

A Prince Hall Masonic Tradition: Leader and Character Development

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Special Editorial Notation

This article provides uniquely deep and important perspectives that are critically needed for the development of leadership and character formation at this time in history. In this regard, it has special meaning for leadership and service in healthcare. The article was developed from the author's doctoral dissertation and original research. For further information regarding the concepts and developments discussed in this article, readers should contact the author directly.

Author Note

This article is based primarily on the author's doctoral program research. The contents of this manuscript do not reflect the policy or opinions of the author's university or the agencies which the author serves. The author has no financial conflicts of interest.

Abstract

This article investigates the historical context and presence of leader and leadership development processes in the annual proceedings of the Most Worshipful Prince Hall Grand Lodge of Ohio (MWPHGLO). In terms of the historical context, the article will ground the MWPHGLO within the larger Prince Hall Masonic Tradition. This critical grounding positions the Prince Hall Masonic Order as the oldest continuing institution in the African American community and contextualizes the energy and focus to build the character of the organization and its members. Moreover, the article culls from the research effort critical elements of leader and character development as elemental to the practices within the Prince Hall Masonic Tradition. Specifically, a focus on identity, justice, and community uplift represents additional characteristics lesser annunciated in contemporary models of leader development. The methodological approach is historiometric and integrates textual narrative analysis and statistical quantification. The process produced thousands of themes linked to conceptualizations of leadership development. A coding model was developed to identify the leader and leadership development constructs as outlined by Van Velsor, McCauley, Ruderman (2010). The project represents an interdisciplinary effort and features African centered analytical and interpretive lenses to fortify perspective.

Keywords: leader development, leadership development, Prince Hall Masonic Tradition, African Centered, interdisciplinarity

General Introduction

Prince Hall Masonry has a long and consistent tradition of leadership and community development. Further, this tradition grew steadily and prospered in spite of tremendous oppositional societal forces. The idealism of Masonic principles, similar to the idealism of the American creed, helped to buoy the faith and optimism of the African American community, in spite of overwhelming domestic drag. The Masonic lexicon provided both a common language and reflection point for Prince Hall and subsequent leaders as it relates to the broader American society.

Prince Hall Masonry offers a rich tradition to discern patterns of leadership development and institutional development. This article brings forward the review of the history of this venerable tradition to its contemporary setting. Because most of the early historical scholarship on the Prince Hall Masonic Tradition (PHMT) is aimed at dispatching the question of the legitimacy of the Order, less attention was paid to historical analysis and the hermeneutical lens—that is an empowering or autonomous oriented analysis. Philosophically, this autonomy or self-determination is rooted in a long tradition grounded in success and virtue (Lambropoulos (1993)). As noted later, more recent Prince Hall Masonic scholars focus on building this autonomous analysis.

Tradition

The Masonic tradition in the African American experience has a foundation as old as the United States and is rooted in pre-revolutionary British colonial activity. For a great deal of its existence, Prince Hall Masonry was seen as an illegitimate expression of Masonic tradition by domestic white Masonic institutions despite recognition of the Prince Hall Grand Lodge as a legitimate and duly authorized Masonic institution by a multitude of international Masonic bodies. Justin Holland was a member of the Most Worshipful Prince Hall Grand Lodge of Ohio; and he is illustrative of the visions and resources dedicated by the Grand Lodge to secure international recognition for the Order. Wesley (1961), a Prince Hall Masonic historian, notes Justin Holland's contribution as follows:

...his most distinguished service was rendered in the development of the foreign relations of the Grand Lodge from 1871 to 1883.... There were six grand lodges in foreign countries which established recognition and fraternal relations with the Grand Lodge of the State of Ohio (Wesley, 1961, p. 73).

This international recognition served as a bulwark against the domestic assertion of illegitimacy. It also served as a glimmer of optimism that the white American attitudes toward African Americans generally and Prince Hall Masonry specifically, were not global. Many of the fundamental reasons for this lack of recognition are rooted in the systematic racism which significantly impacted traditional social, political, and religious ethos in America. Moreover, from its genesis, the literature documents that Prince Hall and his contemporaries sought to build a tradition linked to the formal pathways for Masonic communication.

Prince Hall was born in approximately 1735. It is not clear if Hall was born a freeman or was freed by manumission. This older term, freeman, is an important point from a Masonic perspective, as no slaves could be initiated into the order, a point expounded upon by Révauger

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and Graham (2016) citing the British mitigation of this idea. The investigation of the PHMT identified fertile fields of research to cultivate related to community self-conscious expression and the development of self-concept. Moreover, the development of a philosophical and practical means of resistance and coping mechanisms that link that self-concept, must, of necessity, be a deep source of inquiry and insight. The Prince Hall Masonic tradition developed these mechanisms to survive and thrive against structures of subjugation, violence, and discrimination.

Boston, Massachusetts, was the backdrop both for the genesis of the nation and Prince Hall Masonry. Hall is a citizen of Boston by around 1765, according to Wesley (1961). There was a great deal of controversy surrounding the early account of Hall's lineage, as a result of the Grimshaw (1903) publication. Numerous errors were identified in his work. In a subsequent publication Wesley (1983) reframes and attempts to separate fact from fiction. The fundamental point is that there is no historical documentation for Hall's birth and it is deduced from his death certificate as a matter of convention. What is not in dispute is that he was a distinguished citizen of Boston by approximately 1765. His arrival date in Boston is 11 years before the Declaration of Independence. Boston was a very small town. In 1896, DuBois articulated the state of the slave trade in prerevolutionary Massachusetts as a mixture of tolerance and open engagement. The religious moral dichotomy espoused by the colonials (Puritan, etc.) somehow mitigated the full impact of the slave trade as experienced in southern and middle colonies (e.g., South Carolina, and other areas outside New England). It is informative to give a sense of the societal climate young Prince Hall was exposed to in Massachusetts. DuBois (1896) gives a view of the environment in early Boston prior to and contemporary with Hall's arrival.

Hall was a leather worker and soap maker--a fact not lost on this author as a soap maker for Procter & Gamble for 15 years. In addition to the aforementioned skills, Hall was a Methodist minister. He was a recognized leader in the Boston community by both blacks and whites. White (1973), an educator from the University of Florida, described Hall and his associates as follows:

During the revolutionary era, Prince Hall strove to free his people from a degraded status by organizing a leadership class among the residents The men around Hall had experienced relations with white benefactors uniquely enabling them to acquire the skills and values necessary for mobility. They achieved elite status by exemplifying Puritan ethics, attaining relative economic affluence and forming social institutions, schools, churches and fraternal organizations, based on those that held legitimate authority in the larger community (White, 1973, pp. 42).

Charles Wesley is instructive and relates Hall to the birth of America. Wesley writes, "Prince Hall urged Hancock and Warren, members of the Committee of Safety in 1775, to enlist Negroes in the Colonial Army. Later he served also as chairman of a delegation which conferred with General Washington on the same purpose (Wesley, 1961, pp. 4)."

In March 1775, Prince Hall and 14 other men were initiated into the order by the British Military Lodge No. 441. The intention here is to limit the discussion to the facts of the genesis of the order. No attempt will be made to argue points of legitimacy. Suffice it to say that there are several official documents from the Grand Lodge of England in 1784 and 1791

formally establishing both the African Lodge No. 459 and the Prince Hall Grand Lodge in North America. The point is closed by sharing Wesley's observations from the Grand Lodge of Massachusetts, a white American Masonic affiliate, acknowledging a common origin viz PHMT, as follows:

Grand Master Samuel H. Ragg of Massachusetts appointed a special committee on March 22, 1946, ... Thus for 170 years, African Lodge and its successors have been functioning in Massachusetts in good faith and with the justifiable belief that their origin and procedure was as regular and legitimate as we have thought ours to be (Wesley, pp319-320).

The following quote supports the assertion that one of the fundamental objectives of the efforts of the early Prince Hall Masonic historians was defense of the Order against enemies both foreign and domestic. There are older works that engage the question of the legitimate right of African Americans to even conceptualize an affiliation with the universal Masonic heritage. Arguments by Prince Hall himself and John Marrant in the 18th century preceded assertions by Robert Alexander Young, David Walker and later Martin R. Delany in the 19th century, all relate a range of references from a biblical linkage to Hamitic or Ethiopian heredity, a cultural and geographical linkage to Egypt and Africa and/or a common human heritage based on Masonic literature and principle; or a combination of all the aforementioned in one degree or another. Joanna Brook (2000) offers this supporting perspective:

Three lately republished and repopularized eighteenth-century speeches-John Marrant's Sermon to the African Lodge of the Honourable Society of Free and Accepted Masons (1789) and Prince Hall's Charges to the Lodge at Charlestown (1792) and Menotomy (1797)-suggest a more extensive and complex history for Ethiopianism. Prince Hall established the African Lodge of Freemasons in Boston in the 1780s and invited celebrity evangelist John Marrant to serve as its chaplain. In the Sermon and the Charges, Marrant and Hall expostulated a vital and portentous genealogy of African America. Their public claims to a common Black history and destiny-to the legacy of Ancient Egypt and the prophetic future of Ethiopia-precfigure and precede similar claims by David Walker and Robert Alexander Young. These three speeches document an early and little understood chapter in Black intellectual history, and they posit a much earlier point of inception for literary Ethiopianism than that generally agreed upon by scholars of the discourse (Brooks, 2000, p. 198).

Several Prince Hall Masonic historians frame a triadic of countermeasures focused against the extremely negative social environment surrounding the organization: 1) to rebut the accusations of illegitimacy with facts and supporting documentation; 2) to articulate the many facts related to the advancement of the African American community since the 18th century and, 3) to use writings and scholarship to inspire the youth in the community. These motivations are a common refrain in the literature created by Prince Hall Masonic scholars.

As with the African American experience more broadly, the nature and dynamic of family life and work life consume the vast majority of focus. The scholarship demonstrates that the Prince Hall Masonic tradition, from its beginnings, sought to undergird and protect the nature and dynamic of family life and work life against the forces that sought to diminish both. The next section will delineate the progression of the Prince Hall Masonic tradition from its beginnings

in Massachusetts to its nationwide and international reach. Importantly, there are constant and deliberate themes supporting leadership development and competencies, community development and self-help, resistance and mitigation strategies designed to foster internal growth and development and ameliorate the negative influences of a hostile external environment.

Foundation and Expansion

The ensuing comments highlight the foundation pillars laid down by Prince Hall and his contemporaries. These pillars, diligently sought and secured, still support the structure of the institution and distinguish it from other Masonic bodies without such a pedigree. Like the Egyptian pillars standing at Abu Simbel, these pillars have proven timeless and unassailable. Like the monuments in Egypt, though silent, they trumpet the testimony of African heritage, impact, influence, and autonomy. The objective here is to document the purposeful and direct strategy of the founders of Prince Hall Masonry to build an institution that would frame a common platform of humanity. From this platform they intended to advocate for justice, build edifices to religious practice and education, and to foster self-reliance and economic prosperity. Masonry, in a very unique way, provided a basis for mutual aid in an ostensibly nonsectarian yet ontologically diplomatic way as well as in a practical manner. There is a persuasive argument to be made that for more than two centuries, the institution has fared better than the vast majority of institutions contemporary with its genesis.

Further, it has spawned replicas across the country focused on parallel objectives. The cohesive property of a common source of pain and suffering, life-threatening at worst and disrespectful and discriminatory at best, cannot be diminished. This cohesive property is analogous to covalent chemical bonds in that people are sharing common mechanisms that create holistic or more complete relationships at multiple levels, from micro- to macro. This is a critical component that fosters the foundations for longevity and consistency of the Prince Hall Masonic tradition--institutionalism.

After Prince Hall and his contemporaries were granted the right to conduct the nominal Masonic practices of a Lodge by the Grand Lodge of England, they sought more autonomy and authority within the construct of prevailing Masonic doctrine and practice. There was a great deal of communication with the Grand Lodge of England. Given the travel times and modes of communication, Prince Hall and his Lodge showed great patience and diligence. From 1775, the initiation of Prince Hall and 14 others in Boston, to 1787 with the issuance of a warrant from the Grand Lodge of England, to the installation of Prince Hall and others as Grand Lodge Officers by St. Andrew's Lodge (white) in 1791, 16 years had elapsed. The social networks in play were impressive. The odyssey for Hall began with an original request and an apparent follow-up request some four months later. The first letter is the generally accepted documentation substantiating the relationship with English Masonry. The following summary from a journal article entitled "Documents Relating to Negro Masonry in America," by Hall, et al., (1936) explains:

This further substantiates the organization and existence of the first lodge. William Moody was Master of a lodge in London, and Hall requested him to present the application to the Grand Lodge. This letter is signed "Prince Hall" and is the version of the application generally accepted (Hall, et al.,1936, pp. 414).

If one takes into consideration the social environment and pressures on the African American community, it is indeed remarkable to maintain such focus on establishing the Lodge. He persisted in this endeavor, however. Additionally, two members of the African Lodge were present in overlapping sojourns in London. These two members, William Gregory and Prince Spooner, were in London and in correspondence with Hall who was in Boston. Hall sent the required funds via a ship steward named Mr. Hartfield. Moody, the Lodge officer from England whom Hall petitioned, wrote a note expressing concern. Hall responded to this note indicating that Spooner would remit any difference in fees upon receipt of fund sent via the steward. Finally, Hall, Moody and a ship captain named Scott completed the transaction.

The Prince Hall Grand Lodge was founded in Boston, June 24, 1791. Prince Hall died on December 7, 1807, but the work of the Grand Lodge continued uninterrupted. The Lodge was renamed Prince Hall Grand Lodge, changing from the African Grand Lodge. Nero Prince succeeded Prince Hall. In the period from 1807 to 1826, more than 80 candidates were initiated. One of the marks of a sound institution is the orderly transition of leadership and the continuance of its work and mission.

The succession of state Grand Lodges owing direct dependency from Massachusetts Prince Hall Grand Lodge are: The First African Independent Grand Lodge of Free & Accepted Masons of North America for the State of Pennsylvania; the next state being Rhode Island; then New York, Washington, DC, Maryland, Delaware, New Jersey, Virginia, and Ohio.

The Most Worshipful Prince Hall Grand Lodge of Ohio began in 1849 in Cincinnati, Ohio. They picked up the precepts, principles, and torch of the founding organization via Pennsylvania and expanded the legacy of Prince Hall. According to Charles Wesley, Prince Hall Masonry in Ohio is linked to the migration of fugitive slaves from southern states. Wesley notes the following relative to the social interests of the African American population:

The organizational life of the colored population in Ohio included not only churches and school activities, but also fraternal ones. Following the lead of Pennsylvania, they took the first steps in Ohio toward the membership requirements of masonry. A large number of them had acquired education property and personal culture, which were the basis for fellowship among themselves with others (Wesley, 1961, pp. 30).

The last comments outline contemporary perspectives by reviewing the work of two scholars, P. L. Dunbar and C. D. B. Walker, respectively. As noted, the majority of Prince Hall Masonic scholars up to Wesley focus on historical facts and documentation that act as fortification for the basic triadic articulated by Grimshaw. Reviewing recent scholarship, a more analytical lens is evident, relating the implications and results of the historical activity. In his introduction, Dunbar (2006) asserts:

... the black church and Prince Hall Freemasonry both played important roles in the black experience in America. Some argue that the story of black America cannot be accurately and completely told without recording the impact these organizations have had in the black community... Rather than the church and Freemasonry embodying two separate and distinct means of social protest... those organizations complemented each other and have

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played important interrelated roles in the way the black community address social, political and economic problems (Dunbar, 2006, pp. 2).

The thesis argued herein is consistent with this basic premise articulated by Dunbar. The Prince Hall Masonic tradition is also recognized by Booker T. Washington and W.E.B. DuBois and they assessed that it provided critical support mechanisms for the African American community (Washington (1911) and DuBois (1903).

Writing in 2001, Corey D. B. Walker wrote a doctoral thesis entitled, *The Freemasonry of The Race: The Cultural Political Ritual, Race and Place in Post-Emancipation Virginia*. Walker offers a tremendous insight into the utility of the Masonic institution in post-Civil War Virginia. He illustrates the delicate balance the community strikes in managing the internal and external dynamics of existence and survival (if not a measure of prosperity). The author carefully links primary and secondary source materials to “highlight an intricate process in and through which African American Freemasons utilized a fraternal form to navigate post-emancipation society (Walker, 2001, pp. 25).

The last comment from Walker frames a continuity of themes highlighted in the contemporary literature. He and others, working from the foundation laid by their predecessors, frame the interpretation and meaning of the facts of Prince Hall Masonic existence. As Walker asserts:

In the end, African American men would lay claim to the culture and institution of Freemasonry not only as a model for labor organizing, but as a viable fraternal form commensurate with their goals, aims, and ambitions for the fraternal order and the social, political, and economic order. The cultural practices of African American Freemasons were often locked within the competing framework of citizenship and self-determination. In the post-emancipation era, the members of Jefferson Lodge, along with their Masonic colleagues in Virginia and throughout the United States, utilize the fraternity to articulate their conception of what it meant to be a (black) man, a citizen, and human in an anti-black racist and racist society. Their actions reveal the interesting territories where even in the midst of an antagonistic society and cultural form, they were able to (re) construct a fraternity in their own image whereby the oppositions and contradictions of fraternity and society could be the generative material for fascinating possibilities for social, political, economic and cultural flourishing (Walker, 2001, pp. 356).

Lastly, the exegesis outlined by P. L. Dunbar and C. D. B. Walker evince a contemporary perspective. These two dissertations, in whole or in part, expand the foundational historiography linked to Prince Hall Masonry. Their works are demonstrative of the shift away from validation to interpretation and analysis.

Research Foundation and Context

Various researchers in a wide range of academic and professional disciplines point to the need for greater scholarly investigation of leader development processes, particularly compared to leadership studies generally. As contemporary challenges, such as globalization, continue to expand and demographic diversity increases in this country, developing leader’s efficacy across a multitude

of human dynamics looms critical. There are two questions posed and investigated in this review. What have been the leader and leadership development practices and principles utilized by the Most Worshipful Prince Hall Grand Lodge of Ohio--its officers, appointed leaders, and committee chairs--as well as the principal officers of the subordinate lodges in the state? Primarily, how are these practices and principles applicable to contemporary and future challenges related to developing creative and enlightened leaders in the African American community?

Leader and leadership attributes, at the macro level, are encapsulated by the terms assessment, challenge, and support which were found in the MWPHGLO in both time sequences studied as well as traced to the broader Prince Hall Masonic Tradition. The basic constructs for the leader and leadership development model follow from the concept provided by Van Velsor, McCauley, and Ruderman (2010). As they outline this concept, leader development takes place in a leadership context. The three key elements they conceptualize are assessment, challenge, and support. They define assessment as follows:

Assessment gives people an understanding of where they are now: their current strengths, the level of their current performance or leader effectiveness, and their primary development needs. ... stimulating people to evaluate themselves, ... points to gaps between a person's current capabilities and performance and some desired or ideal state (p. 7).

The results of the textual analysis of historical materials from the MWPHGLO highlighted numerous examples of assessment. These assessments were effected at the level of the individual leader and in the context of broader organizational leadership.

The idea of challenge expands on the premise that growth comes from overcoming or meeting problems and opportunities that seem to be beyond a person's or organization's current capability. Van Velsor, McCauley, and Ruderman (2010) conceptualize challenge as:

Challenging experiences force people out of their comfort zone. They create disequilibrium, causing people to question the adequacy of their skills, frameworks, and approach. ... [The sources of challenge] Mainly they are novelty, difficult goals, conflict, and dealing with adversity (p. 9).

Examples of challenge experiences represent an inherent characteristic of the Masonic enterprise itself. The concept of challenge manifests at every level in the organization. People get challenged to grow the organization by setting up lodges, by engaging other jurisdictions, by deploying programs, by launching quasi-business enterprises, and by attempting to provide community uplift. Character formation then is facilitated through challenge.

Support, the final element in the trilateral conceptual framework, facilitates the successful integration of assessment and challenge for the individual. Finally, Van Velsor, McCauley, and Ruderman (2010) note the following characteristics of support:

Support helps the people handle the struggle and pain of developing. It helps them bear the weight of the experience and maintain a positive view of themselves as capable, working, valuable people [or organization] who can learn and thereby grow.... The most important

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source of support is other people: bosses, coworkers, family, friends... People who can listen to the stories of struggle, identify with challenges, suggest strategies for coping... (p. 12).

Support mechanisms are replete in the textual analysis. Abundant examples represented by workshops, one-on-one visits, networking occasions and events, as well as visitations, all comprise the notion of support in the context of the MWPHGLO.

In a recent journal article, Day, Fleenor, Atwater, Sturm, and McKee (2014) define leader and leadership development as follows:

Leader development focuses on developing individual leaders whereas leadership development focuses on a process of development that inherently involves multiple individuals (e.g., leaders and followers or among peers in a self-managed work team) (Day, Fleenor, Atwater, Sturm, and McKee, 2014, p. 64).

The authors go on to articulate the complexity of leader development which is linked to adult learning dynamics. This frames the impetus for the research question herein. That question focusing on the developmental processes rather than leadership attributes. The golden nugget resides in creating ethical and innovative leaders.

Given that individual leader development occurs in the context of ongoing adult development (Day, Harrison, & Halpin, 2009), we need to focus on development as much as leadership to shed light on how this process unfolds (Day, Fleenor, Atwater, Sturm, and McKee, 2014, p. 64).

The research effort maps typologies for these developmental processes as they may appear in the annual reports of the Grand Lodge. A second objective seeks to illuminate any unique characterizations of the leader and leadership development processes identified as they relate to fortifying efforts to develop leaders in marginalized or underrepresented people in the United States and globally. Further, an interdisciplinary research and analytical lens, coupled with an African centered hermeneutical lens, fully positions the Prince Hall leader and leader development tradition in the universe of leadership traditions. The Most Worshipful Prince Hall Grand Lodge of Ohio (MWPHGLO) is the specific unit of analysis, and the organization is representative of the broader Prince Hall Masonic Tradition (PHMT).

Cultural Sensitivity and Context

McDougal (2014) outlines the criticality of African centered analysis, linking the effort to accurate interpretive assessment, balanced, and empowered. This text reflects a similar focus as Robson (2011) in that McDougal (2014) seeks to frame the characteristics of fundamental techniques to construe the validity, reliability, and generalizability of research of, for, and about people of African descent. Ineffective translation of a cultural phenomenal meaning between cultural groups remains prevalent. The study of Prince Hall Masonry is subject to this issue. McDougal (2014) describes the issue as “mistakes in racial/cultural reasoning” and he comments about this as noted below:

Because so much of the history of social science has been the study of the powerless by the powerful, researchers must be cautious of engaging in scientific colonialism, which occurs

when the center of gravity for the acquisition of knowledge about a people is located outside of that people's lived reality (Galtung, 1967). Nobles (2006) explains that scientific colonialism can leave a researcher conceptually incarcerated or capable of only using non-African concepts, ideas, and perspectives to study people of African descent (McDougal, 2014, p. 15).

Prince Hall and his contemporaries purposefully chose to link themselves to Africa. Brooks (2000) comments after quoting H. A. Williamson who links Masonry and Egypt, "Through elective identification and conscious study, black Freemasons built a genealogical tradition for themselves, articulating and re-articulating the line of descent through which the wisdom of the ancients passed on to American Blacks." (Brooks, 2000, p. 201).

A review of the PHMT demonstrates that at its founding and through significant periods of its development, the founder and members noted a critical link between Africa and the Prince Hall Masonic order. This link continues with the work of Absalom Jones and Richard Allen in Philadelphia. Their association with the African Society and the African Methodist Episcopal church are testament to this enduring linkage. At a practical if not psychological level, the link to Africa is not theoretical but genealogical. This means that families, clan, and ethnic groups can tie their cultural practice, however veiled by a Western veneer, to Africa. The DNA thread of colloquial Masonry in the form of West African secret societies is manifested in Prince Hall Masonic consciousness and practice.

Tenure alone constitutes a prima facie case for effective leader and leadership development processes in the context of PHMT. Hinks (2007) writes the following affirmation in an article in the *William and Mary Quarterly*, "Historians often fail to recognize that the Prince Hall Masons makeup the oldest enduring black institution in America." (p. 106). In the same context, the MWPHGLO celebrated its sesquicentennial in 1999 and is likewise a significantly tenured institution. Over the last few years, the impact of Masonry has been given more attention by historians and academics. Hackett (2014) highlights the recognition that the study of Freemasonry across multifarious expressions in America constitutes an underappreciated influence on American life.

Method Overview

In conducting historiometric analysis, narrative analysis presented a critical step in terms of both framing the coding structure and quantification of frequency of themes for comparative purposes. Lawler (2014), Elliott (2005), and Ligon, Harris, Hunter (2012) provided a fundamental polemic for the importance of narrative analysis regarding both meaning and context. Narrative and content analysis are framed very well in Creswell (2013), Birks, and Mills (2011) and Saldana (2016). In both methodological approaches, significant levels of coding are involved throughout the methodological process. The scope of this discourse focuses primarily on the basic elements of the approaches not to provide an exhaustive review of the intricate detail of application.

The research methodology provided the potential to build a theoretical construct from the rich primary textual source material-the MWPHGLO annual proceedings, a historian's dream. The present interest, however, sought to test the thesis that contemporary conceptualizations of leader and leadership development are deeply situated in the Prince Hall Masonic Tradition.

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Narrative analysis leveraged to a study of the proceedings for synonyms linked to these conceptualizations represented an appealing approach to the research question. Narrative analysis, textual analysis, or discourse analysis constituted variations on the same theme.

The MWPHGLO annual proceedings constituted the narrative to be examined. The present project assessed the various constituent components of the document (i.e. Grand Master's allocation, various line officer reports, and committee reports, etc.) for elements of leader and leadership development. What manifested as unique and innovative in terms of scholarly contribution and an important insight to both leader and leadership development originated from the fact that these documents represented primary source materials (historical evidence).

Results

The results of the textual analysis demonstrate that both leader and leadership development elements existed consistently in both the 19th and 20th century analysis of the annual proceedings of the MWPHGLO. The vast majority of the data focused on the organizational role associated with leader development processes-recall leader development themes link to individual aspects of development and leadership development link to organizational aspects. To a lesser extent, themes were also linked to environmental context, identity, conflict resolution, and networking for investigation were highlighted.

The data, distributed in two time sequences, provides a context for statistical comparison. The two-time sequences outline a generation for leader and leadership practice to take root given the origin of the institution and in this case, its centennial. The primary source material for the themes emerged from the Grand Lodge elected and appointed officers engaged in driving the organizational agenda, mission and purpose (e.g. Grand Master, Deputy Grand Master, Grand Lecturer, etc.). As such, the Treasurer, Secretary, and other similar reports constituted more or less transactional rather than directive activities. Directive activities refer to the nominal leadership functions--in terms of creating, driving, and realizing the mission and vision for the organization.

MWPHGLO 19th Century Thematic Results

The themes that emerged spell out a robust energy to fortify an emerging institution with high quality members (good men, not fundamentally defined by economic class or academic accomplishment but character and values). Additionally, the leadership of the Grand Lodge believed that these good men would enliven masonic principle and tradition in the African American community. This approach in turn would exemplify to the global masonic network the notion of the equal humanity of an otherwise subjugated community. Importantly, the institution viewed through the eyes of these leaders represented a mechanism for uplift.

As noted earlier, the MWPHGLO was founded in 1849. The year 1865 represents a generation of activity by which the membership and leadership labored to establish a foundation for the long term. Themes associated with assessment link to four sub-categories (assessment against individual behavior, against the mission or purpose of the organization, against organizational performance, against more or less tactical goals and a general assessment). Themes associated with challenge link to four sub-categories (coaching in terms of personal feedback, organizational feedback, a general challenge, and against creating job assignments).

Lastly, those themes associated with support link to three sub-categories (mentoring or advice, networking, and general support/encouragement).

MWPHGLO 20th Century Thematic Results

The analysis follows the flow articulated earlier in the section. The distribution of data demonstrates themes linked to support and networking are the most prominent. Challenge themes are close in prominence to support and the themes linked to assessment last (an order of magnitude smaller).

The membership population (MWPHGLO) in the 19th century was between 400 and 500. The membership in 1964 was approximately 6,000 and distributed among about 74 lodges in the state. This shift in demographics is significant and represents more than a four-fold increase in the number of subordinate lodges under the authority of the MWPHGLO versus the profile in the 19th century. The shift in leadership development focus relates to the shift from concerns about establishment and foundational questions of the institution to concern about effective operations and issues of relevance to advancing the African American community.

Implications for Leader and Character Development

The *Standard Masonic Monitor* codifies the spirit and letter of a leadership ideal announced in the public installation ceremonies related to the Worshipful Master-leader of a local lodge. The following frame the duties:

Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve to you. The honor, reputation and usefulness of your Lodge will materially depend upon the skill and ability with which you manage [lead] its concerns. As Master of this Lodge it will be your especial duty to attend to the administration of its ceremonies, preserve the ancient landmarks of the Order, now committed to your care, and permit no innovation in the principles or rites of the Order. ...The leading objects of our institution [rituals, ceremonies, teachings] are to inculcate sound morality; to make men honest and upright, true to their God and faithful to their country, and to unite them by the strong bonds of charity, friendship, and brotherly love. ... [as WM, you have a duty to] The mysteries of the Order must be unfolded, and the moral duties inculcated. The minds of the brethren must be enlarged and informed....Thus taught and thus acting, they will convince mankind of the value of the institution (Simons and Macoy, 1984, p. 148).

In this quote, several critical attributes of the leadership development themes within the Order are outlined that the MWPHGLO's leadership return to constantly. The idea that a leader demonstrates generosity (charity), amicable interpersonal skills (friendship), and care for the constituents (brotherly love), speak to critical leadership skills that either must be developed, maintained, or improved upon. Additionally, a high level of moral grounding and application must be demonstrated by leadership. The teaching and rehearsal of ritual and allegory represent vehicles to accomplish these leadership skills, perhaps unique among organizations.

The textual analysis reveals a pervasive focus on good order and character as well as diligence in terms of self-improvement. The developmental culture created within the context

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of the MWPHGLO revolve around some critical African-centered principles that necessarily integrate with Masonic ideals and broad history. The argument here is not that these African-centered principles were always overtly articulated or referred to, but throughout its connected heritage, the MWPHGLO adopted these precepts. There are numerous positive associations of the membership both with its African heritage and contemporaneous linkages to the Grand Lodge in Liberia. One of the Masonic leaders instrumental in the creation of the MWPHGLO was Martin R. Delany, a well-known proponent of Kemet (also known as Egypt) as a classical African civilization and the connection of Masonry, in particular the Prince Hall Masonic Tradition, to it. Walkes (1979) provides a view of Delany's scholarship:

Masonically, Bro. Martin R. Delany is better known for his Treatise, *Origin and Objects of Ancient Freemasonry: Its Introduction into the United States, and Legitimacy Among Colored Men*, which he delivered before St Cyprian Lodge No. 13, June 24th, 1853, in Pittsburgh and which is the earliest printed work on Prince Hall Freemasonry. It is here that the Black nationalist philosophy of Martin R. Delany is best seen. He writes that the Ethiopians are the leading race of mankind, with the Egyptians as a branch of that race, and further suggests the Black origin of Freemasonry (p.119).

A preponderance of the principles of Masonry have their grounding and origin in Kemet, as acknowledged by Prince Hall and white American Masons alike. Washington (2015) provides substantial grounding in terms of this assertion. Certainly, Masonry bases its rituals and principles in the context of an effort to improve the moral character of its patrons. A key anchor of these principles is the concept of Maat which is a Kemetic conceptualization linked to ethical comportment among other ideas. The Maatian frame of reference predates the notion of cardinal virtues, yet its attributes are comparative and foundational to the idea. The African American leadership tradition is replete with references to and expectation of its leaders to have sound moral character. Many contemporary African American scholars from a broad range of academic disciplines articulate the relevance and connection of African American leadership traditions to the idea of Maatian ethical practice. Similarly, to the ideas outlined in contemporary leadership literature, ethics and leadership are fundamental. Stephen Covey (1990) coined a term, "principle centered leadership," a concept that advocates for time honored ethical precepts to be adopted and applied to leadership. This idea is congruent with Masonic tradition.

Maat represents the seed of natural laws and governing social values that have propagated through the Western experience. Ultimately, Maat is represented in Masonic Tradition and frames a superstructure for leadership in that context and society broadly as an ethical ideal. As alluded to earlier, the broader Masonic tradition articulates a powerful link to Kemetic origins. Many researchers have made the case for this assertion (Mackey (1898), Butt-Thompson (1929), Bernal (1987)). Washington (2015) notes as follows regarding the continuity in connection of Masonry to African roots:

It is clear that both white and African American Masonic tradition recognize the profound impact of African philosophy and ideals in shaping the principles and precepts of Masonry. Albert Mackey, William R. Singleton, and William James Hughan wrote a multiple volume work chronicling the development of the Masonic tradition, in a universal context (p.34).

The connection of Masonic tradition to Kemet being articulated, it becomes critical to outline the Kemetic principle of Maat to the African American leadership tradition generally.

The maintenance of Maat, the cosmic order, is at the core of Kemetic (ancient Egyptian) spiritual and practiced ethos. Here we begin by exploring one of the most developed articulations of this idea, framed by Karenga (2004).

Maat comes from Kemetic cosmology and is rooted in Kemetic text associated with the afterlife. Karenga (2004) provides an exhaustive review of Maat as an ethical and moral ideal grounded in Kemet. Karenga provides the following definition of Maat:

... in its essential meaning, Maat is rightness in the spiritual and moral sense in three realms: the Divine, the natural and the social. In its expansive sense, Maat is an interrelated order of rightness which requires and is the result of right relations with and right behavior towards the Divine, nature and other humans. As a moral thought and practice, Maat is a way of rightness defined especially by the practice of the seven Cardinal virtues of truth, justice, propriety, harmony, balance, reciprocity and order (p. 10).

In commentary made in 1892 in an annual report, the Grand Master articulates this Maatian focus on truth, right action, and invokes its relationship to the heart. In Kemetic practice, the heart of the individual is weighted against the feather of Maat to assess fidelity of actions to Maatian principles. Grand Master J. A. Brown articulates this concept as follows:

I desire at this time to read you and extract from the pen of our M. W. friend and Bro. Dr. E. A. Williams, the Grand Master of Masons of Eureka Grand Lodge for the state of Louisiana....we are told that the sand hardens into rock under the immense super incumbent pressure of the ocean, aided sometimes by the irresistible energy of fire. When we of an Order become such by pressure of immorality, we are like the sands of the sea-hardened. We insist that we should be otherwise than this is a force. It is the magnetic attraction of the heart towards truth and virtue. (Brown and Buchner, 1892, p. 19).

Finally, the MWPHGLO articulates a view of the teachability of its members and leaders in terms of the capacity to grow and develop both as individuals and in the context of the propagation of the institution. While this view is changing, in my corporate experience and generically, aspects of the “Great Man theory” still impact eligibility for leadership. This phenomenon means that the template for leadership is still dominated by white patriarchal form. This idea of the teachability of humanity was a practical axiological construct of the Order. It links to what Karenga (2004) articulates as the five anthropological attributes of Maat.

The developmental potential of humans represents a continual and repetitive refrain throughout the textual analysis. It is a demonstrated principle that posits that all people can learn and therefore develop. Paraphrasing Martin Luther King Jr., all people can serve; therefore, all people can lead. This concept stands as a hallmark of the Prince Hall Masonic tradition.

Concluding Personal Reflection

Northouse (2013) reinforces the need for competence in multicultural or global leadership competency as articulated by Shriberg, Shriberg, and Kumari (2005) in a discussion of the relationship of globalization and leadership. Even today, the Order has vibrant international relationships. In my professional experience, I traveled to Brazil on one of my latest job

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assignments as an operational excellence expert. I met a southern Brazilian chemical engineer of German heritage, Getulio. As he and I exchanged background conversation, I was surprised to realize two important commonalities. The first was that he was quite familiar with the work of Cheikh Anta Diop and conversant in the Kemetic heritage link to Africa. The second commonality was the mutual membership in our respective Grand Lodge jurisdictions and as practicing speculative Masons. Our professional relationship lasted five years; our personal friendship is vibrant even today. This experience bears witness to the contemporary power and relevance of the Prince Hall Masonic Tradition.

In referencing the global project, Northouse discusses a summary of leadership behaviors “universally” outlined as desirable. The PHMT routinely advocates for universal principles that subsume the basic attributes outlined by Northouse. Some of the key overlapping “universally desirable leadership attributes,” in common with practices found in this research are: excellence orientation, honesty, justice, and being administratively skilled. The data points to a propensity of evidence supporting the MWPHGLO advocating and facilitating the practice of ritual and administrative excellence, working for justice, and demonstrating an appreciation for international networking.

The PHMT intertwines with the Kemetic ethical construct of Maat and thus aligns with the ideas advocated by Covey (1990) and Kofman (2006). Specifically, Covey (1990) and Kofman (2006) advocate the application of integrity and adherence to time honored principles to the practice and development of leaders. Perhaps most uniquely among institutions, the opportunity for building competent and fluent multicultural leaders rests particularly in the Prince Hall Masonic Tradition and the global Masonic tradition broadly. The cultural fluency and dexterity of the leadership of the MWPHGLO manifest most prolifically in the numerous international engagements in the 19th century. They matriculated among a range of European and South American Grand Lodge bodies to secure recognition and masonic social intercourse. Their efforts to provide a polemic for masonic recognition were articulated across language and cultural diversities represented by the aforementioned geographies. This action frames a testament to multicultural efficacy.

Today, the United States finds itself wrestling with a divided citizenry. Many of the leaders, political or otherwise, seem to focus on tribal affiliation and interest rather than the common good. There appears to be less focus on Cardinal Virtue, reflective consideration, humility and respect. The principles espoused within the context of the Prince Hall Masonic Tradition, as they relate to leader development, might inform a renewed appreciation for leadership grounded in common principles revered through the ages and across the globe.

Maat, that is balance, harmony, order, truth, justice, etc., an ancient African and Masonic concept, reminds us that character is measured against a standard. This ancient standard has contemporary importance and must be recognized in modernity.

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