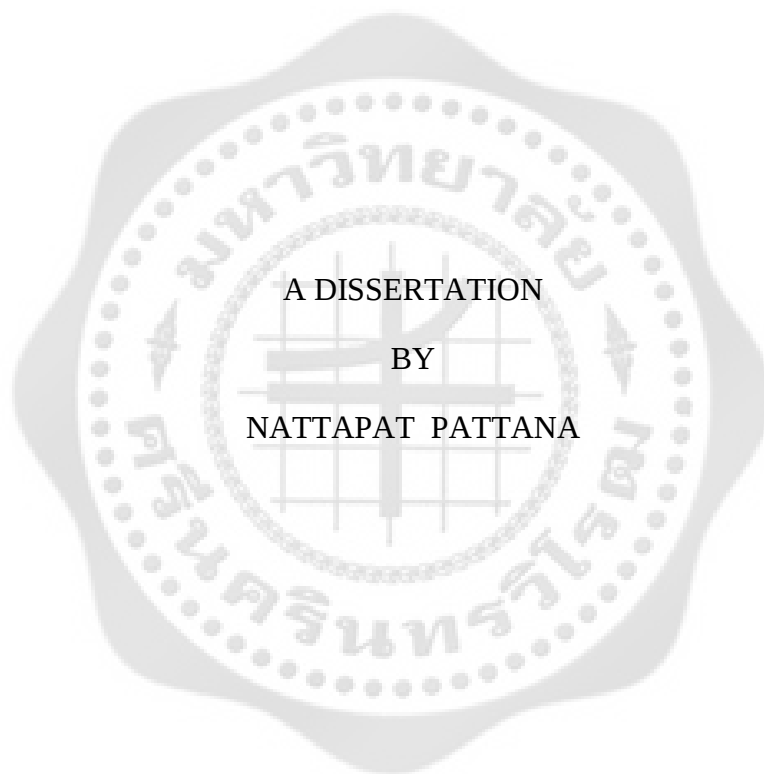
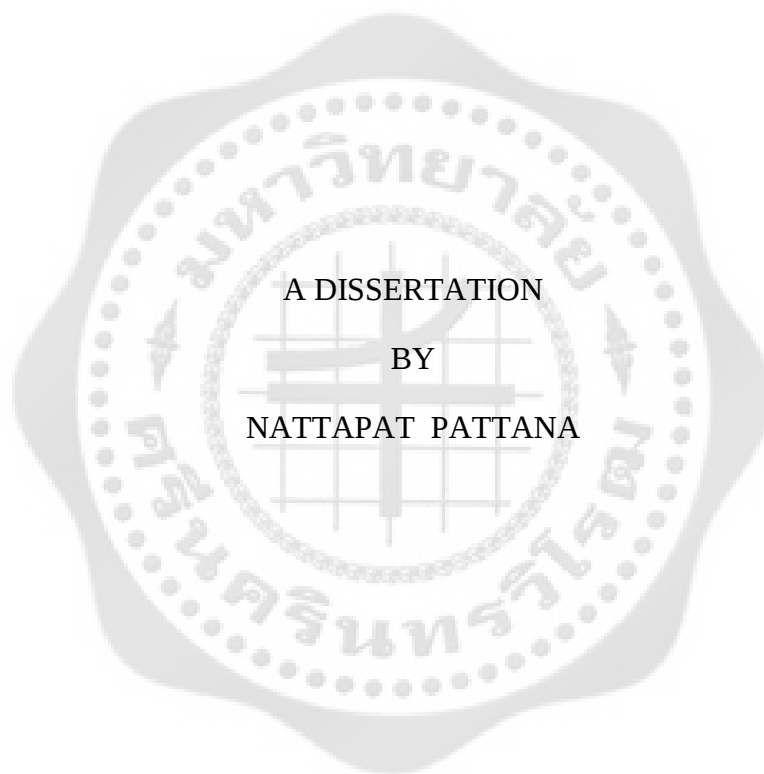


TRANSFORMATIONAL LEADERSHIP AND ETHICS OF
AGAMEMNON AND HECTOR: A CONTRASTIVE ANALYSIS OF *THE ILIAD*



Presented in Partial Fulfillment of the Requirements for the
Doctor of Arts Degree in English
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January 2016

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Bangkok: Graduate School, Srinakharinwirot University. Advisor Committee:

Dr. Sutassi Smuthkochorn, Asst. Prof. Dr. Suriyan Panlay, Assoc. Prof. Dr. Nitaya Suksaeresup.

This qualitative study is guided by three research questions: 1) what are leader ethical values portrayed in the *Iliad*?, 2) which leader ethical values of the ancient time are retained in contemporary leadership theories?, and 3) how do the ethical values shared by the two periods of time contribute to social benefits? The objectives are 1) to investigate leader ethical values of ancient Greek culture portrayed through two main leader characters in the *Iliad*, and 2) to examine the conformity of leader ethical values of the main leader characters in the *Iliad* and those of contemporary ethical leadership theories.

Bernard M. Bass's transformational leadership theory and Peter G. Northouse's ethical leader concept are used for creating the analysis framework consisting of nine leader ethical values: consideration, decisiveness, ethic and morality, firmness in the set goals, knowledge and skill in motivating the followers, open-mindedness, self-sacrifice and utilitarianism, enthusiasm and optimism to the success, and support and service to others. The English version of *the Iliad* by Robert Fitzgerald is used as the source of data. The samples are two main leader characters: Agamemnon and Hector, and the data are collected from narratives describing their actions and thought and dialogues showing their leader ethics. Descriptive analysis is used as the mean for analyzing leader ethical values of the two characters and the conformity of their ethics to the ethical values in the analysis framework.

The findings show that both Agamemnon and Hector possess all ethical values specified in the analysis framework. There is another qualification shared by both characters which is precaution. Another attribute which is exhibited by only Agamemnon is being opportunity taker. The findings also reflect that ethical values of contemporary leadership theory have already existed in the ancient time, and, in Homer's view, relying upon only one ethical value is not efficient for leaders to be successful in carrying on their function. Leaders need to apply a variety of ethical attributes and be flexible in making use of those ethical attributes.



ณัฐภัทร พัฒนา. (2559). *ภาวะผู้นำเชิงปฏิรูปและจริยธรรมของอะกาเมมโนนและเฮกเตอร์*:

การวิเคราะห์เปรียบเทียบในมหากาพย์อิลเลียด. ปรินซ์ตัน: ค.ศ. (ภาษาอังกฤษ). กรุงเทพฯ:
บัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ. คณะกรรมการควบคุม: ดร. สุทัสสี
สมุทรโคจร, ผู้ช่วยศาสตราจารย์ ดร. สุริยันต์ ปานเล่ห์, รองศาสตราจารย์ ดร. นิตยา สุขเสรี
ทรัพย์

งานวิจัยเชิงคุณภาพนี้มีปัญหาของงานวิจัย 3 ข้อ ได้แก่ 1) จริยธรรมสำหรับผู้นำอะไรบ้างที่ปรากฏอยู่ในมหากาพย์อิลเลียด 2) จริยธรรมสำหรับผู้นำในยุคกรีกโบราณอะไรบ้างที่ยังคงอยู่ในทฤษฎีภาวะผู้นำในยุคปัจจุบัน และ 3) จริยธรรมสำหรับผู้นำที่ทั้งยุคกรีกโบราณและยุคปัจจุบันมีร่วมกันนั้นมีส่วนช่วยอะไรบ้างแก่สังคม วัตถุประสงค์ของงานวิจัยนี้คือ 1) เพื่อสืบหาคุณสมบัติทางจริยธรรมสำหรับผู้นำในวัฒนธรรมกรีกโบราณที่สะท้อนผ่านตัวละครที่เป็นผู้นำหลัก 2 ตัวในมหากาพย์อิลเลียด และ 2) เพื่อศึกษาความสอดคล้องกันระหว่างคุณสมบัติทางจริยธรรมสำหรับผู้นำที่ตัวละครที่ศึกษาแสดงออกกับคุณสมบัติทางจริยธรรมสำหรับผู้นำที่ระบุไว้ในทฤษฎีภาวะผู้นำของยุคปัจจุบัน

ทฤษฎีภาวะผู้นำเชิงปฏิรูปของเบอร์นาร์ด เอ็ม. บาสและแนวคิดจริยธรรมสำหรับผู้นำของปีเตอร์ จี. นอร์ธเฮาส์ ถูกนำมาใช้สร้างกรอบแนวคิดสำหรับการวิเคราะห์ ซึ่งประกอบไปด้วยคุณสมบัติทางจริยธรรมสำหรับผู้นำ 9 ประการ ได้แก่ พิจารณาอย่างถ่องแท้ ความแน่วแน่ การมีคุณธรรม การยึดมั่นในเป้าหมาย ความรู้และทักษะในการกระตุ้นผู้ตาม การรับฟังผู้อื่น การอุทิศตนและการเห็นแก่ประโยชน์สูงสุดของสังคม ความกระตือรือร้นและการมองเห็นโอกาสของความสำเร็จ ความช่วยเหลือและการบริการผู้อื่น งานวิจัยนี้ใช้ข้อมูลจากหนังสือ อิลเลียด ฉบับแปลโดยโรเบิร์ต ฟิทซ์เจอรัลด์ ตัวละครที่ศึกษาได้แก่ อะกาเมมโนนและเฮกเตอร์ ข้อมูลประกอบด้วยบทบรรยายที่แสดงออกถึงความคิด การกระทำที่แสดงภาวะผู้นำของตัวละครทั้งสอง และการวิเคราะห์ถูกนำเสนอในรูปแบบของพรรณนาวิเคราะห์

สิ่งที่พบจากการวิเคราะห์คือ ตัวละครผู้นำทั้งสองที่ถูกนำมาวิเคราะห์แสดงออกถึงคุณสมบัติทางจริยธรรมสำหรับผู้นำที่กำหนดไว้ในกรอบแนวคิดสำหรับการวิเคราะห์ นอกจากนี้ตัวละครทั้งสองยังมีคุณสมบัติทางจริยธรรมอีกหนึ่งประการที่มีร่วมกันคือ การระแวงระวังล่วงหน้า แต่มีคุณสมบัติที่สำคัญอีกประการหนึ่งที่อะกาเมมโนนแสดงออกแต่เพียงผู้เดียวคือการรู้จักใช้ประโยชน์จากโอกาส จึงสามารถสรุปได้ว่าคุณสมบัติทางจริยธรรมสำหรับผู้นำที่ระบุไว้ในทฤษฎีภาวะผู้นำในยุคปัจจุบันนั้นมีใช้สิ่งใหม่ แต่มีปรากฏตั้งแต่สมัยโบราณแล้ว และในมุมมองของโฮเมอร์ที่สะท้อนผ่านตัวละครนั้น

ผู้นำไม่สามารถยึดคุณสมบัติเพียงประการใดประการหนึ่งในการปฏิบัติหน้าที่ แต่ต้องอาศัยคุณสมบัติหลายประการและยังต้องมีความยืดหยุ่นในการปรับใช้อีกด้วย



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Nattapat Pattana

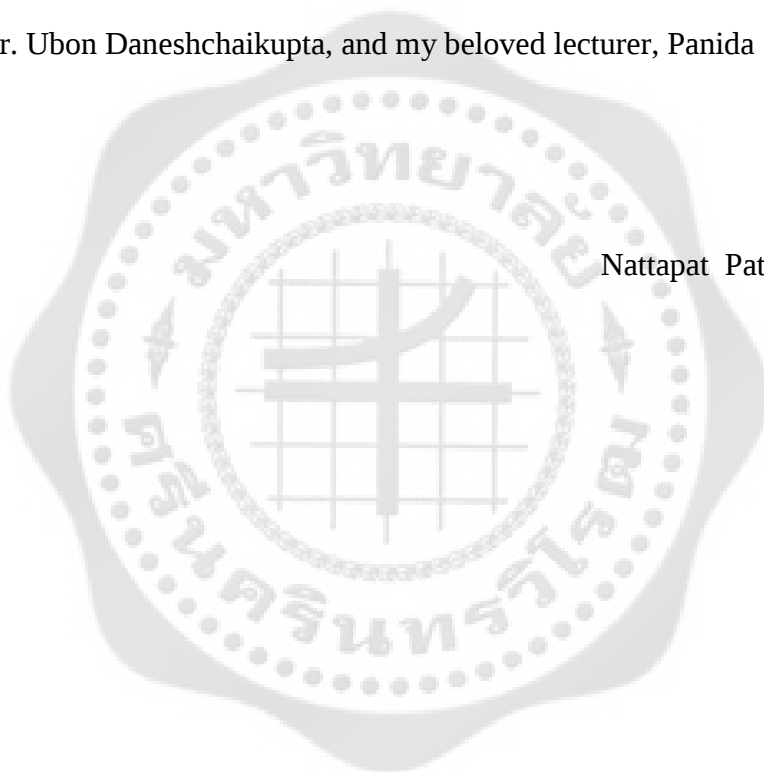


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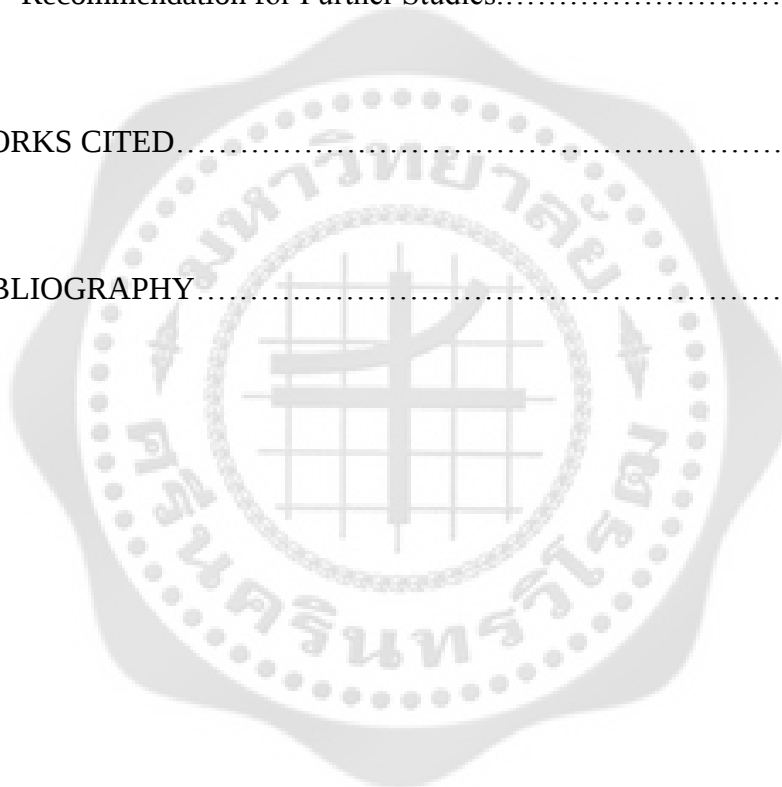


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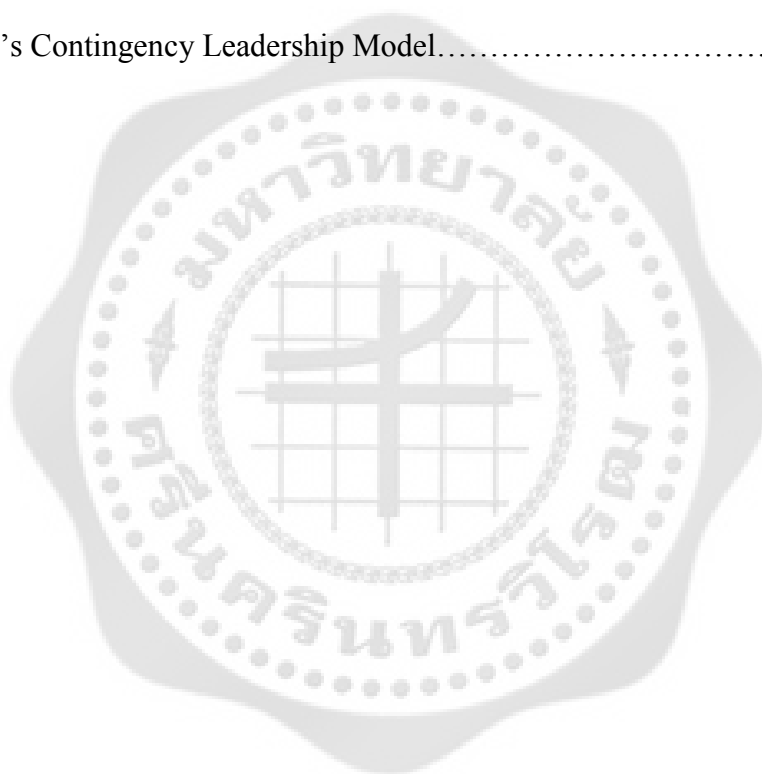
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Chapter I

Introduction

Rationale

Leaders are the most significant people in bringing happiness, peace and prosperity to a society. In crisis, leaders have to work harder in solving problems and directing their societies to pass difficult times. Anyhow, some leaders are preferred and praised while the others are rejected and opposed which make the situation even worse. This depends on the value of people towards leaders, the needs of people in a particular society, and the leadership of each leader. As a result, a large number of theorists and scholars have tried hard to examine factors facilitating the most effective leadership.

With this effort, a lot of leadership theories and concepts involved in leadership have been theorized and conceptualized such as Great Man Theory (focusing on leader innate qualifications), Trait Theory (focusing on universal leader trait), Behavioral Theory (focusing on behavioral patterns), Contingency Theory (focusing on situations affecting leaders' style), and etc. However, in practice, each theory has its own advantages and disadvantages. Consequently, study and development of leadership theory, concepts and models have still been proposed with a hope of finding the best leadership for each culture and period of time.

Nowadays, many societies are facing with problematic issues such as corruption, misuse of power, nepotism, and power centralization, so leader's ethic is an issue which has often been brought to discussion. For so doing, a number of leadership theories have been applied to examine and to explain these unethical phenomena. Among those leadership theories which are used for examining leaders' ethic and their ethical conducts, transformational leadership theory is often relied upon. This is because transformational

leadership does not emphasize only leader's ethic, but it includes roles, leader-follower relationship, and impact of leadership on the followers and on the change of society.

Originally, transformational leadership theory was introduced in 1978 by a historian and political scientist, James McGregor Burns, but at its debut it was called transforming leadership. It called such a great public attention that it was then extended by Professor Bernard M. Bass in 1985. With Bass's extension, this theory is renamed as transformational leadership. The idea behind this theory is the expectation of the society for leaders "right conducts." But, when the term "right" is mentioned, it is a debatable topic of how to define "right" the best. Hence, scholars have shifted the term "right" to get closer to ethics with the expectation to unite them into the best aspect of leadership.

This expectation conforms to the concept of Peter G. Northouse's ethical leadership which emphasizes leader ethical attributes. Northouse has learned and conceptualized ethics or the most appropriate qualifications and values for leaders to be preferable and effective in all situations. Tracing back from Aristotle's Nicomachean Ethics to Robert Greenleaf's Servant Leadership, Northouse has come up with an idea of ethical leadership. He has specified some ethical qualifications which facilitate leaders to become ethical and these qualifications help leaders to function effectively.

Therefore, Bass's theory of transformational leadership and Northouse's concept of ethical leadership are related and Bass's transformational leadership and Northouse's ethical leadership concept share nine common attributes or characteristics required for all ethical leaders. They similarly specify that leaders must be self-sacrificing and utilitarian, ethical and moral, firm in the set goals, decisive, enthusiastic and optimistic to the success, supportive and serving others, knowledgeable and skillful, open-minded, and considering. These shared characteristics of contemporary ethical leadership are relied

upon and used as the framework for analyzing leaders' ethical characteristics in this study.

As aforementioned that situation and time differences affect people's value towards leaders' ethic, shared leader ethical attributes need to be defined for people of later generations to have a guideline for examining leader qualifications in different periods of time. Although transformational leadership theory and examination of leader ethical attributes were developed in modern western world, great leaders have already existed in many parts of the world since pre-historical period. Therefore, it may be too fast to postulate that modern leadership theories are the best to explain different situations over time. With this premise, examination of ethical conducts of leaders across times should be tenable.

Although a lot of historical achievements were made, they were recorded with ideas from different aspects and attitudes towards situations. It is difficult to discriminate bias of the recorders from factual information of a particular event. As a result, one possible way to examine ancient people's beliefs, mindset, and values towards leader and to prove the existence and conformity of transformational and ethical leaders is to study leadership styles and leader ethical attributes through historic literary works. This is because literary works reflect all of the above matters at the time they were composed, writers can freely reflect their ideas and attitudes towards things around them. Admirable and ethical leaders according to the situation and social norms at the composing times could be obviously displayed.

Although there are a large number of historic literary works, Homer's *Iliad* is the most suitable one. It is an outstanding work which has been believed that the knowledge implied in its story helps shape culture and mindset of people of the West. It portrays war, leadership, myth, brotherhood, and love, and because warfare is one of the main themes,

leader ethical values of ancient Greek are obviously portrayed through actions of its leader characters. Therefore, ethical leadership in ancient western culture can be examined from this epic. In addition, through the lenses of modern ethical leadership theories, the leader ethical values of the ancient time that have been preserved or disregarded will be revealed. Therefore, ethical compatibility across time will be identified.

When the shared leader ethical values across time are discovered, proof of conformity between ancient leader ethical qualifications and modern world's ethical qualifications is firstly displayed which results in understanding of western people's expectation according to the social norms for the ethical qualifications and conducts of leaders. Secondly, a guideline for people to examine whether conducts of leaders are ethically appropriate for different situations is proposed. And lastly, an ethical guideline for leaders to be relied upon for effectively and ethically solving problems, maintaining peaceful atmosphere, and bringing happiness and prosperity to the society is also regulated.

Research questions

1. What leader ethical values are portrayed in the *Iliad*?
2. Which leader ethical values of the ancient time are retained in contemporary leadership theories?
3. How do the ethical values shared by the two periods of time contribute to social benefits?

Objectives of the study

1. To investigate leader ethical values of ancient Greek culture portrayed through the two main leader characters in the *Iliad*.
2. To examine the conformity of leader ethical values of the main leader characters in the *Iliad* and those of contemporary ethical leadership theories.

Significance of the study

1. This study discloses leader ethical values in western culture.
2. The compatibility of ethical leadership of the past and modern leadership theory and concept is proven.
3. Background knowledge of ethical principles for leaders is provided for understanding and evaluating the conformity of real leader's action and ideal leader's ethic.

Scope of the study

This study was based on the English version of the *Iliad* by Robert Fitzgerald. The data was collected from the dialogue and the narrative in which leadership was portrayed, and two main principal male characters—Agamemnon and Hector—were used as the representatives of leader characters.

Study method

This study was conducted according to qualitative research methodology, and the process was as follow.

1. Data collection

The data was collected from

1.1 the narrative of the studied characters' thoughts and actions together with their impacts on the other characters in the *Iliad*

1.2 the studied characters' dialogues which imply leadership in the *Iliad*

2. Data analysis

2.1 The data gained from the data collection was analyzed for the leader's ethical values of the ancient Greek.

2.2 The ancient leader's ethical values and the modern leader's ethical values were compared to see their compatibility. The comparison was based on the framework (which included the nine ethical leader characteristics shared by Bernard M. Bass's transformational leadership theory and Peter G. Northouse's ethical leader concept which are 1) consideration, 2) decisiveness, 3) ethic and morality, 4) firmness in the set goals, 5) knowledge and skill in motivating the followers, 6) open-mindedness, 7) self-sacrifice and utilitarianism, 8) enthusiasm and optimism to the success, and 9) support and service to others.

3. Conclusion and suggestion for further studies

Chapter II

Synopsis and Review of Literature

This chapter is divided into five sections. The first section is synopsis of the *Iliad* which briefly provides background knowledge of the story for readers of this study. The second section is the review of previous works related to leadership studies and leadership in the *Iliad* which is used for discussing the findings from data analysis. The third section is the definition of leadership, and the last section is a brief review of main leadership theories and concepts used for creating the framework.

Synopsis

The story of *Iliad* starts at the time after a nine-year long Trojan War, the war between Achaean allied troop and Trojan troop. During the war, the Achaean troop is commanded by King Agamemnon; meanwhile, the Trojan troop is led by Hector. The war is caused by wrath of Menelaus, Agamemnon's brother, for losing his wife, Helen, to Paris, Hector's brother. The situation gets worse when Chryses comes to ask Agamemnon to release his daughter, Chryseis, whom Agamemnon is holding captive, but Agamemnon refuses to do so. This makes Chryses angry, so he prays to the god Apollo and then Apollo sends a plague to the Achaean troop.

After nine days of plague, members of the Achaean assemble and ask Agamemnon to give Chryseis back to her father. Eventually, Agamemnon agrees but only if he gets Briseis, the war prize given to Achilles, the greatest warrior of the Achaean alliance. Achilles is enraged but he unwillingly gives Briseis to Agamemnon. However, he denies fighting. Because of Achilles's withdrawal and Zeus's neglect to be on its side,

the Achaean troop has to struggle the hard time and almost completely defeated by the Trojans.

The turning point of the battle is when Achilles's best friend, Patroclus, wants to join the fight for Achilles, so he asks for Achilles's permission. Achilles grants his request, and lets Patroclus wear his armor. Unfortunately, Patroclus is killed by Hector with the support from Apollo in the battle and Achilles's armor is taken off Patroclus's body. After knowing Patroclus's death, Achilles grieves and wants to revenge. Therefore, Achilles decides to rejoin the fight. This satisfies Agamemnon and other members of Achaean alliance.

In the battle, Achilles kills a lot of Trojan soldiers, and he also kills Hector in their duel fight. Agamemnon responds Achilles's contribution with Patroclus's honorable funeral. Although Hector is killed, Achilles still revenges Hector by mistreating his dead body. The immortal beings are dissatisfied with this unpleasant action, so they warn Achilles of this inappropriate action. Then, King Priam, Hector's father, comes to beg Achilles to stop mistreating the body and to give it to him. Achilles accepts it and the story ends with Hector's funeral.

Review of Related Works

Because Homer's *Iliad* is a valuable and well-known epic of the West in terms of shaping the western culture and being a model of modern literature, a lot of research papers have been conducted using Homer's the *Iliad* as their source of data. For language and literature studies, a number of researchers and scholars have examined the *Iliad* in a variety of aspects such as writing style and structure, war related issues, literary device, characterization and plot creation, to name a few. The examples are as follows.

In Foley's study entitled "Reading" Homer through Oral Tradition, the suggestive conclusion states that readers of *Iliad* and *Odyssey* need to learn the legacy of oral tradition including trademark structures like repetition of phrases and sentences and idiomatic values because they help readers to appreciate the content and the oral tradition Homer used in the two epics (1).

Pura Hernández's study, *Reading Homer in the 21st Century*, emphasizes that both *Iliad* and *Odyssey* were composed with the incorporation of oral tradition, so they are originally for listeners, not readers. Hence, those people who are reading it may need to understand the nature of oral composition (29).

In Chapman's *Ironic Homer*, Jessica Wolfe has studied irony in the *Iliad* and *Odyssey* translated by George Chapman. She found that Chapman's ironic reading helped him to be more critical than earlier translators and Chapman's interpretation also helped him to have a better understanding of satirical discourse in both *Iliad* and *Odyssey* (151).

Matthew Sears studied formation of troops in the *Iliad* in his work entitled "Warrior Ants: Elite Troops in the *Iliad*", and he found that Achilles's troop of Myrmidons and Ajax's troop were the best infantry among the Achaean force in terms of phalanx formations. Also, the tactics used by troops were variously contingent (139).

In *Learning Lessons from the Trojan War: Briseis and the Theme of Force*, Dué has synthesized Simone Weil's work entitled *The Iliad, or the Poem of Force* which compares the violence in Homer's *Iliad* and *Odyssey* to W. Peterson's film *Troy* of year 2004. Dué found that Weil expressed her conclusion that Peterson's film was the latest example of reading style that could interpret and describe the violence in Homer's idea during the 7th century BC (229).

Cicero Bruce examined the truth of life in two works related to Homer's *Iliad*. One is Simone Weil's "The *Iliad*, or the Poem of Force" and Rachel Bessaloff's "On the

Iliad". He concluded that both works agree upon that the wisdom of Logos is the way of truth inscribed in the poetic narrative and in the figure of the *Iliad* (48).

In Clark's study named Poulydamas and Hektor, the two characters Poulydamas and Hektor were comparatively analyzed, and the conclusion was that Poulydamas was an important character which was depicted as the projective double of Hektor (Hektor). He revealed important aspects of Hektor's character and he could do what Hektor might think but could neither do nor say. Moreover, he was an important character showing the variation of formulaic composition and Homeric view of complex self (85).

William Duffy conducted a study entitled Aias and the Gods. It aimed to describe the relationship between Aias or the Greater Ajax and the immortal beings in the *Iliad*. He stated that the relationship between Aias and the gods was complicated. No god even Zeus physically intervened him. This is because Zeus cares for him. For Athena, although she hates him, she desires to see the Achaeans, in which Aias is a member, defeat the Trojans. Athena does not act against him (75).

Robert Haas has conducted a study comparing characters and plots in Homer's *Iliad* and Harry Brown's *The Stars in Their Course*. He found that the climaxes of *The Stars in Their Course* and the *Iliad* were alike. They similarly depicted warfare or gunfight. The main characters Arch Eastmore and Hallock were equivalent to Achilles and Hektor, respectively. In addition, the main characters in *The Stars in Their Course* were also intervened by other characters which were characterized as those Olympian gods in the *Iliad* (145).

In Feet, Fate, and Finitude: on Standing and Inertia in the *Iliad*, Nikilopoulou studied the connection of fate and feet in the *Iliad* through the standing posture of Achilles. It was found that Achilles's standing postures displayed two opposite

characteristics: one understands finitude and the other stands up against his morality (174).

Apart from language and literature studies, there are a number of ethical value and leadership studies based on the *Iliad*, and only the most relevant to this study were carefully chosen and briefly presented as follows.

Andrew Edward Porter, whose study entitled *Parable, Paradeigma, and Moral Responsibility in the Iliad: the Presbeia and Its Significance for the Whole Epic Action*, studied the plot of *the Iliad* and he concluded that although the main theme of the story was warfare, the plot of this story revolved around a moral dilemma. The priest (presbeia) functioned as the moderator bringing the question of moral responsibility to the main characters: Agamemnon and Achilles. The findings of Porter's study reflected that, in doing any action, morality was an element to be aware of, and moral guidance from those who had higher degree of morality was needed when one was neither aware nor was considerate of morality by himself.

Like Porter's study, Heverly's study emphasized a tradition of folktale in the *Iliad* in terms of characterization of warner and recipient. The study pointed out that all the studied warners featured some shared characteristics including being male, wise, old, actively benevolent, and sympathetic. These characteristics were similar to a stock character in folktales known as the Wise Old Man. Meanwhile, the recipients were young, ambitious, bold, and reckless. These shared characteristics were similar to disobedient hero appearing in cautionary tales. In addition, like in the *Iliad*, plot of the folktales was more or less the misfortune of the disobedient hero who neglected the elder's advice. This is in accordance with Grazia's study whose study showed that Hector was a leader who was good at his job but he was too arrogant to accept advice while tending to patronize towards his subordinates. In addition, the findings of Grazia's study

also indicated that excessive arrogance, greed, and egoism in leadership could lead to self-destruction (39). Hence, listening to others' moral suggestions was a good attribute one had to have.

In terms of leadership, Tirmizi conducted a study aiming to examine the universality of two main dimensions of leadership behaviors: consideration and initiating structure. The findings concluded that culture was an important variable influencing expression and effectiveness of consideration and initiating structure in different national settings. This supports Bass's contention that leadership has both universal and cultural specific aspects.

From the study of Gibson entitled *Virtue under Fire: Leadership Attributes Required in 21st Century Combat*, it was found that selflessness was basically the fundamental qualification for other leader behaviors; in addition, personal integrity, confidence, courage, empathy, humanity, and proportionality were attributes facilitating success of leaders in combat.

Definition of Leadership

It seems difficult to give the best definition of leadership; however, many scholars, sociologists, and specialists have put much effort in delineating the most appropriate and inclusive definition of this term. For this study, some definitions are mentioned as follow.

Richard L. Daft, an American organizational theorist, provided a definition of leadership stating, "leadership is an influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes" (5).

Robert N. Lussier, a professor of management at Springfield College, and Christopher F. Achua, a professor in the Department of Business and Economics at the

University of Virginia's College at Wise, proposed their definition saying, "leadership is the influencing process of leaders and followers to achieve organizational objectives through change" (6).

Gary Yukl, an O'Leary Professor in School of Business at State University of New York stating, "leadership reflects the assumption that it involves a process whereby intentional influence is exerted over other people to guide, structure, and facilitate activities and relationships in a group or organization" (18).

From the above definitions, we can conclude that leadership is a process in which leader performs his functions to influence the followers so as to achieve the set goal of the group and leadership consists of leader, follower, goal, and means. Because leadership is complex and it involves at least four components, a lot of theorists, scholars, and administration specialists have put their effort into the examination of different aspects of these components. As a result, their ideas have been conceptualized and leadership theories have been developed.

Leadership theories

There are a lot of theories developed and/or applied for describing or expanding the study of leadership. Termizi pointed out, "the field of leadership has moved from trait theories, behavioral theories, and contingency theories to charismatic theories" (x); in other words, leadership theories can be grouped into three major approaches including group of trait and behavior theories, group of contingency or situation theories, and group of theories emphasizing leader's ethic and influence on the follower and/or the society.

1. Trait and behavior theories

For the trait and behavior approach, the Great Man Theory seems to be the granddaddy theory of leadership theory evolution. It sets its concept on the belief that

leaders are born with heroic traits and abilities of power and influence and, in a particular society or group, a single leader is the most important one who puts everything and influences others. Therefore, whether a leader will be successful or not depends on the leader's strength of the inherited traits, qualities, and ability. But, this theory is opposed when a lot of leaders are found unsuccessful and ineffective. Then, researchers try to distinguish leaders from non-leader ones by identifying traits necessary for leaders with the hope that when leader traits are certainly specified, leaders would possibly be trained. This attracts some researchers to employ psychological concept of Big Five Personality Traits (OCEAN or CANOE model) which includes openness, conscientiousness, extraversion, agreeableness, and neuroticism into the examination of traits of leaders. Instead of looking at the leader's traits, a lot of researchers distinguish leaders from non-leaders by focusing on their behavior towards followers. Through this approach, leader's success and effectiveness are depended highly on positive relationship between the leader and the followers or, in other words, how much leaders can meet followers' needs. However, the behavior of a successful leader cannot be used to generalize the success of other leaders. Hence, either trait or behavior of leaders cannot be used to determine the successful leadership (Daft 23-25).

2. Situation theories

From the aforementioned failure, the impacts of situation on leadership style and effectiveness attract the study of leadership, so contextual or situational variables are emphasized and theories in this group are developed and applied to generalize the most appropriate leadership style for different situations. However, the term situation here does not exactly mean environment but it more or less refers to characteristics of follower. Two main theories (House's Path-Goal Theory and Hersey and Blanchard's Situational

Leadership Theory) and one model (The Fiedler's Contingency Model) are briefly mentioned here.

2.1 Path-Goal Theory

Path-Goal Theory firstly appeared in Martin G. Evans but was then extended and often claimed that it was developed by Robert J. House, a leadership expert. This theory is about how leaders motivate followers to accomplish the set goals. Leaders motivate their followers by either clarifying the path to the rewards or increasing the rewards according to the followers' values (Daft 95). Functions of the leaders are defining the goals, showing the path, eradicating the obstacles, and giving support. In brief, this theory is designed to explain how leaders can help followers along the path to their goals by selecting specific behaviors (leadership styles) that are best suited to the follower's needs and to the situation of work (Northouse 124).

The leader behaviors or the styles can be directive, supportive, participative, or achievement-oriented. In short, directive style is when the leaders show their followers exactly what to do. Supportive style is when leaders are considerate and show their concern for the well-being and personal needs of the followers. Participative style is when leaders allow followers to share their ideas and reasonably listen to the followers' suggestions. Achievement-oriented style is when leaders set clear and challenging goals and the leaders show confidence in the followers and help them to achieve the set goals (Daft 96; Northouse 125-127; Yukl 170-171). The components of this theory can be illustrated below.

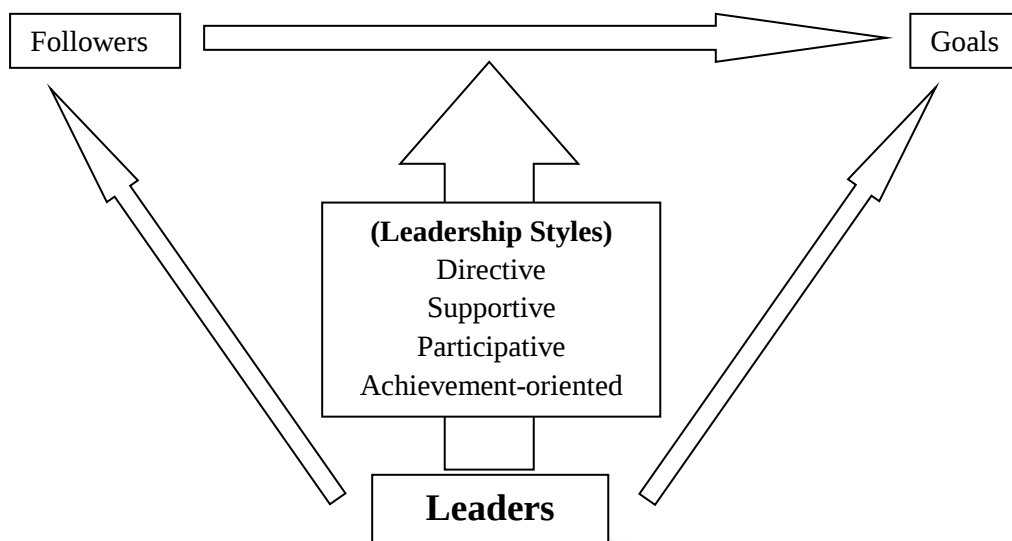


Figure 1: Model of Path-Goal Leadership

2.2 Situational leadership theory

Another often mentioned leadership theory included in situational approach is Hersey and Blanchard's Situational Leadership Theory. This theory was developed by Paul Hersey and Ken Blanchard. Similarly to Path-Goal Leadership, the premise of Situational Leadership Theory is that "different situations demand different kinds of leadership" (Northouse 87). It is again that situation here refers to competency and commitment of followers in performing a given task. The effectiveness of leadership is depended upon the follower evaluation and the leadership style adaptation of the leaders.

Hersey and Blanchard (qtd. in Northouse 87 and Yukl 171) specified two types of leadership styles: directive and supportive. Directive style is when leaders appoint responsible followers, clarify the assigned tasks, and demonstrate the methods for the tasks to be done. This style is suitable for the followers with low competency and commitment to the tasks. Supportive style is when leaders function as coaches allowing the followers to perform their committed tasks and to share their ideas and providing

some guidance when it is needed. This style is suitable for the follower with high competency and commitment to the tasks.

Blanchard et al. (qtd. in Northouse 89-91) subdivided the two styles into 4 sub-styles: directing, coaching, supporting, and delegating but Daft (91) named these 4 sub-styles as telling, selling, participating, and delegating.

Directing or telling style is task-oriented. It focuses on tasks rather than people and relationship. This style is suitable for the followers with low competency and commitment. Coaching or selling style puts high concern for both task and relationship. This style is suitable for the followers with moderate competency and commitment. Supporting or participating style is relationship-oriented where leaders give floor to the followers to share their ideas, encourage participation, and help in making decision. This style is suitable for the followers with high competency and commitment. Delegating style is neither task-oriented nor relationship-oriented. This style happens when leaders provide very little direction, guidance, and support because the competency and commitment of the followers are very high (Blanchard et al. qtd. in Northouse 88-90; Daft 91-93; Yukl 171-172).

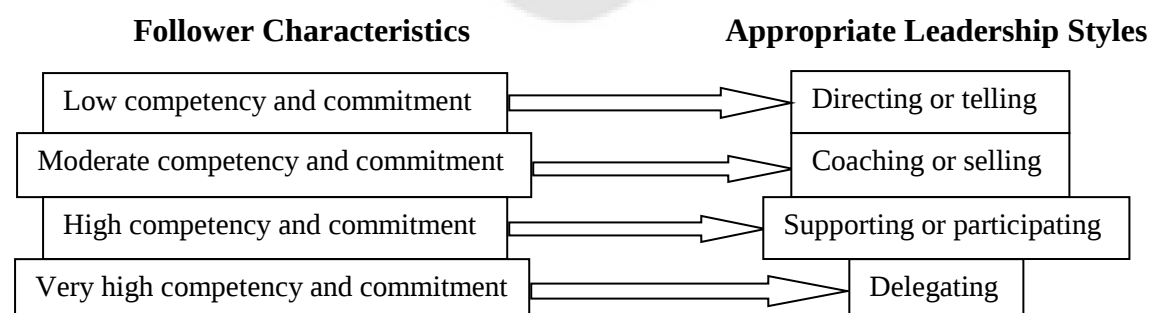
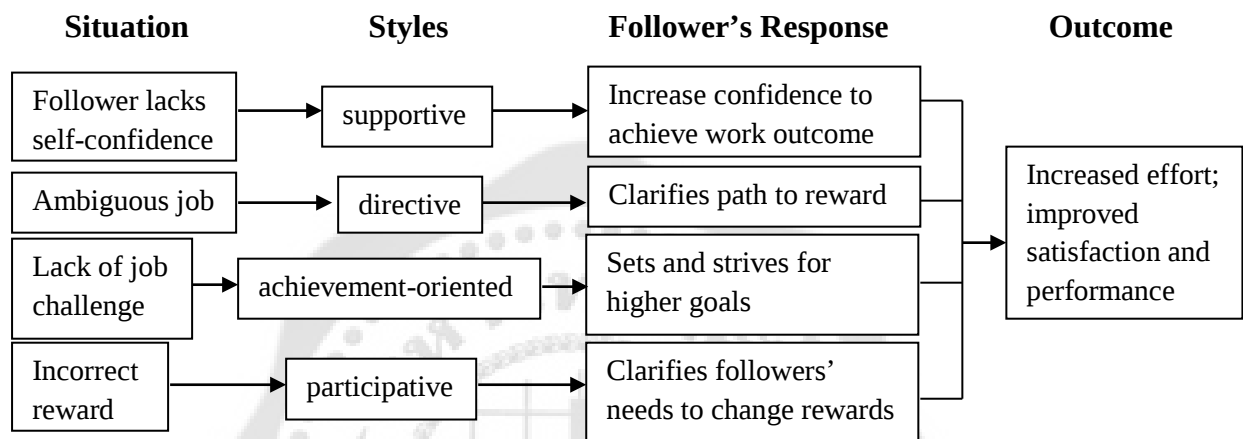


Figure 2: Model of Situational Leadership adapted from Daft (91)

Richard L. Daft, a professor of management at the Owen Graduate School of Management at Vanderbilt University, has interestingly illustrated the relationship of the influence of situation on leadership style, the possible impact of leadership style on follower's response, and the result of the follower's response on the outcome as follow.



**Figure 3: Model of Path-Goal Situations and Preferred Leadership Styles
adapted from Daft (99)**

From the Figure above, we can see that rewards play an important role in Path-Goal leadership. As many psychologists believe that there must be some reasons behind any action and that reasons motivate an individual to behave in the way to achieve what he/she needs. These needs are called motivation. According to Richard L. Daft, motivation is the internal or external force driving an individual to conduct a course of actions to achieve what that individual needs (294). In terms of leadership, leaders have to be intelligent enough to make use of followers' personal needs facilitating the achievement of organization's goals. In so doing, leaders have to create some forms of relationship with their followers so that they are able to motivate the followers to do what they expect.

2.3 Contingency model

Fiedler's Contingency Leadership is a situational leadership stating that good leadership depends on the compatibility between leadership style and situation. Leaders need to wisely decide which leadership style to be utilized for each particular situation. An effective method in one situation may not work in another different context. Sometimes, nature of mankind and motivation should be put above all; while, other time, organization achievement and goal are oriented.

Leadership style can be task-oriented or relationship-oriented. Task-oriented style is when leaders put task achievement as the first priority with less care of relationship between leaders and subordinates. Relationship-oriented style is when the relationship between leaders and subordinates is more important than task achievement.

As situation plays an important role for leaders to select the most appropriate style, Fiedler classified the situation which is favorable for leading or so-called favorable situation into 3 types: leader-member relationship, task structure, and leader position power. Leader-member relationship refers to the degree of confidence, trust, and respect that the subordinates have in their leader. Therefore, the situation is favorable for leading when the relationship is good. Task structure refers to the degree of clarity of goal and procedure for a task to be completed, so the situation is favorable for leading when the structure is well-defined. Leader position power refers to leader's ability to exercise its power through rewarding or punishment. As a result, the favorable situation to lead is when the power is high.

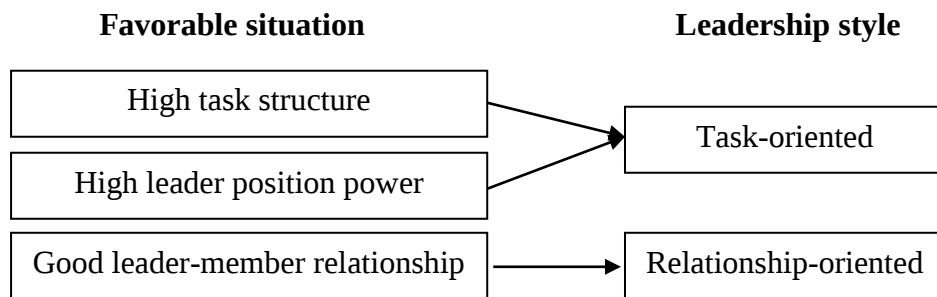


Figure 4: Fiedler's Contingency Leadership Model

As mentioned above that reward can be used as a means for leaders to exercise their power, in many organizations, rewarding is used to motivate people in the organizations. Rewards can be abstract or concrete and they can be divided into two dyadic pairs: intrinsic or extrinsic and systemwide or individual. Intrinsic rewards are the satisfaction happens inside while extrinsic rewards are from outside factors (Daft 295). For example, when you do something which fulfills your own needs, the happiness occurring in your mind is an intrinsic reward. On the other hands, if what you do satisfies your boss and your boss compliments you, the compliment is an extrinsic reward. Systemwide rewards are the same thing or the same standard which are broadly applied to everyone in the group while individual rewards are different depending on the merit or performance an individual has given to the group (Daft 295-296).

In motivating process, leaders have to learn followers' characteristics and needs so that they can choose the best way to drive the followers to do what they plan. For some followers, implementing pleasant ways such as rewarding is preferable; meanwhile, disregarding way such as punishment may be more suitable for some kinds of followers. Although this is in agreement with carrot-and-stick method, it seems that the latter way is likely to create unpleasant leader-follower relationship which can possibly cause negative effects on the leadership.

In conclusion, motivation plays an important role for one to conduct an action. It is also behind one's behavior. Hence, leaders have to understand and be skillful in exploiting the followers' needs to facilitate the organization. Rewarding is a means for leaders to motivate their followers, and rewards which each follower needs can be different from others; therefore, leaders have to be wise enough to learn the followers' needs and choose the most appropriate rewards for each follower.

3. Ethical leadership theories

Leader's ethical qualifications are often brought to discussion during these current decades. This is because, in many societies, leaders with high ethical degree are also preferable concurrently with intelligent and skillful leaders. Therefore, ethical values and how they influence the society are examined by many scholars. And, when ethical leadership is mentioned in the works of many scholars, four leadership theories are commonly found namely authentic leadership, servant leadership, spiritual leadership, and transformational leadership.

3.1 Authentic leadership theory

Authentic leadership may be defined in deontological concept as doing the right thing (Roe 149). Authentic leadership theory is based on self-regulation and it emphasizes the consistency in the leaders' words, actions, and values (Yukl 340; Hughes, Ginnett, and Curphy 166). Authentic leaders know who they are and what they do; in other words, they are honest to their values, beliefs, emotions, self-identities, and abilities. Their core values including honesty, altruism, kindness, fairness, accountability, and optimism make their followers trust them.

Avolio and Gardner (qtd. in Hughes, Ginnett, and Curphy 167) proposed 3 ways authentic leaders do to build positive ethical climate in organizations. They were 1) enhancing self-awareness, 2) promoting transparency and openness, and 3) fostering

inclusive structures and practices. Like Avolio and Gardner, Yukl stated that authentic leaders motivated their followers and enhanced the commitment and optimism to the set goals by 3 main means: 1) articulating an appealing vision, 2) modeling appropriate behaviors, and 3) expressing encouragement at the time of difficulties and setbacks (Yukl 339-40).

However, authentic leadership is debatable in terms of specifying essential qualities and influencing processes. Whether the followers are happy with the leader's values and actions, or whether leaders' expression of their genuine emotion turns out to be negative effects or enhances a closer and positive leader-follower relationship, or whether the team will succeed. These are questions which authentic leadership cannot explain. Likewise, Casa and Jackson (qtd. in Yukl 340) were uncertain whether this theory was a description of leader attributes or an ideal ethical leadership that people hoped to attain.

3.2 Servant leadership theory

Late 1970s, Robert Greenleaf introduced Servant Leadership in his book *Servant Leadership* (qtd. in Daft 230). As its name explicates, this paradoxical leadership places its core on the belief that leaders are by nature servants. Daft inclusively specified the duties of servant leaders stating, "servant leaders transcend self-interest to serve the needs of others, help others grow and develop, and provide opportunity for others to gain materially and emotionally" (230). They treat and serve followers what they need. Followers are nurtured and well taken care of. In addition, leaders help the followers to become freer, more knowledgeable, and more autonomous (230). Northouse added that this leadership is rather altruistic (308-309). Greenleaf thoroughly identified the qualifications of servant leaders that servant leaders listen to and empathize with others and unconditionally accept others' needs. With those rather broad qualifications, Hughes,

Gitlin, and Curphy (1968-1969) specified 10 characteristics of servant leadership as follows.

a) Listening—servant leaders pay attention to others and listen to others rather than commanding others to listen to them.

b) Empathy—servant leaders empathize with others by understanding others' feelings and perspectives. (Empathy)

c) Healing—servant leaders foster followers' holistic happiness by fostering followers' psychological and physical health.

d) Awareness—servant leaders have a clear understanding of their own values, feelings, strengths, and weaknesses.

e) Persuasion—servant leaders persuade followers, rather than using their institutional or positional power, to do what are good for both leaders and followers.

f) Conceptualization—servant leaders integrate present realities with future possibilities to make a clear path for themselves and the followers.

g) Foresight—servant leaders have an intuition to connect the past, the present, and the future.

h) Stewardship and utilitarianism—servant leaders serve others not for gaining personal preference but for the greater good.

i) Commitment to others' growth—servant leaders try hard to make followers become better in responsibility, care, and competency.

j) Building community—servant leaders help subside individual self but create public concerns or impersonality.

3.3 Spiritual leadership theory

Although spirituality is somewhat related to religion, it does not exactly mean religious spirituality. Lussier and Achua provided a definition of religious

spirituality as “the awareness of connections between human and supernatural phenomena, which provide faith explanations of past and present experiences and, for some, predict future experiences” (Lussier and Achua 433). But, in terms of leadership, spirituality is a sense of shared destiny and close relationship.

Fry (qtd. in Yukl 338) extended that spirituality, for leadership, included transcendence of self and fellowship. It is the belief that every activity of an individual has meaning and value beyond economic benefits and need for power, achievement, and esteem. Fellowship is the need for meaningful relationship and feeling of wholeness. The two elements of spirituality involve altruistic love and faith or hope, and each element involves some ethical values. Altruistic love includes values such as compassion, forgiveness, gratitude, honesty, humility, kindness, loyalty, patience, trust, and understanding. Faith is associated with confidence, courage, endurance, optimism, persistence, resilience, and serenity.

We can see here that although Fry tries to say that leadership spirituality is apart from religious spirituality, the values or attributes of altruistic love are more or less religious. This is similar to Yukl’s conclusion about spiritual leadership that even though the theories emphasize that spirituality is distinct from religious beliefs, some religious beliefs and cultural values may encourage spiritual leadership, especially for individuals in organization, community, or nation with strong cultural values and religious traditions (Yukl 339).

3.4 Transformational leadership theory

Among a great number of leadership theories developed and applied to the examination of leaders’ qualifications and their effects on followers, transformational leadership is the only one that inclusively highlights leader’s morality and ethical value during the process of transforming. Transformational leadership theory was firstly

introduced in 1978 by James MacGregor Burns, a political sociologist, in his book entitled *Leadership*. Initially, Burns named this theory transforming leadership and then in 1985 Bernard M. Bass, a distinguished professor emeritus in the School of Management at Binghamton University, expanded Burn's idea in the aspects of cultural influences and then renamed to transformational leadership (Bass ix).

Burns and Bass stated that, during transforming process, leaders and followers mutually raise morality and motivation of each to higher levels through four strategies or 4 I's including 1) idealized influence or charisma, 2) individualized consideration, 3) intellectual stimulation, and 4) inspirational motivation (Bass 5-6; Roe 140; Yukl 335-6).

Idealized influence or charisma (II): Leaders act as role models for the followers. The leaders perform self-sacrifice and demonstrate high standards of ethical conduct. This includes being honest, just, and responsible for their actions. In response, the followers trust and respect the leaders through their actions and then the followers seek to emulate the leaders. Therefore, the success in attracting the followers depends highly on the degree of ethic or morality the leaders possess (Bass 5; Daft 154).

Individualized consideration (IC): Leaders should nurture followers in becoming aware of their own needs, values, and purposes and assist them in integrating these with that of the leaders. In doing so, transformational leaders have to highly concern individual difference and employ different way in empowering their followers to make decisions depending on his/her talent and knowledge. This way of thoughtfulness is called individualized consideration. For so doing, the leaders themselves must be extroverted and intelligent enough to select and to implement the most effective method for each follower (Bass 6; Daft 154).

Intellectual stimulation (IS): When transformational leaders function as coaches encouraging their followers to be innovative and creative and the leaders discard any old practice if it is found ineffective. To be able to promote followers' innovation and creativity, the leaders must be more innovative and creative than the followers. Moreover, transformational leaders must also be knowledgeable and skillful in stimulating their followers to think out of the box (Bass 5-6; Daft 154).

Inspirational motivation (IM): Aiming to foster spirit of teamwork and commitment to the group, leaders promote vision, mission, and a set of values to the followers by inspiring and challenging the followers. At the same time, the leaders must be ready to mentally and physically serve others and show enthusiasm and optimism to the success of the team and the benefit for public. In becoming able to do so, the leaders must be firm in their goals, decisive, and venturesome (Bass 5; Daft 154).

From the above 4 I's, functions of transformational leaders are 1) setting goals for the group, 2) being moral and ethical role model for the followers, 3) inspiring and challenging the followers to be utilitarian, 4) coaching the followers to be creative and innovative, 5) negotiating mutual needs, values, and purposes between the leaders and the followers.

In addition, it can be concluded the attributes or characteristics of transformational leaders include self-sacrifice and utilitarianism, ethic and morality, firmness in the set goals, decisiveness, venturesomeness, support and service to followers, knowledge and skill, open-mindedness, consideration or thoughtfulness, and extroversion and intelligence.

Apart from ethical leadership theories, some leadership specialists have been trying to specify ethical characteristics required for leaders. Two outstanding leadership people are Donald G. Zauderer and Peter G. Northouse.

Donald G. Zauderer, a Professor Emeritus at American University and a specialist in leadership development, has integrated the moral ideas from many sources, from ancient philosophy to modern concepts, including *The Old Testament*, *The New Testament*, Aristotelian happiness, Kantian logic, Mark Halfin's definition of integrity, and Nancy Adler and Frederick Bird's work, and Zauderer has also proposed 12 ethical qualifications required for leaders, especially in business, in his work *Integrity: An Essential Executive Quality*. Those qualifications include humility, utilitarianism, truthfulness, fulfillment of commitment, justice, responsibility, respect for others, promotion, developing others, reprimanding for unjust actions, forgiveness, and devotion (13-16).

According to Zauderer, if any leader fails the above ethical qualifications meanwhile performs contrarily, the followers or the subordinates will possibly resent or even retaliate the leader. The positive leader-follower relationship will be degenerated into suspicion, betrayal, and lack of dedication. The followers' performance will be ineffective; at the same time, it reflects the failure of the leader's functions and leadership. Finally, of course, the organization's set goals are impossible to be achieved.

In his book *Leadership: Theory and Practice*, Peter G. Northouse, a Professor Emeritus at Western Michigan University, stated, "ethics is concerned with the kinds of values and morals an individual or society finds desirable or appropriate" (302). For leader's ethical values, he synthesized ethical principles from a variety of disciplines including biomedical ethic, business ethic, counseling psychology, leadership education, for instance; however, in his scope of leader's ethical values, he relies on Aristotle's Nicomachean Ethics.

Aristotle, through teleological lenses, proposes that every single action aims for an end, and the final end of all ends is the greatest good or the supreme

happiness. On the way to achieve the supreme happiness, one can practice to improve his/her virtue by doing virtuous things or conducts, and the supreme happiness is not just for an individual but for the community. Twelve moral characteristics, according to Aristotle, that one needs to practice for achieving the supreme happiness including courage, temperance, liberality, munificence, high-mindedness, right ambition, good temper, friendliness, sincerity, wittiness, modesty, and just resentment (qtd. in Bowie 113-4).

However, from Aristotle's idea of ethic, Northouse synthesized and conclusively indicated 5 characteristics which ethical leaders must possess including 1) respecting for others, 2) serving others, 3) being just, 4) being honest, and 5) having a community oriented mind (310-6), and these 5 ethical leader attributes are discussed below.

Treating others with respect is, in other words, treating others as worthy human beings. Like Burns's and Bass's notion, Northouse stated that leaders concern individual differences; therefore, the leaders have to be empathic and tolerant of opposing viewpoints; meanwhile, they allow the followers to express their beliefs, attitudes, and values (177). However, the leaders have to be intelligent in compromising different ideas and needs to be compatible with those of the leader and of the team to achieve the set goals.

Relying on Greenleaf's servant leadership aforementioned, Northouse pointed that in serving others, leaders avoid being self-centered but integrate individual's self or vision with others in the team; in addition, he stated that what is behind service to others is the greater good of others or utilitarianism (308-10). Hence, ethical leaders must be willing to be follower-centered, put others' interests and benefits for public as first priority in their work.

For justice or fairness, Northouse mentioned Beauchamp and Bowie's principles of distributive justice: equal share, individual needs, person's rights, individual effort, societal contribution, and merit (313-4). He stated that justice plays the most important role when leaders make any decision in terms of rewarding or punishing the followers. However, these principles are applied in different situations; in other words, justice is based on reasons and moral values.

Honesty, for ethical leadership, is in larger extent than telling the truth. It embraces genuineness, sincerity, truthfulness, and veracity. Northouse mentioned the impacts of leader's honesty on the followers that the particular leader will be trusted by the followers and the leader-follower relationship will be strengthened and firm which, of course, leads to success of leadership (315).

In terms of community-oriented mind, Northouse mentioned Burns' transformational leaders that leaders and followers altogether step towards social collectivity and mutually seek to elevate moral purposes. Individual and group goals are bound up in the common good and public interest. While working towards the common goals, leaders take into account the purposes of everyone involved in the group and are attentive to the interests of the community and the culture (316).

From the review of the aforementioned ethical leadership theories and concepts, the nine shared ethical leader characteristics specified in Bass's transformational leadership and Northouse's ethical leadership are used for data analysis of this study. The shared characteristics consist of 1) consideration, 2) decisiveness, 3) ethic and morality, 4) firmness in the set goals, 5) knowledge and skill in stimulating followers, 6) open-mindedness, 7) self-sacrifice and utilitarianism, 8) enthusiasm and optimism to the success, and 9) support and/or service to followers.

Chapter III

Discussion and Conclusion

Discussion

The war, which is the main theme of the *Iliad*, is between the Achaean allied troop led by Agamemnon and the Trojan troop led by Hector. Agamemnon is the Achaean king and he is rather proud of his kingly fame. He is not the strongest warrior, and he is self-centered at the beginning of the story. Meanwhile, Hector is viewed as the future king of Troy, and he shows his responsibility to the community. He is also proud of his kingly prestige, so he exhibits heroic trait throughout the story. He denies to inappropriate conducts. Although Agamemnon is weaker and seems to be less ethical than Hector, he wins over Hector and he even wins over his followers' mind. This is because of his effective leadership; therefore, Agamemnon's and Hector's leadership are examined through the lenses of transformational leadership theory and ethical leadership concept which specify nine attributes necessary for leaders including consideration, decisiveness, ethics and morality, firmness in the set goals, knowledge and skill in motivating the followers, open-mindedness, self-sacrifice and utilitarianism, enthusiasm and optimism to the success, and support and service to others. The analysis will display the extents of ethical attributes Agamemnon and Hector exhibit, how they make Agamemnon successful, and why they lead Hector to destruction.

For Agamemnon, he exhibits all ethical attributes which are specified in the analysis framework. The first attribute to be discussed here is consideration. Agamemnon shows his consideration outstandingly throughout the story especially during his function as the chief commander. He is aware of his alliance members' needs and merges it into his own needs. Then, he wisely activates them to follow what he aims for. For example,

Agamemnon knows that Odysseus and Nestor are two troop members who are obviously eager to win over the Trojans and who would like to take their parts suitable for their ranks. So, he honorably asks Odysseus who is young and strong to help him plan the war and lead the troop. But for senior and aging Nestor, Agamemnon just honors him by asking for good advice (98). Agamemnon realizes desire and ability of the two characters, so he allocates the tasks to his followers according to their ability. In addition, he is skillful in stimulating his followers by selecting the most appropriate way when he has to deal with different rank followers. Because of his thoughtfulness and understanding, this makes Odysseus and Nestor proud and satisfied. Therefore, Odysseus and Nestor willingly help Agamemnon plan the war in return which fulfills Agamemnon's wish. As a clever leader, he puts the right man in the right job.

The second example is Agamemnon's order which stops Menelaus to recklessly go for a duel fight with Hector. He convinces Menelaus with a valid reason that Hector is much more powerful than Menelaus. This also convinces Nestor to agree with his reason, so Nestor takes action asking for volunteers from the Achaean soldiers to fight against Hector (164-165). From Agamemnon's action, he shows his sympathy to his brother, Menelaus, for losing his wife to Paris, and he understands that Menelaus wants to revenge Paris. If not being thoughtful, Agamemnon may let Menelaus go for the fight. But, with his precaution, Agamemnon realizes that Menelaus may fight recklessly with wrath if he lets Menelaus fight alone or lets Menelaus lead the troop. So, Agamemnon stops him. This not only helps Menelaus but also prevents the loss of the alliance. In return, as a younger brother and a follower, Menelaus appreciates Agamemnon's sacrifice and he is willing to follow Agamemnon's command. This evidence shows how thoughtful and considerate Agamemnon is. Also, Menelaus's actions of following Agamemnon's plan and commands exemplify the result of Agamemnon's consideration.

Agamemnon wisely integrates Achilles's aim into his goal. Agamemnon knows that Achilles, in fact, rejoins the troops to revenge Hector for killing Patroclus, his best friend. He does not really want to help Agamemnon, but he does not have enough men in his own troop and he wants man power from Agamemnon's allied troop. Agamemnon also knows this, but, when Achilles returns, Agamemnon welcomes him and offers him gifts as compensation (465). From this action, it reflects Agamemnon's intelligence in considering Achilles's needs. Actually, Agamemnon's action kills two birds with one stone. He takes this opportunity to merge Achilles's need into his aim. The honorable welcome he gives to Achilles makes Achilles feel his importance to the troop. This stimulates him to fight more vigorously and it relieves Achilles's anger for the mistake Agamemnon has done to Achilles at the beginning of the story. In addition, he exemplifies expiation which is a proper conduct good leaders should perform when they make mistake. From this action, Agamemnon eventually gains his soldiers' loyalty. So, to his soldiers, Agamemnon becomes a leader who cares for his soldiers' needs and a leader who is responsible for his mistake.

Again when he swears to Zeus in public and in front of Achilles that his mistake taking Briseis from Achilles is the result of god's lure and he has never slept with the girl after taking her from Achilles (465-466). Agamemnon still exhibits his consideration and his qualification of an opportunity taker through this action. He realizes that claiming Briseis from Achilles makes Achilles really angry. If Agamemnon does not do anything to please him, Achilles would still be angry or maybe angrier. Considering this matter, Agamemnon takes the opportunity to confess his fault meanwhile he also aims to ease Achilles's anger. With this action, Agamemnon can win over Achilles's wrath, make Achilles fight for him willingly, and encourage other soldiers. Agamemnon has done this in an appropriate time and this allows his troop to pass the hard time of the war.

Again, after reconciling with Achilles, Agamemnon realizes Achilles's sorrow after Patroclus, Achilles's beloved friend whom some scholars claim Achilles's homosexual lover according to ancient Greek custom of pederasty (Morales and Mariscal 292), is killed in the war, so he takes this opportunity to comfort Achilles by commanding soldiers to arrange Patroclus's honorable cremation (539-541). This action of Agamemnon again shows his empathy to Achilles for losing his intimate companion and his ability to win Achilles's heart. Agamemnon exhibits his understanding towards Achilles's grief and needs, and he can turn Achilles's sorrow to vigor which brings about the benefit for the entire allied troop. Hence, Agamemnon is successful in being aware of his follower's needs and integrates it into his goal. The result of this action is that Achilles is pleased and willingly and vigorously fights for him.

All of these actions not only satisfy Achilles, but also make other soldiers understand that Agamemnon pays attention on even small matters. Also, Agamemnon's actions reflect his thoughtfulness and competence in learning his followers' intention, tending and dealing with each particular follower's needs and sensitive issue. Eventually, this leads to his follower's willingness to help him fight. He is timely and wise to make use of the followers' needs for the benefit of the troop. With all of the above-mentioned abilities, Agamemnon has become a considerate leader according to individualized consideration strategy of transformational leadership. Hence, Agamemnon's consideration allows him to integrate his followers' needs with his goal which eventually facilitates his success.

The next two attributes according to transformational leadership theory which Agamemnon possesses and exhibits are decisiveness and firmness to his goal. This pair of leader attributes is reflected through his actions and speech. An outstanding action showing that Agamemnon is decisive and firm to his goal is when he sees Menelaus, his

brother, getting injured during the fight. He conceals his worry and resolutely commands the troops (95-96). This incident displays Agamemnon's care for Menelaus as his brother and his follower. He does not cease the war nor does he show his worry in an excessive extent. Instead, he continues commanding his troop and fighting. If he takes his feeling of a worried brother into this situation, he may hastily fight against the enemy. This can mislead other soldiers to see him as a brash leader. Then, his plan will be destroyed and it is of course hard to regain. Hence, instead of doing so, he employs his sensibility to turn his worry into wisely planning and sharply commanding to troops. This makes him respectable for his soldiers; also, he can call his soldiers' loyalty. As a result, when he commands his soldiers to fight actively and bravely, they are willing to follow his command. This clearly shows his ability to put his personal feeling apart from responsibility which reflects how decisive and firm he is.

The second example of Agamemnon's decisiveness and firmness is when he kills Peisandros and Hippolokhos, two enemy soldiers who beg for their lives after they are defeated in the war (255-256). This action may be considered as brutality but in this case it is necessary. Agamemnon is put into an unavoidable situation, so he chooses violent way to exhibit his decisiveness. This action not only reflects Agamemnon's decisiveness, but it can indirectly fear and threaten the soldiers. It is killing one to warn a hundred. Moreover, if he frees Peisandros and Hippolokhos, his soldiers may see him irresolute. Even worse, these two enemy soldiers may cause difficulty to his troop in the future. Therefore, killing the two enemy soldiers is the most appropriate conduct which suits the situation. And, the result of his brutal action is the soldiers' attempt which eventually fosters their commitment to the team. Soldiers can see Agamemnon as their resolute leader who puts victory as the first priority. This may be Homer's intention to imply that during the war in his time, around 800 B.C., brutality is acceptable for warriors. No

matter what Homer's intention is, this action of Agamemnon is in accordance with inspirational motivation strategy of transformational leadership theory because it highlights the qualifications of leaders in achieving the goal.

Another action exemplifies Agamemnon's decisiveness and firmness to the goal is when Agamemnon denies the tribute brought by Idaios from Paris for ceasing the fight. In doing so, Agamemnon also says that he is content with the tribute but his soldiers may not be so (174-175). This not only shows his adherence to the aim but also shows his qualification of opportunity taker. Actually, Agamemnon himself can make decision whether he will receive the tribute or not, but, instead of refusing it himself, he indirectly decentralizes his power to his soldiers to make decision. This not only shows that Agamemnon still wants to win, but it also pleases the soldiers because they can feel that Agamemnon cares for their feeling. In other words, it can be claimed that Agamemnon is firm to the goal and cunning. This diplomatic action fosters his soldiers' commitment to the troops which leads to the soldiers' compliance.

The examples of Agamemnon's actions discussed above show that Agamemnon adheres to his goal and he exhibits his firmness and decisiveness through various practices. His resolute actions make him a respectful leader and a role model for his soldiers. And, he eventually gains his soldiers' loyalty which fosters his soldiers' commitment to the group and sense of teamwork. Agamemnon's reflection of decisiveness and firmness is conformed to inspirational motivation strategy of transformational leadership theory in terms of being able to enhance spirit of teamwork and this qualification has positive impacts on his followers and it facilitates his victory in the end.

In the hard time during the war, Agamemnon always functions energetically because he sees the possibility of the victory. As a king and chief commander,

Agamemnon shows his enthusiasm through his active planning and fighting in the battlefield, and the consequence of his actions consolidates teamwork and commitment to the group. Many times before Agamemnon reconciles with Achilles, his troop is put into hard time and is almost beaten by the Trojan troop. But, Agamemnon is not discouraged and he always hopes for victory. With optimism, he tries hard to achieve his goal which is to become the winner in the war.

An incident showing that Agamemnon still sees the opportunity to fight against his enemy although he has no Achilles in the troop is when he decides to visit Nestor, a wise, experienced soldier and a senior member of Agamemnon's alliance, to ask for a smart war plan (229-231). From this incident, Agamemnon shows his firmness to his goal by not giving up fighting although the path to victory is full of obstacles such as having no Achilles in the troop and Zeus's support his enemy. Agamemnon realizes that his action is the cause of losing Achilles, so he has to be responsible for his action and work hard. Because of his effort and enthusiasm, Nestor willingly helps him plan for the fight. His visit to Nestor makes Nestor feel honored for being an important person to the king and to the troop. This is associated with the inspirational motivation strategy of transformational leadership that, to foster teamwork and cooperation, leaders have to promote vision and mission of the team and challenge the followers to do as what the leaders need or beyond.

Apart from planning, Agamemnon gives encouraging words and fights by himself. This not only shows his leadership and bravery, but it also empowers his soldiers to be active and to think positively to the success as what he does. The following is one of Agamemnon's speeches given to his soldiers, which proves that he is enthusiastic and active.

“Argives, keep your courage up, for Zeus will never back up liars! Men who are first to sunder oaths, their flesh the kites will feed on—tender fare; as for their wives and children, we’ll enslave them when we take the town.” (95-96)

Through this speech, Agamemnon shows his soldiers that he has a strong intention to win and he wants his soldiers to be as enthusiastic as he is. Reference of Zeus is also a wise way Agamemnon uses to encourage his soldiers because every mortal character in the story is afraid of immortal beings’ power especially that of Zeus. Hence, referring to Zeus is an effective strategy Agamemnon selects to encourage his men. It makes his soldiers feel secure and it leads to his soldiers’ confidence. Then, with confidence, his soldiers are brave, and their active and courageous fight facilitates his leadership. Still, he points out the attractive outcome of their hard work which is not only victory but also pride. This effectively makes his soldiers feel encouraged and they go for the fight actively as Agamemnon wishes. From this action, Agamemnon can promote his mission and empower his soldiers at the same time. This is conformed to transformational leadership that leaders have to demonstrate vision, value, and mission to followers and support them to achieve the mission.

Another directive speech Agamemnon gives to his soldiers which shows his optimism to the victory is as follows.

“Dear friends, be men, choose valor and pride in one another when shock of combat comes. More men of pride are saved than lost, and men who run for it get no reward or praise, no safety either.” (126)

Agamemnon not only energizes his soldiers to be strong and active, but he also shows them the result of their enthusiasm and bravery. The results of the above encouraging speech are that the Achaean allied soldiers feel brave and they fight

energetically. Therefore, from the above examples, Agamemnon employs inspirational motivation strategy to promote his active vision, to enhance mission fulfillment, and to awaken sense of warrior, and, with his good timing, he can effectively make his soldiers feel involved as team and carry on their duty actively. Both of the above examples reflect how active and how optimistic Agamemnon is. Moreover, he can wisely promote his vision and direct his men to carry on the mission.

The third attribute Agamemnon possesses and wisely shows is morality and ethics. As uplifting of the morality and ethics in both leaders and followers is the essence of transformational leadership, Agamemnon's ethics is going to be examined through his actions and speech. Two ethical values which Agamemnon outstandingly exhibits are truthfulness and justice. One will be considered truthful when he/she habitually exhibits his or her truthful characteristic. In addition, truthfulness is not only telling the truth but it includes honesty to one's real thought and attitude. Relied upon this concept, the ethics of two characters under examination is contrastively analyzed below.

An example of Agamemnon's truthful actions is when he plans the war. He does not do it alone. He assembles other experienced and skillful captains like Odysseus and Nestor for brainstorming. For negative thought, this may be considered that Agamemnon is not skillful in warfare. On the other hand, to be positive, it can be yet seen that Agamemnon wants to show his sincerity in his plan. He realizes the importance of these two men. Old Nestor and skillful captain Odysseus are the two truthful agents of the Achaean allied troop; the plans are also from the two truthful people when Agamemnon has them in. Therefore, the soldiers can follow the plans without hesitation. This is a way he shows his truthfulness.

As to confirm his truthful war plan, Agamemnon encourages and helps his soldiers through his enthusiastic fight in the battlefield. The example of his truthful action is reflected through the narrative below.

He left aside his team, his chariot, a-gleam with bronze: his driver, Eurýmedôn, a son of Ptolemaios Peiraidês, reined in the snorting horses; and Agamémnon gave him strict command to bring the war-car up when weariness should take him in the legs, after inspection of all his many marshaled troops. On foot he ranged around the men in their formations, and where he saw his charioteers in units alert from battle, he exhorted them ... (95-96).

As mentioned above that truthfulness is not only telling the truth but it also includes being honest to their intention and to their followers. From the above incident, Agamemnon is honest to his intention and to his soldiers. This overlaps with leaders' decisiveness and firmness to the goal, but it covers wider extent. It also emphasizes how sincere or honest the leaders is to the followers. When this incident is closely examined, it is found that Agamemnon cares for his followers' safety. Hence, Agamemnon exhibits high degree of truthfulness through his resolute thought and attitude.

However, Agamemnon has a flaw in this qualification when he makes use of trick in stimulating his soldiers. Agamemnon knows that his soldiers, with weariness, do not see the chance to win over the Trojans, so they really want to return to their homeland, but because of his intelligent Agamemnon realizes that those eager captains such as Odysseus, Diomedes and Nestor do not want to lose their faces and leaving from the battlefield with loss. They want to be winners rather than being losers. As a consequence, Agamemnon needs to make use of trick, and his tricky speech dissatisfies those captains.

Then, they angrily stimulate the soldiers to change their mind and return to fight. The speech considered trick is shown below.

Friends, fighters, Danáäns, companions of Arês, the son of Krónos has entangled me in cruel folly, way ward god! He promised solemnly that I should not sail before I stormed the inner town of Troy. Crookedness and duplicity, it is clear! He calls me to return to Argos beaten, after these many losses. ... Under great Zeus nine years have passed away, making ship timbers rot, old tackle fray, while overseas our wives and children still await us in our halls, And yet the mission on which we came is far from being done, Well and good; let us act on what I say: Retreat! Embark for our own fatherland! We cannot hope any longer to take Troy!” (39, 41)

Agamemnon also gives similar speech to stimulate his soldiers when he sees his soldiers being frustrated and tired of the fight (204, 331-332). Although all of the aforementioned speech can be considered tricky or dishonest, it can also be considered a diversion maneuver to make his and the soldiers' intention fulfilled. As mentioned earlier that one will be considered truthful, he/she performs truthful conducts as habit. In this case, Agamemnon is not always dishonest. He does it only when necessary. From the above Agamemnon's speech, his trick is used to stimulate his soldiers, but his aim is still unchanged. Hence, his use of trick here is acceptable and it should not be considered untruthful.

In terms of justice, Agamemnon rewards and punishes his soldiers rightfully. He offers reward, either abstract or concrete, to the members of his alliance who make contributions to the troop. For example, Agamemnon expresses his thanks to Aias (Ajax) for his brave duel with Hector by giving marrowy cuts of chine (173). He also invites Nestor into his hut for a meal after Nestor has helped commanding the war for him (206).

Again, Agamemnon offers prizes to the soldiers who volunteer to invite Achilles to rejoin the troop (207-208). In fact, Agamemnon does not need to rely much on Achilles because he is embraced by a great number of skillful captains, but Achilles is an accelerating agent who makes it easier to achieve the victory. In addition, he realizes that changing Achilles's mind is not easy, so anyone who volunteers to do this task is also taking a risk because he may be bullied by Achilles. Therefore, Agamemnon attracts his soldiers by offering rewards. Again, after Achilles rejoins the troop, Agamemnon publicly offers him rewards to thank Achilles for rejoining the troops (463). This incident also reflects Agamemnon's justice. Once Achilles decides to rejoin the troop, no matter what the reason is, he deserves to receive a token of appreciation. So, offering rewards to Achilles is a fair conduct when the advantage of his return is counted. This action shows other followers that he is just and he reciprocates what the contributors deserve.

As a considerate leader, Agamemnon honors and realizes the importance of every single follower. When Agamemnon punishes his soldiers, he does not punish them so seriously that brings them to physical violation or death. And, because his troop is an allied troop, using violence to any of them can cause dissatisfaction and internal conflict within his alliance. The only punishment Agamemnon does to his men is only reprimand. Also, Agamemnon uses reprimand in different degrees of seriousness depending on the mistake makers' ranks. For example, when he sees lower-ranked soldiers or his brother, Menelaus, not being energetic in the fight, he reprimands them in quite harsh way with a hope to remind them of the commitment to the team and spirit of warrior (96). But, to captains like Menethus, Diomedes and Odysseus, Agamemnon rebukes them gently (99, 100-101). These example incidents not only prove Agamemnon's intelligent use of verbal punishment, still, it reflects his thoughtfulness and consideration. With his wisdom in integrating all these qualifications and making use of them, Agamemnon is able to judge

his followers' inappropriate conducts rightfully and without causing any severe conflict between him and his followers.

Apart from truthfulness and justice, Agamemnon also shows repentance and expiation as other important ethical attributes. In fact, these two continuum attributes are necessary for everyone, but, for leaders, these two ethical values make leaders become role models for the followers and they empower leaders to be able to convince the followers. For Agamemnon, all of his repentance and expiation is to Achilles because Agamemnon realizes his fault claiming Briseis from Achilles, so he is responsible for his inappropriate conduct by pleasing Achilles. The series of his repentance starts from his thanks to Achilles for his return to the troop (460-461). Then, he offers rewards to Achilles (463) and he orders his soldiers to arrange Patroclus's cremation (539-541). All of these actions comfort Achilles and make him proud that Agamemnon honors him and considers him as an important person. Together with his self-confidence, Achilles fights bravely and proudly against the Trojan army. This brings victory to Agamemnon's troop. This series of Agamemnon's repentance and is conformed to idealized influence or charisma of transformational leadership theory that leaders demonstrate high standards of ethical conduct and responsibility for their actions is included (Bass 5; Daft 154). These prove that Agamemnon is an ethical leader and his ethics facilitates the success of his leadership.

The fourth attribute to be discussed is knowledge and skill in stimulating followers. Transformational leaders are aware of the followers' ability and they must be able to intelligently select the best way to stimulate their followers to follow the leaders' needs. This knowledge and skill in stimulating the followers are also reflected in Agamemnon's characteristic. He effectively employs various means, either action or verbal stimulus, to motivate the followers' sense of warrior and responsibility. He

concerns the external factors such as follower's rank and status and situation which allow him to make use of proper rhetorical mode and action. For verbal stimuli, Agamemnon uses five means to stimulate his soldiers.

The first means is trick or cunning speech. When he notices that his soldiers are tired and discouraged of the fight but he wants them to be active and be positive to the victory, he makes use of trick to motivate them.

Friends, fighters, Danáäns, companions of Arês, the son of Krónos has entangled me in cruel folly, way ward god! He promised solemnly that I should not sail before I stormed the inner town of Troy. Crookedness and duplicity, it is clear! He calls me to return to Argos beaten, after these many losses. ... Under great Zeus nine years have passed away, making ship timbers rot, old tackle fray, while overseas our wives and children still await us in our halls, And yet the mission on which we came is far from being done, Well and good; let us act on what I say: Retreat! Embark for our own fatherland! We cannot hope any longer to take Troy! (39, 41).

Agamemnon also makes use of the same cunning speech for two more times (204, 331-332) when he sees that his soldiers are weary of the fight and hopeless for the victory. Agamemnon understands that his soldiers want to return to their homelands. Instead of forcing them to stay and fight, he wisely arouses victory-hunger captains including Odysseus and Diomedes and senior advisor, Nestor, to be upset if he seizes the war. If Agamemnon does as such, it means that Agamemnon surrenders to the Trojans and of course the loss of their fame. This incident displays Agamemnon wisdom in learning the followers' feeling and in making use of his rhetoric. He knows whom he should stimulate and how to stimulate them. With this wise stimulus, Agamemnon can motivate his target members effectively. Although this way can be considered defeating

truthfulness which is the ethical attribute of transformational leaders, it works more effectively than employing his kingly power through forcing. This authentically shows Agamemnon's wisdom and his diversion maneuver.

Other four styles of rhetoric Agamemnon uses for stimulating his soldiers are praise, encouragement, satire, and reprimand. For praise, he praises either lower-ranked soldiers such as Achilles, Idomeneus, and Teukros or senior member of the alliance like Nestor. To Achilles, Agamemnon praises him for disregarding the mistake he has made to him and for Achilles's rejoining the troop although he knows that the actual cause for Achilles to rejoin the troop is to revenge Hector for killing his best friend, Patroclus. This is not only to please and to thank Achilles but his speech also satisfies other soldiers and boosts solidarity and spirit of teamwork among his soldiers. To Idomeneus and Teukros, Agamemnon praises them for well preparing to get into the battlefield and for their bravely fighting against the Trojans. His praise to these people makes them delighted that Agamemnon recognizes their effort in assisting him. An example of his praise to Idomeneus is as follows,

*Idómeneus, you are a man I prize above all handlers of fast horses,
whether in war or any labor, or at feasts whenever in their mixing bowls
our peers prepare the wine reserved for counselors. Akhaian gentlemen
with flowing hair may down their portions, but your cup will be filled
again, like mine—to drink as we are moved to! (96).*

This speech is very wise and it absolutely stimulates Idomeneus. Agamemnon not only praises Idomeneus for his good performance, but he also thanks and motivates him by offering him reward. This is a possible alternative for leader to attract followers. Daft (95) highlights the importance of rewarding that it is another tool for leaders to motivate followers, and reward can be in forms of abstract and concrete. In this case, the reward

Agamemnon gives to Idomeneus is not only in concrete forms (food and wine), but Agamemnon's statement "*Akhaian gentlemen with flowing hair may down their portions, but your cup will be filled again, like mine...*" honors Idomeneus that he is a high-ranked and very important person of the troop. This is an abstract reward Agamemnon presents to Idomeneus. So, in the incident, Agamemnon makes use of both abstract reward (praising) and concrete reward (food and drink) to stimulate his follower.

To Nestor, Agamemnon praises him for his intelligence, war planning skill, and experience although he is too old to enter the battlefield and fight by himself and Agamemnon also expresses his thanks to Nestor for giving him useful advice and warning (98). All Agamemnon does to Nestor not only show his appreciation but also indirectly stimulate Nestor to willingly assist him. In fact, although Agamemnon does not express his thanks to Nestor, Nestor is still by his side. But, once Agamemnon decides to do so, it shows that Nestor's contribution is not overlooked and Nestor is still an important person not only for Agamemnon but also for the troop. As a consequence, Agamemnon's use of praise is effectual and, according to Daft (295), praise can therefore be considered abstract reward which Agamemnon uses to stimulate Nestor.

To encourage his soldiers, Agamemnon makes use of emboldening speech either before the soldiers getting into the field and during the fight. To ask his men to be well prepared, Agamemnon inspires them with wordy speech. In his speech, he uses words which make the soldiers feel that they are strong and full of warrior pride. He instructs his soldiers how to prevent themselves from getting injured or being killed in a long and serious war (48, 126). Although there are not many incidents showing Agamemnon's use of encouraging speech, once he gives this kind of speech to his men, it makes them feel secure and stronger because his speech not only strengthen the soldiers' spirit but it also

guides them to carry on their duty safely. Still, not repeated use of encouraging speech makes each time of its use important and worthwhile.

For satire, most of Agamemnon's satire is for Menelaus because Menelaus is his brother. Agamemnon points out that Menelaus is the cause of the war, but he is downhearted and does not fight as energetic as he should. Although this makes Menelaus frustrated, it still reminds him of his responsibility and the goal of the allied troop (93-94, 143, 188-189). All of these satiric speeches are aimed to give a stress that one has to try hard in taking responsibility for his action. Every soldier of the Achaean allied troop joins the fight because of Menelaus's desire to revenge the Trojans, so Menelaus has to show other soldiers that he is brave and works hard. Hence, Agamemnon's use of satire to Menelaus not only motivates him, but it also reflects Agamemnon's responsibility for actions.

The last verbal stimulus Agamemnon uses is reprimand. As discussed in the part of justice that Agamemnon is wise in judging his soldiers' inappropriate conducts and he punishes his soldiers according to the degree of seriousness of the mistakes. Hence, his use of reprimand which is considered verbal punishment is different. When he sees those lower-ranked soldiers and even his brother, Menelaus, are discouraged from the fight, he reprimands them in quite a harsh way and reminds them of the spirit of warrior (96). But, to captains like Menethus, Diomedes and Odysseus, Agamemnon does not just rebuke them in a more gentle way but he also flatters them for their fighting skill. Although it is like a kiss after a kick, it is a clever way to stimulate people in this position (99, 100-101). Because Agamemnon realizes the ranks and the importance of these people, he has to be careful in stimulating them. If he rebukes them with forceful words, he may hurt their feeling. Hence, Agamemnon has to rebuke them gently and cleverly avoid internal

conflict or dissatisfaction. This outstandingly shows Agamemnon's technique in motivating his followers.

All of Agamemnon's verbal stimuli work very well. Agamemnon can stimulate his followers to keep up with his expectation. All of the above incidents prove that Agamemnon is a skillful stimulator. He carefully and knowledgeably challenges different people with different and suitable ways. He considers the contribution each follower has given to the troop and he makes use of reward as a tool to motivate his follower effectively. He even thanks those who are in lower-ranked position. This is a good attribute all leaders must possess because it is not only to show gratitude but also to honor and to stimulate the followers.

Apart from knowledge and ability to motivate followers, the next necessary attribute Agamemnon exhibits is open-mindedness. Regularly, Agamemnon listens to opinions of others especially those suggestions and advice which are beneficial for his troop. There are a number of incidents showing Agamemnon's open-mindedness; for example, Agamemnon pronounces his acceptance of Nestor's war plan publicly which makes his soldiers pleased (47-48). Because Nestor once was a skillful warrior and now is an experienced advisor of the troop and this experienced senior individual has always provided him judicious advice, listening to his advice is a proper conduct for everyone in the troop. For Agamemnon, accepting Nestor's advice also shows that Agamemnon is humble although he is the king and chief commander of the troop. Therefore, his acceptance of Nestor's war plan makes his followers feel encouraged and they also learn that Agamemnon is a good model of humble leader.

The second evidence showing that Agamemnon is open-minded is after listening to Nestor's reasonable advice asking him to concentrate his mistake capturing Briseis from Achilles which causes problem to the troop; he confesses it and follows Nestor's

suggestion to send Phoenix, Ajax and Odysseus to convince Achilles to rejoin the troop (207-209). Again, after Patroclus's death, Achilles returns to the troop hoping for revenging Hector for killing Patroclus, his beloved friend, Agamemnon follows Nestor asking him to reconcile with Achilles (232). These two incidents manifest Agamemnon's open-mindedness, repentance for his mistake, and utilitarianism. If he is dogmatic and unlikely to change and too proud of his kingly prestige, he would reject Nestor's advice because doing such action could humiliate himself. But, because he thinks of his troop's benefit rather than his pride, he follows the advice. This also reflects that Agamemnon is a rationalist and a flexible leader.

However, Agamemnon still has a big flaw in this qualification as shown at the beginning of the story when he claims for Briseis from Achilles without listening to Achilles and other's protest. His mistake causes a serious conflict between Achilles and him. He blames immortal beings especially Zeus for causing him committing this unethical mistake: "Nestor, son of Nêleus, pride of Akhaians, know me for Agamémnon, son of Atreus, plunged by Zeus into the worst trouble a man could know, for as long as I draw breath, as long as my own legs will carry me" (232). He gives this reason to Nestor to explain that the mistake is not from his own intention. As immortal beings always interfere characters' thoughts and actions, this reason, together its possibility, is valid. As a result, Nestor forgives him and still provides him advice and assistance. This is the outcome of Agamemnon's open-mindedness and utilitarianism. From the discussion of Agamemnon's open-mindedness above, it shows that Agamemnon is an open-minded leader and he is not too proud of his fame. He listens to opinion of others, evaluate them, and bring them into practice if they are worth following. He considers the benefit of the troop rather than his; as a consequence, he is successful in leading his allied troop to victory.

Because Agamemnon's open-mindedness results in benefits for the troop, his open-mindedness leads to the next attribute: utilitarianism and self-sacrifice. Utilitarian leaders concern the greatest benefit for all involved parties, so they devote and share their benefit with the possible maximum amount with others in the community. Hence, utilitarian leaders are usually self-sacrificing. They also work hard and wisely direct their followers to better and/or more preferable situation. Utilitarianism and self-sacrifice are also reflected through Agamemnon's actions.

Because he wants to help his brother, Menelaus, to revenge Paris for taking Helen, Agamemnon sacrifices himself by taking the role of chief commander. Agamemnon knows that Menelaus is anyhow not qualified to command the troop. He is too young and he is driven by his anger. As a thoughtful king, instead of allowing Menelaus or appointing any skillful captain to plan the war and fight in the battle field, Agamemnon himself puts his great effort into planning and directing his soldiers to follow his plan. He also bravely gets into the battle field to fight and encourages his soldiers to perform their functions vigorously. And, because his troop is an allied troop assembled by soldiers from other cities, as a king it is more appropriate for them to have him lead the troop. This not only reflects that Agamemnon sacrifices himself to protect his homeland and his brother, but it also shows that Agamemnon is a thoughtful leader.

Again after Nestor gives Agamemnon a suggestion asking him to send someone to invite Achilles to rejoin the troop, Agamemnon follows Nestor's advice. He sends Phoenix to offer Achilles gifts with hope that Achilles would receive the gifts and rejoin his troop (207-209). This may be seen that Agamemnon breaks his own word. In fact, he accepts his fault causing the conflict between him and Achilles, and he wants his troop to be safe. Hence, he has to have Achilles in his troop. Accidentally, Nestor's advice is coincidental with his needs, so he suddenly follows Nestor's suggestion. Actually,

Agamemnon does not need to do so. He is embraced by a lot of skillful captains around him and they are willing to fight for him, but because he knows that it is easier to gain the victory if he has Achilles. At the same time, he can honorably please Nestor and he makes his soldiers feel secure.

After his first attempt of inviting Achilles to rejoin the troop failed, Agamemnon, as a sacrificing leader, is unable to sleep. He comes out of his tent, walking along the fleet of ships alone and pondering the plan. Then, he decides to ask for advice from Nestor, his senior advisor (225-232). This action of Agamemnon impresses Nestor, so he willingly helps Agamemnon to plan the war. In addition, when other captains realize Agamemnon's attempt, they join in. This is the result of Agamemnon's self-sacrifice and utilitarianism. This incident confirms the claim above that Achilles is not the most important person for Agamemnon. He has other captains ready to help him, so his invitation to Achilles is his confession. And, although the invitation is rejected, Achilles can still carry on his duty with his strength and brain power. Then, after Achilles returns to the troop because his intimate companion, Patroclus, is killed by Hector. Agamemnon bravely makes a confession and pronounces to public that he has never touched Briseis after he captured her from Achilles (465). This is a clever way to confess and to expiate his fault to Achilles. Agamemnon does so because he realizes his fault and he foresees that the benefits returning to his troop is more important than being too arrogant adhering to his fame. These actions of Agamemnon reflect obviously his utilitarianism which leads to his success as a leader.

The findings from the discussion of self-sacrifice and utilitarianism above is in agreement with the emphasis of public benefit and greater good of others in Bass's transformational leadership theory (Bass5; Daft 154) and in Northouse's ethical concept (Northouse 308-310). In addition, it is conformed to the findings of Gibson entitled *Virtue*

under Fire: Leadership Attributes Required in 21st Century Combat that selflessness is basically the fundamental qualification for other leader behaviors. Therefore, any action of transformational leaders must focus on public benefit and provide every single party possible maximum satisfaction.

Agamemnon's utilitarianism and self-sacrifice, of course, reflect the last pair of attributes: support and service to followers. Agamemnon puts others' benefits as his first priority. He provides necessary support to achieve those aimed benefits. He also provides help through either physical or verbal mode to his soldiers. For example, Agamemnon informs his soldiers the war plan to avoid unexpected mistake his soldiers may make, and at the same time he also emphasizes the solidarity asking everyone to help each other while fighting (98). This incident shows that Agamemnon not only pays attention to his soldiers' safety, but he also stresses caring for others among members of the team. This results in solidarity and teamwork, and it is exactly conformed to transformational leadership theory which emphasizes that leaders are agents to uplift the society and to promote teamwork.

Another example showing Agamemnon's support to his followers is when he makes excuses for Menelaus when Nestor sees him pondering for the war plan alone by the fleet of ships. Nestor blames Menelaus for not helping Agamemnon solve the problems because everyone joins the troop and does the fight for him (229). Agamemnon protects Menelaus not because Menelaus is his brother. He does so because he realizes that Menelaus is so unhappy with the situation that he is unable to sleep. This incident shows a good attribute of leaders that when seeing followers are in displeasure, good leaders must not make it worse. The followers need understanding and support from leaders. If leaders do not hesitate in doing it, they can have their followers' trust and loyalty.

Another incident showing that Agamemnon's support and service to his followers is when he orders Menelaus to convene the soldiers and, at the same time, he instructs his plan to his soldiers (231). As the chief commander, Agamemnon does not want any error in his plan; therefore, he has to make his plan clear and to make it clear he has to provide detailed guideline for his soldiers. Agamemnon's guideline makes Menelaus confident to control the troop and empowers the soldiers to follow the guideline with certainty. Besides, during the war, Agamemnon also fights enthusiastically and, when he sees that his soldiers are almost defeated by the enemy, he never ignores them. He goes straight to help them.

From the incidents, it can be seen that Agamemnon is a supportive leader who accurately foresees the possibility of future situations. This charismatic ability makes his soldiers secured and engaged which leads to loyalty and commitment to the team. This conforms to inspirational motivation strategy of transformational leadership theory that leaders foster spirit of teamwork and commitment to the group through assistance and service either mentally or physically (Bass 5; Daft 154).

In addition to the attributes specified in the framework, there are other ethical attributes exhibited by the two characters under examination. They are precaution and qualification of opportunity taker. For precaution, it is shared by both Agamemnon and Hector. It is the result of their thoughtfulness and intelligence and it is an important factor which helps them serve their followers. However, Agamemnon and Hector show their precaution in different ways which can affect differently to their soldiers' mind.

Agamemnon shows his precaution through his ability to anticipate the possible result of the future situations and through his attempt working hard to make the war plan for his alliance. For example, when he realizes that Menelaus is not as skillful and strong as Hector, he restraining him from going to fight against Hector (165), then after listening

to Agamemnon's reason, Menelaus agrees upon his wise suggestion. The second evidence showing his precaution is when Agamemnon is anxiously unable to sleep thinking of the plan to fight against the Trojans. While he is walking and thinking of a plan, he meets Menelaus who is also unable to sleep. So, Agamemnon asks him to convene captains for making a plan suddenly (229-231). Feeling Agamemnon's worry, Menelaus follows his order because he knows that this is partly because he is the cause of this war and his brother, Agamemnon, is trying to help him. Also, this anxiety is expressed through his words replying to Nestor's question why he is still walking in the dark instead of sleeping (232). Nestor, with his care for Agamemnon, sees how anxious and eager Agamemnon is, so he gives suggestions and helps him make a plan for the war. The third evidence is when he makes a cut-short request asking Diomedes to fight against Hector after listening to Nestor's plan to make a foray into Trojan camp. This is because he can read Menelaus's mind that Menelaus will hastily volunteer to fight against Hector (236). From the incidents, it is clear that Agamemnon's precaution helps him to work better in preventing loss which may happen to the troop. In addition, he is wise and capable of putting the right man in the right job, and this obviously shows his management wisdom.

The only one ethical value which Agamemnon possesses and uses it effectively and timely is qualification of opportunity taker. Agamemnon is wise to seize the appropriate time to do what he needs and it is beneficial for him and his troop. His qualification of opportunity taker allows him to confess his fault to Achilles and at the same time he can comfort his followers. This is a result of his sensitivity, flexibility in leadership, and ability to stimulate his followers. The first incident is his speech given in front of the soldiers and Achilles after Achilles decides to rejoin the Achaean troop.

May Zeus, all-highest and first of gods, be witness first, then Earth and Helios and the Furies underground who punish men for having broken oaths, I never laid a hand on your Briseis, proposing bed or any other pleasure; in my quarters the girl has been untouched. If one word that I swear is false, may the gods plague me for a perjured liar! (465).

After hearing this, Achilles forgives him and is willing to join his troops for the fight. This not only satisfies Achilles but also makes other soldiers glad and become confident for the achievement.

Agamemnon wisely selects the best time to confess his fault or possibly seen as an indirect apology to Achilles. Instead of confessing it to Achilles personally, he swears to Zeus in front of Achilles and other soldiers. This wisely and timely method to confess his mistake; at the same time, it makes his soldiers perceive his expiation and stimulates his troop members especially Achilles.

Again, when Agamemnon realizes that Achilles wants to revenge Hector for killing his beloved friend, Patroclus, Agamemnon takes this opportunity to comfort Achilles by commanding soldiers to arrange Patroclus's honorable cremation (539-541). This action shows not only his awareness of his follower and integrates it into his goal, but it is also a psychological reward which makes Achilles feel that Agamemnon honors him. The result of this action is Achilles's vigorous fight which leads to Agamemnon's victory eventually. As a consequence, Agamemnon's qualification of opportunity taker plays a significant role in stimulating the soldiers because it results in a turning point of the story which facilitates his success as a wise leader and allows his alliance to gain the victory.

For Hector, throughout the story, there is no evidence showing qualification of leader consideration as specified in the analysis framework. This means he fails the first

attribute of transformational leadership. Although Hector takes the role of Trojan chief commander like Agamemnon, his purpose is to protect his brother, Paris, not for the righteousness of a transformational leader. Transformational leaders have to be thoughtful in understanding the followers' needs and ability, uniting it to that of the leaders and showing the path to the success (Bass 6; Daft 154). But, Hector neither pays much attention to the ability of his troop nor does he concentrate the cause of the war which is from Paris. Even worse, he puts the fame of prince as the first priority, so he calls for soldier assembly to fight for Paris. As a result, Hector misses the consideration attribute since he has decided to take the role of chief commander. Still, during the war throughout the story, when his soldiers are tired of the war and refuse to fight, instead of wisely encouraging them, he shows off his heroic character. He unyieldingly fights and commands his troop without concerning about his soldiers' ability and tiredness. This can make his soldiers think that Hector does not care for their feeling and safety. This is the reason why he cannot win over his followers' hearts. As a result, he cannot gain willingness from his followers.

An incident which confuses readers that Hector is a considerate leader is when he returns to Troy during the war in order to find Paris. The Trojan women ask him about their husbands and sons who join the troop. His answer is "Pray to the gods!" (149). The answer can be interpreted that Hector does not want to worry those women if he told them the actual situation of the battle that the troop is in a critical situation. However, his answer can also be interpreted that he is hiding the truth. Although his intention of concealing the truth is ethical, he still defeats another ethical value which is honesty. Like Agamemnon, Hector refers to divine beings. His statement "Pray to gods!" is to soothe those women. It is just Hector's gentleness and empathy. It does not have any positive impact on the victory; meanwhile, Agamemnon's reference of Zeus pleases Achilles, and

it makes Achilles willing to fight actively. Therefore, Hector's statement "Pray to gods!" is not conformed to any strategy of transformational leadership theory.

Another incident misleading readers that Hector is a considerate leader is at his funeral when Helen laments for his kindness. Helen says that Hector is the only one who has never insulted her since she came to Troy with Paris and she was partly the cause of the war (592-593). When this lament is theoretically examined, it is clear that, like the previous incident, Hector's consideration is not conformed to that of transformational leadership. Hector's action, not blaming or insulting Helen for being the cause of the war, does not mean that he does not want to put a blame on her. The real situation that Helen leaves Menelaus for Troy with Paris puts Hector into a dilemma. He knows what Helen and Paris have done is improper, but he has to let it go. Because of his gentleness, Hector just neglects their action. Hence, this is not the attribute of consideration for transformational leaders. Even worse, his negligence leads to war.

From the above incidents, it is clear that Hector's actions exhibit his empathy and gentleness, not leader's consideration. Those actions do not provide any benefit to the troop. In addition, his negligence reflects his carelessness in precaution. He does not speculate the upcoming consequence of his negligence. This also proves that Hector has a significant flaw in his leadership. Therefore, Hector is not qualified in the issue of consideration.

For decisiveness and firmness in the set goal—the second attribute—Hector shows these attributes many times throughout the story. However, he is rather careless in exhibiting them. The first incident proving this is when he denies Helen's invitation to be entertained when he returns to Troy to find Paris and he stimulates Paris to go for the fight which he is the cause of it. Hector's rebuke can bring Paris back to the war even though he is unwilling to (153). In this incident, although it shows that Hector is decisive

and he wants Paris to be what he wants him to be, he does not examine Paris's fighting skill and ability. Actually, Paris is neither good at fighting nor is he brave enough to enter the battlefield with pride. Although Paris is a prince similar to Hector, he is just a charming prince not a brave warrior like Hector. Paris's bravery and strength are far behind Hector's. Hector only adheres to princely fame and he also wants Paris to do the same. For this situation, Hector's thought is only that neglecting of responsibility and being coward are inappropriate qualifications for warriors and leaders, but he overlooks Paris's ability.

The second proof of his careless decisiveness is when he hastily challenges Ajax, who is greater in size than he is, to have a duel fight, (168-169) and the worst evidence is when he refuses any advice warning him not to have a duel fight against Achilles (523). These two incidents demonstrate that Hector is too confident in his power and bravery. He does not estimate the feasibility of his victory. Even other captains warn him, he ignores their warning. With his pride of his kingly prestige, Hector expresses this heroic trait which makes him stubborn. This claim is confirmed by the narrative of his self talk and his attitude several times that he will keep on fighting although there is no one beside him. It may be considered a decisive thought, but it is too reckless. Moreover, this reflects Hector's egoism and excessive arrogance.

Hector also shows his careless stubbornness through his speech. For example, he gives the reason for keeping fighting to his wife Andromache that because he is a prince and a warrior, he has to be brave and responsible for the fight (154-155). This incident shows that Hector is decisive and firm to his goal and these two attributes are reflected through his self-sacrificing speech. However, when he denies the warning of King Priam, his father, stopping him from going for a duel fight with Achilles, he also refuses the persuasion of Queen Hecuba, his mother, asking him to stay safe in the city. Hector states

clearly that he does not want to be insulted by either Trojan people or his enemy, and he emphasizes warrior's fame, bravery, and responsibility (518-519). This is also the result of his decisiveness and firmness to his goal, but it can be his pride and unreasonable bravery. He overlooks his father's experience and consideration. His father, King Priam, is a king whom everyone even Agamemnon respects for his authority and experience, but Hector ignores King Priam's warning. He is too confident and too strict to his heroic warriorship. Also, he is very stubborn, so this is the last time that he can see his family.

The above incidents affirm the finding from Grazia's study which shows that Hector is a leader who is too arrogant to accept advice while tending to patronize towards his subordinates (39). Also, he shows his impetuous venturesome when he denies getting back into the city gate but turns to fight against Achilles alone. This can be considered hastiness rather than venturesome. And, even he expresses his excessive venturesome through resolute and heroic fight, he cannot fully persuade his soldiers to share his commitment to the troop. Even worse, his arrogance, stubbornness, and hastiness bring him his downfall. This also agrees with Grazia (39) that excessive arrogance and egoism in leadership, can lead to self-destruction.

The third attribute—ethics—like those discussed of Agamemnon's actions and speeches, Hector's truthfulness and justice are two ethical values to be focused. When examining Hector's actions and speeches, we found that although Hector shows his truthfulness through his decisiveness and telling the truth, he puts too much weight on his pride. His truthfulness is for his self-respect. He demonstrates inflexible valor which is the trait he believes the most important ethical attribute allowing leaders to be successful. But, it is not as what he thinks. His heroic characteristics do not simultaneously empower his followers to have higher degrees of morality, ability, and performance as required for transformational leaders. In addition, with his adherence to his belief, Hector shows his

truthfulness in a very strict way. The incident proving this is firstly his response to his mother. His mother, Queen Hecuba, convinces him to stay safe in the city and not confront with Achilles who is the great warrior of the Achaean allied troop, but Hector denies. He gives her wordy reason which expresses his heroic and self-respectful thought (518-519). In addition, there is much evidence in the story showing his excessive honesty to his feeling which turns out to be his stubbornness. His stubbornness is expressed through his resistant and hasty fights in the battlefield. For example,

Trojans massed and running charged them (Achaean soldiers) now, with Hektor in the lead in furious impetus, ... So, Hektor threatened at first to sweep clear to the sea through huts and ships of the Akhaians, killing along the way ... (303).

This incident describes Hector's impetuosity not just bravery. He lets his anger drive his action. He fights fiercely and heroically without thinking of his soldiers' ability. Although he shows his bravery, it is lavish. This is just an example of Hector's impetuosity. Most of the time, he leads his troop by himself. He does not decentralize his power or encourage his followers by letting any captain to lead the troop. This reflects that he is not confident in his soldiers' ability. Otherwise, he is not knowledgeable and skillful enough to provide support to his soldiers if any mistake happens. This is contradictory to inspirational motivation strategy of transformational leadership which states that leaders foster spirit of teamwork by inspiring and challenging the followers (Bass 5; Daft 154).

Another incident showing Hector's imprudence is when he angrily responds to Ajax's satire, Hector recklessly heads to fight against Ajax without considering that Ajax is greater in size and skillful (325). From this situation, it shows that Hector is careless in his truthfulness to his intention. He does not evaluate advantages and disadvantages of his

actions. However, although Hector is the one who is honest to his thought, he is too careless to keep his truthfulness in control. With his excessive honesty to his heroic ideal and his inflexible characteristic, he bluntly exhibits his truthfulness through his strict and hasty actions. This trait obstructs Hector from convincing his soldiers to share the same aim with him. Also, it closes the door for him to become a role model for his followers permanently.

In terms of justice, like Agamemnon, Hector responds to his follower's actions positively and negatively depending on their actions. He praises his followers in return when they contribute to the troop or when they act appropriately, but he reprimands or satirizes them when he sees any of his followers do not act properly. However, while he praises any of his followers, he always gives comments to that particular person or compares that person to others. For example, when Paris returns to fight, Hector praises him. Meanwhile, Hector condemns Paris for his irresponsibility for causing the war and for his cowardice not being brave enough to go for the war (158). Again, when he praises Deiphobos in front of others for taking risk in helping him in the battlefield, Hector praises Deiphobos. Simultaneously, Hector rebukes others for not being as brave as warriors should be (523). Either praising one while blaming others or praising with comment as what Hector does is an improper conduct which leaders or even ordinary people should do. It hurts listeners' feeling, and it reduces self-confidence of the listeners. Hector's followers, either the praised or the compared, are not happy with the praise because they are not sure if the praise is a kiss after a kick or not. This can cause an undesirable feeling which Hector's followers keep in their mind. They might wonder whether the praise is distrustful.

Apart from unsatisfactory praise, Hector also uses verbal punishment to his followers. For example, when Hector finds Paris being entertained by Helen in his bed

chamber, Hector rebukes Paris for escaping from the battlefield while other people are fighting against the enemy for him (151-153). The second example is when Hector rebukes Melanippos for not revenging the enemy who kill Dolop, Melanippos's cousin (367). Besides, Like Agamemnon, Hector uses only verbal means to punish his followers.

Enthusiasm and optimism to success are the next two attributes or values of Hector to be discussed, Hector also exhibits these two attributes through his vigorous fight with the hope that his soldiers will fight bravely for him. His attempt is expressed carelessly and sometimes in great extent. This is because his hyperactive fight is considered over-confident and risky actions. This can be seen from the narrative describing his action assembling his soldiers saying, "Neither were Trojan leaders permitted to sleep by Hector, but he called them all together, all who were lords and captains of the Trojans, to put his plan before them (238). From this action, we can see that Hector shows his excessive enthusiastic in an authoritarian way. He is careless about the ability and needs of his followers. Although Hector is a chief-commander, he should express his eagerness to his followers in a skillful way. He needs to concern other factors such as ability and rank of each troop member and he needs to be timely.

Another example of his redundantly enthusiastic actions is his killing Patroclus, Achilles's beloved friend, when he sees that Patroclus is defeated and weak (402-403). Hector kills Patroclus because he sees Patroclus as an enemy. Killing Patroclus is not different from killing others. At least, he has reduced the number of Trojan troop members. But, he neglects the consequence of killing him. He overlooks the relationship between Patroclus and Achilles. Because of his carelessness, he unconsciously brings disaster to his troop and to himself. This makes Achilles rejoins the Achaean alliance and fights angrily, and this is the consequence of Hector's careless enthusiasm and optimism. Although he fights bravely, his enthusiastic fight does not encourage his followers'

commitment to the team as that of Agamemnon. This can be seen from the situation that other soldiers return into the city gate and let him fight against Achilles alone outside the city gate (518-519, 523-525). This is because Hector is too careless in his enthusiasm and he expresses it in a reckless way, so he cannot foster his followers' commitment to the group.

The next attribute to be discussed here is knowledge and skill in stimulating followers. Because leaders cannot achieve their goals without cooperation from their followers. Thus, it is necessary for leaders to stimulate their followers to perform their tasks as what leaders want. Hector, like Agamemnon, also makes use of verbal stimuli to stimulate and to remind his soldiers of their duty and appropriate conduct.

The four styles of rhetoric used by Hector are satire, reprimand, praise, and encouragement. Hector often uses satire and reprimand to Paris especially when Paris has conducted any actions which are considered inappropriate as a warrior and a prince. For example, Hector satires Paris when he notices that Paris is afraid of Menelaus in the duel fight (68-69) and again when he finds Paris leaving the battlefield and being entertained by Helen in his bed chamber. Hector speaks to him with sarcastic words with the meaning that Paris is just a charming prince but he has no warrior spirit which is the most important qualification for warrior (151). The similar reprimand is given to Paris by Hector again when Hector sees Paris cheering other soldiers to fight instead of doing it by himself because he is the cause of the war (323). Although Hector's satire and reprimand make Paris feel guilty and return to the war, they neither completely change Paris to be a brave warrior nor convince him to sacrifice for the war. If Paris did, Paris would not let Hector have a duel fight against Achilles, and that fight results in Hector's death.

For other warriors such as his relative Melanippos, Hector just reprimands him for his unenthusiastic action of not hurriedly revenging for the death of Melanippos's cousin,

Dolop (367). From the example, Hector's reprimand indirectly forces Melanippos to act as what Hector wants, but he does not care about Melanippos's ability and feeling. Melanippos is not mentally strong as Hector is, so he is shocked by the death of Dolop. He is hesitant to make any decision. Thus, Hector's reprimand is aimed for making others to meet his standard and what he considers suitable and good for warriors. He does not put his attempt to learn if those individuals are able to do as what he wishes or not. This shows that Hector is a little careless in his motivation skill.

For praise, Hector does not often make use of it; even worse, when he praises someone, he still taunts that particular individual he praises as discussed in part of justice above. Hector's speeches to Paris and to Deiphobos are the two examples proving this. When Hector praises Paris for returning to the fight, he still repeats Paris's flaw. This can be seen from Hector's speech saying, "My strange brother! No man with justice in him would underrate your handiwork in battle; you have a powerful arm. But you give way too easily, and lose interest, lose your will" (158). From this incident, Hector praises Paris for being brave to return to the battlefield; meanwhile, he still rebukes Paris for his irresolution and indecisiveness. This discontents Paris. He returns to fight unwillingly.

Again, when he praises Deiphobos in front of others for taking risk in helping him in the battlefield, Hector praises Deiphobos but he rebukes others. He says, "Deiphobos, you were the closest to me in the old days, of all my brothers, son of Hecuba and Priam. Now I can say I honor you still more because you dared this foray for my sake, seeing me run. The rest stay under cover" (523). From this statement, Hector praises Deiphobos; meanwhile, he rebukes others for not being brave enough to help him. This speech is seen as a praise Hector gives to Deiphobos which of course satisfies Deiphobos, but, for those who are rebuked, they can be hurt and frustrated because they do not know Hector's intention to stimulate them to be brave. Hence, Hector is not careful in using praise.

The next attribute is open-mindedness. Hector shows his open-mindedness through his actions. But, because he is very strict to his fame, his open-mindedness is not clear if it is for his benefit or for the benefit of the troop. Some of Hector's actions, proving that his aim for being open-minded is unclear, are discussed below.

Hector accepts Helenos's advice suggesting him to return to Troy to ask Andromache to pray for goddess Athena. Before leaving for Troy, he still encourages his soldiers and tells them the reason for being away (144-145). Although Hector communicates clearly to his soldiers that he is leaving for good, it can make his soldiers feel insecure because their leader leaves them. It would be wiser that Hector sends others to do this for him. This is because he thinks that everything is his responsibility so he does not decentralize his responsibility. Again, when he agrees to follow Idaios's suggestion asking him to cease the duel fight with Ajax and follow the tradition of the war by exchanging tokens of weapon as the sign of good warrior (170-171). The evidence can be seen as open-mindedness; however, it can also be interpreted in an opposite way that Hector wants to show his soldiers that he follows warfare tradition. This is because he wants to keep his fame and wants to be respected by his soldiers for his great warrior practice.

The above examples show Hector's open-mindedness; however, he is in fact too proud of his fame and too stubborn to follow suggestions from others even it is reasonable. This is proved by his action rejecting warning and persuasion from others asking him to avoid dueling with Achilles and return into the city gate. This stubbornness and pride of fame bring death to him and loss to the Trojan. This is again in agreement with the findings of Grazia's study which points out that excessive arrogance and egoism in leadership can lead to self-destruction (39).

The next two related attributes of Hector to be delineated are self-sacrifice and utilitarianism. Like Agamemnon, Hector has to take the role of chief commander for his troop. But, unlike Agamemnon, Hector leads the troop for different reasons. Agamemnon leads the troop to maintain morality and prestige of his nation, but Hector leads the troop to show his pride and power. This makes Hector's role of chief commander reproachable although he works hard leading the troop and planning. Therefore, Hector has a big flaw of this qualification from his decision to command the troop.

Hector dedicates himself working hard in the battlefield either planning or fighting, but his dedication is considered reckless. There are a lot of incidents showing his reckless self-sacrifice through his bravely fighting against the Achaean soldiers. For example, when he is embraced by a lot of enemy, he shows no fear of them. Instead, he invades through the troop of the Achaean alone (266-267). From this incident, it shows that Hector is reckless. Although Hector is brave and self-sacrificing, it is too risky for him to show off his heroic characteristic at this critical time. This self-sacrifice is foolhardy. Hector overlooks possible and unexpected danger. Who would be able to lead the troop or what would happen to Troy if he was killed in the situation? This shows that Hector is not careful pondering negative consequences of his valorous actions. This careless self-sacrifice is the result of his over confidence.

The second proof is when he hears the command of Agamemnon from inside of the Achaean city wall to pitch fire into Trojan ships; he, with Zeus's help, picks a big stone, which is too heavy even two strong men are not able to lift it up, and throws it to the city gate (294-295). From this incident, Hector exhibits his self-sacrifice through his powerful action, but he disregards the fact that he can do it because of Zeus's supernatural power. Without support from Zeus, it is impossible for him to do so. This foreshadows his future destruction in the end of the story when Zeus ceases supporting

him. This self-sacrifice of Hector is displayed in a risky way which reflects his boastfulness, and this boastful self-sacrifice does not make him become role model of his soldiers.

The third incident is when he returns to Troy asking his mother to pray for Athena's support. When he met Andromache, his wife, she asks him to stop fighting and returns to town. She argues how it can be a family if he dies in the war. But, Hector explains his reason for keeping fighting by telling her that it is his responsibility as a prince and a warrior. He has to be brave, responsible for the fight, and sacrifices himself for the entire town (154-155). However, Hector denies the warning of King Priam, his father, stopping him from going for a duel fight with Achilles; also, he refuses the persuasion of Queen Hecuba, his mother, asking him to stay safe in the city. Hector states clearly that he does not want to be insulted by either Trojan people or his enemy, and he emphasizes warrior's fame, bravery, and responsibility (518-519). His response to those characters shows clearly that he goes for the fight to maintain his pride. He does not want to be insulted. He puts his arrogance on the top of everything. He does not pay attention to his father's beneficial reason. This also shows that he is too weak to bear disgrace and any loss. Therefore, two incidents not only show his self-sacrifice, but it also reflects his unreasonable bravery.

This is opposite to the idealized influence strategy of transformational leadership which states that the consequence of this strategy that when leaders exhibits high morality standard, their followers seek to emulate their leaders (Bass 5; Daft 154). Throughout the story, none of his men even his brother, Paris, whom Hector has provided both mental and physical supports shows any action that they want to emulate Hector's action.

In addition, although Hector sacrifices himself through resolute fight and his command to his soldiers, he ignores paying much attention to the condition of his

soldiers. This causes him to be an authoritarian and forceful leader rather than a transformational leader. Hector is not aware of his followers' purposes nor does he assist them in integrating their purposes with his goal. This is extremely opposite to the purpose of transformational leadership. Hector's self-sacrifice is not enough to boost up his soldiers' spirit of teamwork or commitment to the goal. This is because Hector gives much priority to his fame and heroic character. His leadership is not flexible. It is not suitable for the varied situations. As a result, his authoritarian leadership does not work efficiently.

For the last ethical attribute according to the framework to be discussed, support and service to followers, Hector rarely exhibits this qualification. Although there is only one incident which clearly shows Hector's support to his followers when he agrees to follow Helenos's advice suggesting him to see Andromache and ask her to pray for Athena to ask for Athena's support, and before leaving he encourages his soldiers and tells them the reason for being away that this is for the victory of the troops (144-145). Although his leave provides an indirect help for the troop, it is not timely. Hector should be more careful for this. As he is the chief commander of his troop, he should not leave his men in critical time. In fact, he does not have to return to the city by himself. He can order Paris, any of his captains or any lower-ranked soldier to do this task. This again shows Hector's ignorance. Still, he encourages his soldiers to fight bravely before leaving. He does not realize his men's ability and skill in fighting despite knowing that he is the most powerful and the most skillful. This is not conformed to individualized consideration strategy of transformational leadership theory which states that leaders have to be aware of their followers' ability and needs.

From the above discussion, it proves that all of Hector's actions are the results of his excessive heroic trait. As a king-to-be and a leader, he dumps every task to himself

with the belief that they are his responsibility. In addition, he is too proud of his valor, so he is inflexible exercising his power. This adherence makes him become an authoritarian chief commander not a transformational leader. He cannot win the heart of his soldiers, so he cannot foster spirit of teamwork. Consequently, he cannot win over his enemy, and even worse, all of them lead him to his death.

An additional attribute Hector exhibits which is excluded from the analysis framework is precaution. He shows this attribute through his cautious preparing and planning for the fight. This can be seen from many parts in the story that Hector assembles the soldiers. One outstanding example is the narrative showing this qualification, “Neither were Trojan leaders permitted sleep by Hector, but he called them all together, all who were lords and captains of the Trojans, to put his plan before them: ...” (238). Although this incident shows that Hector is cautious, it can still be seen as Hector’s authoritarianism. He does not consider if his soldiers are weary and need a rest. He seems to be egocentric and overlooks others’ constraint. His soldiers may not deny his command explicitly, but they may feel frustrated and upset. This tiny point may cause greater negative result in the future.

Conclusion

Both leader characters under examination, Agamemnon and Hector, possess all ethical attributes specified in transformational leadership theory and ethical leadership concept. In addition, there is one additional ethical value both characters together show which is precaution. It is another ethical value facilitating their function as leader. Finally, one value which can be seen only in Agamemnon’s actions is opportunism. Although Agamemnon is a good opportunity taker, he wisely and positively makes use of opportunities. Although he does not show his qualification of opportunity taker very

often, the result of this qualification is very valuable. It changes direction of victory completely.

For consideration, Agamemnon shows this attribute outstandingly throughout the story especially during his function as the chief commander. He is aware of his alliance members' needs and merges it into his own needs. Then, he wisely activates them to follow what he aims for. Meanwhile, Hector does not exhibit qualification of leader consideration as specified in the analysis framework. Although Hector takes the role of Trojan chief commander like Agamemnon, he does not pay enough attention on the ability of his followers. He puts the fame as the first priority, so Hector misses the consideration attribute of transformational leadership.

Agamemnon and Hector also show their decisiveness and firmness to the set goal. For Agamemnon, his actions and speech intelligently boost up the sense of teamwork and allow him to gain faith from his followers. Agamemnon's decisiveness and firmness is conformed to inspirational motivation strategy of transformational leadership theory. In addition, this qualification has positive impacts on his followers and it facilitates his victory in the end. Meanwhile, Hector shows his decisiveness and firmness at an excessive degree which makes him become egocentric and arrogant, and it produces negative result to himself and his troop.

In terms of ethics, although Hector's ethics is portrayed clearly, it does not have as much impact as Agamemnon's. This is because he is very strict to his valor. Also, he is too arrogant in his prestige not being flexible in performing his duty. These altogether lead to his downfall. For Agamemnon, he considers situational constraint. His demonstration of ethics is flexible and he diverts his maneuver to the way which brings about his leadership efficiency. Although he is imperfect in his ethics, he is wise enough to select more effective way to make use of diversion when performing his task.

Optimism to the success is shared by both leader characters. Agamemnon's optimism is expressed through his brave and enthusiastic actions which allow him to foster sense of teamwork and followers' involvement. Unlike Agamemnon, Hector can neither become an effective influential agent promoting vision and mission he has set for his troop nor can he consolidate the sense of teamwork although he has tried very hard. Although he is eager for victory and tries hard to achieve it, his actions and speech can be considered careless and heroic rather than reasonable enthusiasm. Therefore, Agamemnon's enthusiasm and optimism to the success allow him to fulfill his needs and bring about positive outcomes.

Both Agamemnon and Hector make use of both rhetoric and action to stimulate their followers. But, Agamemnon uses more various and careful ways to stimulate his followers. All of his stimulation results in positive outcome which facilitates his success as a leader. In contrast to Agamemnon, Hector's stimulation results in negative outcome. He can neither win over his followers nor can he motivate his soldiers to willingly perform their tasks. He cannot change his soldiers to share the same vision as his. Moreover, his heroic actions lead him to self-destruction. Also, both Agamemnon and Hector reward their followers, but their purposes of using rewards are different. Agamemnon rewards his soldiers to thank and to attract his followers, but Hector uses rewards as an incentive to attract his soldiers.

For being open-minded, both Agamemnon and Hector show their open-mindedness in different extents. Agamemnon is more flexible and sensible in adopting suggestions he receives from others. Meanwhile, Hector puts more weight on his fame and he is too tough in making use of the advice others give him. Both Agamemnon and Hector are open-minded especially for the matters directly related to warfare. However, Agamemnon's degree of open-mindedness is higher than Hector's, and with flexible

leadership, Agamemnon's open-mindedness brings the greatest result—the victory. In contrast, Hector's open-mindedness is ambiguous. His actions reflect that he is strict to his fame, and it is not clear whether his open-mindedness aims to promote his own prestige or to benefit his soldiers.

Both Agamemnon and Hector are sacrificing and utilitarian. They put their great effort into their function. Although they both sacrifice themselves, the result of their dedication does not turn out to be the same. Agamemnon's self-sacrifice leads to benefits for his soldiers, his troop, his homeland, and his fame. Meanwhile, Hector's self-sacrifice is expressed in forms of excessive heroic actions. It does not lead to success and honor as he hopes for, but it puts him into hazardous circumstance and it brings about his leadership failure and death.

For support and service to the followers, Agamemnon provides more help and support to his followers than Hector does. Agamemnon effectively supports and serves his soldiers by clearly providing guidance for the war and he also protects his soldiers smartly. For Hector, he also does similarly to what Agamemnon does but he does not communicate his support clearly to his soldiers; moreover, the support he gives to his followers is for his pride rather than for his followers' wisdom and ability.

In addition to the attributes specified in the framework, there are other ethical attributes Agamemnon exhibits: precaution and qualification of opportunity taker. For precaution, it is shared by both Agamemnon and Hector. It is the result of their thoughtfulness and intelligence and it is an important factor which helps them serve their followers. However, Agamemnon and Hector show their precaution in different ways which affect differently to their soldiers' mind.

Agamemnon shows his precaution through his ability to anticipate the possible result of future situations and through his hard-working attempt to make the war plan for

his alliance. It helps him to work better in preventing loss which may happen to the troop. In addition, he is wise for being able to put the right man on the right job, and this obviously shows his management wisdom. Like Agamemnon, Hector is precautionous and he shows it through his warfare preparation and planning; however, his precaution turns out to be authoritarianism. This is because he does not put his followers' ability and constraint into consideration.

In terms of opportunity taker, only Agamemnon possesses and uses it effectively and timely. This attribute has a significant impact on his victory. It allows him to confess his fault to Achilles and at the same time he can comfort his followers. This is a result of his sensitivity, flexibility in leadership, and ability to stimulate his followers.

In conclusion, Agamemnon possesses all ethical attributes in different degree of possession and flexibility. Agamemnon is more flexible in exhibiting them; meanwhile, Hector is too strict and he is unwilling to leave his heroic valorousness behind. Because of their different styles of adapting the ethical values into their functions, the outcomes of their attempt are also varied. Agamemnon becomes the winner while Hector is the loser. This is the result of Agamemnon's flexible and effective leadership. While the deviation of Agamemnon's leadership is reasonable and it facilitates him to be successful, Hector's rigid adherence to his heroic traits obstructs his success and brings him to death.

Finally, it can be concluded that ethical values in leadership theory of the modern world has existed since the ancient time as proven by two main leader characters in the *Iliad*. Even though theorists have tried hard to itemize leader ethic into separate aspects, in actual scenario it is almost impossible for leaders to select only one leadership style when performing their duty. Leaders need to make use of various styles to deal with different contexts.

Chapter IV

Findings and Recommendation for Further Studies

Findings

From the examination of Agamemnon's and Hector's actions, it is found that both of the examined leader characters show all attributes extracted from Bass's transformational leadership theory and Northouse's ethical leadership concept. In addition, Agamemnon exhibits other two additional attributes which help him succeed his victory. They are precaution and qualification of opportunity taker. This disclosure leads to the conclusion that transformational leadership theory and ethical leadership concept are not brand new. They have existed since the ancient Greek time.

The winner, Agamemnon, not only possesses all qualifications required for becoming a transformational leader, but he is also flexible in making use of them. He is, in addition, a precautionary leader who can anticipate the consequence which possibly happens of critical situations. Moreover, he is a very skillful opportunity taker. He is prompt to catch the most suitable time to do what he wants, and this greatly benefits his followers and himself. His transformational leadership qualifications and wise flexibility allow him to become a trustworthy leader who can win his followers' heart. Most of all, those qualifications help him achieve his goal, the victory. For Hector, although he seems to be more ethical, his ethics is for ordinary people not leaders. Unlike Agamemnon, Hector relies too much to his fame and he possesses excessive charisma. As a result, his leadership is expressed in forms of heroic leader not transformational leader. With his excessive self-esteem, he cannot achieve his goal; even worse, his arrogance and his not leads to his self-destruction and his death.

Although theorists of the modern world have tried hard to itemize ethical attributes for leaders; in actual scenario, it is impossible for leaders to rely upon only one ethical attribute or employ only one single leadership style when performing their duty. In other words, leaders need to be flexible in making use of various styles to deal with different contexts, and more importantly they need to leave their arrogance and prestige behind and become humble when the set goal and public benefit are the first priorities.

It is also found from the examination of the two characters that independence loss is an obstacle for leader's achievement. In the *Iliad*, immortal beings interfere with Agamemnon's and Hector's actions. The immortals make use of them to challenge their power and when the immortals' mind changes or their needs are fulfilled; those immortals are no longer care about them. This diverts the actions of the two leaders from their real intention and it also makes them lose their selfness. If Agamemnon and Hector were not interfered by those divine beings, they would be independent to exhibit their leadership more clearly.

This can be compared to that in the real world. Interference of influential or powerful agent can be seen in some organizations of the society. Those agents entice the leaders to serve their needs especially in committing unethical conducts such as corruption and nepotism. If the leaders themselves are ambitious and unethical, they are easily trapped. Therefore, leaders' decisions and conducts will be unethical. In contrast, if leaders put more weight on righteousness and morality. They are facing difficulty.

Hence, Agamemnon is a very good example for leaders in terms of exploitation of diversion maneuver. The original intention of his actions is ethical and unchanged but he diverts the practice for achieving the set goal. Hence, Agamemnon's flexible leadership style can be a guideline for leaders in the real world to make use of ethical attributes wisely. Furthermore, transformational leadership is a suitable paradigm for evaluating

ethics of leaders because it highlights the relevance of ethical attributes and leaders' success in terms of allowing leaders to become trustworthy for followers and simultaneously empower them to bring peace and prosperity to the society.

Recommendations for further studies

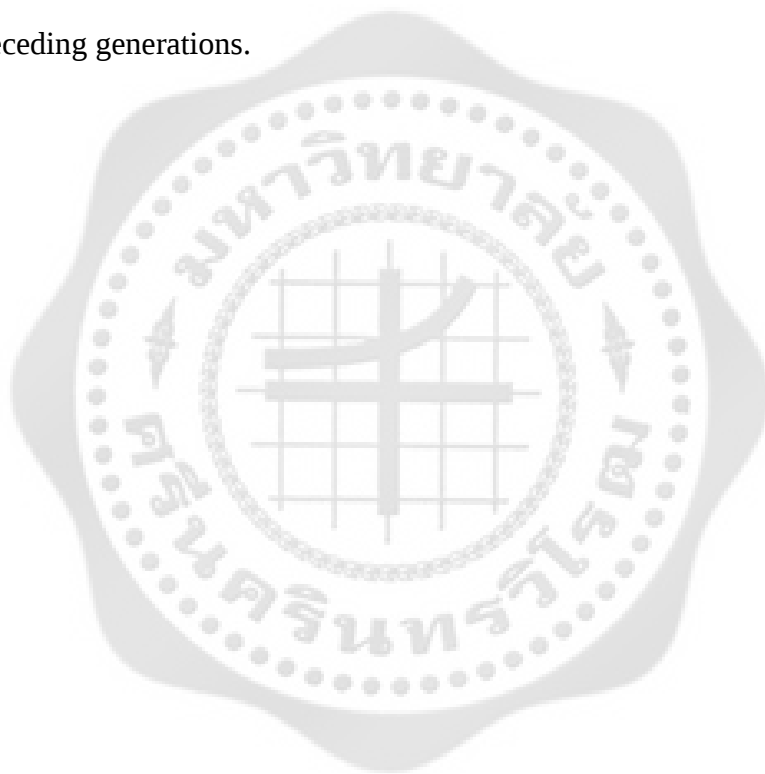
This study focuses on only ethical values derived from the integration of strategies and qualifications of leader specified in Bass's transformational leadership theory and Northouse's ethical leadership concept. For those who are attracted by transformational leadership theory, it can be beneficial to examine leadership style of other captain characters in this epic based on transformational leadership theory. It benefit is to confirm the applicability and use of this leadership theory. For those who are interested in comparative literature, application of ethical values in transformational leadership into study of leader characters in other literary works can also extend the knowledge of literature. Moreover, comparing ethical attributes found in this study to literature in other cultures can show the relativity and/or the contrast between different cultures. This also promotes knowledge of cultural studies.

As the present world is the world of knowledge, linking knowledge of different fields is endless. This is the way that creates new knowledge. Therefore, apart from applying humanity theory such as transformational leadership, it can be a good option to integration of knowledge from other fields such as theories in psychology, sociology, theology, management, and politics can broaden this world of knowledge.

Psychologist can conduct studies about mental drive of leader characters for making decisions. Sociologist may be interested in citizenship in the Iliad. Those who are interested in theology may challenge their knowledge examining the existence and roles of immortal beings or they may investigate the ancient ceremony of sacrifice or

worshipping appearing in the epic. In terms of management, managerial strategy of leader characters in the *Iliad* is another possible choice. Lastly, administrators and politics students may study roles and responsibility of ancient Greek leaders and captains from this epic.

All of the above examples are just to name a few. There are other possible ways to make use of findings of this study or the *Iliad*. Anyhow, it provides people of later generations knowledge resources for them to learn history, culture and the knowledge of people of preceding generations.



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