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Nowhere Man: Autoethnographic Reflections on Identity, Family, and Leadership.

Tracy John Skipp

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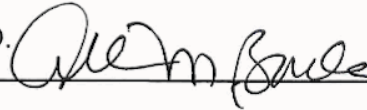
Educational Leadership

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**NOWHERE MAN:
AUTOETHNOGRAPHIC REFLECTIONS ON
IDENTITY, FAMILY, AND LEADERSHIP**

BY

TRACY JOHN SKIPP

B.U.S., International Affairs, University of New Mexico, 1995
M.A., Foundations of Education, University of New Mexico, 2001

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of

**Doctor of Education
Educational Leadership**

The University of New Mexico
Albuquerque, New Mexico

July, 2010

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Dedication

This dissertation is dedicated to my family, friends, teachers, and colleagues from whom I have learned so much and who have always made school an exciting and safe place to be.

Acknowledgments

Credo ut Intelligam

"I believe so that I may understand." — Saint Augustine of Hippo

My father told me when I was still pretty young that the more educated he became the more he realized he did not know. These words make much more sense to me now than they did when I was young. As I advance in years, there are many things I feel comfortable in saying that I know, but there are yet far many more that I cannot explain. One is how I have quite accidentally managed to surround myself with so many gifted, inspirational, and supportive people in my life because I most certainly would not be writing this if it were not for their belief in, and sacrifice for, my success. My family, my friends, colleagues, and teachers have all been instrumental in making school a safe and exciting place to be – a place where I could thrive. My children, who played a significant role in this study, were all the proof I needed that there are miracles, and they inspire me more than they realize.

There are a few people who stand out and deserve special mention: Michelle, as a collaborator and confidante, without you this creative idea would have withered on the vine long ago. Your quiet brilliance, outrageous humor, and sound advice have inspired me to a life better than I had dreamed possible just a year ago. Allison, as a mentor and task master, you have inspired me to do my best work, and that was far beyond what I believed it could be. Steve and Michael, you believed in me from the start, and I hope one day I can be worthy to carry on the vital work you have begun. Your collective footpath in the field of social justice has inspired me and dramatically altered my life's work — you are inspired teachers, and noted scholars. Mark, as a teacher and mentor, your example led to this work in more ways than just by example; you are an inspired *intimate leader*, and cherished friend. I will always be striving to live up to your standard. To my children, Tracy, Brennan, and Megan, you have inspired this work and are well on your way to being sensitive and caring spiritual leaders no matter what path you choose in life. Allow yourself the luxury of making mistakes and always look for the opportunity to be a

light in someone else's life. You will never regret the effort spent on someone else's behalf — I love you more than I can say!

One can never underestimate the importance of an inspirational place to write. I have been privileged to have access to some of the best. Sitting among the thousands of hand sewn texts in the Clark Field Archive; contemplating the view from the reading room in Widener Library; thinking on the balcony, though the air was so thick with history among the trees of Egrove Park; eating and sharing ideas at the dining room table of the main house at the Santa Fe Institute, all these places I have been allowed to share as I wrote this story.

As a secular Franciscan, I would like to share with you a prayer, or blessing, that I read every morning for courage and strength, and hope that others may find it inspirational as well.

Franciscan Prayer

May God bless you with discomfort at easy answers, half-truths, and superficial relationships, so that you may live deep within your heart...

May God bless you with anger at injustice, oppression, and exploitation of people, so that you may work for freedom, justice, and peace...

May God bless you with tears to shed for those who suffer from pain, rejection, starvation, and war, so that you may reach out your hand to comfort them and turn their pain into joy...

May God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done...

And the blessing of God who creates, redeems, and sanctifies be upon you and all those you love and pray for this day and forever more... Amen.

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ABSTRACT

The purpose of this self study was to discover the values and attitudes I model as a leader to support people in doing their best work. Specifically, do I practice leadership intimacy as defined in this study? Leadership intimacy is defined by addressing these research questions: What values do I lead by? And, what attitudes and practices do I model as a leader?

Autoethnography is a qualitative genre of research I used in this study. It describes the researcher and his or her personal experiences within a social context, in this case a research university. Autoethnography is often described as “exploring a particular life, to understand a way of life.” In this study, I reflected upon vignettes that illustrate how my values and attitudes as a leader have been shaped. These formed the basis for deeper reflection, discussions, and interviews to explain my practice.

Interviews were conducted using the 360 degree model to collect data. The data were then analyzed using idea units. Idea units are discrete ideas that can be found in writing regardless of the language used to describe them. Coding for idea units in any narrative follows the same pattern or procedure regardless of the idea being coded. The attitudes and values most often cited were those demonstrating metanoia, humility, and

solicitude. I learned each one of these values from my children. As I reviewed each of these values, it became clear that a framework where *life informs work informs life* is the engine that drives leadership intimacy.

KEYWORDS: leadership intimacy, values, autoethnography, 360-degree interviews, vignettes, idea units.

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Preface

Letter to the Reader

“An excuse is worse and more terrible than a lie, for an excuse is a lie guarded.” — Pope John Paul II

In the pages that follow, I hope to present more than the fruits of the research of self-discovery. I am hoping, although by no means expecting, that what I have learned can become practical for leadership students broadly. It is because of this that I have deliberately chosen the format and methodology of the *autoethnography*, a very intimate narrative, over a traditional dissertation format. I want to share with you feelings, thoughts, and ideas rather than give you a set of technical set of instructions or blueprints to follow. An ethnography is quite different from a biography in several important ways, most notably its focus on cultural setting. My story incorporates a very personal self-concept and worldview as a Roman Catholic (cultural emphasis) living within a generally secular and scientific workplace environment of an American research university, a culture within a culture, as it were.

Personal Profile

The idea of a short biographical sketch as my first assignment in my doctoral program was much more of a challenge than I first believed. Since I spend nearly everyday counseling other people, I thought it would be easy to turn the mirror around to see myself for a change. An even bigger obstacle for me, however, was trying to define myself in terms of my ethnicity or cultural heritage. As an Anglo American male whose ancestors, in 1634, emigrated to and helped to establish the village of Rehoboth just west of the Plymouth Colony, I have always seen myself as an “American,” an ordinary plain vanilla American. Growing up a military brat only reinforced this unitary perspective that my father whole-heartedly embraced. So here I am, trying to define for you something I never really thought that much about in the first place, my cultural identity.

Many people who know me may characterize me as someone who suffers from a rare genetic form of arthritis. It is fairly obvious, especially on bad days, leading many to

label me right away as someone who has an illness. As it is often a day-to-day battle, I must admit that I struggle with more than average levels of pain and frustration. It must be that hearty pilgrim stock from which I hail that constantly reminds me many before have suffered worse than I, and it may explain how my body keeps pushing me on the days when I am ready to pack it in. In the end though, it is not how I choose to define myself.

Across time, beginning with my father, I have had a grandfather, a great grandfather, and other earlier ancestors fighting in all of this country's wars since the War for Independence. As a career military officer, you can imagine how proud my father was of this legacy. I provided his first disappointment when I withdrew my nomination for appointment to West Point; the second, when I was medically discharged from the Air Force right after high school. I had enlisted and volunteered for special forces training as a pararescue jumper, but it turned out that I was "the end" of a long military tradition. The nomadic life of a military family did provide at least one valuable benefit that naturally I did not appreciate as a child, the exposure to and understanding of dozens of different cultures around the world. In hindsight however, it has only served to reinforce my feelings of not really having a distinctive culture of my own.

The inspiration for my educational calling (both professional and spiritual) and my primary source of cultural identity stems from the only stability I knew growing up, Catholic schools. No matter where we moved to or how long we may have been able to stay there, my schools were never that different. Once I got to school, the priests and nuns, the curriculum, the uniforms we wore everyday, made life seem stable. At the heart of every school was the library, the sanctuary where I felt the safest, the smartest, surrounded by thousands of books, all that history. I felt important. By junior high, I knew I needed to be a teacher/educator, not the way a kid needs a new bike, but needed in the "I can feel it in my heart" kind of way. I realized at a very fundamental level that I had found my place, a way to help people, all kinds of people, and make a difference.

It also seems that no matter how far I seem to stray away from my identity's foundation, getting caught up in the hustle and bustle of daily life, the Church keeps finding a way back into my life. The Basilian Fathers, who administered St. Pius X High School and were known to recruit the best of each graduating class, actually counseled

me away from the priesthood and into marriage with my childhood sweetheart, Karyn, as my personal vocation. They also helped me to see that my heart and talents led me towards a Franciscan spirituality. Consequently, after several years of formation, counseling, and personal study, I professed my vows as a Secular Franciscan Solitary. One of my first professor/mentors at the university, Bill Kline, often referred to me as his “resident Jesuit.” It did remind me of a nickname everyone had for me in high school, one that stuck with me for many years, Padre T. I wonder if the Church in the United States were to begin allowing priests to be married, would I find my way back into Holy Orders? Only time will tell, I suppose.

As for the many reasons and opportunities that have led me to a leadership role in my present position, I believe the jury is still out on this point. Some of the accomplishments of the last few years for which I have received the most praise seemed to me to be the most obvious path or most intuitive decision(s) I have yet made. Maybe that is the way it is supposed to feel when it is right.

Geographic Profile

Although I now live and work at a major research university in the American southwest, the setting for this story takes place in the Hawaiian Islands where I grew up. This was the setting for many of my most impressionable years and I still return as often as I can, trying to recapture that sense of possibility that was a very real feeling in my childhood.

Let me be clear, Brother Richard, who is one of the most important people in my story, was quite elderly when I was young, but he was very real. The conversations that I have in this story with him are now really only with myself. I try to imagine what he might have thought and, using a bit of artistic license, I inject the thoughts of those authors I have read that have made a mark on me. This is especially true of the late pontiff ,John Paul II, and his many volumes on values and responsibility. Taken together, they give new voice to a very memorable man and presence in my youth. The campus settings that are described in the story are a kaleidoscope of images taken from Holy Family Catholic Academy (where I attended school), and the shared campus of St. Louis

Nowhere Man

High School and Chaminade College (where my dad went to school). The people, places, and events are all very real as are the conversations I have with myself.

One Last Detail

Without exception, every family member, friend, and colleague who has read through these pages has asked me the same question, why such a negative title? They say, “I mean it makes you seem kind of down on yourself, don’t you think?” Fortunately, I have a real reason for choosing this title, and once I explain it to them they seem more satisfied.

I, as many people do, wear many hats in my professional roles as student, staff member, faculty member, college administrator, not to mention personally as a husband, father, and friend. While there are times that I feel very consumed by just one of these roles, I began to realize that professionally, in particular, I fully belong to none of these, yet the responsibilities remain. By belong, I mean that I have so many varied part-time roles I am not truly accepted by any group as a member. I will start at work. Most doctoral students are beginning their careers while I am already well into mine. As a staff member, I am different in that I also teach as well as serve as an administrator in my college. I am not considered “one of the guys.” Other faculty consider me an adjunct because I am not full-time, tenure-track. As an administrator, I am significantly younger and less experienced than my peers, making me “a kid.” Even at home, I experienced most of this existential crisis. My long hours at work kept me from being the supportive husband I believed I was so good at being, and did not permit me to be the father I could have been as well. In addition, most of my friends will tell you that I am not the available, supportive friend I should be either. In the final analysis, I am all of these things; yet, I am truly not accepted by any of these groups as a full-fledged member in good standing, everywhere, but nowhere.

Once the idea of being a nowhere man struck me last year, I began checking into the title. Immediately, I found thousands of hits referencing, of course, the legendary rock band, *The Beatles*. I was intrigued and read further. Apparently, they released the hit song “Nowhere Man” as a single on the very same day I was born in February 1966. The song

Nowhere Man
came from their hit album, Rubber Soul. That settled it. John Lennon had apparently cast
my die forty-four years ago without so much as a consult. The title had been found.

Chapter One

Context for the Study

“Knows not where he’s going to, isn’t he a bit like you and me?” — John Lennon and Paul McCartney

In a period known as the Dark Ages, generations deep in European history, a search for worldly truth began. *Déi vérbum*, the word of God, or what could now be translated as the acknowledged truth, was foremost on the mind of one of the most powerful yet reluctant popes in the history of western civilization. The beneficiary of an aristocratic education and a remarkably skillful lawyer, Pope Gregory IX laid the groundwork for much of modern canon law and in 1231 issued the historic bull, *Parens Scientiarum*, on behalf of the Masters of Paris. With this extension of papal patronage, he granted the University of Paris the right to self-government. As papal authority extended over all of Christendom, the often nomadic medieval guilds of masters and students now enjoyed a very special and universal protection, free from secular interference. "With this one document," wrote Woods, "the university comes of age and appears in legal history as a fully formed intellectual corporation for the advancement and training of scholars" (2005, p. 50). Pope Gregory IX did not stop there. The champion of the sixth crusade and a close personal friend of the mystic, Saint Francis of Assisi, he asserted his influence as a temporal ruler in the likeness of Constantine the Great, and excommunicated the Holy Roman Emperor. Just 10 years later, in 1242, Gregory IX personally supervised the first recorded *auto de fé* (inquisition) held in Paris. Within a decade, more than 700 years ago, Pope Gregory IX had created two novel, corporate institutions in law, committed to seeking out "the truth," the university and the inquisition, both of which are with us today. This may be more apparent with universities, but the same can be said of the inquisition. Although it is now referred to as The Congregation for the Doctrine of the Faith or Holy Office, it is still the largest and most active office in the Roman Curia at the Vatican.

Such is the nature of reform and regulation in human societies, what we cannot control, we legislate. In recent decades, more often than at any other time in the last

century, government agencies across the globe have legislated a call for accountability in their higher education systems, particularly at research universities. By accountability, these governmental bodies mean graduation rates and student retention rates. This has driven many universities to move towards an efficiency business model that is more representative of their corporate collaborators in their local communities than of the historical training ground for the creation of “gentlemen,” the teachers, preachers, lawyers, and doctors of society (Kerr, 2001, p. 35). Patten stated, “the tide of current literature and legislation calls for schools to develop collaborative cultures that center on improving student achievement” (2004, p. 133). Even though they create new knowledge (Ryan, 1982, p. 45) for the 21st century and beyond, universities are not as nimble and flexible as their business partners, nor should they be (p. 48). It is often said that many universities would, even today, be recognizable [as an institution] to their medieval founders of some 11 centuries ago (Goodchild, 1991; Kerr, 2001; Scott, 2006). However, most universities would acknowledge that they can no longer remain sacred repositories of specialized knowledge available only to the elite.

It is because of these changes, both economic and political in nature, that American research universities are undergoing a mild to moderate remodel in both structure and curriculum (Ryan, 1982, pp. 45-46). The university is now replacing the modern ideal of propagating national "culture" (sociopolitical mission) with a model of managerial "excellence" (corporate mission), as it needs to compete in the global marketplace. It is becoming a transnational corporation itself, serving global consumers rather than national subjects (Scott, 2006, p. 32). As the competition for available resources becomes even tighter, most universities are searching for a unique niche, eliminating or limiting many non-academic student success-oriented programs, finding them to be nonessential or not research productive. In this darkened atmosphere of program cuts and dramatic makeovers, a few programs remain untouched, and fewer still thrive (Ryan, 1982, p. 46).

This is, in part, a story of a college that is but a small part of a research extensive, flagship state university and that continues to grow despite its many challenges. But it is also a very personal story, my story as a reluctant leader. Although I started out young

and inexperienced, I have grown in both the scope of my knowledge and responsibility in a very short period of time, and I am richer for the experience.

What you hold in your hands is a portrait, an autoethnography of my coming of age in the academy. I am in an unusual position at my university in that I am simultaneously faculty, staff, administrator in my College, and a doctoral student, all of which means I am in a very different position from nearly all my colleagues. Whether they be fellow lecturers, most of whom already have their terminal degrees; academic advisors, who do not teach in an academic department; administrators in the Deans Council, who have tenure and more than 20 years seniority; or classmates, that are starting their leadership careers, our positions are very different. I am a young leader, with some formal leadership training, working on building the next generation of leaders within a leadership factory (Kerr, 2001, p. 4). On the surface, this appears to be confusing and at times it even confuses me.

I believe that this story is potentially relevant for other new leaders, particularly those who may not follow more *traditional career paths* in education. The life I led prior to my academic career prepared me in the most non-traditional of ways and perhaps others will find their story similar to mine. Furthermore, without any strategic efforts on my part, my professional life has changed immeasurably. In the simplest of terms, and in a very different way from my father's generation, my work does not define my life. When people ask what I do, I tell them I am a husband, a father, a teacher, and as Dickens would have put it, "a common scholar" (1861/2002, p. 50). As this paper unfolds, it will become evident that my life informs my work, which in turn informs my life, both inside and outside all those daily, personal, lived experiences, in a mosaic of philosophical, practical, and emotional ways. I must consider how my life growing up as a military-brat or "third-culture kid" (Useem, 1975) prepared me far better than I could have imagined for my career as an academic, which in turn improved my interpersonal relationships, which again led me into the foyer of leadership. This private metamorphosis is a daily struggle between who I see myself to be, and who other students, faculty, and staff perceive me to be (Jourard, 1971).

I will employ three key concepts to frame this story: the philosophy of personalism, the practice of intimacy, and the role of fatherhood within a family context

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as non-traditional lenses on leadership. These terms are the essence of all that happens or should happen in this story and in my conducting this study of my leadership and my journey.

Setting for the Study — The University

“It is a miracle that curiosity survives formal education.” — Albert Einstein

A Corporate and Social Actor

Universities have enjoyed a constant evolution since the earliest days. The first formal association was known as the *Shangyang* or "higher school" in China, established sometime during the Yu period of 2257-2208 BC. Most western students would be more familiar with Plato's Academy, founded in Athens in 387 BC, as it was most certainly the inspiration for the medieval European cathedral-schools to come. The University of Salerno was one of the first of such guilds of masters and students to appear in 9th century Italy, growing out of a Benedictine monastery; and, Al-Azhar University, still operating in Cairo, is widely considered to be the first full-fledged degree-granting university in 988 AD. The title of oldest university in the English-speaking world goes to the University of Oxford, founded in Great Britain before 1167, but nearly 200 years after Al-Azhar University.

While the universities at Paris and Oxford were the great pacesetters in liberal arts, philosophy, and theology, the eastern universities of China and the Islamic world concentrated on professional education in medicine, law, and useful knowledge for government workers of all kinds. Organizationally speaking, the medieval university, regardless of geography, is actually quite recognizable to moderns (Goodchild, 1991; Kerr, 2001; Scott, 2006). It was a legal corporation with the power to grant the bachelor's, master's, and doctor's degrees; the master of arts designation held special meaning, as the *ius ubique docendi* was universally recognized as a license to teach anywhere in the world.

Clark Kerr, the noted twelfth president of the University of California, used quite effectively an analogy to describe the evolution of the university. He said,

The ‘Idea of a University’ was a village with its priests. The ‘Idea of a Modern University’ was a town - a one-industry town - with its intellectual oligarchy. ‘The Idea of a Multiversity’ is a city of infinite variety. Some get lost in the city; some rise to the top within it; most fashion their lives within one of its many subcultures. There is less sense of community than in the village but also less sense of confinement. There is less sense of purpose than within the town but there are more ways to excel. There are also more refuges of anonymity — both for the creative person and the drifter. As against the village and the town, the city is more like the totality of civilization as it has evolved and more an integral part of it; and movement to and from the surrounding society has been greatly accelerated. As in a city, there are many separate endeavors under a single rule of law. (2001, p. 31)

As has always been the case, the universities of today continue to grow in scope and complexity.

The American university is a highly specialized institution of “great and growing importance to our nation and to the world. In the information economy, the university produces the essential economic resource: the trained intelligence of our people,” wrote Hearn (2003, p. 162). He explained further:

While discussions about the *information age* inevitably draw attention to the growing economic impact of the university, we can never lose sight of our larger cultural and public purposes. The university preserves and interprets the best of what human intelligence has created and written. It retains our cultural and intellectual memory and thus the identity not only of the American nation but also of many nations. As such, we preserve and interpret the records of the past while we create the ideas and leaders for the future. The university is a repository of past achievement and the foundation of future innovation. (Hearn, 2003, p. 162)

Kerr found that, “as an institution, it looks far into the past and far into the future, and is often at odds with the present” (2001, p. 14). With his characteristic humor, he added, “there was something almost splendid [however] in their disdain for contemporary events. They [universities of the past] stood like castles without windows, profoundly introverted” (p. 8).

In the 21st century, knowledge, not capital, land, or labor, is the basic resource of our postcapitalist society. The university is the pivotal institution in the rapidly globalizing, postmodern environment because it produces (research mission) and transmits (teaching mission) the bulk of society's new information (Kerr, 1995). Postmodern theorists argue that a "postinstitutional" society is inevitable, as "thick" medieval institutions such as the university, are replaced by "thin" modern or postmodern structures that resemble flexible, global networks (Zijderveld, 2000, pp. 20, 36). While that may yet come to pass, from medieval times to the modern day, service paradoxically has always been the keynote. All universities were and are "social organizations designed to provide higher educational services such as teaching, research, and a host of other academic services to the church, governments, individuals, the public, and in the future, perhaps, the world" (Scott, 2006, p. 3).

As a model to the world, the United States' colossal, multifunction university or "multiversity" has been highly successful (Scott, 2006, p. 29). Kerr illustrated that it is not only the Ivy League schools like Harvard that are experiencing this kind of growth. The University of California, in the fiscal year 1999-2000, had

operating expenditures from all sources of nearly half a billion dollars, with almost another 100 million for new construction; a total employment of over 40,000 people; operations in over a hundred locations, counting campuses, experiment stations, agricultural and urban extension centers, and projects abroad involving more than fifty countries; nearly 10,000 courses in its catalogues; some form of contact with nearly every industry, nearly every level of government, nearly every person in its region. Vast amounts of expensive equipment were serviced and maintained. Over 4,000 babies were born in its hospitals. It is the world's largest purveyor of white mice. It will soon have the world's largest primate colony. It will soon also have 100,000 students — 30,000 of them at the graduate level; yet much less than one third of its expenditures are directly related to teaching. It already has nearly 200,000 students in extension courses - including one out of every three lawyers and one out of every five doctors in the state. (Kerr, 2001, p. 6)

Harvard University and the University of California are illustrative of many more. The complex “multiversities” have seamlessly morphed into transnational corporations, born of necessity.

The Economics of Knowledge

I recently had a conversation with a colleague about our University following the presentation of a proposed business model championed by a member of the Board of Regents. “We’re not a business with customers,” I said confidently. “We are a school with students!” How wrong I was. In fact, “higher schools,” or universities from the start have operated under a royal/imperial, or papal *charter*; often times both. This charter was royal permission or corporate license to teach. In *The Company*, Micklethwait and Woolridge (2003) state, “From the beginning of economic life, businesspeople have looked for ways to share the risks and rewards of their activities. One of the fundamental ideas of medieval law was that ‘bodies corporate’—towns, universities, guilds—had a life beyond that of their members” (p. xvi). This is the genesis of the soulless institution.

This *legal persona* of the corporation continued unabated for centuries until the British crown let the genie out of the bottle when it passed the Companies Acts of 1862. With a single stroke, Queen Victoria, then the most powerful woman in the world, changed the point of companies entirely. It was now no longer necessary to seek government permission to establish a business for a “worthy aim (like building a railway between two cities); now it was possible to set up general-purpose corporations at the drop of a hat. All that was necessary was for seven people to sign a memorandum of association for the company to be registered” (Micklethwait & Woolridge, 2003, p. xvii). The Companies Acts were quickly copied in other countries, unleashing entrepreneurs in their quest for unbridled wealth and permitting them to feel quite safe behind their veil of limited liability. Such companies included the Virginia Company, the Mississippi Company, the East India Company, and many others. What they all had in common, multinational firms all from industrialized nations, was that they forged symbiotic relationships that harmed the least powerful actors in the world economy, including developing countries, and the poor everywhere (Kapstein, 2001, p. 105).

The Victorian era's economic and imperial excesses also caught the attention of Pope Leo XIII who decided the time had come for the Roman Catholic Church to extend its care beyond the salvation of souls to the economic and social concerns of his day. In 1891, he wrote the encyclical, *Rerum Novarum*, (Of New Things), and with it he changed the future of corporations, including the mission of universities, forever. "Leo XIII had set the tone for subsequent Catholic social teaching by criticizing both the predatory excesses of laissez-faire Manchester industrialism as well as the collectivist utopia that revolutionary Marxism had conjured up in opposition to it" (McCann, 1997, p. 63). He encouraged employers and employees to structure their relationship in terms of moral rights and mutual obligations by insisting "the proper subject of work continues to be man" (p. 65). Labor, properly recognized, is "more than just seeking a fair share of the 'profits.' It also requires 'access to capital' as in training or knowledge" (McCann, 1997, p. 66). Pope Leo XIII's focus on the formerly so-called Third World, "on whose economic future will ultimately determine the world's moral verdict on the emerging global economy" (p. 66), was indeed prophetic.

On the one hundredth anniversary of *Rerum Novarum* (1991), Pope John Paul II issued his encyclical, *Centesimus Annus* (The Hundredth Year), reaffirming the need for corporate values, and yet representing a crucial turning point for Catholic social teaching as, in principle, it lends moral legitimacy to the processes of economic globalization advanced by the modern business corporation (John Paul II, 1991, p. 68). John Paul II stated, "in the emerging global economy, the possession of know-how" [read: technology and skill] are a "form of ownership that is becoming no less important than land" (1991, p. 68). *Centesimus* observes that *knowledge work* involves "the ability to foresee both the needs of others and the combination of productive factors most adapted to satisfying those needs" (1991, p. 68). This places the responsibility squarely in the lap of the world's universities, under the auspices of community service. Here an understanding of all work as *knowledge work* is crucial because it shapes his account of the "virtues" routinely cultivated in a successful business, namely, "diligence, industriousness, prudence in undertaking reasonable risks, reliability and fidelity in interpersonal relationships, as well as courage in carrying out decisions which are difficult and painful but necessary" (Ioannes Paulus PP. II, 1991, p. 463). The Pope meant to position Catholic

social teaching as a prophetic voice of conscience within the capitalist development of a global economy (McCann, 1997, p. 67).

John Paul II contended that societal marginalization rather than “colonial or neocolonial exploitation” is the chief obstacle to overcoming poverty in the Third World today (Ioannes Paulus PP. II, 1992, pp. 463-4):

Many people, perhaps the majority today... have no possibility of acquiring the basic knowledge, no way of entering the network of knowledge and inter-communication that would enable them to see their qualities appreciated and utilized. Lack of access to economic opportunity, however, cannot be overcome simply by the redistributing the wealth of nations. Because all of this often requires the co-operation of many people, organizational skills, planning, timing, and management are also sources of wealth. The role of discipline, creativity, initiative, and entrepreneurial ability, is evident and decisive. It affirms what Christianity has constantly affirmed: next to the earth, humanity's principal resource is the human being itself. Once the decisive factor of production was land; then it was capital; now it is the human being.

Many are faced with the impossibility of acquiring the needed knowledge to take their place in the working world. They are exploited or marginalized, development takes place over their heads, and they cannot keep up with new forms of production and organization. In their quest for wealth they are attracted to the cities of the Third World, where there is no room for them. Sometimes there are even attempts to eliminate them through population control. Many others struggle to earn a bare minimum, in conditions that are as bad as those at the beginning of industrialization. Those cultivating land are excluded from land ownership and often are practically no more than slaves. With no land, no material goods, no knowledge, no training, they cannot escape their humiliation. Some development programs have been set up, and the countries that managed to gain access to the international market in this way have suffered less from stagnation and recession than those who isolated themselves. Some aspects

typical of the Third World also appear in developed countries, where the elderly, the young, and women can easily be marginalized in a so-called Fourth World. The free market appears to be the most efficient tool for utilizing resources and responding to needs. But this is true only if you are able to buy and sell. Justice and truth demand that basic human needs should be met and that none should be left to perish. The possibility of surviving and of making a contribution to the common good is something that simply belongs to the human person as a human person. In the Third World, Pope Leo XIII's objectives are still goals to be reached. (Ioannes Paulus PP. II, 1992, pp. 463-5)

This struggle continues, even here in the wealthiest nation history has ever known; in fact, programs established to battle these economic and societal barriers have produced mixed results both here and abroad. U.S. President Barack Obama's first community organizing project in the ghettos of urban Chicago was originally funded by the Campaign for Human Development, a program established by a few diocesan priests responding to John Paul II's message (Kromkowski & Kromkowski, 2007).

Betwixt and Between

How can universities then respond to this need and take up this responsibility that has been laid at our feet? What do we do and is that different from what we can afford to do? Ryan (1982) pointed out that in the contemporary U.S. both academics and businessmen agree "the university services global capitalism by providing it with trained manpower, technology, and new knowledge" (p. 45). Where they radically differ is that technocrats do all they can to foster this relationship; faculty, on the other hand, deplore it. Ryan (1982) goes on to say that the financial crisis facing many universities today requires the excavation of external funding sources. In the 20th century, between the world wars [c. 1920-1940], regular sources of funding were designated for academic research. Numerous lucrative and private sources, Carnegie, Rockefeller, Guggenheim, and others, all gave generously. The Massachusetts Institute of Technology (MIT) became a world-class research institution through annual funding from both General Electric and later from AT&T (Scott, 2006, p. 27). Since World War II however, universities have become more directly involved in the work of government and industry

(Brubacher & Rudy, 1976, p. 305). Indeed, some analysts fear that the Western university is no longer a social institution at all but an industry itself, subservient to blind market forces like any other business (Gumport, 2000). Gould (2003) critiqued the public service mission this way, "We have taken a more entrepreneurial than theoretical route to self-definition . . . [W]e speak rather too easily of service to society without including a strong rationale for what we mean by service " (p. ix).

The fact that universities find themselves pressured to conform to the will of corporate business leaders (and business related enterprises, defense, research and development, and others) shows that the problems are really two-fold. Universities are now dependent on external funding, and corporate bodies are co-dependent on a skilled workforce. The Carnegie Commission (Fincher, 1976) pointed towards two increasingly important concerns regarding this symbiotic relationship, one of boundaries and another of bias. These concerns can be easily understood by the markedly Cold War vocabulary used by both sides to describe one primary shared concept of freedom. Academics prize "academic freedom," whereas businesses see freedom as being a "friend of freedom [*sic*]" or not (Ryan, 1982, p. 51).

This interdependent relationship exists both transactionally and transformationally (Burns, 1978). Transactional leadership is concerned primarily with doing whatever it takes to complete a given transaction, getting the deal done. To understand the reality of, indeed the need for, transactional leadership one only has to be familiar with the utilitarian [based] philosophies of Marx (1818–1883) and Nietzsche (1844–1900). Both scholars were 19th century German philosophers who explored the nature of man's reality through an existential lens; Marx through social relationships; and Nietzsche through the complex tangle of power relationships that we engage in throughout the course of our life. Nietzsche referred to those particular kinds of [transactional] relationships that often involve manipulating one person against another to achieve a particular goal (Stein, 1917).

Max Scheler (1874-1928), a contemporary of both Marx and Nietzsche, became one of the most influential of the early 20th century Continental [*sic*] European philosophers. He used a phenomenological lens to explore these same foundational [social] relationships; however, he added an emotive *a priori* relationship to one's values

system. Scheler (1985) argued that this must exist prior to any relationship formation and can only be felt, meaning one's values can only be experienced or understood by man through our emotional feelings of lived experience. Just like colors, which can only be seen and cannot be tasted or heard, values cannot be thought through by reason. This view of values or morals as inherent in man's nature sets the stage for Burns' (1978) paradigm of transformational leadership wherein we try to raise others and ourselves to the next level of growth and development searching for and finding a higher purpose. This higher purpose, that of ennoblement, is at the core of the modern American research university. Shapiro explained, "we often forget that it is not our internalized ideas regarding what we teach that matters, but what students learn, what they come to care about, and what they themselves become" (2005, p. 7) that matters most from a university education.

According to a recent study by Cha and Edmondson (2006), research on values in organizations, however, is in nascent stages. While values are a powerful and ubiquitous presence in the lives of individuals and organizations (e.g., Chatman & Cha, 2003; Feather, 1996; Kotter & Heskett, 1992; Lord & Brown, 2001; Lydon, 1996; O'Reilly & Chatman, 1996; Rokeach, 1973; Tushman & O'Reilly, 1997; Walton, 1985), some psychologists have noted that values, along with one's core beliefs and identities, are a "vital component of the self-concept" (Lydon, 1996, p. 58). This is important as it helps to create a sense of psychological safety. Safety becomes more important when other forms of support, such as staffing and finances are not forthcoming. "Doing more with less" has become a common phrase, one heard across university campuses everywhere. The achievement of additional value without any infusion of new resources becomes harder and harder. "Employees are forced to stretch the rules further and further until the limits of ethical conduct are easily overlooked in the pursuit of the next big success" (Josephson, 1999, p. 244).

In this post-Christian era of materialistic ideologies, primarily capitalism and Marxism, Milton Friedman, the 1976 Nobel laureate and father of neoclassical economics, offered, "the social responsibility of corporations is to use its resources and engage in activities designed to increase its profits" (1970, p. 1). This advice stems from the traditional capitalist view, offered by Adam Smith, that "pursuing self-interests,

benefits the whole of society” (1776, p. 456). If this is the reality facing educational corporations, such as the universities of the world, then how are leaders in education to respond? This advice, while revolutionary in its day, might face a growing skepticism in today’s marketplace. What then is the meaning of this new emphasis on values that we are experiencing? The answer is less obvious than the trend itself (Van Lee, Fabish, & McGaw, 2005). The current wave of corporate disapproval began in 2001 with the “bursting of the dot-com bubble, the ensuing bear market, and the financial scandals involving Enron, MCI WorldCom, Tyco, and others” (2005, p. 2). The last eight years have seen a relentless succession of stories about the harm companies and their shareholders have suffered from ethical breaches and noncompliance with industry standards and legal norms. “Billion-dollar fines, protracted lawsuits, criminal convictions of executives, severely tarnished corporate reputations, even the evaporation of large companies, have become distressingly familiar” (Van Lee, Fabish, & McGaw, 2005, p. 6). And it didn’t stop there! In 2008, Wall Street financial giants AIG, Morgan Stanley, and others continued the erosion of public trust, requiring billions of dollars in federal government bailouts. “A commitment to corporate values may be in vogue, but the public will remain suspicious until corporations both understand and can demonstrate that they are committed to using values to create value” (Van Lee et al., 2005, p. 13). This is our new economic and political reality and it is here where the universities can lead.

Statement of the Problem

If we accept that a university is a key source for training our communities’ next generation of leaders, then we must ask ourselves, who is training these young leaders? Undoubtedly, scholars who have subject matter expertise in a wide variety of fields of human endeavor are responsible for this training. The long-established peer-reviewed tenure process assures us of that. Are these same professors experts in business or educational leadership growth and development? I do not expect that this is the case. In fact, most faculties do not have formal leadership training themselves. They rise to leadership positions because of academic achievement and length of time served in various middling posts hoping to be prepared to step up when needed. Operating on a fixed seniority system with a pool of only the most senior staff [faculty] is a very

different atmosphere than the corporate fast track model for young executives with obvious, demonstrated talent (Hearn, 2003).

The fundamental problem is a lack of formal leadership training at universities, primarily mentoring, for new leaders. Mentoring provides enculturation in a skill set necessary to thrive. Some new leaders are natural listeners, and most have passion, but few are willing, for example, to let down their guard enough to be trusted by their team. Even the Harvard Institutes for Higher Education (HIHE) where I attended leadership training taught me that a leader's image and expertise were paramount, but the instructors there downplayed the value of authenticity [intimacy] and interpersonal communication skills as being equally important. At HIHE, we learned that who you are gets you to the table, while who you present yourself to be selects you as a leader. I intend to turn this interpretation of leadership inside out or to be more precise *outside in*. When applying the lens of a *personalist philosophy*, it will become clearer that knowledge of yourself is magnified when seen through the eyes of another. In my experience, many present themselves well enough to be invited to the table, but few have the authenticity to stay and succeed.

Purpose and Significance of the Study

The purpose of this study is to discover what values and attitudes I model that support people in doing their best work. Specifically, do I practice leadership intimacy as defined in this study? "Actions speak louder than words; therefore role-modeling behavior is a very powerful tool that leaders have to develop and influence corporate culture" (Sims & Brinkmann, 2003, p. 249). Taylor, a professor at Columbia University, took it a step further telling his students, "Do not do what I do; rather, take what ever I have to offer and do with it what I could never imagined doing" (2009, p. A-23). At a theoretical level, this study bridges the gap in knowledge between traditional leader values and behaviors in the context of a university setting and what we know about interpersonal relationships. Leadership literature focuses on personal characteristics and behaviors that engender a subordinate's confidence and an ability to achieve goals. Psychology and philosophical anthropology, however, focus on reaching a common understanding and the myriad of different approaches that we use to relate to each other.

I grew as a leader because of my reflection on those inner experiences, learning what it meant to be a better husband and father. I did not become a leader because of the fact that I became a husband and father. It was the gap between becoming authentic (intimate) in my family role as father and how those beliefs and experiences translated into values and behaviors in the workplace that make this study significant.

Introduction to Key Concepts

Defining Intimacy

Ordinarily, one might not find it necessary to define a word as common as intimacy. Nevertheless, considering its unique application here in the field of leadership studies, an exception is warranted. Intimacy, as defined in the *New Oxford American Dictionary*, is “close familiarity or friendship; closeness of observation or knowledge of a subject” (NOAD, 2005, p. 883). This is significant as it does not include the more colloquial definition of a sexual act and is, therefore, a more suitable definition for the purposes of this study and more appropriate for leadership analysis.

Intimacy, as it is defined here, implies two levels of familiarity. The first is a deep self-knowledge or awareness of oneself. The second is the building by knowledge and observation an equal awareness of the ‘other’ in a relationship. When a threshold of trust has been established, such that the other person in a relationship feels safe or comfortable enough to share (disclose) with you, a foundational level of intimacy has been created. This is the definition of intimacy I will utilize in this study.

Personalist Perspective

While the philosophy of personalism explains the central primacy of the person existentially (Brown, Collinson, & Wilkinson, 1998; Doran, 1996; Gregg, 1999; Hellman, 1981), the goal of personalism, if it can be said to have one, is meeting the unmet needs of humanity. If we must form relationships (central tenet of personalist thought) as part of our nature, then meeting the needs of the ‘other’ is key.

Marx popularized this sentiment with the phrase, “From each according to his ability, to each according to his need(s)” (Marx & Engels, 1875/1970, p. 21). The phrase

Nowhere Man

is shorthand for the notion that, under a communist system, every person shall produce to the best of their ability in accordance with their talent, and each person shall receive the fruits of this production in accordance with their need, irrespective of what they have produced. In this Marxist view, such an arrangement will be made possible by the abundance of goods and services that a developed communist society will produce; the idea is that there will be enough to satisfy everyone's needs.

Despite the secular nature of Marxism, Marx may have drawn inspiration for this creed from the early Christian utopian communism of the 16th century saint, Sir Thomas More (Price, 1516/1901). An even earlier exposition of this idea is found in the *Acts of the Apostles* in the Bible. Luke, one of the original 12 Apostles and the writer of a Gospel in the New Testament, describes the organization of the first Christian congregations following the death of Jesus of Nazareth, “And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need” (American Standard Version, 1901, Acts 2: 44-45). In the 4th century BC, Plato as well proposed an early-idealized communism in his classic, *The Republic* (Russell, 1972).

Bringing this ideal of “meeting everyone’s need” into the 21st century, the late Pope John Paul II, in an address on August 18th, 1991, implored the young people of Assisi:

Dear young people, may you too learn to look at your neighbor and at creation with God’s eyes. Mainly respect its summit, which is the human person. At your schools with such excellent teachers, do learn the careful and attentive use of resources. Do your utmost to see that they are better distributed and shared, with full respect for the rights of every person (Ioannes Paulus PP. II, 1991 speech).

Perhaps the single most valuable contribution of John Paul II in this dialogue is the translation of this centuries old, utopian rhetoric into a daily act of personal responsibility.

Personalism, as a philosophical movement led by theologian Borden Parker Bowne, flourished in the early 20th century, particularly at Boston University. Against the argument that persons are insignificant specks of dust in the vast universe, Bowne would say, “it is impossible for the entire universe to exist apart from a person to

experience it. Ontologically speaking, the person is ‘larger’ than the universe because the universe is but one small aspect of the person who experiences it” (Auxier, 1998, p. 194). Bowne also taught that persons have value. In declaring the absolute value of personhood, he stood firmly against certain forms of naturalism (including the social Darwinism), which sought to reduce the value of persons. He also stood against certain forms of scientific positivism that sought to reduce the importance of God (Hellman, 1981). In this regard, he supported Kant who, though not formally considered a personalist, made a primary contribution to personalist philosophy by declaring that, “a person is not to be valued merely as a means to the ends of other people, but that he possesses dignity (an absolute inner worth) and is to be valued as an end in himself” (Louden, 2006, p. 367). Most recently, both the Reverend Martin Luther King, Jr. and Karol Cardinal Wojtyła [*later elevated to Pope John Paul II*] significantly contributed to the axiology of personalism. John Paul II’s writings have influenced a generation of Catholics who have since taken up personalist perspectives on the theology of the family and social order.

Philosophical Anthropology

Anthropology, as an academic endeavor, is defined in the *New Oxford American Dictionary* as “the study of humankind, in particular the comparative study of human societies and cultures and their development” (NOAD, 2005, p. 66). Philosophy is “the study of the fundamental nature of knowledge, reality, and existence” (2005, p. 1278). *Philosophical anthropology* then, as a discipline, intends to understand humans within their cultural environment and explore the nature of what it means to co-exist. Simply put, this is the theoretical tradition that has birthed the self-reflective style of social and communicative research (Agassi, 1977). Through the experiences of the researcher comes a lens or portal to see more clearly, and hence understand, the researcher himself, as an important element of humanity.

Although most philosophers can be said to have a distinctive anthropology that grounds their thought (Kowalczyk, 1991), philosophical anthropology, as a distinct discipline, matured within the latter half of the 19th century as an outgrowth of other philosophical specializations such as phenomenology and existentialism. Particularly the

former, phenomenology, a process of methodical reflection on the human experience arising from the philosopher's own personal experiences, aided in the development of further explorations in the philosophical nature of humanity (Kowalczyk, 1991).

A large focus of this examination is a look at interpersonal relationships as well as the ontology that is in play during these relationships, of which intersubjectivity is a primary theme (Agassi, 1977). Intersubjectivity is “the study of how two individuals, subjects, whose experiences and interpretations of the world are radically different understand each other and relate to each other” (Scheff, 2006, p. 57). In phenomenology, intersubjectivity performs several functions. It is seen most often through empathy. Edith Stein (1917) studied the role of empathy in her doctoral dissertation, *Zum Problem der Einfühlung*, ground breaking research in both of the fields of philosophy and anthropology, that formed the foundation for much of modern psychotherapeutic practice. Her story is worth telling as it wove together the struggles and the obvious strengths in a single theme, empathy, of two distinct academic disciplines to create an interdisciplinary third field. She was the star student of Edmund Husserl and Martin Heidegger, the fathers of phenomenology. Stein was denied habilitation solely because she was a young Jewish woman. She then left the university, converted to Catholicism, and became a Carmelite nun. Perceived as a threat by Adolf Hitler’s Third Reich for her criticism and influence with academics, she and her sister (Rosa) were hunted by the Nazis across Europe and eventually executed at Auschwitz (Echeverria, 1999). Pope John Paul II immortalized her brilliance by later canonizing her as Saint Teresa Benedicta of the Cross in 1998. Her early work in empathy, particularly intersubjectivity, led to a mid-20th century shift in sociology and anthropology towards favoring studies on such highly personal and phenomenological themes as interpersonal communication.

Researcher Perspective

As a Roman Catholic from the United States raised and educated from kindergarten through secondary school in a parochial system, I tend honestly towards a very personalist philosophy; my ontology is subjective, and phenomenological methods dominate both my teaching and the theological lens used to frame my experience. As

such, I have a difficult time detaching my thoughts from my values as they are emotionally and inexorably tied together.

Growing up in post-conciliar Catholic schools with Jesuit fathers and brothers well trained in the much more orthodox pre-Vatican II church was an often confusing, if predictable, experience. While nuns did not regularly wear the traditional, and sometimes intimidating, habits of the previous era, the priests and brothers were never seen without their long black cassocks and collars. Mass was sung in Latin on Saturday evenings and bells marked time at the school. Both faculty and staff frowned upon children talking. Boys and girls had separate playgrounds and physical education classes were not only separate, but also held at different times to minimize unnecessary visual temptation for either group. Brothers silently performed the daily chores while the nuns (sisters) and priests (fathers) taught classes. All this was part of daily life at school, what McDonough called “snug harbors of tradition in the storm of modernity” (1992, p. 465).

Being the eldest son of a career military officer provided a very comforting similarity at home as well; school or home, I always knew what was expected. My worldview was clear, as was my place in it. I was born to serve, a worker in the vineyard of the Lord. There were those that were born to other stations, other futures, but those were not mine. Even I understood as a child that leadership came from dynasties like the Kennedy and Rockefeller families, the unofficial American oligarchies, or through earned station like the Eisenhowers, or Roosevelts. What was comforting as a child taught me precious little about myself, however, and what it taught me about leadership could fit in a thimble.

Limitations of this Study

The purpose of my study is to capture the voices of those I live and work with and compare their observations of my leadership to my lived experience as a leader. I do not wish to nor would I be able to generalize my values as necessary or even desirable for leaderful behavior. My intention is to explore how I may have come to be the leader that I am. This is a significant limitation if the reader is looking for values and behaviors that may be classified as successful or proven in the workplace and as a consequence applied

more broadly to leadership preparation and development. While I hope that my study is useful, it should not be used as a general measure for students to follow.

In order to validate my experience, I considered and analyzed three perspectives: my own, 360° observations by my colleagues, and the perspective of an independent interviewer. I relied on three methods to collect data, interviews, personal journaling, and a debriefing.

Research Questions

When looking at my small unit, in the smallest College of our large research intensive, multinational university, we have had a disproportionately large number of young professionals from our College grow into management positions, and subsequently transfer into senior administrative posts in other Colleges across campus. This phenomenon has prompted several in the Office of the Provost, as well as senior faculty in the Leadership program to approach me and ask, “what are we doing differently [than other units] to have such high job-satisfaction ratings and upward mobility in our junior professional staff members?”

As I had spent a significant amount of time studying with Professor Vera John-Steiner in my graduate work, I began thinking that developmentally we must be applying some of her Vygotskian principles of scaffolding in our leaderful practice, but I was unsure what specifically I was doing, if anything, to contribute to this phenomenon. As she is one of the most acknowledged scholars at our university, it maybe significant to note that John-Steiner is one of a handful of scholars to have studied personally with the Soviet-era psychologist Vygotsky in developing his learning theory. Simply stated, he posited that children learn best through hands-on experiences, and a sensitive intervention (by a teacher) at a time when a breakthrough (learning) experience is happening can build upon the knowledge a child already has and enhance the learning curve, scaffolding (Vygotsky, Cole, John-Steiner, Scribner, & Souberman, 1978).

As my leadership studies progressed, my self-analysis deepened and a few questions remained unanswered. These form the basis for my research, and drive this autoethnography. What values do I lead by? What attitudes and practices do I model as a leader? Specifically, do I practice leadership intimacy?

My goal at the conclusion of this research-study was to gain some insight into the value of further research on the practice of leadership intimacy, meaning, the appropriate role of interpersonal relationships in developing leaders.

Research Methods

My story is shared as an autoethnography. As I describe in chapter three, Bochner, Ellis and Tillman-Healy (1997) pioneered the use of autoethnography as a deeply personal format for social science research that invites the reader into the mind and thoughts of the researcher. “Starting with [her] personal life and paying attention to feelings, thoughts, and emotions,” Ellis, a professor of sociology and communications, uses emotional recall to try and understand an experience she has lived through (Denzin & Lincoln, 2000, p. 737). Similarly, cultural anthropologist Reed-Danahay defines autoethnography as “exploring a particular life, to understand a way of life” (2000, p. 737). It is essentially “showing more than telling — bringing the readers into the scene, taking them into the details,” Ellis says. “This kind of writing makes me think about being in the situation they’re in, doing what they’re doing, or imagining what I’d do in the same situation. And it makes me contemplate how my life is different from or similar to theirs” (1997, p. 738).

I reflected upon vignettes that illustrate how my values and attitudes as a leader have been shaped. These formed the basis for deeper reflection, discussions, and interviews to explain my practice. I also used a peer debriefer to discuss at length with me the same questions about my leadership that were asked in the interviews. These interviews expanded upon the relationship that already exists (Fullan, 2001) between me and a former student, a friend, colleague, supervisor and even my children. It was one of my mentors, Steve Preskill, who suggested that I compare workplace perceptions with those at home, as seen through the eyes of my children. All of these relationships are the primary focus in my life as I study my leadership, following the model life informs work, which informs life.

Chapter Two

Literature Review: A Conceptual Framework

“At no time are we ever in such complete possession of a journey, down to its last nook and cranny, as when we are busy with preparations for it.” — Yukio Mishima 平岡 公威

Personal Context for this Study

I think that the best place to begin this story is at the beginning and this story, like many, began with a crisis. My crisis was essentially the same one faced by many new leaders everyday. I questioned myself about whether or not I was sufficiently prepared and whether or not I have what it takes to lead. I did well enough at my previous position that I was moved up, but this caused me to question if I had been promoted too far, too fast. This self-doubt was punctuated by where I work, a university, a leadership factory, a place our community looks to for the formation of our next generation of leaders (Hearn, 2003; Ryan, 1982). On the job training seemed to me to be a little beyond the needed fix for this particular situation. I would have to go to the literature, seek out experts [mentors] on campus, and find my own way to leadership.

To make matters worse, I have reported to two very different kinds of supervisors. In my five years in my current position, I have worked with five different Deans. Three of them seemed to fit into one stereotype of leadership, while two others were the exact opposite in almost every way. It will be illustrative, I believe, to combine all of the characteristics of these supervisors in the creation of two archetypal professors.

Dr. Michaels was the kind of supervisor everyone would love to have. He was always fully supportive, even when he disagreed with me on point. We always started out our weeks together over coffee and spent a couple of hours talking about what we hoped to accomplish that week. Although he was laid back and creative, I never got the idea that he was easy. His goals were ambitious and his expectations high. But I always knew where I stood with him. I think more than anything else his patience and desire to see me grow professionally made him the kind of supervisor everyone wishes they could have.

In 2003, I applied to an executive leadership program at Harvard University and was accepted. To be honest, I am not sure what was more exciting, setting foot in

Harvard Yard in realization of a childhood dream, or knowing that my supervisor had made sure I would make it this far and was willing to pay for this adventure. At the time, I was so busy soaking up all the new knowledge that I had not yet given thought to the responsibility that would soon follow. The last thing I remember Dr. Michaels saying to me before I left was, "kid, your life's about change."

Dr. Smith was a very different kind of supervisor altogether. While she had moments of great enthusiasm, she was also prone to fits of rage. I was not so much worried about her temper as I was her mood swings and the paranoia that often accompanied her unpredictable tantrums. On many occasions, my colleagues would pull me aside at a meeting to ask me why my supervisor was grilling them about what they thought of me. It seems that Dr. Smith was not sure whether or not I really was a team player or just pretending to be one. This made completing projects for her exceedingly difficult for me. I never knew if the extra effort I put into the last project was to make sure she really loved it, or because I was afraid she would really hate it. This is when I began to question if I had been promoted too far, too fast.

While many of my encounters with Dr. Smith are unforgettable, the most memorable had to be the afternoon she called me to her office to let me know that she wanted to help me, help me learn my place that is. Since I was just a staff member, she certainly didn't expect me to know the difference, the real difference between faculty and staff. "You see, Trace," she began. "The university is like a football team. The players on the field are like the faculty. They were picked and drafted to play on this team because of their talents. And the stars of this team, like the quarterback, are selected from the most talented in this pool to become Dean — like me. You are different, however, as you're a staff member, really. Your role on the team is very different from mine. You're more like the water-boy! No matter how talented or smart you may be you'll never stay on the field for more than just a few minutes. Understand?" I am sure I was deep in the midst of my first real existential meltdown — but I managed to smile and reply, "sure, I understand." I don't remember much about the next three days; my wife still jokes, however, that I was somewhere far away.

This crisis of who I was and whether or not I was ready to lead, contradicted by everything I had built over the previous few years, was brought on by Dr. Smith's poorly

chosen simile, “like the water-boy.” All of a sudden I felt hopelessly lost and questioned myself, who am I really and is that who I think I am?

Am I Ready to Lead?

In trying to distill how I have felt about my new role as Assistant Dean over the last several years, I have been left with very different and competing visions of myself. I was pretty sure I knew how Dr. Michaels felt, but I don't think anyone knew, including Dr. Smith herself, how she felt about me. But the most important question, how I felt about my leadership role, has to this point been left unanswered. After several days of brooding over her water-boy analogy, I took a walk around the schoolyard by our house, as I often do in stressful times like this, hoping to find my spiritual father, Brother Richard, and get a little advice.

My wife Karyn and I have spent very few days apart since we first met when she was just 13 years old. But one of the few times that I tend to spend alone is when I walk, think, and look for answers within myself. Those kinds of answers tend to come from the hardest questions, and to do a really good job at that, I need to talk to myself. This is what I do when I walk. I ask myself those deeper questions, think for a long while, and try to come to some satisfactory answer before heading home again, feeling refreshed.

This night I was walking around the school behind our house. I love this school. It really is beautiful, a long, white, two-story building bent in the shape of a half circle with a gigantic courtyard in the center filled with trees and grass. The building itself had many windows that were not filled with the glass you would expect to see. Due to the tropical climate, wooden louvers took the place of glass, allowing the building to breathe fresh air from the morning tradewinds. The long building was nearly covered by a canopy of banyan trees, nearly a dozen of them making up their family. Walking around my school, a school I graduated from many years ago, it looked as though the building were tucked in, and asleep for the night under all those leaves. Although coming here for a walk at night made for a much quieter experience, I actually had another motive for wanting to come here after dark. This is when I knew I would find Brother Richard, weeding the convent garden in the moonlight.

Brother Richard was not very easy to find, in fact, Brother Richard is not much of a presence in the daylight either. At barely five feet tall, and hunched in the back, bent over from nearly a century of life's burdens, he didn't command much attention. I think he liked it that way. Brother Richard was in his mid-90s, an old-school Jesuit who never thought twice about putting in 16-hour workdays, probably since the days when he first learned to talk. Soft-spoken, gentle as a lamb, and a man of few words (he preferred actions), if I listened carefully I could always leave a conversation with him with much to think about. This was why I always sought him out. Watching him work the soil with his hands, pulling weeds outside the sanctuary, Brother Richard worked silently into the night. His church, and make no mistake it was his church, was one of the most beautiful I had ever known. It is round, a very small circular building made of the hardest natural woods; the walls were actually sliding glass doors that extend nearly all the way around the building. The ceiling, which pointed cylindrically up to the sky, seemed to be suspended in midair. It could have been no more than 1000 square feet or so, give or take a few feet, making it just large enough to hold 50 to 75 parishioners. Brother Richard tended to his housekeeping, knowing without doubt that the Lord himself lives there.

Walking up to the sanctuary, I could see Brother Richard kneeling at the base of a palm grove, doing his evening chores. He saw me coming, and with no fanfare or acknowledgement continued his work. As I got closer, he looked up, smiled, and patted the wooden bench behind him. Without any preamble, I began blurting out all the questions that had stumped me over the previous few days. "So what kind of a leader am I?" "How do I see myself?" "How do others see me?" "What has shaped me into the leader that I am; and, why does my office at the university seem to function so differently from all the others?" "Hell, I cannot even define leadership — how do I know if I can become a real leader?"

Peering over his shoulder, Brother Richard answered my questions with a question of his own, "I don't think you're looking at leadership from the right perspective, Trace. I think you've forgotten what I taught you way back in grade school, haven't you?"

"Yeah, yeah, it was something about respecting your elders, and never giving up."

He interrupted me, gently repeating, "*conféssi opséquium precátus*, master Trace. *Apostolátus, no?*" As my Latin (Stelten, 1995) was more than just a bit rusty, it took me a moment to process.

"Penitence, obedience, and prayer," I murmured to myself.

"You cogitate on that, young man. We'll talk again later." And that was all he had to say about that.

I had known Brother Richard long enough to know that his 19th century-style of advice needed to be translated into modern practice if I was going to make any use of it. It might take the whole walk home, however, to figure out what he meant by penitence, obedience, and prayer.

As I was walking home, it seemed to me that Brother Richard's advice resembled the spiritually responsive leadership I had read about recently in a book by Palmer (2004). This book (Palmer, 2004) breaks down leadership into at least three stages: getting to know yourself; then building one-to-one relationships; and finally creating a safety or comfort zone for others. Although I felt I was beginning to understand a little, I deferred judgment until I could get home and read further. Going straight to my study, I pulled out some of my old leadership texts and refreshed my memory as to what these experts had to say.

Leadership Viewed Traditionally and Non-Traditionally

A gap in the literature seems to exist between the traditional subjects of leadership studies, specifically leader values and behaviors, and what we know about interpersonal relationships. Leadership literature traditionally focuses on personal characteristics and behaviors that engender a subordinate's confidence and an ability to achieve goals, i.e., being visionary, collaborative, a good communicator, and so forth. Literature in the behavioral sciences, however, focuses on the praxis of leadership and includes a number of different approaches that we use to relate to each other, often referred to in the literature as inter-subjectivity. Inter-subjectivity is "the study of how two individuals, subjects, whose experiences and interpretations of the world are radically different, understand each other and relate to each other" (Scheff, 2006, p. 57). In philosophy,

primarily phenomenology, inter-subjectivity performs many functions of understanding human behavior and communication, most notably empathy.

While I am not attempting to minimize the perspective of or the lenses used in traditional leadership analysis, I am also not saying that human nature should be understood exclusively or even primarily in terms of human experience. I am simply giving equity and voice to perspectives not often cited in the recent literature of leadership studies. For this reason, I will examine a number of styles, perspectives, perhaps most accurately, lenses in leaderful practice (Raelin, 2003).

Reviewing Leadership through Traditional Lenses

There is little literature that specifically addresses intimacy and its relationship to leadership. As a consequence, I will apply an interpretive [constructivist/critical] philosophical framework in this review in order to “remain open to possible emerging hypotheses that would require examination of additional literature during the study” (Mertens, 2005, p. 90). This literature review will be presented from the perspective of leadership studies, narrowing in focus from educational leadership to the subset of higher education. I believe this approach works best as the articles and books that I have reviewed come from a variety of professional fields, i.e. university policy and structure critiques, business administration, history, education (K-12 through post-graduate), psychology, literature, and others. Several articles and books, however, while not focused specifically on leadership, are focused on psychological issues in education, and the subjects of metaphor, transformation, empathy, and self-discovery. All of my resources were evaluated through the highly personal lens of autoethnography and narrative inquiry in hopes of finding emergent themes and professional development potential applicable to leadership in a flagship [state-research] university setting.

These may all be explained by looking at several possible conceptual frameworks used in the field of leadership: visionary, collaborative, reflective, communicative (analytic), and relational leadership(s). It may also be a cobbled together in a scaffold of my own device (Preskill, 2006).

Visionary Leadership

“The last thing IBM needs right now is a vision,” Louis Gerstner (2002, p. 68) famously said at the beginning of the process he led to turn around IBM. Gerstner, credited with saving IBM from oblivion, clearly had run out of patience with strategic planning and “visioning” exercises (Reeves, 2006, p. 34). He was not alone, however, as many in the business world are tired of talking about where they are going and are impatiently trying to decide how they can get there. Charismatic leaders, often described as visionaries, exhibit a strong desire for power; they are defined as having a “profound and unusual effect on followers” (Yukl, 1994, p. 318). While this leadership style is not the norm in higher education, particularly in the United States, universities are increasingly adopting an efficiency-based modeling approach to management. Implementing systems from the Baldrige Framework (NIST, 1987) to the federal *No Child Left Behind Act of 2001* [NCLB] for K-12 schools as guides, they are hoping to find their way in this business mode.

What is a leader to do when every Leadership 101 textbook proffers, “The first obligations of leadership are articulating a compelling vision and linking clear standards of action that will accomplish the vision” (Reeves, 2006, p. 34). Many patient leaders opt for surveying the local culture of their school before looking forward, although few would admit that they walk into their role without an agenda brewing on their back burner at some level (Y. Lussiez, personal communication, October 2006).

By its very definition, “vision contemplates the future, and the future inevitably involves uncertainty, change, and fear” (Reeves, 2006, p. 35). Most models of futures forecasting fail to address this built-in stress, except for the *Scenarios* approach developed by Royal Dutch Shell in the 1970s, and currently taught by some of those same innovators at the University of Oxford in the United Kingdom (van der Heijden, 2005). These visionary problem solvers focus on developing blueprints for success, and avoid the often softer, fuzzy visions of theoretical dreamers (van der Heijden, 2005). This is probably due to the dozens of potential outcomes they concentrate on building while considering the hundreds of variables that invariably come into play. So while the big picture is certainly paramount in articulating a comprehensive vision, coming up with a

vision alone cannot sustain momentum unless the organization personally commits to each team-member finding his or her role.

Collaborative Leadership

The term collaborative has taken on popularity in the last two decades, understood as synonymous with innovation. However, when used with the concept of leadership education, it appears to be an oxymoron. “Collaboration implies shared decision making and a willingness to concede one’s own agenda, while leadership requires asserting a vision, accomplishing a mission, and where necessary and appropriate, exerting authority and making unilateral decisions” (Reeves, 2006, p. 51). At the same time, Hearn (2003) suggests that we should acknowledge that the complexities of life in most educational institutions require a shared collaborative approach to decision making. Educators, for example, choose their work environment and are not compelled to obey. At the same time, decisions can and are often made by an individual leader; implementing those decisions however, will require a cohesive team effort. This is especially true of faculty at colleges and universities across the country. Many, if not most, teaching faculty members have earned tenure, which prizes academic freedom above all else (Pannapacker, 2005). This implies that the professor alone controls the curriculum and life in their classroom. Decisions weighed and made by the senior administration at a university may very slowly trickle-down, certainly not without being watered-down, beyond the department heads to the so-called rank and file (faculty and staff).

Which brings us to the surprisingly feudal, yet functional system of leadership and the faculty. Kerr once famously said, “A university is a group of mutually antagonistic fiefdoms held together by a parking problem” (Hearn, 2003, p. 163). This being said, collaborative leadership within universities tends to be normed at the smallest working unit, meaning work doesn’t extend any farther from a specialty than necessary. For example, rhetoricians in the English department rarely work with the poets or literature faculty in their own field; going outside the department is rare, to work with playwrights in theatre, for example; and interdisciplinary work, even within the college, is rarer still (C. Paine, personal communication, August 2007). In the end, collaboration is more complicated than merely finding a willing partner with whom you can work. It

necessarily involves buy-in to the concept of inter-disciplinarity but, perhaps more importantly, it means working outside the traditional reward structure.

Reflective Leadership

Being a reflective leader is not often among the characteristics most associated with leaders considered to be “great or heroic.” In fact, McCullough, a Pulitzer Prize-winning historian, asserts in his work *1776* (2005) that accomplishment by sheer guts and determination are the public perception that captures the imagination. However, George Washington, who was undeniably brave and heroic, was exceptionally patient, observant, and reflective. In fact, his greatest victory involved the strategic retreat from New York in preparation for the Boston campaign, won incidentally without firing a shot. He valued time, stealth, intelligence, and orthogonal approaches to victory rather than blindly rushing ahead, traits well documented by Ellis (2004) and Jenkins (2001).

“Reflective leaders take time to think about the lessons learned, record their small wins and setbacks, document conflicts between values and practice, identify the difference between idiosyncratic behavior and long-term pathologies, and notice trends that emerge over time” (Reeves, 2006, p. 51).

Tichy, a respected leadership development expert, has studied his craft in multiple contexts over the last few years, the academy, business, and public non-governmental organizations and in the process literally encourages leaders to write their own stories to address who they are and how they got there (Tichy & Cohen, 1997, p. 42). “Stories are a powerful tool for engaging people emotionally and intellectually and for leading them into the future,” Tichy says. “Successful leaders must have teachable points of view about ideas, values, energy, and edge. It is through stories, however, that they tie them together and teach and energize others to move from the present into a winning future” (1997, p. 42). This process of self-reflection, admitting your foibles, and “getting real” connects us in a way that is not possible when the leaders are viewed on their metaphorical pedestals.

Communicative Leadership

Collins (2001) conducted his landmark study on leaders' styles and showed that communication, while important, was not the most defining characteristic of most successful leaders. In fact, several members of the leadership team most often demonstrate communication adeptness, which is demanded by every complex organization, not necessarily by the leaders themselves. This may account for the underestimation of the value of personalized communication by many leaders, especially those in large corporate environments (Reeves, 2006). However, many successful leaders will argue that even in the 21st century, where we now have the power and ability to communicate instantly with millions of people all at once anywhere on the globe, that technology does not diminish the impact or authenticity of personal, face to face, and heart to heart communication. "The power of gratitude, recognition, and appreciation is extraordinary" (Reeves, 2006, p. 59).

While not prized for its observability, Powell, a Jesuit psychologist, summarizes the importance of communication this way: "What I am, at any given moment in the process of my becoming a person, will be determined by my relationship with those who love me or refuse to love me, with those I love or refuse to love" (Stewart & D'Angelo, 1988, p. 18). Powell's highly personal lens on communication is born of social penetration theory (Taylor & Altman, 1975), which states that we use interpersonal communication in an effort to gain information about others in hopes that we can interact with them more successfully. Here is where I situate the first indications of a leadership intimacy.

Relational Leadership

There is a significant body of literature, especially from business and the professional fields of medicine and law, on how to analyze leadership for effectiveness and efficiency, but when the discussion turns towards relationships and emotional intelligence, many leaders roll their eyes and do not take as seriously the seemingly softer side of organizational life (Reeves, 2006). Considering much of the pop psychology written in the press and shown on television in the last decade, who can blame them?

Self-styled psychology experts have made “relationships” a new-age metaphor synonymous with spiritual enlightenment or corporate nirvana.

If they are to endure or grow, relationships between people, whether at work or personal, depend more on trust and integrity than on any perceived mystical influence (Reeves, 2006). Goleman, widely considered an expert on emotional intelligence, has conducted, together with his colleagues, Boyatzis and McKee, extensive longitudinal studies that indicate that relationship skills are three times more important, in terms of impact on organizational performance, than analytical ones (Goleman, Boyatzis, & McKee, 2002). Even more provocative however, may be the study Casciaro and Lobo (2005) completed on the negative impact of “competent jerks” on organizational performance and culture. They concluded that EQ therefore trumps “technical prowess” because no one wants to work with these undesirable colleagues. Famed Southwest Airlines founder Herb Keleher believed that someone who showed a positive attitude and had good relationship skills could most likely be taught the technical aspects of their specific job; however, someone deficient in relational abilities would probably not be able to master nuances of good communication or customer service (Gittell, 2003). In the words of Casciaro and Lobo (2005, p. 5), “you can send a jerk to charm school, but at the end of the day, he’s still a jerk!”

Kouzes and Posner (2000, 2003) also found in their study of over one million leaders that the “trust and credibility” that stem from meaningful relationships are essential for leadership success. Morse (2005) concurs that the workplace tolerance of difficult personalities, incivility, or the “competent jerks” ends up costing organizations more than just an emotional toll. The time that people spend worrying, avoiding work, and searching for new jobs may cost in excess of \$50,000 per employee per year across all industries nationwide. The subsequent turnover that results from these behaviors will itself lead to training costs, lowered productivity, and poor customer service because people will sacrifice security and stability to escape these toxic work environments.

So what do good relational leaders do? They listen, respect confidentiality, and express genuine empathy; while not an exhaustive list of qualities, these are certainly a good start. Buckingham (2005) adds that providing unique attention, feedback, and support are paramount. He also reminds leaders that the rest of the world is not a direct

reflection of them in this regard; meaning that not everyone uses the same “language” (Campbell, 1986), or is motivated, rewarded, or communicates in the same way. A raise, or some other kind of reward, may not be what someone needs to remain happy and productive. In a Johnson and Duffett study (2003), for instance, eight out of ten teachers would not have stayed even if offered a substantial raise. Relationships, however, are the single greatest predictor of employee performance, satisfaction, and turnover (Buckingham & Coffman, 1999).

Summary of Traditional Leadership Models

Hearn is convinced that “leadership is essential to the success of all forms of collective enterprise” (2003, p. 160). Hughes, Ginnett and Curphy (1993) emphasize that while there is no one, identifiable, correct way to lead an organization, on an individual level, a person’s leadership style will be influenced by his or her sex, cultural identity, and personal value system. Organizationally speaking, the context of the setting might help to determine what type of leadership will be most effective. However it has been shown through the work of Komives, Owen, Longenbeam, Mainella and Ostenn (2005), that a person’s environment will influence the development of their leadership skills and interests. Leaders are not born with innate characteristics or skills predisposing them to be a leader (Gardner, 1990). Developing as a leader is a lifelong process involving preparation, experience, trial and error, self-examination, and a willingness to learn from mistakes and successes (Gardner, 1990; Parks, 2005).

Each leadership area I have presented to this point has some direct interest and bearing on my personal leadership style and my research focus in educational leadership. However, as I stated earlier, none of them frame my own professional experience or leaderful practice (Raelin, 2003). Perhaps this is because traditional leadership is so often studied in a business model. For example, it is widely believed in education that “A leader is the person most responsible for establishing, maintaining, or changing a school’s culture. When a leader first creates teams, groups, or structures within an organization, this molds the culture of the organization or school” (Schein, 1992, p. 167). Hearn suggests that the culture and organization of the university manifests itself as a distinct institutional type, “a climate that militates against the exercise of leadership conceived of

as traditional executive authority” (2003, p. 159). “Such resistance is a consequence of the ferment required by the democracy of ideas,” he declared. “This resistance derives from the highly decentralized systems by which universities are organized and governed. Schools, departments, institutes, centers, and the like form a network of associations that are variously organized, funded, and governed. Despite what an organizational chart might look like, no ordinary organizational structure exists” (Hearn, 2003, p. 163).

This independence, of course, presents a growing problem for universities, as I suggested earlier, as they are being asked through legislation and accountability measures to function more like “corporate bodies.” As a university doctoral student (and in all the other roles I mentioned earlier), I operate in a very different environment from the one found in corporate United States, in function as well as purpose.

Examining Leadership with Non-Traditional Lenses

Stewart and D’Angelo (1988) found, “The quality of each person’s existence is directly linked to the quality of the communication he or she experiences” (p. 18). It is through this creation of intimacy, or quality of life, as explained by noted humanistic psychologist Sidney Jourard (Jourard & Landesman, 1980), that some combination of traditional leadership behaviors actually reaches its full interactive potential:

We begin life with the world presenting itself to us as it is. Someone — our parents, teachers — hypnotizes us to ‘see’ the world and construe it in the ‘right’ way. These others label the world, attach names and give voices to the beings and events in it, so that thereafter, we cannot read the world in any other language or hear it say other things to us. The task is to break the hypnotic spell, so that we become undeaf, unblind, and multilingual, thereby letting the world speak to us in new voices and write all its possible meaning in the new book of our existence. (Peltier, 2001, p. 122)

Proust said almost a century ago, “The voyage of discovery is not about seeking new landscapes, it’s about having new eyes” (2003, p. 184). This perspective has influenced my development as a young man growing up in the Catholic faith, as a husband and a father and subsequently, professionally as a leader. I am seeking a fresh

[read: unique] perspective, one personally meaningful to me and to those with whom I live and work as I repeatedly turn to the question of who I am.

Developing Intimacy (Authenticity)

I would describe being authentic as knowing yourself. This is a simple self-evaluation that asks, “Who am I?” There is actually quite a bit of depth to this simplicity, in that understanding who you are is usually no simple trick. Saint Francis of Assisi, a Catholic saint, medieval monk and mystic, also struggled with this question daily. McMichaels proffers, “... he had to accept every dimension of himself in order to see the world as it really is rather than as he wanted or expected it to be” (1997, p. 136). Jourard explained, “when I say that self-disclosure is a means by which one achieves personality health, I mean something like the following: it is not until I am my real self and act my real self that my real self is in a position to grow. One's self grows from the consequences of being. People's selves stop growing when they repress them” (1971, p. 32).

As a less-than-ideal youth, I spent quite a bit of time each week in the confessional at my school’s chapel discussing with Father Andrews my sins, both real and imagined. When I began studying intimacy and the concept of *authenticity*, I immediately made the personal connection here to the sacraments of penance and confession. Most non-Catholics think confession is going to a priest, giving him a laundry list of all your sins and asking for his forgiveness. The priest giving you a requirement of a hundred or so prayers to say follows this, and then if God approves, you will be forgiven. In fact, most practicing Catholics believe that as well. Unfortunately, this misses the point of the act of penance altogether, as being forgiven is not the goal. People are required to confess their sins in order to give them the opportunity to reflect on who they are, and who they are becoming. I remember Brother Richard telling me as a youngster, “Watch your thoughts, they become words. Watch your words, they become actions. Watch your actions, they become habits. Watch your habits, they become your character. And your character determines your destiny, young man.” It is this opportunity for reflection and conversion (*metanoia*), giving yourself the chance to know who you are that ideally leads one towards authentic growth as a person.

Stewart and D'Angelo (1988) define healthy communication as a progression of active listening, self-disclosure and reciprocity, being “concerned with building a relationship that promotes the growth of all the persons involved” (p. 215). Jourard is much stronger in his conviction:

It seems to be an empirical fact that no man can come to know himself except as an outcome of disclosing himself to another person. Self-disclosure follows an attitude of love and trust. If I love someone ... I display my love by letting him [*sic*] know me. But loving is a scary business because when you permit yourself to be known you expose yourself . (1971, pp. 24-25)

Morgan (1971) tells us, “to listen another’s soul into a condition of disclosure and discovery may be almost the greatest service any human being ever performs for another” (p. 172). Seen in this way, self-disclosure or confession of truths about one’s self, is not only an act of love (for yourself and the other), but it is also the means by which people mature and grow.

To know myself authentically and to share that knowledge with someone else is in itself a form of intimacy. Intimate, a verb meaning to disclose or make known, is connected philologically to the adjective, intimate, meaning comfortable, relaxed, and safe. Intimacy itself, a noun, is defined as a closeness, rapport, familiarity (NOAD, 2005, p. 883). All of these uses point to closeness, a sense of safety, a desire to share one’s self with another. Although this is an important operational definition in the scope of this study, perhaps it should not be surprising to anyone. Tannen (1990) said, “Communication is a continual balancing act, juggling the conflicting needs for intimacy and independence. To survive in the world, we have to act in concert with others, but to survive as ourselves, rather than simply as cogs in a wheel, we have to act alone” (p. 84). Ellis said, “as communicating humans studying humans communicating we are [all] inside what we are studying [together]” (as cited in Denzin & Lincoln, 2000, p. 743). This inherent intimacy is often tucked away in the name of objective science [read: research].

Philosophy of Personalism

Personalism, a philosophical worldview, was developed in the late nineteenth century by thinkers in France, the United States, Great Britain, and Germany (Cole & Schluter, 2004, p. 1). Unlike many philosophical movements of its time, personalism's name betrays its emphasis on the significance of the person in human affairs, where a person's identity is discovered and defined through relationships with others. This primacy of the person makes this particular movement of great interest to the theology of the Roman Catholic Church. Cowburn, a Jesuit priest, highlighted some key characteristics of this school of thought:

1. Personalists were not so much interested in purely speculative questions, as in the search for an understanding of how we should live.
2. Personalists were hostile to materialism, which biochemically reduced human beings to elementary particles or just another animal species, dismissing the possibility of the soul.
3. Personalists maintain that a person, being partly spiritual, is not completely governed by the laws of physics; and within certain limits, can exercise free will and as such is not completely predictable.
4. Personalists accept axiology, or value-theory and disagree with the logical positivists (influenced by science) affirming the absolute value of each person. (Gregg, 1999, pp. 167-168)

Oldham (1958) explained it this way:

It is through our responses to other persons that we become persons. It is others who challenge, enlighten and enrich us. There is no such thing as an isolated individual ... Reality is the lived relation. Through sharing in the giving and receiving of mutual being the "I" becomes real. Reality is an activity in which I share without being able to appropriate it for myself. Where there is no sharing there is no reality. Where there is appropriation by the self there is no reality ... all real life is meeting. (p. 5)

It is this grounding in the relationships that we share with each other that gives meaning to our lives, a genuine concern for the exploration of the other's nature, balanced by a willingness to disclose oneself to the other.

One consequence of the term personalism is the focus critics place on the individual, especially in our highly individualistic culture. This is not constructive or instructive, however, if by definition the significance of the person lies in their relationships with others (Harris, 1998, p. 214). Personalism also has concerns with collectivist, materialist, and post-modern constructs that view persons as commodities (e.g. people as labor, human capital) or self-sufficient (e.g. the self-made man), or as a small part of a universal self (e.g. a cog in the wheel). While utilitarianism is undeniable in the marketplace of the 21st century, it is not the end of human development, as noted by Sartre (1962), “It will eventually require to be superseded, with a ‘philosophy of freedom’ taking its place” (p. 34).

This freedom, or free will, holds us accountable to each other as human beings, as we cannot act alone. We are, in part, what the world imposes upon us, but more than that we are also our response to it. We are personally and socially responsible for the choices we make, and the consequences that flow from those choices. It may be that we share a fundamental openness in our human nature, which defies any reduction to any kind of objective reality. We are “beings of praxis, producers as well as products of the conditions of our existence” (Schacht, 1990, p. 165). This is where the value of humility comes into play. Placing the value of the other above that of ourselves, indeed we do not experience reality without this sharing, we must therefore be obedient and dutiful of our significant role in the lives of others and our effect upon them. This ennobling spirit raises us up to form the foundations of community. French priest and co-founder of the influential Catholic worker movement (1933), during the Great Depression in American history, Peter Maurin (1977) wrote,

The world would be better off, if people tried to become better. And people would become better if they stopped trying to be better off. For when everybody tries to become better off, nobody is better off. But when everyone tries to become better, everybody is better off. Everybody would be rich, if nobody tried to become richer. And nobody would be poor, if everybody tried to be the poorest. And everybody would be what he ought to be, if everyone tried to be what he wants the other fellow to be. (p. 84).

Developmental Leadership

The connected approach in the philosophy and practice of developmental leadership is defined as the “drawing out of people’s thinking and helping them refine their ideas” (Belenky, Bond & Weinstock, 2004, p. 275). This contemplative practice spells out a very personal methodology step-by-step: first you invite people to tell their personal stories while you listen intently and ask good questions, try to enter into their frame of mind through empathetic role-taking, put yourself into the other person’s shoes, and struggle to see the world as that person sees it. As a process it is a progression, a building of both understanding and trust, playing the “believing game” is essential at this early stage [versus criticism], helping them in documenting their strengths, and creating for them a warm, nurturing environment that will be the support, the bridge they need to then move forward into the unknown (Belenky, Bond & Weinstock, 2004, p. 277).

Studying this methodology with Steve Preskill has convinced me there is often two different faces to leadership, the salient, charismatic leader who the public recognizes and has faith in, and the enigmatic number two man, the background advisor who stands quietly behind his front man. Payne also finds, “charismatic leaders are likely to be well supported by the social institutions they head whereas developmentally oriented leaders seldom receive institutional backing” (1995, p. 169). Payne continues, arguing, “it was actually the developmental leaders, not the charismatic leaders, who developed the infrastructure that upheld the [civil rights] movement” (p. 170). In my own office, I knew I was not the front man. I do not need support or ideas. I am a listener, however, an orthogonal thinker, an ennobler” (p. 170).

This process of collecting and connecting people formed a foundation similar to my very successful academic advisement practice that propelled me into administration. Feeling very much the fish out-of-water, taken away from the very environment that I felt so comfortable in, I realized that I was so busy being consumed by the unfamiliarity and change, I was missing the point. I was ignoring the very formula that made me successful in the first place. Instead of guiding and leading students as an advisor, in my new role as administrator I could now guide and connect with faculty and staff members. Let them support the students while I supported them (Hearn, 2003). It was then that I began looking at my role of leader in a familial context because my family is so central to

my life. Everything I do on a daily basis is either because of or for my family. This includes work; in fact, work is one of the most important ways I that fulfill my role of father for my family, even though I have to physically leave them to accomplish it. How I view work and its role in my life is quite different from that of my father, however.

It is instructive, I think, to consider a father's role today and the models for successful fatherhood in this country. This is a role that has been changing dramatically over the past several decades, and the new American father has more responsibilities than ever. However, many men of my generation [post-Baby Boomers, Generation X, Children of the 80s] are left without a definitive model to follow, unlike our own fathers who were raised on a previous generation's model of breadwinner and authoritarian. Until recently, a father's importance in rearing children was often downplayed. The "mothering instinct" was considered primary, according to leading psychologists and psychiatrists (Hunt & Rudden, 1986). Freud himself argued that the mother-child bond was the most critical in raising healthy children. Inside the family household, therefore, men are seen as simply not equipped biologically or psychologically to assume this nurturing role (Bettelheim, 1982). Men had traditionally been assigned an outside role of teaching children the ways of the world through behavior (*expectations*) and modeling work (i.e. real-world) responsibilities. This division of labor continued and evolved to follow strict sex-role stereotypes — homemaker mother, breadwinner father (Poussaint, 1986, p. 2).

In my father's day, dads were to be feared and respected. I heard more than once from my own father, "You will respect me now, you'll learn to love me later!" Arguing against his instructions was not part of the equation, it just didn't happen. To make matters worse, my Dad had a special job in the military; he didn't even have a rank (that I knew of). He was a special agent, meaning that not only did my Dad lay down the law, but also in my mind, if I did not fall into line, I might just disappear, with no questions asked. Fear was definitely a disciplinary factor for me. Still, I wanted to get to know my Dad better. He was funny, smart, always had an answer to any question I threw at him, but he was very busy, distant, always working on something else. And that would have been okay, if not for the job he had. His stuff was always top secret, "I could tell you — but, then I'd have to kill you" James Bond kind of stuff. This meant I really never got to

hear about his work, and he never got to hear about my days at school. What I did not know until just a few years ago was that was not necessarily the way my Dad wanted things to be, he was doing what he thought was expected of him. It was what his father did, and that was what men do, right? He told me just recently that if he had it to do over again he would want his family to spend more time together, focusing on the children. He came to see this other way of doing things as he and my mother spent many hundreds of hours watching my children grow, caring for them as grandparents when Karyn and I went to work.

I always knew I wanted to be closer to my children than I was with my own father, not just for their sake, but mine as well. Yet I had few ideas about what that meant. I was not alone. As far back as the early 1960s, the women's movement had raised these and other important questions about the legitimacy of fixed roles for mothers and fathers. Poussaint (1986) talked about this as well:

As with movements of all types, there is support coming from scholars and a new breed of family and child experts. University professors, cognizant of their previous neglect of the subject of fatherhood, are rushing to restore balance to the parenting role. Recent evidence suggests that the fathering role, or the ability of fathers to support their children's healthy growth, is equivalent to mothers if men develop the attitudes and skills to be good parents. This often requires that they give up old-fashioned ideas about so-called manliness, and what constitutes women's work. (p. 9)

Can a father bond with his baby, his child, as easily as the mother can? While researchers and the literature or even the parenting public have offered no conclusive answers for this, fatherhood is continuing to evolve socially, economically, and culturally (Poussaint, 1986, p. 11).

In some families, a man may fulfill this role for many others in addition to his own children. Clifton Taulbert, the founder of the Building Community Institute, shares the moving story of his great-grandfather as his model for both fatherhood and leadership. It was his talents in *building community* that made him extraordinary. "Poppa Joe lived most of his life on the outside of the American dream" (Taulbert, 2008, p. 37) as an African-American living in a segregated hamlet in rural Mississippi.

Every Saturday morning Poppa Joe would get dressed up in his only suit and would take me into town in his 1949 Buick for ice cream. Only 28 miles away, it would take Poppa two and a half hours to drive that 28 miles. He would slow down and talk to everybody sitting on their front porches and would honk the horn to call others out to talk. Poppa made himself available to others to bring things back from the city for them. His destination was sure, but his journey was slowed down to ‘talk’ and ‘care’ for others (2008, p. 37).

It was on these rides that Taulbert learned the essence of unselfishness and the importance of time. He now teaches executives, “leaders must slow down if they are to build and sustain the type of relationships that productive followership requires” (p. 38). It takes time to nurture and grow others, but quality time will produce quality results.

Belenky, Bond and Weinstock (1997) focused on two primary themes in family leadership in their study of public home places: “1) the family should maintain a warm and supportive home place where the development of all the members is nurtured, and 2) everyone should be responsible for home maintenance and developing the broader community that sustains the family” (p. 262). Leaders following this tradition “care deeply about nurturing each person’s individual growth while also building communities of people,” wrote Preskill (2003, p. 2). He continued, “Because these leaders open themselves so fully to others, we think of them as connected leaders. We also talk about them as midwife leaders because they enable the community to give birth to fledgling ideas and nurture the ideas along until they have become powerful ways of knowing” (p. 2). Belenky et al. (1997) observed that the developmental leadership tradition “puts forth a model of public leadership dedicated to ‘drawing out’, ‘raising up’, and ‘lifting up’ people and communities” (p. 17). They are public leaders “who have opened up public spaces for individual and communal growth that are the moral equivalent of an inclusive, egalitarian, nurturing family” (Belenky, Bond & Weinstock, 1997, p. 265).

Summary of Non-Traditional Leadership Models

In processing and thinking about my non-traditional insights, I thought that I now had a better understanding of what leadership was to me and how Brother Richard defined it. I set out to find him, to test myself, and see if I was right. It was a Sunday

afternoon and I knew just where to look. Manning the hibachi grill, tending the coals, building a fire to roast the fresh chickens he had found in the market earlier that morning, there he was in the backyard.

Brother Richard loved to shop the open-air bazaars very early on Sunday mornings, after he had prepared the sanctuary for services that day. I am not sure if it was the freshness of the food or if it was haggling over the price that he enjoyed more, but Sunday brunch was always grilled out behind the rectory into some kind of Polynesian surprise.

As I approached Brother Richard, I could see that the coals had already been started and the marinated chickens were ready to spread out on the grill. He asked how I had been, as it had been a couple weeks since we had talked last.

I was quick to admit that I had made myself cross-eyed with all the reading I had been doing. He continued to prepare the food without missing a beat; he glanced up, smiled, and asked, "Have you learned anything?"

"I think I understand what you are trying to tell me about leadership," I offered. Trying to be just as clear as he was direct, "it is not the metaphorical journey that most leadership stories talk about, though. I guess I would see leadership in three parts," I explained.

I continued. "The first part is *intimacy with self*; you must disclose self to authentically know yourself, and you must know yourself in order to get to know others. The second part is *intimacy with others*, from a personalist perspective or philosophy, it relies on relationships to exist. The third part is *developmental intimacy*, you must give others a safe place to grow and nurture those relationships. We need those relationships to exist. It is a circular flow, a process that we continually go through life."

As I was standing there talking, he had continued to prepare the afternoon meal. He grabbed the crown of a pineapple with his left hand, held it down on the counter, and with the chef's knife in his right hand, chopped it off in one firm passing. He then stood it up on its bottom, and began to slice down each of the sides, taking off all the rough shell armor of the outer skin, exposing the soft yellow insides to the sun.

"Very nice," he said. "It sounds to me that you've been doing some thinking."

“Well, starting to.” I explained, “I really was just exploring the three keys that you gave me in our last discussion, penitence, obedience, and prayer. Penitence, I drew from the simplicity of knowing oneself and the opportunity to learn more about oneself, with all the introspection that is involved in that type of self-analysis. The personalist philosophy that I studied comes from the value of obedience; it is a responsibility we have to one another through our relationships. Solitude [contemplation], the intimacy of building a safe place for others, to feed and nurture my relationships, all followed. So, I found your directions leading me right where, I think, you intended I go.”

“Good, you have found your values, your foundation, to nurture your leadership,” he said. “Did it bring you any closer to finding yourself as a leader?”

“Well,” I said. “I’m not sure if it helped me recognize myself as a real leader any more clearly, to be honest.”

“I see,” he muttered. Looking down again, tending to his chopped pineapple. He began slicing the fruit into cubes, he looked up at me and said, “Perhaps then you can tell me what it is like to be this pineapple?”

I waited for a few moments before responding and, thinking I knew what he meant, I started to describe how I thought I would feel if I were a pineapple. “Well, obviously, I’m pretty fresh and ripe.” I said. “Juicy and sweet, and probably more than just a little acidic. The stainless steel blade laid cold against me and shocks my newly exposed insides.”

As I began to think of more ways that I might describe myself, Brother Richard looked up and said, “No, son. You’re stepping in the very intellectual hole you just navigated me around. Stop projecting.”

“Well, of course I’m projecting. How would I know what it feels like to be a pineapple,” I argued.

He looked at me, “I think you’re doing the same thing with leadership.”

“What do you mean?” I asked.

“You can only tell me what leadership feels like to you. You can’t tell me what your leadership feels like to someone else. You see?”

I was thinking about what I had read. It is not an objective thing to be defined and learned intellectually, something to be observed and copied. It is subjective. It is active, a

doing, it is both acting and accountability that is desired and felt through my actions with others, by others. First it touches and changes me; and, then in turn, changes others. Ah, *outside-in*, I thought.

“So,” I replied. “I can only tell you what leadership looks like, or feels like to me. I can not tell you what my leadership feels like to someone else.”

“Precisely!” he exclaimed. “Most research treats human beings as objects who are known; this is a realist perspective. Rather, they should be treated as subjects who know! If you change your perspective. you will see things like through a prism, upside down, or inside out.”

As he slowly skewered the pineapple cubes on bamboo stakes, I stood there watching the heat rise from the grill, coming dangerously close to his hands. He continued to place more on the fire.

Looking into the distance, processing what he had just told me. I asked, “I won’t really understand my leadership until I ask someone else about it, will I?”

“*A posteriori.*”

He turned to collect more fruit that would soon make its way to the fire. I picked up a small piece of chicken breast that had fallen off the bones and onto the plate, and began to walk home, eating it, and thinking.

Asking people from work about my leadership would probably not be too difficult, in fact, it would probably be seen as professional development. I began to formulate a quick list in my mind. Leadership values at home, though? Who would I ask about these? Where do they come from? As a husband, and a father, I think I knew where my values came from. I realized that this would not be easy to explain.

Chapter Three

Research Methods

“If you scratch a theory you’ll find a biography.” — Duster de Tórrres

Reflexive Poetics

The writing in my autoethnography uses an emergent form of stylistic narrative writing I call reflexive poetics. This style comes from two similar but distinct strategies, reflexive ethnography (Ellis & Bochner, 1996) and anthropological poetics (Brady, 1991). Reflexive poetics is a technique that uses internal dialogue, i.e. conversations with myself, to evoke strong feelings in the reader. It is a particularly visual form of evocative narrative (Bochner & Ellis, 1997). It can also be described as painting pictures with words, like more traditional poetry, without the rhyme. Parini (2008) laments,

Poetry doesn't matter to most people. They go about their business as usual, rarely consulting their Shakespeare, Wordsworth, or Frost. One has to wonder if poetry has any place at all in the 21st century, when music videos and satellite television offer such daunting competition (p. 84).

I hope that this is not true, however, as it gave me words to attach to my feelings. To paraphrase Plato, it fed and watered my passions not letting them yet dry up (Plato, *The Republic*, trans. 2006). Oppen described poets as

the legislators of the unacknowledged world. Poetry is a violence from within that protects us from violence without. It is in the imagination pushing back against the pressure of reality. The pressure of reality is indeed fierce, and yet poetry supplies a kind of counterpressure, pushing back against the external forces that would overwhelm and obliterate the individual (1963, speech).

Poetry in this way gives a voice to the world in ways previously unacknowledged. “One does not hope for poetry to change the world,” Auden (1939/1964, p. 84) noted when he wrote his panegyric for Yeats, “poetry makes nothing happen. It works in quieter ways, shaping the interior space of readers, adding a range of subtlety to their thoughts, complicating the world for them” (p. 84). Complicated though it may be, this style or

form of personal narrative should also be viewed as an expression of my individual self-understanding. This is my story, my understanding. Atkinson (1998) also asserted, “there is no stronger, clearer statement of how the person sees and understands his or her own life than his or her own narrative of it” (p. 65). Widdershoven (1993) as well believes that personal narratives are already interpretations of the life they are about. This goes beyond just the telling of a story, but interpreting its meaning as well.

It is important to realize that each section of my research is prefaced with my story, what I have thought about my development as a leader and how I summarized how I may have come to be there. I will take you inside my thoughts and reflections, my internal dialogues and struggles, and give you others’ observations of me as well. All of this will be tied to theories of leadership development emergent over the last several decades, and a few key theories missing from the literature. It is altogether a highly personal, teleological, and theoretical development, my professional work in progress.

Autoethnography

“Not all those who wander are lost.” — J.R.R. Tolkien

This study departs from the traditional social science model of research most often seen in sociology, anthropology, and psychology of an objective representational methodology with applied generalizations across cases (Geertz, 1973). It is farther still from the academic trend in leadership studies to work through a case study technique as has become standard practice in business, law, and medicine. I am drawn to a very personal style of writing known as narrative inquiry, especially the evocative narrative (Bochner, Ellis, Tillman-Healy, 1997, 1998). This type of writing flows through my head, much the same way a motion picture film does, immersing you ever deeper into the plot, and then taking you by the hand, from scene to scene, towards the inevitable climax. I am personally a very visual thinker, making it very reasonable to me to leave space in my writing for the reader. However, bringing the reader into my thoughts before I have processed everything does seem quite invasive, yet I tried to resist the impulse to hold back for my own benefit and that of the reader.

My story is shared as an autoethnography. Bochner and Ellis (1997) have pioneered the use of autoethnography as a deeply personal format for social science

research that invites the reader into the mind and thoughts of the researcher. “Starting with my personal life and paying attention to feelings, thoughts, and emotions,” Ellis, a professor of sociology and communications, uses a research method called systematic sociological introspection and emotional recall to try and understand an experience she has lived through (Denzin & Lincoln, 2000, p. 737). Cultural anthropologist Reed-Danahay defines it as “exploring a particular life, to understand a way of life” (2000, p. 737) It is essentially “showing more than telling — bringing the readers into the scene, taking them into the details,” Ellis says. She goes on to say, “that perhaps every story worth telling is a dare, a kind of pornography, composed of whatever we think we’re not supposed to say, for fear of being found out, or drummed out. This kind of writing makes me think about being in the situation they’re in, doing what they’re doing, or imagining what I’d do in the same situation. And it makes me contemplate how my life is different from or similar to theirs” (2000, p. 738). If my story is going to matter at all, this is the situation that the reader of this research needs to be in as well.

Autoethnography as Research

Qualitative research, as a descriptive, umbrella term, covers several forms of inquiry where the researcher is studying a social context, while causing as little disruption as possible in the natural setting (Merriam, 1998). Autoethnography is a qualitative genre of research where the researcher describes his or her personal experiences within a social context, in this case a research university.

Autoethnography is different from autobiography in several important ways, primary among them is the emphasis on the cultural setting in which it takes place. The other divergence is the voice of the researcher, meaning, the narrative is less about my experience as a story, and more about the reader experiencing my life as an insider, seeing through my eyes. According to Patten (2004), autobiographical accounts and comparable research have been classified under a variety of names. Similar classifications include terms such as personal narratives, complete member research, personal ethnography, literary tales, lived experience, critical autobiography, self-ethnography, ethnographic memoir, narrative ethnography, and native ethnography, as well as many others (Ellis & Bochner, 2000; Patten, 2004).

Although now used for over four decades by literary critics, anthropologists, and sociologists, for autoethnography Reed-Danahay (1997) explained, “We are in the midst of a renewed interest in personal narrative, in life history, and other autobiography among anthropologists” (p. 1). This rebirth is related to the “changing nature of fieldwork in a post-colonial and post-modern world” (p. 1). This might help explain why “stories about people who ran little kingdoms in clammy parts of the globe” (Hughes, 2008, ¶ 4) seem to be holding the continued interest of a 21st century academy whose fetish with all things postcolonial apparently knows no bounds. You can argue that these “hidden or forgotten subjects deserve their restorative moment in the sun” (2008, ¶ 5), but the real reason for researching these minor lives is probably much more pragmatic. “The fact is that anyone really important has already been done, probably several times” (¶ 5). The least imaginative response to this lack of good new subjects is simply to go back to the big lives and do them over and over, again. “According to this convenient way of thinking, dressing up old subjects in new clothes becomes playful and postmodern, rather than just desperate” (¶ 6). Burdell and Swadener (1999) hoped that “rather than careless slippage into exploitation or individualistic self promotion, we will see a continued and powerful use of what have been termed ‘outlaw genres’ (Kaplan, 1998, p. 208) and ‘manifestos’ (Smith, 1998, p. 437) where the rhetorical ground of appeal is collective rather than individual” (p. 25) in the biographical arena. Bakhtin (1973) introduced the concept of speaking in a “social dialect” where new spaces for subjectivity are created. These narratives can use that space for conversation, reflection, and critique.

Viewing the development of my leaderful practice (Raelin, 2003) from the inside certainly shadows the voice of the researcher in understanding the social phenomena that is occurring. This, however, is precisely the purpose in developing a self-narrative and research study that is autoethnographic in nature. A study that discounts the role of the researcher in the process is not providing the reader a holistic view of the subculture being studied. Together we must embrace the stated biases of the researcher in order to develop a much richer understanding of the context being studied.

In traditional mainstream research, researchers are expected to keep their voice separate from the data and context studied. As researchers develop their voice in first person accounts, the study will gain richness in its descriptions of significant events,

people, artifacts, and observed cultural norms. Readers of ethnographic literature are drawn into the inner workings of the social context studied and become a part of the story, a shared experience. Ellis (2004) describes this experience as a collaborative journey between the author and the reader. These highly personalized accounts draw upon the experiences of the researcher as they attempt to broaden their understanding of the culture that is at the center of their own research (Sparkes, 2000). Krizek (1998) sums up the delicate work of narratives on the self, “In short, we often render our research reports devoid of human emotion and self reflection. As ethnographers, we experience life, but we write science” (p. 93).

Goldschmidt, in his 1976 address to the American Anthropological Association, told a story illustrating these dichotomies of anthropological study:

Within the temple walls at Edfu there is a well; steps go down and disappear below the dark waters. Careful calibrations told the priests the precise level of the Nile and enabled them to predict the year’s harvest: it is an example of the first economic indicator. The information was a closely guarded secret, the basis for establishing a tax rate, and useful for deciding military operations. The nilometer is the oldest scientific instrument I know of designed to serve the institutions of power. Knowledge is a commodity of both economic and political value. Whether written in religious or in secular terms, it can be made to serve the social order. Modern society has been built on the public use of scientific knowledge. (p. 293)

But is this purely scientific knowledge? Looking closely at this example yields the same dualism that it was meant to explain. While the instrument and its measurements are clearly scientific in nature, the interpretation of this information and the ways in which it is applied are social in nature.

Long marginalized by mainstream sociology as minimal “proper scientific inquiry this type of research has challenged accepted views about silent authorship and author evaluated texts” (Sparkes, 2000, p. 22). Charmaz and Mitchell (1997) contended that in proper research, authors are expected to remain on the sidelines and keep their voices out of their reports. In writing themselves into their own work, creators of personal narrative provide the catalyst to answer the question, “What is happening here?” While empirical studies have long discounted a subjective approach to research, the recording of a

personal experience provides the author with a deeper understanding of the social setting and, in addition aids in the construction of meaning. This occurs both for the author and for the reader co-participants. Richardson (1994) described writing as a method of inquiry, a way of finding out about yourself and your topic. Richardson (1994) further suggested that, “writing is a way of ‘knowing’ – a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it” (p. 517).

Autoethnographical accounts are typically written in the first person and contain contextual details, dialogue, emotion, self-consciousness, and stories that are affected by history, social structures and culture (Ellis & Bochner, 2000). This is the primary challenge in developing validity in a research setting. Bullough and Pinnegar (2001, p. 20) have determined that a quality self-study: engages the reader’s imagination, has compelling research questions, transcends the purely personal, and provides compelling answers to the questions, and will create a significant research piece. Opponents of self-study research however, argue that while certain research methods may be convincing in this format, they do not necessarily indicate the truth in what has been written (Phillips, 1987). Which begs the question, whose truth? Albert Einstein had a plaque hanging in his office at Princeton that read, “Not everything that counts can be counted, and not everything that can be counted counts” (Morse, 1955). Autoethnography, as such, claims no truth except that of the author/researcher, and is principally an opportunity for readers to draw on the author’s experience to support their understanding of a particular culture. The opportunity to become co-participants in the story, engage the story line morally, emotionally, aesthetically, and intellectually, all are benefits of autoethnographical studies (Ellis & Bochner, 2000; Patten, 2004).

The study of a lived experience can add great detail to the abundance of qualitative research that focuses primarily on an observer’s point of view. In an autoethnography, the observer is part of the subculture studied. Van Maanen (1995) stated that this type of research is carried out by a native who reveals his or her own group. In earlier work, Van Maanen (1990) suggested in regard to lived experience research, “the fundamental model of this approach is textual reflection on the lived experiences and practical actions of everyday life with the intent to increase one’s

thoughtfulness, and practical resourcefulness” (p. 4). Self-study research and lived experience research are written to stimulate the reader to reflect on their own experience in relation to the researchers. Pinar (1988) offered that a personal account would go beneath the surface of daily reporting and offer a rich excavation of intent, focus, and vision. Autoethnography, in this way, has philosophical roots in the discipline of phenomenology. Phenomenology itself rejects scientific realism and the view that empirical sciences have a privileged position (Schwandt, 2001). Phenomenology both questions and describes the experiences a person encounters; ultimately, it aims to identify and describe those experiences subjectively, especially on a daily level. The goals of phenomenology are not to construct a theory of explanation, but to offer the possibility of insight that may illuminate the experience for others (Van Maanen, 1990). Examining all aspects of a personalized experience allows the researcher greater opportunity to arrive at the core meaning of the experience. Lejeune (1989) informed us that autoethnography composed by insiders leads to a more authentic representation of their experience than if conducted by an outside ethnographer. This connection between the insider and the experience allows for a more detailed description and connects the personal to the cultural through research and writing (Reed-Danahay, 1997).

The challenge, then, is to make a good story a scholarly one. This is perhaps the central issue in determining if a personal narrative is credible, dependable, and trustworthy, all cornerstones of qualitative research. While there may be some debate regarding autoethnography (as a methodology) and whether it constitutes rigorous scientific research, the use of self as the only data source can be ticklish. Ellis (1995) argues that a story should be considered scholarly if it makes the reader believe the experience is authentic, believable, and possible. The purpose of autoethnography is to provide the opportunity for the reader and author to become co-participants in the recorded experience (Ellis & Bochner, 2000).

According to Ellis (2000), there are also multiple abilities that are needed in writing ethnography. Researchers must be adept at identifying pertinent details, introspection, descriptive and compelling writing, and confronting things about themselves that may be less than flattering. Limerick (1993) posited that when you write typical academic prose, “It is nearly impossible to make a strong, clear statement. The

benefit here is that no one can attack your position, say you are wrong or even raise questions about the accuracy of what you have said if they cannot tell what you have said. In those terms, awful, indecipherable prose is its own form of armor, protecting the fragile, sensitive thoughts of timid souls” (p. 3). Graduate school reinforces this belief in students that there are terrible penalties to be paid for clear writing, especially if you intend to challenge the established thinking in your field. I personally know a handful of brilliant scholars, a few gifted teachers, and a couple who are both; most, however, are neither. Limerick (1993) goes on to say that the way to redeem the reputation of academic writers is for the writers themselves to ask one question before publishing,

Does this have to be a closed communication, shutting out all but specialists willing to fight their way through thickets of jargon? Or can this be an open communication, engaging specialists with new information and new thinking, but also offering an invitation to nonspecialists to learn from this study, to grasp its importance and, by extension, to find concrete reasons to see value in the work of the university? (p. 5)

It is essential that the researcher be able to handle the vulnerability of revealing himself to a greater, unknown audience. This use of one’s self as the source of data can be uncomfortable, and yet a powerful lever for unpacking the many layers involved in the study of a particular culture. Tierney (1998) explained that ethnography intentionally confronts dominant forms of representation, in other words power, in an attempt to reclaim marginalized spaces. Burdell and Swadener (1999) concur, adding, “critical narratives and autoethnographic texts provide vehicles for talking to each other, often across the borders of discipline and identity locations. For those of us located inside pragmatic, credential-oriented, and technology-driven corporate university settings, opening such spaces for dialogue creates possibilities for re-engagement, resistance, and reading ourselves into the process of educational and social change” (p. 26). In a world where empirical science is still favored, producing evocative writings that are labeled as research can be more than challenging. People, however, do not accumulate their experience in a social vacuum, and autoethnography is not limited to just the study of one individual (Stanley, 1993). This study focused on the development of a young leader within an education sub-culture, through the lens of that same leader in development.

Autoethnography as Narrative

I am not certain as to why I would be nervous and feel quite anxious to address the reader directly in examining how I came to be in this place (Jackson, 1989). The modern American university is an oasis, a place where moral work and ethical practice are expected and respected. Perhaps it comes from the widely held position that traditional scholars long to be “freed of moral choices and emotional dilemmas, and inspired to champion control over fate, facts over meanings, and rigor over peace of mind” (Denzin & Lincoln, 2002, p. 737). The university is not, however, a utopian acropolis of idealism, a literal ivory tower, a world that Nin described as, “one in which I could not live” (cited in Oakley, 1984, p. 49). It is a place that I professionally call home. My hope is that the reader will experience some truth in my story and be willing to become a co-participant, engaging the story line morally, emotionally, aesthetically, and intellectually (Richardson, 1994). My story is about growing-up, measuring-up, facing fear, and finding myself, as a husband, father, teacher and common scholar. Through dialogue with myself, as well as with the reader, I hope to expose my vulnerabilities, conflicts, choices, and values (Denzin & Lincoln, 2000, p. 738). It is only in this way that Ellis (2004, p. 33) said, “we can learn together.”

The usefulness of this story may lay in its ability to inspire conversation from the reader’s point of view, which will mean entering from the perspective of your life (Jackson, 1995). It may test the reader’s capacity to enter empathically into a world of experience that may be very different from his or her own. It may, in fact, be the same place the reader calls home. Leaders, whether in a familial community or a work environment, all have to look into the mirror each morning and ask, “Am I the kind of leader I need to be to be effective? Am I doing all that I can to be true to myself?” In a university setting, I also find myself worrying about external questions like, “Why don’t traditional models of leadership work here, a place that builds leaders?” (Ryan, 1982). If everyone at the university is a leader, then how is each leader to lead?

As a constructivist/critical theorist and explorer in my heart, I hoped to discover values, attitudes, and practices that have shaped my thinking. As is often difficult in real life, we do not always know when we know something (Denzin, 1997; Ronai, 1992). We always interpret events and ideas from the position we are currently experiencing.

However, through the facilitation of a peer de-briefer and interviewer, I gained insight into my own leaderful practice by interviewing those whom I have spent most of my professional life with over the past decade, students, colleagues, teachers, supervisors, and even others' written text. The person I am as perceived by others may be presented to me as very different from the person that I see in the mirror every morning. Emergent trends and emotions are often there whether you want them to be or not. As Behar reminds us, "social science that doesn't break your heart just isn't worth doing" (1996, p. 111). At the same time, I wanted the reader to think *with* my story, not just *about* my story. I wanted to allow the reader to reflect on it, personalize and become part of it (Frank, 1995).

Data Collection

"Aye, we're good 'an lost. . . . for certain you have to be lost to finds a place tat can'ts be found — elseways, everyone would knows where twas!" — Capt. Barbosa

Interviews

Interviews represented the observable component of my reflective dissertation. The research problem examines the congruency of a leader's perspective, does the leader display the values and attitudes he thinks he is projecting, and how this affects the work productivity of those with whom he works.

Feldman (2003) has developed four criteria under which data collection could take place in an autoethnography:

1. Provide clear and detailed description of how we collect data and make explicit what counts as data in our work.
2. Provide clear and detailed descriptions of how we constructed the representation from our data. What specifics about the data led us to make this assumption?
3. Extend triangulation beyond multiple sources of data to include explorations of multiple ways to represent the same self-study.
4. Provide evidence that the research changed or evolved the educator and summarize its value to the profession. (pp. 27-28)

Observing these four criteria can convince readers of the study's significance and validity. These criteria facilitated the underpinnings of my own documentation and data collection in my study. I could tell my story on my own. To do a more thorough job, however, I needed input from students, friends, and colleagues that I have interacted with on a daily basis. I reflected upon the vignettes, hypothetical scenarios containing various situations that shaped my values and attitudes as a leader. These formed the basis for deeper reflection, discussions, and interviews to explain my practice.

I also used a peer debriefer to discuss with me at length my responses to the same questions about my leadership that were asked of the interviewees. A colleague, Michelle Steiner, who holds a doctorate in cognitive psychology, conducted the interviews for me, as she is particularly skilled in interpersonal communications. We scheduled one-hour individual sessions with seven individuals: *a former student, a colleague, a supervisor, my best friend, and all three of my children*. These interviews expanded upon the relationship that already exists (Fullan, 2001) with the subject and the former student, friend, colleague, supervisor, or child.

The vignettes were prepared in advance; I then waited a day before I began to address them myself (Chacón, 2002, p. 52). I did this in order to create a space for my role as the researcher versus my role as the interviewee. It also allowed me to think of the questions in a different manner than when I first conceived of them. The input of my peer debriefer was also very important at this stage, as this technique allowed the interviewer to probe me for more detail on accounts that seemed intriguing or significant from an outsider perspective.

The interviews were very important in the examination of my leadership in that I can discuss and analyze my values and attitudes, but only someone who knows me fairly well could discuss if I project those same attitudes, or practices in my daily leadership. It is this consistency between intentional thought and actual practice that allowed me to get to the heart of my research:

- What values do I lead by?
- What attitudes and practices do I model as a leader?
- Specifically, do I practice leadership intimacy?

- Meaning, what is the appropriate role of interpersonal relationships in developing leaders?

Although I used an emergent design and could not expect any particular answer or themes would come from the interviews, I did anticipate that more detailed responses would come from colleagues and supervisors rather than my students. Because I do not spend as much time with students, they should not have as many experiences to draw on to formulate their thoughts and reactions to their experiences with my leadership. However, I included them in my interview pool as their perspective differs significantly from that of peer/colleagues/supervisors who would be more focused on day-to-day operations and practices, i.e. behaviors. Supervisors assessed leadership from an outcomes perspective [i.e. growth], and students from a client-centered one focusing on effectiveness. My children, on the other hand, proved to be a surprise, as they have no experience seeing me in my work environment. Yet their extensive home experiences proved to be fairly accurate when compared to my own self-evaluation and evaluations offered by my work colleagues. Home experiences and workplace experiences came through in the interviews as remarkably congruent.

Interviews were recorded and transcribed. Seven of my former colleagues and family members volunteered to be interviewed and responded to a series of vignettes (see Appendix A). In my interviews, vignettes were defined as hypothetical situations where the interviewees were asked to describe a possible response that they would expect from me and predict what I might do in a possible future event, given their knowledge of me and my leadership style, both in and out of the work setting. Knowing me both in and outside of work contexts added to the depth of their answers. Dr. Michelle Steiner read the vignettes to those being interviewed, and their responses were audio recorded for later transcription. Michelle also helped in making the 360° feedback process dynamic as interviewees' answers often lead to more narrative information being offered. These colleagues [as a group] were all working adults, approximately half male/female, ranging in age from their 20s to their 50s, and none of them currently work for me. They are all, however, current or former staff/faculty at my university. No incentives were given, nor was the population vulnerable or special in any way.

Using vignettes as an interactive narrative to begin a dialogue with the participants [interviewees], I gained insights into my leadership practice. This narrative technique, the selection of interviewees, and the information gathered by Dr. Steiner formed the basis of the 360° method used to provide multiple and unexpected perspectives of my practice. I believed it would be impossible to predict in the interviews what the respondents would say, especially since there was no "right answer" to the vignettes to which they responded. No predictive hypothesis was generated at the start of the research, this therefore suggested that a constructivist philosophy was being used.

Each interviewee participated in one interview session that was scheduled for an hour. Although each interview was much shorter than expected and lasted 15-25 minutes, these interviews were another lens or window into how my leadership is perceived. The interviews were combined with my reflective journaling on leadership values. When analyzed together, the interviews helped to answer the research questions: do I appear to colleagues to practice the values I think I do? If not, how do my former coworkers interpret my values? If so, does this then add to the effectiveness of my practice as a leader?

These interviews were subsequently transcribed and coded by Dr. Steiner and myself. The data from the transcripts were then integrated with the journaling data for the final analysis.

Reflective Journaling

The journals represent the subjective, or internal component of my reflective dissertation. As was stated above, the research problem examines the congruency of a leader's perspective, does the leader display the values and attitudes he thinks he is projecting, and how this affects colleagues and others with whom he works.

I have been writing about my perspectives on my own leadership development since I began the doctor of education (Ed.D) program in the summer of 2005. Using these personal notes, as well as some guided writing that I did as part of the debriefing process, I have a number of stories to draw on when crafting my storyline. These personal reflections described questions that I formed and answers to those questions in a developmental timeline. While they may not reflect a complete truth in a subjective

sense, they certainly represented my truth as I know it or have experienced it to this point. They also represent a developmental starting point. For example, if my children were questioned about my leadership as a father, they might all provide reflections that were different from what I wanted them to learn. They may, in fact, give different reflections from each other. This is true because even though I raised all three of my children, I was a different father to each of them; as my knowledge and experience grew, I changed. Consequently, they all experienced a different father, at different timelines in my development as a father. The benefit of the journal is the possibility of the discovery of growth.

Peer Debriefing

The debriefing represented the integrated, or holistic component of my reflective dissertation. Once again, the research problem examined the congruency of a leader's perspective, does the leader (the researcher) display the values and attitudes he thinks he is projecting.

The strength of debriefing is that the same interviewer who conducted the questioning of my participants then questioned me, primarily as an important step for completing the 360° feedback loop, and secondarily because she then contributed her insights to my responses as she did for the other interviewees. This outsider perspective is important, as it contributed fresh insights and observable data that could not have been gained from just a researcher/participant interaction. It also gave me time to reflect contextually in a very different way than in my journals on my leadership because I considered the participants' responses to constructed scenarios [vignettes]. Additionally, as the debriefing was done at the end of the interview/journaling process, it provided me with an integrative opportunity to synthesize what I had been thinking, and what I have heard about my own leadership before the analysis was completed.

Data Analysis

*“Anything new, anything worth doing, can't be recognized. People just don't have that much vision!” —
Pablo Picasso*

Method of Analysis

Discussing the congruence of my values with the theoretical concepts of intimacy, I am willing to explore what leadership means to me, as this is an ongoing process of growth that I have yet to define internally. I have been told I am a leader, and have been promoted into a leadership position, but the suit does not define the wearer. I am trying to determine if my leadership values, attitudes and practice have actually inspired my colleagues and students to exercise their own leadership in achieving the shared vision for their own professional development and our academic unit.

Through the emotional reflections I have offered and the vignettes that my interviewed colleagues put forth, I attempted to stimulate an internal dialogue among my readers that causes them to examine their own leadership styles and practice, and connect more closely with those they lead, if they have not already.

Having used a mixed qualitative methodology, I have mined any emergent themes that were uncovered during the interview process. This mixed method consisted of the 360° feedback analysis and a grounded theory approach. The coding for grounded theory occurs in tangent with the data collection. Creswell (2000) describes the zigzag process of data collection, in which the symbiotic relationship between data collection and data analysis brings the emergence of a story to surface rather fluidly. The 360° (multi-rater) feedback was most helpful in the debriefing stage of the interview process, as multiple perspectives and overlapping themes were seen side-by-side with the self-analysis of the journaling, which provided a whole picture storyline of perspective.

HyperRESEARCH™

HyperRESEARCH™ software enables the researcher to code and retrieve, build theories, and conduct analyses of the data. As an analysis tool it has been in use by researchers in the Social Sciences (including Education) since it was developed in 1991.

Part of its strength comes from the ability to select any chunk of text (from 1 character to an entire file) and apply any number of code names to the chunk. Being able to recall codes by name, or selecting them based on proximity to other codes is a parallel benefit. Viewing codes in context, in tandem with source text, or creating an exportable report that organizes specific data asked for by name is also included. All reports are hyperlinked back to the original source material.

Other noteworthy abilities include: code annotation and descriptions (known as memoing), flexible autocoding from multiple sources to multiple cases, looking for multiple phrases, code mapping to graphically view relationships between codes, and hypothesis testing which applies rule-based "expert systems" techniques to perform in-depth analyses of the coded data to see whether the coding supports the hypothesis, if I had one.

Validity and Reliability

Richardson uses the metaphor of a crystal as an image for validity: "Crystals are prisms that reflect externalities and refract within itself. . . . What we see depends on our angle of repose" (1994, p. 522). In my autoethnographic (self) study I introduced *others from the outside* of the ethnography by interviewing them, but at the same time, they are essential inside-elements of the story. This is what makes the mixed-method analysis so important because through it I uncovered much overlapping territory. It became quite confusing as to who was an insider or outsider when my self-study was analyzed from a personalist philosophy — as the "others" are necessary to the existence of the "self." My paradigm assumptions and lens choices offered some explanation for the overlap in data, as each procedure was rather self-explanatory and some were inherently built into the autoethnographic writing.

From the perspective of the *researcher* lens, I used the disconfirming evidence procedure (constructivist paradigm) with the researcher reflexivity procedure (critical paradigm) (Creswell & Miller, 2000). Disconfirming evidence is closely related to triangulation procedurally, however it is significantly different for this study, in that, it allows the researcher to establish preliminary themes. The data can then be searched for evidence that is consistent with or disconfirms these themes. "This search for

disconfirming evidence provides further support of the account's credibility because reality, according to constructivists, is multiple and complex" (2000, p. 127). Researcher reflexivity is also used in this study as it allows me the opportunity to self-disclose my assumptions, values, beliefs, and biases. Used widely in phenomenological works, this method is "part and parcel" of the autoethnographic process, and so is built-in.

The lens I used for the *study participants* perspective is a single procedure, analyzed using the prolonged engagement in the field tool (constructivist paradigm). Fetterman, an anthropologist, contends "working with people day in and day out for long periods of time is what gives ethnographic research its validity and vitality" (1989, p. 46). During repeated observations and interactions, researchers build trust with participants and establish rapport. Perhaps the most important benefit of this approach comes from depth, the longer the researcher is in the field, the more pluralistic a perspective they bring to the narrative.

Finally, from the lens of *people external to the study* perspective, I used thick/rich description (constructivist paradigm) along with peer debriefing (critical paradigm). Credibility can be enhanced by the use of thick-rich description — describing the setting, the participants, and the themes of the study. Denzin relates that, "thick descriptions are deep, dense, detailed accounts. . . . Thin descriptions by contrast, lack detail, and simply report facts" (1989b, p. 83). Creswell and Miller pointed out that, "the purpose is to create verisimilitude, statements that produce for the readers the feeling that they have experienced, or could experience, the events being described in a study" (2000, p. 129). This particular procedure, again, is built into the narrative-style expectations of an autoethnography — as such, it was selected for me. I selected peer debriefing as a procedure to experience the same insight and objectivity that I obtained from my interviews with Dr. Steiner as the interviewer. Her role as an external peer added to my own recognition and discovery ability of themes as they emerged in the work. The participants were the primary lenses for this study; however, in this case, that includes everyone, as the researcher and the process cannot be separated.

Chapter Four

Leadership Intimacy

“What’s done to children, they will do to society.” — Karl A. Menninger, M.D.

Not Quite to Leadership Intimacy

I believe that the three most important leadership values that I now practice were learned from my children; I also believed that I was a leader and that I was practicing leadership values before my children came into my life. I spent a good deal of my youth and adolescence convinced that a good leader was precise, orderly. Things have to be done in a proper sequence. They must be accomplished precisely. They are not haphazard or accidental. Good leaders, effective leaders, are intentional in their exercise of their responsibilities. While my rearing in a military household doubtlessly had a prime impact on this developmental (learned) behavior, it was not altogether wrong. What had happened within me that made it less effective was its extreme emphasis on detail, its focus on procedure and not the holistic process it was meant to supplement or frame. It had metamorphosed from a positive value to a self-defense mechanism, a mask that I used to protect my self-doubts and insecurities.

Order and Correctness

“One's self grows from the consequences of being. People's selves stop growing when they repress them” (Jourard, 1971, p. 32). This is a concept I visited when I defined authenticity earlier in this paper. If this is true, I was trying to remember a time when I was not living, as Palmer (2004) would describe, a “divided life or [repressed] behind walls.” And what impact did this have on me as a leader?

Palmer’s idea that, “we all have an inner teacher whose guidance is more reliable than anything we can get from a doctrine, ideology, collective belief system, institution, or leader” (p. 25) challenges my life experience and deeply held feelings regarding identity and Catholic social teaching. With this in mind, I decided that this was what education was supposed to be about, so I let go and allowed myself to explore that idea. I,

unfortunately, didn't have to go back a long way to remember a time without borders; a time without walls, a time where I felt free to be who I am.

That time actually started for me last summer, just before Karyn's birthday, when she told me that she wanted me to let her go. It was then that I realized I was alone for the first time since I was 15 years old.

Sitting here thinking about this, there are probably many reasons why I have felt constrained or limited all of my life, by my parents (a bit on the over-protective side), my school (small and private), my Karyn (I wanted to become something bigger and better for her than I really was), even by myself (fearful and unsure) — but, more than anything, I remember feeling bound by rules, arbitrary ones, that only I seemed to have to follow. This may sound a bit cryptic, so here is an example. At some point in grade school, my pencils became a particular concern. I did not allow myself to use pens because they were for people who did not make mistakes. I had to have pencils, always seven of them, sharpened to the same length, unused, sitting in my pencil case. If sharpened properly, I could use and actually write with an eighth pencil. The seven were my back-up. Everyone needed a back-up, a plan "B," right?

I often had several back-ups, just in case. My school locker held an additional set of seven pencils, all neatly bundled in a rubber band on my shelf, a carpeted shelf, in the odd event that the ones at my desk did not work. When my Dad gave me his old briefcase when I think I was in fifth grade, I was able to make a third back-up set of seven pencils. Now I was truly covered, and could relax a bit, because, after all, I had three sets of seven pencils. It was an unwritten rule, I think, that if you cannot have seven, you at least need three. I am pretty sure that was emphasized to me by someone, or somewhere, but I cannot remember where or when. Seven was a particularly important number, it was my number, lucky or a curse, it really didn't matter to me. Everything had to somehow add up to seven, or three. But seven was the goal — the grail!

Pictures I thought were a bit different, however; they are something that everyone worries about, not just something that makes Tracy peculiar. I heard that a lot growing up, the little professor so peculiar with his notes and pens! But it is pictures that have been the focus of much of my life. You have to have pictures of everyone who is important to you, of the places you have been that you liked, of course, but mainly the

people. This is because people disappear. One day they are here, and they love you, and you are important. Then they leave. They might forget you, never write back or try to call. Pictures are extremely important, especially of people smiling and laughing because they are the ones best for remembering.

It can be very hard for me to remember all the rules I have to follow to get through each day. I only mentioned a few important ones, but, there can be literally hundreds of things to remember and follow. I used to get headaches trying to remember everything my teachers told me, my friends shared with me, and all the different ways I had to take care of life, but really mostly my ideas, my rules. My brain was always going at a hundred miles an hour, literally spinning, one list after another, rules, rules, and more rules, trying to make sure I was keeping up. As I got older, people began to like my way of taking care of things. Everyone came to ask me where things were. I always knew where everything was, at home and at the office. It was an important feeling to be needed in this way. I found that I had to be careful, because sometimes people do not like it when they think you need them. Helping them out without needing them back is the trick and it is not very easy.

Karyn knows me better than anyone probably should, and she did not even know about all my rules. When she found out, everything changed for me. All my rules of seven, and three of seven were embarrassing to even myself. As I grew older I somehow knew that no one else followed these rules and I kept them hidden from others. That is why my life changed so dramatically when Karyn figured out my systems and directly asked me about them. We agreed I should start living by the same rules everyone else follows. I did not need to have my own set of rules of precision, order, and correctness. Not only because they are not necessary, but mostly because they are not the positive values I held them out to be.

My inner teacher, the one Palmer (2004) talks about, has always been there. I remember it calling me from about the time I was twelve, but it pulled at me in a much different way than my rules did. It pulled me into a confusing place, a “calling,” one with which I always struggled. A calling into service of others, a vocation. I thought for many years it was to become a Franciscan priest. I have since professed vows as a secular Franciscan solitary.

According to Bridges (2001), I began to find myself as a leader when I stopped hiding in my comfort zone and went to Harvard for a summer five years ago to study leadership. Sitting on the roof top of Currier House at midnight, afraid I did not belong there, without the reassurance of Karyn and my children, I felt myself stretch and it scared me. Why was everyone at home looking to me for leadership? I was the advisor, the idea guy; I was certainly not the polished, charismatic leader that most colleges had. But I had experienced my first moment of clarity outside my family cocoon, and it was, I admit, intoxicating.

I can find that feeling again by not being afraid, which is difficult considering I have spent my whole life afraid. I have been afraid of not meeting others' expectations, afraid of trying and failing, afraid I cannot follow my own rules, as crazy as they now seem to be. Fearing rejection for my failures and negative emotions, I was hiding from other people. Having done this for so long, eventually I hid from myself until I no longer knew who or what I really was. Personal growth ceased, and death as an authentic person began.

Dingus challenged educators to answer, "What masks of your own making do you find yourself struggling with?" (2003, p. 197). Bill Kline, an emeritus professor of education at the university where I work, used to always jokingly refer to me as his resident Jesuit. He even introduced me to the President of the Navajo Nation that way. I think most students chuckled when he did it because they assumed that he was teasing me about my Catholic background and morals. A Jesuit is a member of a Roman Catholic order of priests founded by St. Ignatius Loyola nearly 500 years ago that devotes itself to educational work. Many modern conspiracy theorists will tell you that Jesuits are the Pope's secret police and aspire to world domination, a description that always makes me laugh. We knew what he really meant, though, and it was not just a jest. It was an intellectual jab at me for skating through my program and messing with my classmates in the process; it was another of my masks.

Kline and I were very aware of the fact that I had actually done very little deep reflective studying for either my Bachelor's or Master's degrees. I thought I did not have to study much. I relied on a facile memory and used my abilities to confuse rather than illuminate. The Jesuitical definition he referred to was, "practicing casuistry or

equivocation; using specious or excessively subtle reasoning intended to rationalize or mislead; crafty; sly; intriguing; etc...” [NOAD, 2005, p. 904] He knew I was not trying to participate positively in class as much as I was trying to rock the academic boat, take a position on a topic and engage the rest of class in a debate. Once I had converted most of the students to my side, I would then take the contrary position and show them how easily misled and foolish they were. Then, without stepping back to admire the confusion I had created, I would take yet a third position and leave them all looking blankly at Bill. As much as he complimented me on my understanding of the material and persuasive abilities, I think deep down I made him mad as hell playing with my classmates like that. Why did I do it? To hide my own dismal self-esteem, to flex my academic muscles, neither, both? At the time, I think I thought it was what a serious student should do. In my mind, not absorbing lecture materials to spew back on a test was what academics really do. They challenge, they play, they stretch ideas until they snap, and then they look a lot closer at the insides. That was part of the problem, though, because I was playing, not studying or learning. I came to realize later it was a test of my maturity, of my selfishness. I was making my true feelings known, that maybe I was not the smartest student in the room, but I could show them what I could do with mental gymnastics.

Leading is really not so much about me, or at least who I was then. Leading is something that happens when I am not afraid to be myself, and I step ahead into an unknown, into service to others. To be fully alive and fully functioning, I need to be very much aware of the masks I hide behind and what I was hiding. Jourard said, “Only when we face our reality; that is, our dark side of repressed and negative emotions, can we ever feel free, and become authentic and real” (1971, p. 29).

Most 12-step recovery programs force participants to recognize that they are as sick as their secrets. This essentially means it is not the truth that hurts us, but the letting go of the lies, of all the masks, and defenses we hide behind that leaves the scars. There are numerous ways we, as individuals, hide to “avoid facing our dark side and to medicate our pain, such as: being too busy, becoming a workaholic, or in a myriad of other addictive behaviors. We use chemical dependency, intellectualism, legalism, controlling others, developing a super-personality, being codependent, and in a score of other ways. The tragedy is that most of us will do absolutely anything to avoid facing our

reality and feeling our pain. However, to heal it we need to feel it, admit it, and ultimately own it” (Jourard, 1970, p. 31).

Talking about this with Brother Richard years later helped me realize that "shortcuts" may take me to the end of my quest faster, but they don't usually bring the hoped for results. My dad always used to give me a hard time about this as well, "If you spent half as much time working on your projects as you do looking for shortcuts to complete them, you'd be done already!" The result of my practiced efforts to value order and correctness had not gotten me very far. While these protected me from outside influences that could cause emotional pain, they left me disconnected and ultimately alone inside. I think this realization led to the slow evolution, or transition, into assuming the more practical mask of "the good guy contract."

I had no idea what a good guy contract was, much less that it was the standard contract I signed with almost everyone in my life. Within that startling moment I understood not only what it was but why I kept signing it: my self-esteem, which I'd previously believed to be built on things solely internal, was in fact entirely dependent on something external – the goodwill of others. The good guy contract was simple: I would agree to be nice to you, to advise you, to sacrifice for you – and in return you would agree to believe that I was wise, compassionate, and excellent as a human being in every way. And most importantly, you would like me. (Lickerman, 2010, p. 43)

I put on another mask, took another shortcut, and found another excuse to not have to look in the mirror. I was not displaying the definition of *intimacy* that I chose for this study.

... *and the Children Shall Lead*

“Most men in years, as they are generally discouragers of youth, are like old trees that, being past bearing themselves, will suffer no young plants to flourish beneath them.” — Alexander Pope

Over the last several years, I have searched for a way to make more practical Brother Richard’s advice. I realized that each of the lessons he wanted me to focus on, penitence, obedience, and prayer, were values that I have learned from each of my three, unique, wonderfully different children. I have also struggled with finding the perfect

story to tell about each of them. I want you to get to know them, understand them, and appreciate why they inspired my leadership development. As I sketched out script after script, I realized that no magic combination of words would help you feel exactly what I feel. As a personalist, it is clear to me that even had you met them, your experience of that discussion or observation would be very different from my own. You would see my children through your eyes, your life experiences, and your assumptions. What I can do is provide you with a snapshot of each child, a lens through which to view them, and, without intruding too much on their personal lives, explain how they each have changed my leaderful practice.

Metanoia — Know Yourself

TJ, my oldest son, best exemplifies the value of metanoia. It is not a common word, making it seem a bit foreign. In this case, that is a deserved judgment as it is found only in Greek texts of the New Testament. The modern or practical lesson to take from this value would be discovery or discovering one's self. It is a reorientation of one's way of life. In Greek it literally means "beyond the mind," pushing beyond the boundaries with which we normally think and feel; a change in perspective of life itself. In the Hebrew language it is explained as being "change of mind," "change of heart," how you think (*not what you think*). In the New Testament (Gospel of Mark, chapter 1), it was used to mean repentance, a forward-looking vision of hope. The act of contrition, or what Brother Richard called penitence, implies working on yourself and taking people as they are, not as you want them to be. A story that I think will help you picture TJ and understand my oldest son is one about his talent versus his desire.

TJ, from his earliest days, was a musician. He absorbed music, appreciated the complexity of it, understood it at a fundamental level, and could replicate what he heard in his head. In the sixth grade, he started playing the baritone in the school's orchestra. Within a year, he had picked up the trumpet for Jazz band and had started playing with his mother's guitar in the evenings. Only a few months later, I heard him playing the piano at his grandmother's house over Christmas break and was surprised. She explained that TJ asked her to put tape on the keys of the piano so he could see where the notes were. He knew he could apply what he learned from the guitar, as he knew what each

note already sounded like. I was astonished and excited. TJ really has a gift for this, I thought and, without bothering to consult him, started making plans in my head for fitting his first tuxedo and watching him play in the Symphony someday soon. Sadly, these plans only materialized in my head.

TJ was also a tinkerer. Unfortunately for his mother and me, he enjoyed taking things apart more than putting them back together. He was quite good at fixing things around the house, though, and jumped at every opportunity to do so. The lawnmower is broken, “better get TJ!” He took great pride in this importance to our household and began to see for himself a possible career; being a mechanic would be like playing everyday, he thought. While I am looking for rare classical pieces he can master, he is assembling a toolbox of a different sort. All the while, I had a picture of my son that he never took seriously himself. I saw a musical future, while he only dreamed of a mechanical one. I realized then that my son was who *he defined himself to be*, not what I, as a family leader, thought he should be.

As leaders we often do this with our employees, we see in them an ability that we feel is our duty to exploit, for the good of the organization, and start giving them projects to work on that they may have little interest themselves in completing. Without being privy to the big picture they begin to lose interest in their job and drift away to another position, another department. This talent drain is particularly painful in times of economic scarcity. If we communicated with our team, and accepted all its members for who they are, not what we want them to be, would the organization not be better for the dialogue?

Humility — Focus on Others

Brennan's value is humility. This is best understood through the action of ennobling others, which is to impart a higher character (to a person or a thing), to dignify, elevate, and refine the *other*. Not only is it a keystone of *personalist practice*, he practically adapted the lesson here in a way that can only be best described as benign neglect. Through his attitudes and actions, he would raise people up, and then let them be. Brennan was all about the one-on-one relationship, which made it easier for him to focus on the act of ennobling. However, Brennan was not one to follow others around. He

never missed an opportunity to be available for or do something helpful for anyone. He did not take that opportunity, however, as an invitation to get inappropriately involved in their business.

Brother Richard would have called this obedience. St. Thomas Aquinas, in the scholastic tradition, also defines this discipline or self-control as keeping within one's bounds, obediently submitting to one's superior. Aquinas saw it as the cardinal virtue that allowed one's heart to be open to God's will, which is the foundation for spiritual edifice. Inferior in importance only to faith, it actually removes the obstacles to a deepened and more meaningful opportunity to grow in faith. Brother Richard, too, referred to this ability and duty in our discussions as obedience. This ability to recognize the virtues and talents that others possess, particularly those that surpass one's own, are important in many worldviews. In Chinese *Taoism* the *Tao Te Ch'ing* (Lao Tsu, seventy seven) states, “[a wise person] acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it... he does not wish to display his superiority.” On the opposite side of the philosophical spectrum, Nietzsche (1844–1900) said humility is a weakness, a false virtue that conceals the frailties and hidden crookedness in its holder. This contrary view is not so hard to understand when you learn that Nietzsche spent his life in isolation, medically frail, and under the lifelong care of his mother; he never had any meaningful relationships with others.

In thinking more about this idea of benign neglect, I realized that as leaders we do entirely too much fussing around in the lives of others: supervising, analyzing, micro-managing, training, and re-training, coaching, to name just a few of our many techniques. If we treat each person as an individual, and undergird that interaction with each person with the dignity they naturally deserve, it becomes much easier to see what they need or do not need to be successful. When weeding his garden one night, Brother Richard had explained this concept to me many years earlier, although it took me many years to understand what he had meant. He said, “Gardens need very little to be healthy. Good soil, good timing, and no weeds.” “Yeah, huh,” was my profound thought at the time. But he was right. If you are constantly digging up the seeds you just planted to see if they are growing, they will never grow! I learned this lesson much later in life as a graduate student. I remember that I was scared to death I might not fit in, or be “good enough”

when I was given the opportunity to study at Harvard. What I learned not long after arriving there was that we are all not so different; people are people no matter where we live or work. If as leaders we prepare ourselves and our workplaces, work hard to set an example, and stay focused on the task at hand, very little else can be done that will yield measurable results.

Brennan's story was never more clear to me than the weekend he met his new aunt and allowed her to call him by the wrong name for the entire weekend. His mother had a habit of patting the kids on a leg or the back when she was getting ready to leave for somewhere and say, "ready, Freddy?" Not wanting to be embarrassed and ask what my son's name really was, as it was clear she had been overwhelmed and had promptly forgotten, my new sister-in-law seized upon the opportunity Karyn provided her and started calling Brennan, Freddy! It was quite difficult to contain the smiles and snickers that muffled every conversation where she occasioned to make the mistake, over and over again. For Brennan, however, the situation could only be handled one way, do not embarrass her. He patiently endured all weekend, waiting to establish a relationship with her so they felt comfortable with each other (good soil); he waited to whisper to her his real name as he was leaving (good timing); and made sure it did not become the joke on her that it easily could have been (no weeds). Brennan understands, without ever explicitly being taught, the subtle skills involved in intimate leadership.

Solicitude — Safe Harbors

Megan's value is solicitude. Solicitude in the New Oxford American-English Dictionary is specifically defined as, "a special or particular care and attention to others" (NOAD, 2005, p. 1614). The daily or practical result of this level of interpersonal communication might be best explained as principled mediocrity (Pannapacker, 2007). While depth and mediocrity do not appear have much in common on the surface, I will explain how the practice of seeking one leads to a self-acceptance of the other.

A remarkable discovery for me was that the best advice my father ever gave me was something my daughter Megan understood instinctively, that is, treat each person you meet as the most important person you will meet that day. Megan has this gift. When she is talking to you, she makes you feel like no one else exists. She consumes you and

your attention. She echoes your feelings, most often face-to-face, with her holding your hands in hers. You feel listened to, supported, and safe. Megan is particularly adept at making you feel special, loved. Creating this intimate environment for others (or the 'other') is the whole point. She communicates the way in which she wants others to communicate with her. This synergy or energy that is created is open to possibilities, yet safe, always supportive. For Megan, listening is an act of love.

Listening and acceptance and accepting that good is often good enough, are issues that we struggle with as leaders. Pannapacker found that, "We brood -- alone in the car, lying awake in bed: I could have done more. I could have risen higher. If only circumstances had been more favorable. If only the right people had recognized my talents" (2007, p. C1). For most of us he continued, "this pattern begins in elementary school and intensifies over time. A classmate says something bright and receives the praise of the teacher, and we hate her for it. A fellow student wins an award and, instead of being happy for him, we decide that the contest was rigged. It never ends, and it makes us miserable" (Pannapacker, 2007, p. C1).

When considered through a broader lens, however, even the most celebrated among us are mediocrities in the long history of human accomplishment. We might publish a few articles, or maybe even books that will be read by a handful of specialists. But Pannapacker (2007) challenged us to answer, "So what?"

Pannapacker's (2007) brilliant essay on principled mediocrity uses the story of Mozart as the example of how this inner competitiveness drives our motivations and causes us to ignore our inner voice of solicitude. He recalled the connection between the late 18th century Venetian composer, Antonio Salieri, who, as the favorite teacher of his day, was selected by the Hapsburg king to babysit the young, brilliant, but unpolished, genius of Mozart. "Salieri's real calling was not to rival Mozart as a composer; it was to save Mozart while enduring the young man's arrogance and ingratitude. Salieri could have smoothed the path for Mozart, coached him in court etiquette, cultivated patronage for him, and, in so doing, fulfilled himself and served God by enabling Mozart to create more of the greatest music of his age" (Pannapacker, 2007, p. C1). Instead, Salieri stood in Mozart's way and tried to undermine him to the king at every opportunity. His lack of solicitude became arrogant and competitive. Salieri was no slouch as a musician. Some of

his more famous pupils were Schubert, Beethoven, and Liszt. But in the end, Salieri himself was no Mozart.

Most of us would agree, when compared to the genius of a Mozart, we are but mere mediocrities. This does not mean, however, that the term be saddled with the negative connotation that we ascribe to it. Few, if any, of us will require a chapter in the history books. In fact, a footnote would be an accomplishment. That said, Pannacker (2007, p. C2) went on to suggest, “I don't know, but I wonder if the solution is to think of yourself, as a matter of principle, as a mediocrity. Principled mediocrity, as I see it, is the belief that you should not regard yourself as better than other people, including your students and subordinates. It is regarding yourself as the servant of talent, rather than the talent whom others must serve. I think principled mediocrity is not an underestimation of one's abilities, but a realistic assessment of one's importance in the larger picture.”

Simply, and realistically put, “Principled mediocrity is the pursuit of goodness rather than excellence. In America today, everyone must be No. 1, and, in consequence, everyone is encouraged to lead a life of self-loathing. We learn to hate ourselves for being average, and we become ungrateful for what we have and who we are. We become paralyzed by fear — not of failure — but of not being the best. The God of Genesis did not behold ‘the creation’ and declare that it was ‘excellent.’ Sometimes ‘good’ is good enough” (Pannacker, 2007, p. C2).

I made the connection between this essay of being “good enough” and my daughter Megan when I remembered how her teachers, starting in elementary school, began moving her around the classroom, never assigning her a seat. Megan was always academically gifted, and frequently completed complex assignments in significantly more depth than required, in less than half the time needed. As a result, her sharing (caring) disposition prompted her to move around the room after doing her work and find classmates who may need a little help and quietly sit with them to provide it. Her teacher told us at a parent-teacher conference that she would look at the class each morning and decide, “who needs a little dose of Megan today?”

At the end of the year, Megan could have qualified for nearly all the awards they traditionally gave out for student accomplishment. Instead, Megan asked not to receive any, as she would be too embarrassed to be singled-out. They came up with one award,

“the sunshine award,” just for her. Six weeks into her freshman year of high school, we were notified that Meg might be too advanced for the curriculum and we should home-school her briefly before sending her straight to college. Megan continues to excel even at that level, but strains to remain close with her friends from elementary school. Megan always handled accomplishment well, always trying to find a way to bring all those around her with her to share in the moment.

As leaders we can do the same for our teams by providing a stimulating, appreciative, and most of all safe environment for everyone to grow in. Provide timely and appropriate interventions of support, scaffolding support (Vygotsky et al., 1978) to help each team member rise to their own unique level of accomplishment.

Lessons Learned — Life Informs Work Informs Life

While none of the following ideas are unique to me, as many stories of similar stripe populate the leadership literature, aligning and explaining these concepts with a moral tie to Catholic social teaching is a unique storyline. Drawing inspiration from these lessons learned from my children to be applied in the workplace is novel as well. Most of the experiences that shaped my new concept of leadership came from discussions prompted from questions in my journaling.

As I review all of the values learned from each of the children, it became clear that my framework of *life informs work informs life* is the engine that drives leadership intimacy. My initial desire to connect more deeply with my children caused me to evaluate my leadership role in my family. I knew some things had to change, and that meant some self-evaluation was necessary. I wanted to slow down and be more intentionally in the moment, but knew that I had to make that change starting with my self image. I needed to feel more secure, as McMichaels (1997) said, [*I need to*] accept every dimension of [*my*]self in order to see the world as it really is rather than as [*I*] want or expect it to be. I knew that by making that change to be in the moment it would cause me to connect with my children more meaningfully. Jourard (1971, p. 32) supported that, “One's self grows from the consequences of being,” he said. This change meant I was ready to deepen the relationships that I had already established.

These thoughts triggered a series of unintended feelings about work where I again

realized I need to make myself more available to others. This meant following the same pattern I used at home: slow down, self-evaluate, and build intentional relationships. Taulbert (2008, p. 38) cautions, “Leaders must slow down if they are to build and sustain the type of relationships that productive followership requires.” Earlier Morgan (1971, p. 172) illustrated the next goal, “to listen another’s soul into a condition of disclosure and discovery may be almost the greatest service any human being ever performs for another.” This explained more precisely how I was feeling about practicing at work what I had learned at home. I wanted to build a work place where others felt safe (Belenky, Bond & Weinstock, 1997, p. 265), a “moral equivalent of an inclusive, egalitarian, nurturing family”.

These efforts of slowing down, being in the moment, focusing on my relationships as a father to each child afforded me closer relationships with all my children in terms of real communication throughout their adolescence. Something that was confirmed for me in the interviews, they saw clearly that what I valued was people. All of my efforts in trying to help others and really listening when they needed someone to talk to completely changed the relationship I had with my children. It also changed the relationships I have with my team at work. Many of my colleagues see me as a mentor rather than a supervisor. Some even joke when they leave my office, saying “thanks Dad!” and that means the world to me. Intimate leadership is all about these kinds of relationships whether at home or work.

A Practical Analogy

The results of learning from my children’s stories are implied in the values that they embody. In addition, I realize that there are elements of each of their values wrapped up within each other's value. In looking at *metanoia*, I see elements (definitions and practices) of humility and solicitude. When examining solicitude, I also see elements of *metanoia* and humility. Not only have I defined each value, but, it seems [in practice] you cannot examine one value without using key concepts of the other two as well in making that value real. This discovery was quite accidental and very exciting when it came to me in the process of writing this dissertation. Dr. Michelle Steiner, my peer debriefer and interviewer, asked me to define each value, not in academic terms as I have already done,

but, as if I were talking to someone with a second-grade vocabulary. That brought all the concepts together.

Using the analogy of the gardener, as we have already experienced Brother Richard in this setting, we can see precisely what I mean. The simple act of *planting the seed* represents the concept of *leadership intimacy*.

1. You need good soil. Another way of saying this is making sure your “house is in order.” Leaders must know who they are, more specifically, what their capabilities and limitations are. They must be willing to honestly accept themselves for who they are before they can expect to be able to do the same and accept *others* for what they truly are. Leaders must start with themselves.
2. You need to have good timing. Leaders cannot wait for a crisis to happen before focusing on those whom they will ultimately depend to solve it. Focusing on the “other,” building crucial relationships within your team must start at the beginning of your relationship with that team. Different plants are required to be cultivated at different times of the year; one schedule does not fit an entire garden. The same principle applies to your team and work environment. Every project has critical points of support to make it thrive. Cultivate your one-on-one relationships early, and inject yourself only when needed.
3. You must manage the weeds. Once you have prepared the soil, and planted the seeds, the most critical thing you can do is nothing. You cannot interfere with the growing process itself. But, by being ever vigilant, by watching and listening for problems that might interfere with your safe environment, you protect your team by keeping any emerging weeds out of the garden. Step in to help when necessary, but know your place. Filtering out small emerging weeds does not require a tractor. Take care not to destroy what others have already done.

Chapter Five

“Storytelling is the most powerful way to put ideas into the world today.” — Robert McAfee Brown

Critical Dialogue

The personal growth that I have experienced through this study in the simplest terms of skills, self-awareness and global perspective would be impossible to measure — and it all started with three straightforward questions. Research question number one asked simply, what values do I lead by? Through research question number two, going slightly more in depth, I wanted to know, what attitudes and practices do I model as a leader? And finally, the last research question is the most specific one, do I practice leadership intimacy as defined in this paper? There are three critical pieces necessary to help answer these questions; the people I learned leadership from, the process of capturing their observations of my leadership growth, and finding a way to tell this story so that it was more than a collection of personal journal entries.

The People

In the previous chapter, I laid out what I think are the elements or values of what I call leadership intimacy. Using a disconfirming evidence procedure, I built the groundwork for what I hoped to find in the interviews when I analyzed them. Disconfirming evidence allowed me to establish preliminary themes within the interviews, which were confirmed or not, when the interviews were later coded for idea units.

To this point, you have only been introduced to my children as primary examples of the values I think are most important. Four interviewees, in addition to my three children, are “the others” in this story. As I discussed in some detail in Chapters 2 and 4, the “others” that make up the 360-degree review of my leadership are essential to this story. As this study is also written from a personalist philosophical perspective the “other” plays a primary role in the identity formation of the self.

First, a cursory review of my children – TJ, Brennan, and Megan:

- My son, TJ, is my oldest child. At 21, his laid-back demeanor allows him to sit back, watch, and decide where to jump into life without regrets. It is from TJ that I learned about self-discovery and the value of metanoia.
- My middle child, Brennan, a year and a half TJ's junior, is more driven than his brother. I envy his clear sense of right and wrong, black and white. Although he does not seek it out, he is not afraid of the path less traveled. This is something we have known about him since he was a toddler. I cannot even count the number of times someone came up to us and told us he was special, that "he was going to be somebody." Brennan taught me about ennobling others and the value of humility.
- Then there is the youngest child, my baby Megan. We have shared a special bond from the moment I delivered her. She always was a daddy's girl. Laid-back like TJ, at times driven like Brennan, Megan just seems to know what she should do and moves ahead unafraid of the consequences. An old soul in a child's body, she has told me things about people she has just met that it took me years to see for myself. Megan embodies solicitude, and the wisdom that good is often good enough. Full of promise and potential, these are my indigo children (Carroll & Tober, 1999).

My colleagues from the university make up the other four participants in this self study: Mark is a former supervisor, Vanessa is a peer colleague, Mariah is a former student and staff member, and Lyle is my best friend. Together, they help fill in the gaps of my identity with more accurate and objective details than I alone could share. I want to give you a brief introduction to each of them, which taken with their comments from the interviews, will help you understand who they are, and their vital role in the formation of my leaderful practice.

Mark, who five years ago used to have my job, is now the senior associate dean of the largest college at this university. I worked directly for Mark for about five years and have been in touch on a regular basis ever since. As one of the few experts on academic advisement on our campus, Mark is well known and respected across campus. He has applied for retirement (from administration) several times now, but the powers that be keep bribing him to stay. He is an indispensable resource for faculty, staff, and students.

He is also someone I have come to look to for guidance in both his role as an academic dean and his developmental style of leadership. Mark is the “supervisor interviewee.”

I hired Vanessa more than four years ago to direct our college's advisement center. She was always a standout for her energy, good nature, outstanding work ethic, ability to get things done, and sheer raw talent. She is only months away from completing her own PhD in educational psychology. She is far too intelligent and talented to be held in one position too long. With her energy, I am sure she will continue to move into leadership roles with ever increasing responsibilities. Vanessa is the “peer interviewee.”

Mariah plays several roles in my research, as she does in my life. As a former student and subordinate advisor in my advising center, as well as a personal friend, Mariah's multiple perspectives add a quality of depth to her interview answers that few others could offer. With a ready smile and a goofy sense of humor to boot, Mariah, too, is restless to achieve more. Her recent admission into the community planning masters program combined with her passion for everything she does will ultimately land her professionally somewhere far beyond the university. As a leader, she is one I keep conspiring to keep for myself.

Lyle, my best friend, and I have been inseparable since the first day of high school when he introduced himself by throwing an orange across the cafeteria and hitting me in the head. Sometimes he listens to me, other times he has advice to give. He often can externalize my frustration and through his energy and anger jumpstart me into action. In so many ways, our personalities are opposite, which affords us the enormous strength of completing each other. No matter the cause, Lyle always pushes me one step forward into a leadership role and stands squarely behind me, despite my failings.

All of these co-workers and friends, family, and so many more have been instrumental in my documenting my leadership experience so far. The one ingredient that has been the most critical in my learning and development to this point, however, has to be persistence. The drive to pay back all the faith and effort that have been invested in me to succeed reminds me of something my Dad's best friend Roy once said. "Let those that don't want none, have memories of not getting any; and, let that not be their punishment, but their reward!"

The Interviews

With this team of supporters behind me, I have looked for evidence of the many values that I have written about in my journaling and discussed with colleagues over the last five years. Among the values most often mentioned were those of order, responsiveness to change, teamwork, and of course the stories of my children that brought me to the lessons learned regarding solicitude, humility, and metanoia in my leadership. Dr. Michelle Steiner, a cognitive psychologist, used vignettes to interview the family members, friends, and co-workers I listed in this section (see Appendices B-I for complete transcripts of the interviews). We analyzed the interviews together and what we found was both confirming and encouraging.

Dr. Steiner and I developed seven vignettes (Appendix A) to interview my family and colleagues. Each of the vignettes has more than a grain of truth to them, although key details were changed to make them hypothetical and not historical. Using disconfirming evidence procedures we took the values I had developed (and described in the previous chapter) and constructed our vignettes for the upcoming interviews. Many of the vignettes had a positive spin to them, in that none of the scenarios given to the interviewees dealt with obvious negative behaviors. Some of the vignettes describe undesirable circumstances, such as the break-up of my office in a re-organization or the denial of a promised promotion, and my response to that event. In retrospect, I think the vignettes may have uncovered different actions or behaviors had I been hypothetically placed in a story where failure or a conflicting value system had been introduced.

What would happen if leadership values are not in sync with the members of a team, or other cultural, or individual values may conflict with my decidedly Catholic values? I do not see that any incongruence between my Catholic value system and any other's values would ever become an issue in the workplace, however, as my values would not be laid out as *Catholic values* to the team members; even though that may indeed be where I developed them. Hughes, Ginnett and Curphy (1993) stated that while there is no one, identifiable, correct way to lead an organization, on an individual level, a person's leadership style will undoubtedly be influenced by his or her cultural identity, and personal value system. Rather it should be the outcomes of what you do, what you say, and how you act that become the benchmarks of behavior for the difference in

values. For example, with the value of metanoia, and the discovery process that each leader goes through in determining what strengths and weaknesses he brings to the team, the value will be different for each leader.

In looking at the value of humility and how that may translate into differing value systems, it is really talking about one-on-one relationships with the people that a leader leads. Am I an authentic leader to my team?

Solicitude is all about building a safe environment to allow the team to contribute and do its best work, share their talents without feeling the leader is taking advantage of them.

When put into action in the workplace these values that I hold as most important to my leaderful practice do not necessarily infringe upon anyone else's values. The idea that self-evaluation and authenticity as a leader are important; the practice of building close one-on-one relationships with team members, or even the value found in building a safe environment where all team members can thrive and contribute their talents most efficiently may stem from my Catholic values, but they can, in practice, be translated across cultures or different value systems.

With this in mind, the first three scenarios test the waters for the value of metanoia, perhaps the most difficult of the three values to measure. Vignettes four and five are looking for behaviors associated with humility, and six and seven are testing for solicitude. In each case, the interviewees were told: "For all of these scenarios, you can assume the following information: Tracy is the director of an office designed to help students succeed in higher education. He has 5 employees that work for him in his office. Tracy reports to his boss, Dr. Sara Smith, who is the Director of Student Services on campus." Dr. Steiner read the vignette for each interviewee and asked, hypothetically, what do you think Tracy would do, how might he respond? After each interview was concluded, Dr. Steiner sent the audio recording to a transcriptionist for textualizing.

The Process — 360° Observations

360° refers to the 360 degrees of a complete circle and 360° observations or feedback is a commentary that comes from all around an individual in a performance review or assessment process. Such feedback most often comes from subordinates, peers,

managers, customers, as well as self-assessment. As an employee assessment tool, it is used frequently in American business (Cannon & Witherspoon, 2005). The university where I work uses this process as well, but refers to it only as multi-rater feedback. It is frequently bypassed because of the difficulty in scheduling all the parties involved for meaningful observations to be recorded and discussed. It is most effective in planning for career growth and setting professional goals. Based on my personal experience, it seems that many leaders would rather rate last year's performance than set meaningful goals for the future. It is too time consuming and costly a process for many.

In addition, involving a neutral "third party" in the process to better provide an objective and confidential response (Cannon & Witherspoon, 2005, p. 132) is a point of budget contention for many supervisors. The argument is often made that we cannot afford or find such a neutral third party to use in each employee's evaluation. It is because of this last point, when the 360-degree feedback process is used at all, that it is often reserved for senior management or leadership positions.

The 360-degree process dramatically affects the congruency perspective discussed in my methods section. For example, looking at "my perspective" of my leadership alone would be incomplete. I need an objective or outsider perspective to compare it with, especially because I am operating from a personalist philosophy. As a *personalist*, the needs of another must be present in order to justify my actions. If I compare my own perspective of my leadership against only what I think, then a non-congruency is the inevitable result. I must compare my beliefs and actions against another person's perspective of my perceived beliefs and witnessed actions in order to draw a complete perspective. To compare my own beliefs against those of a multitude of persons, such as in the developmental 360 degrees perspective, would complete a picture of my leaderful practice in a more accurate way. The more detail that I provide of my own thoughts, compared to the more equitable observations of my companions will provide not only greater validity to my study, but more accuracy to my story.

Future Imperfect

Coding with Idea Units

After coding my own (baseline) interview, it became clear to Dr. Steiner and to me that the HyperRESEARCH™ software I described in Chapter 3 was not going to be able to pick up the subtle nuances of conversation. For example, if the software was coded to look for instances of the interviewee talking about how I was right-handed, it missed all the times someone mentioned that I was not left-handed. There were other contextual difficulties as well. For example, one of the words used to code for the value of solicitude is *listen*. The software would also mistakenly code “solicitude” if in the conversation someone said, “Listen, I need to explain how . . .” This was problematic from the start, as values can be observed and expressed in a variety of ways that may not lend themselves to one or two word descriptions. Words can also be used in a different context, and the entirety of the thought is needed to decode it properly. It was clear to us that we needed a manual system of coding that was more flexible in its reading of the interviews.

Harriet Salatas Waters (Waters & Hou, 1987), a psychologist noted for her work in analyzing children’s narratives and former mentor of Dr. Steiner, used a visceral, hands-on approach to coding stories looking for “idea units.” Idea units are discrete ideas that can be found in writing regardless of the language used to describe them. Coding for idea units in any narrative follows the same pattern or procedure regardless of the idea being coded. For example, in coding the value solicitude in my interviews, we agreed upon a definition of “solicitude” and read it out loud to each other: “Solicitude is being concerned; attentive care and protectiveness; listening, sharing, respecting others.” Working together, we discussed several times what it was, and was not, until we could picture or vision an example of what it *feels like*.

We then picked up an interview transcript and started reading it, highlighting any passage that seemed to fit the picture or feeling we had of it. In nearly every case, we highlighted the same passages. This convinced us we had found the appropriate idea unit for that value. We each did this with all the interviews and compared notes. We then repeated the process for each value — solicitude, humility, metanoia — and each

interview, both individually and then together, until we were done with all eight interviews, and all three values. While it was extremely time consuming, our results were congruent and remarkably consistent. An example of our coding is shown in Appendix J.

In trying to increase inter-rater reliability, we compared our coding, or scoring of the transcripts, and calculated the differences. We used the joint-probability of agreement model (Uebersax, 1987), as it is probably the least complex. It is also, precisely for this same reason, the least robust measure. It is calculated simply as the number of times each rating (e.g. m, h, s) is assigned by each rater divided by the total number of ratings. In coding my interview with Dr. Steiner, I found 14 codes for metanoia (.305), 16 codes for humility (.347), and 16 codes for solicitude (.347), totaling 46 codes (.999). Michelle coded the same interview and found 15 codes for metanoia (.326), 15 codes for humility (.326), and 16 codes for solicitude (.347), totaling 46 codes (.999). For example, to calculate the .347 rating for solicitude, we took the number of codes for solicitude (16) and divided that by the total number of codes (46). Therefore, $16 \div 46 = .347$, the joint-probability of agreement we each got when coding for solicitude.

Idea Units in this Study

The following are the operational definitions Dr. Michelle Steiner and I used to code the eight interviews — these are our *idea units*.

- **Metanoia:** reorient way of thinking to accept something; change your thinking; focus on strengths of new change; open to discovery/change; accepting one's limitations.
- **Humility:** not proud or haughty; reflecting, expressing, or offered in the spirit of submission; team, contribute, support without thought of one's self.
- **Solicitude:** being concerned; attentive care and protectiveness; listen, sharing, respect.

Table 1 presents the results of using the idea units to code the eight interviews.

Table 1
Idea Units Coded in Interviews

	METANOIA	HUMILITY	SOLICITUDE	<i>Codes in each interview</i>
Tracy	15	15	16	46
Mariah	9	15	9	33
Vanessa	7	9	13	29
Mark	8	8	9	25
Lyle	9	10	16	35
Megan	3	6	6	15
Brennan	5	5	7	17
TJ	3	8	5	16
<i>Codes per each value</i>	59	76	81	

Primary Leadership Values - Metanoia, Humility, and Solicitude

I have struggled over the last three years trying to define my leadership values. I have reflected on them from several different sources and at various times throughout my development as a leader. I found evidence of order or correctness in my journaling, as well as responsiveness to change, and teamwork mentioned many times. I have also had many running dialogues with family members and peers about these and other values I have learned over the years, including what Brother Richard posited, penitence, obedience, and prayer, which he felt very strongly should be my primary leadership values. Upon reflection, I realized he was referring to the three most important values that I have learned from my children, metanoia, humility, and solicitude. Brennan confirmed in one of his responses to an interview question that metanoia was a primary value, “He’s never quick to do anything (laughs). It’ll be something that changes and he likes developing [new] ideas. I mean even when I was a kid he had stacks of his idea notebooks (laughs) that we didn’t touch. Ideas are his thing” (Appendix G). Mariah explicitly mentioned humility in one of her responses when she offered, “Tracy’s a humble man and a caring man, and what he does isn’t to gain his stars

and stripes on his resume but to improve, I think, the professional life of others” (Appendix B). Solicitude was by far the most referred to value in the interviews. Vanessa, in one of her responses, said, “Tracy is more of a mentor. He would really want to sit down and have a conversation, maybe have several conversations and let the employee know that hey, my door is open. But he would also be there to lend an ear to whatever they need to talk about” (Appendix D). While the interviews confirmed the congruency of my leadership values, I continued to find additional examples of practices in response to the second research question.

Change, particularly personal change, is a daunting prospect for me; changing my mind can be a painfully slow process. However, professional change and growth are exciting. Mark helped me answer the second research question when he picked up on that difference and responded to an interview question about Tracy’s job changing unexpectedly, “I think that again, after sort of a period of coming to grips with this, I’ve seen Tracy sort of deal with maybe not something of this magnitude but you readjust your course and continue forward. Tracy tends to multiplex a lot and so I think one of the things he might do is readjust and come up with three different courses” (Appendix C). Mariah also defined change as an answer to the second research question when she said, “Being one of the most forward thinking persons I’ve ever met, I think that Tracy is always open minded enough to kind of already be continually redefining things in the way of improving the mission as it is” (Appendix B).

Teamwork, the other practice defined as an answer to research question two, is a byproduct of ennobling others, and preparing for growth opportunities. TJ saw the teamwork theme as well, “The way I know him, he’s always been big on recognition. Letting everybody get a piece of the pie, if you will. He’s also is very big on the [*idea of a*] team. He’s not a very independent worker, he works better with everybody [*together*] in the office equally so that everybody does get a fair share” (Appendix F).

Former student and team member, Mariah, thinks that it is probable that I do in fact practice leadership intimacy (the third research question) when she said; “He doesn’t just happen to find himself in this position [*leadership*], he sees something in [*other*] people that he wants to encourage, to grow... Maybe it’s a subconscious thing that he surrounds himself with people that support his goals and are maybe emotionally

supportive, too” (Appendix B). This validation, that not only do I think that I practice these three values as essential to my style of leadership, but that others see the three values as a daily reality and part of my personality as well, was a transformational moment for me as a leader. Their observations that I do practice leadership intimacy when intentionally working in both my roles as family leader and as a professional leader in the workplace helped me answer all three of my research questions.

When evaluated by all seven interviewees, including the eighth peer debriefing interview, the characteristics that I display most often (or values that I practice) — as expressed across the seven vignettes shared in the interviews — were solicitude (cited 81 times), humility (cited 76 times), and metanoia (cited 59 times). Please refer to the numbers listed in Table 1 for all the results described in the following sections.

This showed congruence with my self-evaluation as well as a high degree of interoperability as solicitude and humility are cooperating values, meaning that it is very difficult to practice one correctly without also practicing the other. For example, it is very difficult to listen and feel genuine empathy for a person you are talking to (solicitude) if your primary concern is yourself (opposite of humility). An example from my debriefing interview is, “I would respond that way because even though some people contribute more or less verbally, it doesn’t necessarily mean they’re going to be contributing more or less when it comes to actually getting the work done” (Appendix I). Vanessa also contributed an example that was coded for solicitude and humility, “He wouldn’t force himself in the situation but he would definitely be there to give his input if they needed it and actually maybe give thoughtful suggestions of other people who work within the community” (Appendix D). The two interviewees whose coding scores were closest to my own self-evaluation, Lyle and Mariah, used such specific examples of behaviors that interoperability was not a factor. For example, their responses coded as just solicitude or just humility, and not the complex answer that mixed both solicitude and humility, which happened almost exclusively with my peer colleague and former supervisor.

The two people that I know the best – Lyle, outside of work (cited 35 behaviors) and Mariah, work-related (cited 33 behaviors) – had scores that were closest to my own evaluation (cited 46 behaviors) in terms of how I might respond in the hypothetical vignettes given in the interviews. This was certainly not surprising, but it was interesting

because it followed what I had suspected, which was that those who know me best would give the most complex and accurate hypothetical answers in comparison with my own.

I was, however, a bit surprised that my children scored so low in all areas (cited a total of 47 behaviors across the three of them) when compared to my work colleagues. But I think I understand why this is the case.

I am more emotive at home, allowing disappointment to show and venting about frustrations I feel personally and professionally. I am also more supportive of others at work, keeping my emotions more in check and I am less likely to become visibly upset or frustrated. All three of the children saw me as a much stronger person professionally than I see myself, “I think he’d be very happy with it because he works hard to get where he’s at. So being recognized for that makes him feel really good” (Appendix H); and, “he would definitely be willing to do it because he does know how to present things, how to pitch ideas and get new things initiated” (Appendix F).

The children also give me credit for being a better listener than I would have probably guessed, which is actually a good thing. Megan said, “I think he’d be really disappointed because dad as a boss gets close to the people he works with, you know what I mean? He knows everybody” (Appendix H); and, “He’s really good at [*reading people*]... Like say I’m irritated, I don’t even have to talk to him about it, he usually recognizes it right off the bat. What he usually does with me is pull me aside and then he talks to me about it and finds out what’s going on... And that helps guide me... Well, like “I know this is going on but if you look at it in this way, should it bother you?” kind of thing. And if it still does, he’s like, “Okay,” and he just lets me figure it out and comes back a little while later [*to check on me*]. But in the office I imagine he’d treat it pretty much the same way” (Appendix G).

My children were also much less likely to go with the invitation to guess at what I might be “likely to do” in a situation with which they were not familiar. “I’ve honestly never even seen him in anything close to that, so I don’t know” (Appendix G). In fact, all three of them stated repeatedly throughout their interviews, “Well, from what I know and from what I’ve seen in situations similar to this” (Appendix F) or “he doesn’t talk about work with me that much (laughs). We usually just talk about fun stuff” (Appendix G).

I think this explains why I offered 46 possible behaviors throughout the vignettes,

while my children each shared only 15 possible behaviors each. It seems that they were much less likely than I would have guessed to put words in my mouth; hence, the much lower number of cited behaviors.

The one result that caught me off guard came from my former supervisor, Mark. I speculated earlier in the paper that the supervisor might have the least insight into my thoughts and motivations behind any future actionable leadership as he would be primarily rating me on my performance, in other words, what has Tracy accomplished. I actually spent the least amount of time with him discussing day-to-day thoughts or office operations, as he was always so busy.

When I examined the numbers of the “idea units” by value for Mark’s interview, I did not discern a notable pattern. When I read his interview as a whole piece, Mark shows an understanding of the depth of my psyche in my professional life, what I think, what I would be worried about, what my motivations are, that is unequaled in the other interviews. Of all the people I live and work with so closely, Mark seems to have paid attention to details that others either miss or dismiss and understands who I really am as a leader – both what I project and what I struggle with internally. He said, in response to almost every vignette, “it is going to be highly dependent on the people or group interactions that Tracy’s had with these particular individuals as to how Tracy will respond in this situation” (Appendix C). I was encouraged by his insight, however, as my values and motives are obviously understood and recognized by my peers.

Improving My Leadership

While it was only addressed by Mark and Lyle, but alluded to in several other interviews, my biggest area for improvement lies in my tendency to immediately become personal and give someone else excuses for their behavior, rather than confront them and deal with workplace problems up front. Mark, in his interview, said as much. “If anything, I think Tracy’s too empathetic sometimes in dealing with others in the work place. He sort of immediately goes to sort of a personal level” (Appendix C). Lyle as well confirmed this, “Tracy’s one that always gives the benefit of the doubt, you know? Sometimes... A lot of times it is really good, sometimes it can be a deterrent, I think, to

the success of his program” (Appendix E). Ironically, this behavior is acknowledged by all the interviewees as also being my greatest strength, solicitude.

Perhaps as a consequence of wanting to connect with my children at a deeper level, I bring that familial setting into the workplace, and assume the best of someone. It is only after proof of something negative do I allow myself to believe otherwise. This is, for me, an excellent example of the life informing work informing life cycle, or, as St. Francis more eloquently and poetically expressed it, “to be understood as much as to understand.”

If I were asked to apply my three leadership values to a current leadership problem that I face, I believe I could apply them all. Evaluating the recent re-organization of my College, for example, I am the leader in a position of responsibility, but have very little power or resources to bring to bear on the challenge. How do I respond with principles from leadership intimacy in such a vignette? First, I would have to assess my current strengths and weaknesses. As strengths I can motivate the faculty and staff to dialogue in my College, and I can construct a story that successfully communicates our vision and goals to administration. My weaknesses are a lack of sustainable resources to fully fund any proposal we may design together. Next I would begin to harvest support from all the important one-on-one relationships that I have constructed over the last five years to build two teams: one composed of my College’s personnel to carry out the plan, and a second composed of senior administrators who will be involved with approving each aspect of the College’s re-organization. The final step will be to see that the College team gets the resources they need to successfully complete the re-organization approved by the administration. Leadership intimacy would be defined here as knowing myself and my abilities, building important relationships to motivate the team to action, and ultimately making sure the team has the time and resources to successfully complete their mission.

Further Implications for Practice

Vanberschot (2008) recounted in her dissertation a conference discussion of research results, where Charmaz (2004, p. 991) reminded participants that, “no one talks of how we [researchers] may be transformed.” Through the very nature of

autoethnography, I was transformed in nearly every page, but I knew at the beginning that this was the likely result of conducting a study of self. In this section, I propose a simple way that we may not only open the doors for further personal transformation, but for the greater possibility of transforming our workplace for the better. Both are quite simple, yet the time invested could have far reaching consequences.

The first possibility would be for leaders to be interviewed about the members of their leadership teams, to see how well they know their staff. An essential part of the leadership intimacy formula is building one-on-one relationships, it should be essential for a leader to know, at the minimum, his team and their skill sets.

The second possibility would be to survey the teams of such leaders to assess how empowered they are, prepared for, and encouraged to carry-out their mission, with minimal interference from management. This simple process of critical dialogue could be required as part of a multi-rater feedback process for performance review. It would also incorporate the third element of leadership intimacy.

The first element of self discovery would be helped along, at least in part, when the other two elements are addressed as part of the critical dialogue that would occur in the two activities just discussed. Follow-up research might involve the 360° interview process described above with a selected leader and her workplace team to evaluate her initial stage of leadership intimacy.

Next Steps in Research

In this section I will attempt to assess what worked, what didn't work, and what I might do differently if I had the chance to do it all again. These reflections are based on feedback I have received from many readers and my dissertation committee through the defense of this writing.

I am sure that the introduction of the character, Brother Richard, was an important and effective conduit in introducing Catholic social teaching to the leadership model. He brought a personality to the story and was an unimposing face of my faith. Although he represented, to the best of my ability, the teachings culled from thousands of pages of writings and teachings of the late pontiff John Paul II, he was a very real presence in my youth and helped me understand the meaning of apostolic letters to the faithful.

The 360 degree perspective of self-analysis was again a strength that brought together a variety of experiences around my leadership and helped me to understand more completely what others see that I do well and where I need to improve my practice.

Although introduced late in the game, the idea of coding the interviews with idea units effectively captured the values and behaviors from the 360 degree process of reflection. This process has caused a few that were involved with my research to want to develop this methodology more completely to make it a more useful tool for other researchers. I think its applicability when analyzing narratives, broadly speaking, is still undeveloped and certainly underutilized.

A limitation of this study is the small, purposeful sample that was interviewed for my study. I think that if more people were randomly selected from a much broader list of dozens of former students, peers and supervisors the data collected in response to the vignettes might have yielded less homogenized results. It also may be that the vignettes themselves needed to be expanded to include a broader range of possible behaviors. Placing me in more explicitly negative situations, with less clear-cut objectives, or differing value systems might have impacted some of the responses. Together, more people and more behaviors to discuss would have certainly impacted the results, but I cannot say whether or not it would have had a negative impact.

Developing additional hypothetical situations for my children may have allowed them to go into more depth in terms of my values and behaviors. It seems, in hindsight, that work colleagues had an advantage in this regard, as they have seen me in more situations like the ones offered through the vignettes.

Conclusion

Earlier in this paper, I wrote that Ellis (1995) considered a story to be successful [*scholarly*] if it makes the reader believe the experience is authentic, believable, and possible. That said, a brief explanation may be necessary for the limited stories of the children and how my explanation of their behaviors gave birth to the leadership intimacy model that has affected me. The story developed over the period of several years and six months prior to the conclusion of my research, around the time of the interviews, I was surprised with a divorce that I never saw coming. This severely limited my access to the

children and their participation in this study. Although they did participate, their emotional state of mind and opinions were obviously different than they might have been only months earlier. I cannot overstate the impact this life altering event had on my role as the researcher in a self study and my relationship with my children. Early in the study, when I was developing this model, it never occurred to me that I might lose the daily interaction I enjoyed with my children, and the story changed dramatically because of that.

However, my goals were still in place, in that I had hoped to discover values, attitudes, and practices that have shaped my thinking and ultimately my leadership. As I discussed earlier in the paper, it is often more difficult in real life than in writing, we do not always know when we know something (Denzin, 1997; Ronai, 1992). We interpret events and ideas from the position we are currently experiencing. Part of my definition as a husband and a father was taken from my identity, and this significantly impacted my self-concept, all of my relationships, and my ability to describe those relationships. Burdell and Swadener (1999, p. 26) said, “critical narratives provide vehicles for talking to each other” and it is my hope that you have found some elements of my story that can positively impact your reality. This is my hope, and it was my goal from the very beginning. *Pax Nobiscum.*

Afterword

Fruits of Our Labor

“I am but a simple, humble worker in the vineyard of our Lord. And the fact that the Lord can work and act even with insufficient means consoles me.” — Benedictus PP. XVI

Late one evening, sometime before midnight, I found myself walking on the school grounds again, hoping I might find Brother Richard. There in the moonlight I found him, as I thought I might, on his knees tending to his garden. I quietly sat on the bench under the palm grove behind him, and said, “Well, I think I’ve found what I was searching for.”

“So what of your leadership do you understand now?” he asked.

“It seems,” I began, “that I’m a good listener. And people trust that I’m focused on their needs and not my own. But, I think I need help in changing my heart to understand better who I am,” I said.

“Ah,” he whispered, nodding his head in agreement. “So, you know well the lessons of safety, protection of your children – gently weeding the soil. You also have mastered the balance of relationships – knowing what to plant, and when? Yes?”

“Yes, I think so,” I mumbled.

Brother Richard continued, “So, you are afraid this all may be for nought? Planting your seeds in fallow ground, eh? You know the best place to begin is at the beginning, son. Yes? How do we put your house in order then?”

“That’s where I’m stuck, brother. I don’t think I can,” I sighed. “I know I must accept myself for who I am before I can expect to be able to do the same for *others*, accept them for what they truly are. I mean, I’m trying to start with myself, but...” He interrupted.

“You’ve learned how to listen (solicitude), and you’ve got a good heart (humility) because we know you cannot fake sincerity, right?” He quietly moved back to the bench where I was sitting, and took the spot directly to the left of me. “Now realize, no one can fix themselves alone (metanoia). You were a good boy, came to mass every morning in chapel before school started, yes?”

“I don’t think,” I stammered.

“How do we start the mass everyday, every time? By saying the confiteor, right? We must, no matter our heart, no matter our strength, everyday we must start over again to do ourselves right for that day, yes? That is why we pray! Now say it with me,” he said.

As he placed a huge right hand on top of my hands, covering them both, I looked at him, his face covered by his left hand, eyes closed, he whispered

*confiteor Deo omnipotenti et vobis, fratres,
quia peccavi nimis
cogitatione, verbo, opere, et omissione:
mea culpa, mea culpa, mea maxima culpa...*

I began to say it with him, knowing now what he meant. Everyday, I must start over, and pray for the strength to use what I have learned, to follow my heart, to try, if just for today, to be better than I know I am.

*I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault,
in my thoughts and in my words,
in what I have done, and in what I have failed to do...*

The words disappeared into the night, softly fading away. We sat there for what must have seemed a very long time, but, after the prayer was over, he did not move. He sat there, lips whispering some soft prayers that I could not hear, thinking thoughts I would never know. I sat with him, overwhelmed, thinking about tomorrow and all the many tomorrows yet to come.

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Appendix A

The Vignettes

Vignette #1: Tracy and his staff have been training up on and working with a new student tracking program for 4 months. In a meeting with his boss yesterday, Tracy discovered that the campus has decided to move toward using a different tracking program entirely, and that he needs to “get on board” with the new initiative, meaning getting rid of the program he’s been training on. How does Tracy feel about this? What does he do?

Vignette #2: Tracy has been working toward moving forward with his career, and has set his sights on the Assistant Dean for curriculum position at the College of Arts and Sciences. Tracy’s boss is talking consistently with upper management at Arts and Sciences about putting Tracy in that position, and everyone seems enthusiastic about the idea. The position means an increase in salary, and more decision-making power for Tracy. He’s told his family about the promotion, and he and his wife have made plans that take into account the increase in salary. A couple weeks before the promotion is supposed to be offered to Tracy, Tracy’s boss calls him into her office, and explains that the Assistant Dean position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and their budget. There are no other opportunities for advancement in that College. How does Tracy react to this news? What does he do?

Vignette #3: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies degree. In a recent meeting with his boss and all of the other Directors of similar programs, she explains that some of these programs will be merging, which means that some of Tracy’s staff might be displaced/laid off. This also means that Tracy will have to entirely redefine his position, and the mission of the office. Describe Tracy’s reaction to this news? How does Tracy handle this situation?

Vignette #4: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea was Tracy’s, everyone at the meeting has something to contribute. Later that day, Tracy is talking to his boss, and the new idea comes up in conversation. Dr. Smith is extremely impressed with the idea, and

asks how it came about. How does Tracy respond to this question? Why do you think he responds in this way?

Vignette #5: Tracy is at an awards dinner for exceptional staff, and the Provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The Provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech? Why?

Vignette #6: One of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors – not completing her work on time, withdrawing from activities in the office and general office conversations, and snapping at the students that come in for help. If/When does Tracy recognize these behaviors? How does he handle the situation?

Vignette #7: A couple of Tracy's co-workers from another department go to Tracy to bounce an idea off of him. They are thinking about asking the Provost for an oversight committee for all mentoring programs on campus, in order to oversee consistency with mentoring standards. This idea has the potential to really catch the Provost's eye, since mentoring has become a big issue on campus recently, and the Provost is always looking for employees with this kind of initiative and innovation. For people involved in this project, it could mean recognition, promotions, etc. This idea doesn't directly affect Tracy and his program, but Tracy has always been interested in mentoring issues. How does Tracy interact with these co-workers? What is his contribution to this conversation like? How does Tracy feel about the situation as a whole?

Appendix B

The Former Student

Q: Okay, would you mind just saying something to me to test this recorder?

A: Good morning, Michelle.

Q: Thank you. Okay, we're going to get started. I'm going to give you a little bit of background that you can bring to bear on all of the scenarios that you're going to be hearing about. So for all of these scenarios you can assume the following information: Tracy is the director of an office designed to help students succeed in higher education. He has five employees that work for him in his office and Tracy reports to his boss, Dr. Sarah Smith who is the Director of Student Services on campus. Okay? The first vignette is the following: Tracy and the staff have been training up and working with a new student tracking program for about four months. In a meeting with his boss yesterday Tracy discovered that the campus has decided to move toward using a different tracking program entirely and that he needs to get on board with the new initiative. Which means getting rid of the program that he's been training on and his staff has been training on. How do you think Tracy feels about this and what does he do?

A: Well, I think it depends first on who initiated the original tracking system. I think he would react based on that, if it was the same group of people that was trying a new tracking system. Tracy's not one to get overly emotional, he's definitely somebody who collaborates successfully with his peers, meaning his colleagues. He's not one to fight the system so I think in terms of how he would react, he would probably speak openly and honestly with his coworkers about how he feels this isn't the most efficient way to do things while starting over before you've even finished something that you've tried to start and spent so much time on before. But I think ultimately in the end he would help support the emotions of his colleagues in the way that they might be a little bit complaintive about the issue that they spent so much time on but at the same

time he would take on the role of the leader in saying, “I understand absolutely your position, in that we’ve spent a lot of time on this, but I think it is also important to be on the same page as our other colleagues and not continue to do something that isn’t going to be an effective working situation with them. So we really need to be starting over on this new tracking system where we’ll learn it just as well as we learned the other one.” And in all likelihood he would probably compliment his coworkers in saying, “Based on the history that you’ve had with this other tracking system, I’m sure you’ll be even faster learners and better at maybe training other departments that are taking on this new system.” Does that make sense?

Q: Um-hmm, yes it does. Yeah, thank you. This is the second vignette: Tracy has been working toward moving forward with his career and has set his sights on the Assistant Dean for Curriculum position at the College of Arts and Sciences. Tracy’s boss is talking consistently with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for Tracy. He’s told his family about the promotion and he and his wife have made plans that take into account that increase in salary. A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy’s boss calls him into her office and explains that the Assistant Dean Position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and their budget. There are no other opportunities for advancement in that college. How does Tracy react to this news, do you think and what does he do?

A: Well, as I said, Tracy’s not overly emotional but he’s honest about his feelings. I think to those that he was closest to he would share his great disappointment because this would, from my understanding, be the first time that this has happened to him. He’s worked exceptionally hard in his own field and tried to collaborate with others in ways that weren’t ever specifically personal. Like he collaborates in selfless ways to promote not only his program but people’s

programs. And so I don't think he would take this as a personal affront but I think that he would be emotionally devastated because of the work that he's put into so much already. However, being levelheaded, he would accept the decision and aside from sharing his emotions with his close family and possibly coworkers, he would probably just keep his mind open and look for other opportunities, bearing in mind that this sometimes happens. And maybe he would prepare himself for a disappointment later down the road.

Q: Um-hmm, um-hmm, thank you. This is the third vignette: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all of the other directors of similar programs, she explains that some of these programs will be merging, which means that some of Tracy's staff might be displaced and/or laid off. This also means that Tracy will have to entirely redefine his position and the mission of the office. Describe Tracy's reaction to this news and how does Tracy handle the situation?

A: I think his first priority would be to actually fight for a way to keep people from being fired or let go. And at the very least he would look for opportunities for them on campus elsewhere if there was absolutely no way they could be retained in his program. That would be his number one priority. Then I think he would be also supportive with the rest of his staff, whoever they may be, that's staying on board, in looking at the positiveness or the opportunities in collaborating with other programs. As always, he's got an open mind about the possibilities and I think that he would keep his staff thinking about the possibilities for improvement in the collaboration, in the merging. So what else? That's just the merging, the loss of people. What else?

Q: Um-hmm. No...

A: He's going to have to redefine (overlapping-6:56).

Q: Redefine his position, um-hmm. And possibly the mission of the office.

- A: Being one of the most forward thinking persons I've ever met, I think that Tracy is always open minded enough to kind of already be continually redefining things in the way of improving the mission as it is. And so I don't think that... I don't think he would view this as an entire loss of identity, more so as an opportunity for growth. And he doesn't do this just for him and his professionalism, but to retain the camaraderie in the office and encourage his coworkers and the people that work for him to look for new ideas that would make this transition an easier process.
- Q: Um-hmm, great, thank you. Okay, this is the fourth vignette: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea was Tracy's, everyone at the meeting has something to contribute. Later that day Tracy is talking to his boss and the new idea comes up in conversation. Dr. Smith is extremely impressed with the idea and asks how it came about. How does Tracy respond to this question and why do you think he responds in this way?
- A: Tracy's a humble man and a caring man and what he does isn't to gain his stars and stripes on his resume but to improve, I think, the professional life of others. And so I think his initial reaction is to discuss the idea's origination as a collaborative effort. Meaning he would specifically say something like, "X, Y, Z and S person and I were discussing in a group and all together we came up with this." He would never, I don't want to say shoulder, but he would never own that idea. I think that he would encourage people to keep their ears open in terms of his suggestions because he often knows more about situations and politics and what not. But I think ultimately his reaction would be one of supporting the collaborative idea.
- Q: Um-hmm, great. This is the fifth vignette: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The provost

asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?

A: An award for his forward thinking and what?

Q: His forward thinking and dedication to his profession.

A: I think he would start out with something that he thought might make the audience laugh. He'd put himself in a position to where he would say, "Along this hard, difficult road of snow uphill, both ways..." Something lighthearted and humorous. But I think he would purposely put some recognition towards the team of people that he worked with to bring him this far. Because I don't think that he really thinks he can be as forward thinking as he actually is and dedicate himself so much to his profession if he didn't have such a dedicated group of people around him. That he surrounds himself with, you know? He doesn't just happen to find himself in this position, he sees something in people that he wants to encourage, to grow... Maybe it's a subconscious thing that he surrounds himself with people that support his goals and are maybe emotionally supportive too. Because you can't just be supportive on paper, you know? So I think he would be humble, humorous and grateful to others.

Q: This is vignette number six: one of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors. Not completing her work on time, withdrawing from activities in the office and general conversations and snapping at the students that come in for help. If and/or when does Tracy recognize these behaviors and how does he handle the situation?

A: I think he would recognize it right away. Tracy tends to be very in tune with his... I say coworkers because he sees them as coworkers. He's not a boss, he's not a supervisor, he's more... Or he doesn't see himself so much as a supervisor as he does a friend and a coworker. But being the leader that he is, I think that he would feel the need and the importance to directly approach the person and

ask them about what's going on in their life. Because he doesn't just concern himself with the goings on in the office but he concerns himself a lot with the personal issues that his coworkers are going through. And so he would recognize a change right away. He wouldn't hesitate, I think, to approach the situation with delicacy and compassion but also be honest about how the behavior is affecting the group of coworkers and see what he could do to help in any way.

Q: This is the last vignette: a couple of Tracy's coworkers from another department go to Tracy to bounce an idea off of him. They're thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost's eye, since mentoring has become a really big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people involved in this project it could mean recognition, promotions, etc. This idea doesn't directly affect Tracy in his program but Tracy has always been interested in mentoring issues. How does Tracy interact with these coworkers? What is his contribution to this conversation like and how does Tracy feel about the situation as a whole?

A: Well, this wouldn't be the first time that anybody had approached him to bounce some ideas off. And being the creative person that he is, I think that he would immediately have some suggestions about how they could go about approaching the provost as well as specific ideas that would add to their ideas. You know, he takes kind of a back seat to things that really aren't his business necessarily but he's fully supportive of his colleagues' ideas. And I think... Let's see, I'm sort of losing track of the question. How does he...?

Q: How does he interact with his coworkers?

A: Interact with his coworkers.

- Q: What's his contribution to the conversation, like and how does he feel about the situation, (is all?)?
- A: Enthusiastic. I think when people come to him with ideas of their own or ideas for his program or whatever, he greets that with enthusiasm. And he'll be the first one to not only provide ideas but provide that enthusiasm that might sustain their attempts, whether they're failed or not, to continue trying to get the attention of the provost or I guess I mean sustain their confidence in approaching the provost with their ideas. And so, like I said, he would interact with them enthusiastically and probably if he had any specific warnings he would let them know about that too. Like, "Know this person really is great about this but they might not react in a positive way to this." So yeah, specific ideas—generally encouraging and I think that he feels probably appreciative that somebody is actually being serious about this mentoring initiative that he's also been interested in.
- Q: How do you think he feels about kind of being on the periphery of this project, knowing that being directly involved might garner recognition, promotions? What are your thoughts on that?
- A: I hate to say it but I think he's used to being on the periphery. In a lot of different ways. But the person that Tracy really is, the leader that he really is, is never to step on toes to get his own way, if that makes sense.
- Q: Um-hmm.
- A: He's not going to push somebody out of line or make a comment to be recognized. He's just... He flies his own colors in the back of the room and if somebody appreciates him then all the more better. But he wouldn't get in the way of anybody just to get some recognition. He'd be more interested... He'd be more likely to... if he realized that some other people said that they would do something but weren't following through on that, he would at that time be more likely to step forward and say, "You know, this needs to be done. This is how I

Nowhere Man
feel, let's all get on board." If he saw other people that weren't following
through on what he thought that should be done, he'd at that point stand up. and
if recognition came from that, he'd probably be grateful but at the same time it's
not his objective.

Q: Great.

[End Recording]

Appendix C

The Former Supervisor

- Q: Okay, so this is scenarios number one: Tracy and his staff have been training up and working with a new student tracking program for four months now. In a meeting with his boss yesterday Tracy discovered that the campus has decided to move toward using a different tracking program entirely and that he needs to get on board with the new initiative. Which means getting rid of the program that he and his staff have been training on and his staff has been training on. How do you think Tracy feels about this and what does he do?
- A: Okay, I think Tracy's initial reaction is going to be one of disappointment and stubbornness, right? I think in part in the conversations with him, I think in part it is going to be a result of the fact the that other people in the office, his people, have spent a lot of time on this. And trying to... Tracy's very empathetic in these kind of situations and I think he would probably go through a period where he'd be fairly upset. Then it depends on the other parts of the scenario, which are not there. So I'll surmise a couple of things. Either if it comes out of the blue, I can see Tracy attempting to come to some compromise where they actually use the thing in question, the system in question. If in fact it had been a long time coming and somehow Tracy had dropped the ball on it then I could see him being much more sympathetic towards his coworker... towards his workers but at some point saying, "Look, we've just go to do this and it is my fault." I think Tracy, at least in the times that I interacted with him, was not one to put blame some place else.
- Q: Um-hmm, um-hmm. Okay, thank you. This is scenario number two: Tracy has been working toward moving forward with his career and has set his sights on the Assistant Dean for Curriculum position at the College of Arts and Sciences. Tracy's boss is talking consistently with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision

making power for Tracy. He's told his family about the promotion and he and his wife have made plans that take into account the increase in salary. A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy's boss calls him into her office and explains that the Assistant Dean position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and their budget. There are no other opportunities for advancement in that particular college. How does Tracy react to this news and what does he do?

A: Well, I think he reacts as most people would (laughs). It is one of disappointment. And Tracy is not one to, I think, outwardly rage at things but I think that in that situation, I can see his face getting pretty red (laughs), internalizing quite a bit. I think that again, after sort of a period of coming to grips with this, I've seen Tracy sort of deal with maybe not something of this magnitude but you readjust your course and continue forward. Tracy tends to (multiplex?-3:56) a lot and so I think one of the things he might do is readjust and come up with three different courses. I don't see him quitting, demanding that they give him the pay raise anyway, as it is not his style in dealing with upper management. I could see him being fairly grumpy for a while, too. Sorry, I'm...

Q: Okay. How do you think he would approach hearing this news with his family? Who has already been set to think that he's getting the promotion.

A: Well, I think again, I can see him going back to the family and being fairly up front about it. "I mean, here's what's happening, here's sort of the facts." I guess in part it would depend a lot on the family's reaction. I mean was somebody promised something or now maybe somebody can't go to college or the college they wanted to go to. That, I think you'd have to deal with and I think he would deal with sort of on an individual basis. What would be the individual impact would be different for his wife who maybe was thinking about coming back in the job or something, from the youngest child, from the eldest child. I think Tracy, in the work place I've never seen him really interact

with his family, is pretty good at maintaining sort of specific rather than general relationships and addressing the specifics of that relationship. Yeah.

Q: Um-hmm. Okay, thank you. This is scenario number three: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all the other directors of similar programs, she explains that some of these programs will be merging, which means that some of Tracy's staff might be displaced and/or laid off. This also means that Tracy will have to entirely redefine his position and the mission of the office. Can you describe Tracy's reaction to this news and how does Tracy handle the situation?

A: I think this is a much more serious scenario than even the previous two, in that it involves sort of everybody. I think Tracy's, at least in the time that I knew him, was really pretty attached to the BUS Program and sort of considered it to be of his conception and at least in its present form, pretty much built by him. And I think he's largely right in that regard. So I can see him being quite resistant to this on several levels. One, that the program that he built is one that I think he'd defend quite vigorously as a separate entity. Two, any indication that some of his staff are going to be laid off or reassigned or assigned to lower positions, I think would get a pretty strong response from him. And probably third on the list would be how he would then now fit into the new dynamic. As an administrator and a coworker I've always found Tracy to be sort of responsive to the social situation at hand and one that tries to adapt rather than come in and direct, if that makes any sense.

Q: Um-hmm, um-hmm, it does.

A: And people, you see people in various meetings and things that if you're trying to get a project together, who are the adaptors and who are the people that are more rigidly defined and, "This is who I am and you've just got to deal with me." I think Tracy's concerns, his own personal concerns would be, how am I

going to fit into this new hierarchy? Am I going to be among four equal people who are sharing responsibilities on a broader program? That kind of thing.

Q: Um-hmm. Thank you. This is scenario number four: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea on the table was Tracy's, everyone at the meeting has something to contribute. Later that day Tracy is talking to his boss and the new idea comes up in conversation. Dr. Smith is extremely impressed with the idea and asks how it came about. How does Tracy respond to this question and why do you think he responds in this way?

A: Well, I've actually seen a situation like this where it is sort of a group effort and it involved trying... It is more technical but it involved trying to look at the T courses in the catalogue and how to deal with them. And we actually, as a group, sat down and came up with this and then we've discussed again (unintelligible-9:08). And to his credit, I think Tracy acknowledged that it was a group effort, that while this is the direction we needed to go and things, that the specific solutions that were brought forth were not solely his. And I thought gave a pretty accurate representation of what was going on. I guess this is important if you're a boss, or at least to me, right, that people are going to be fairly up front in representing... Your boss is going to be fairly up front in representing what you're doing to the next level up. And like I said, I think from my practical experience with Tracy, I've found that to be true.

Q: Um-hmm. Great. This is scenario number five: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?

A: Hmm. First, I can see Tracy getting very emotional about this. It might take him a while to actually speak. I mean I think if this is a total surprise or extemporaneous, kind of. And yeah, I would see him once again in this kind of

giving due credit to the people he worked with. Perhaps less cognoscente of the real opportunity to suck up to the presumably bigger wigs and less... And that's probably a less savvy response, about thanking them for the opportunity, etc., etc. It might encourage him and it might not but that probably wouldn't be (his?) response. And you know, stressing that this is motivated by helping students and he's always been very student oriented and results oriented and I can see him going on about the students that were helped by this. Yeah.

Q: Um-hmm. Okay, thank you. This is scenario number six: one of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors. Things like not completing her work on time, withdrawing from activities in the office and general office conversations and snapping at the students that come in for help. If and/or when does Tracy recognize these behaviors and how does he handle the situation?

A: Well, one, I think he probably recognizes things rather quickly, assuming he's in the office during that period of time. At least when I was the BUS Director, he'd spend a lot of time other places and other campuses. I think Tracy's not as comfortable in a confrontational or a disciplinary situation. He is more likely to start the conversation in a fairly personal level, I think, and then sort of say, "Well, this is producing behavior that's contrary to the betterment of the whole, the betterment to the group in question." And I think that that sort of internalization and personalization would probably take quite a while. I mean I've seen these things sort of go around. At some juncture that actually prevents actually confronting the behavior set that's being disruptive or whatever, of other people. If anything, I think Tracy's too empathetic sometimes with dealing with others in the work place. He sort of immediately goes to sort of a personal level. And that's okay, handling things and you have to address people as individuals, but I think perhaps it'd almost be after the fact that, "This is the behavior... This is the specific set of behavior that has to be modified."

- Q: Um-hmm, um-hmm, okay. This is scenario number seven: a couple of Tracy's coworkers from another department go to Tracy to bounce an idea off of him. They're thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost's eye, since mentoring has become a big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people involved in this project it could mean recognition, promotions, etc. This idea doesn't directly affect Tracy in his program but Tracy has always been interested in mentoring issues. How does Tracy interact with these coworkers? So what is his contribution to the conversation like and how does Tracy feel about the situation as a whole?
- A: Mmm, there again I think it is going to be more person specific; who are these coworkers, right? That I think the past history Tracy has with the coworkers is going to have a marked effect on how he responds, ranging from almost dropping everything he has—because I think Tracy likes new ideas and like most of us if something comes along and you've got a chance to do the same old, same old or do something new, the new stuff is more interesting. So again, it'd be really fairly specific about... Yeah, because I think that the mentoring... I mean as you said, I think the mentoring aspects are probably going to be less applicable to the student set that's in Tracy's program because they tend to be older students who have... They're not incoming freshmen, etc., etc. And so therefore it is probably going to be peripheral to what BUS program would spend a lot of effort on. I could see Tracy spending a lot of personal effort on it, if in fact it was a set of people that he worked with in the past and valued them, etc., etc. Less so if it is coming from the top, the provost had ordered this. I don't see Tracy trying to push himself to the front of the line and get the credit. That seems to be sort of an issue in this scenario. Can he take it and run with it? Not his style. So again, I think it is again... I think I've said this in almost just about every scenario, it is going to be highly dependent on the (buyer?-16:22) or group interactions that Tracy's had with these particular individuals.

Q: Um-hmm, um-hmm. Okay, that is it.

A: Okay.

[End recording]

Appendix D*The Current Colleague*

Q: Okay, so we're going to get started. This is subject number two. I'm going to give you some background information first that you can use to inform your answers to the rest of the vignettes, okay? So for all of these scenarios you can assume the following information: Tracy is the director of an office designed to help students succeed in higher education. He has five employees that work for him in his office. Tracy reports to his boss, Dr. Sarah Smith who is the Director of Student Services on campus.

A: Okay.

Q: Okay? Here's the first vignette: Tracy and his staff have been training up and working with a new student tracking program for four months now. In a meeting with his boss yesterday, Tracy discovered that the campus has decided to move toward using a different tracking program entirely and that he needs to get on board with the new initiative. Which means really getting rid of the program that he and his staff have been training on. How do you think Tracy feels about this and what does he do?

A: A new tracking program.

Q: Um-hmm.

A: That is (different working on?) I think Tracy, what Tracy would do, he would probably be a little upset at first. Just be like oh, wait a minute. I just spent all this time building this new program. But I think he would then go in the process of doing a comparison of the program that he's built and the program that they're looking at and look at the benefits of each one of those. And then go to his director and have a discussion on why his program may be better or what are some of the benefits of the other program. I don't think Tracy would just say, "Okay, yes, I'm going to go to this new program," without doing a comparison and then having that discussion with his boss.

- Q: Um-hmm. Okay. How do you think he might discuss this issue with his staff?
- A: He would be honest with his staff. He would bring them in, he would tell them, “We’ve worked hard on creating this program but my boss really wants to look at this new software and she’s really interested in implementing it.” And I think as a team he would ask them collectively what they think about it and have them actually do the same thing of looking at both of the programs and looking at the pros and cons of each. Tracy is very open; he likes discussion and discourse to figure out what will work best.
- Q: Um-hmm, okay, great. This is vignette number two: Tracy has been working toward moving forward with his career and has set his sights on the Assistant Dean for Curriculum position at the College of Arts and Sciences. Tracy’s boss is talking consistently with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for Tracy. He’s told his family about the promotion and he and his wife have made plans that take into account the increase in salary. A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy’s boss calls him into her office and explains that the Assistant Dean position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and their budget. There are no other opportunities for advancement in that college. How does Tracy react to this news and what does he do?
- A: Wow.
- Q: Yeah (laughs).
- A: (Laughs) Knowing Tracy, he’d be very disappointed. He would probably go home and vent for a while. But then he would readjust the plans that he and his wife made. He would probably then go have a discussion with his boss and talk about why the position was cancelled. Tracy is not one to raise attention to himself. He’s not one to outwardly display him being upset. He will actually

talk to his boss, find out why and he would then readjust. Yeah, I can't see him making a big... Well, he would make a big deal to himself but he wouldn't make a big deal to his boss. He would be upset about it, he would readjust, re-evaluate and knowing Tracy, he would say, "Okay," and just go about doing what he normally does.

Q: When you say readjust, what does that mean for Tracy?

A: Well, in the sense of readjusting back to what he was originally doing. Yeah, he would be devastated. The pay would be an issue in that since he's already made plans for the additional pay. But he would probably want to go back to his director, his boss and have a conversation as to why this happened and he was led to believe that he would get this position and then all of a sudden it's cut from the budget. If his boss explains it to him in the sense that it was a budget cut and it was really out of their control, Tracy would be more apt to understand that and just take it and go back to his normal ways of running the office, yeah.

Q: Okay, great.

A: That was a (tough one?).

Q: Yes, that's a rough one (laughs). This is vignette number three: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all the other directors of similar programs, she explains that some of these programs will be merging, which means that some of Tracy's staff might be displaced and/or laid off. This also means that Tracy will have to entirely redefine his position and the mission of the office. Describe Tracy's reaction to this news and how does Tracy handle the situation?

A: Now that one, Tracy will be very upset. He's very loyal to his staff. He would not want to see any of his staff members let go. He would work very hard with his boss, he would work very hard with HR to figure out any ways that it would be possible to either keep the staff or have them relocated to another unit. That

wouldn't sit well with Tracy if he had to let his staff go. He would really fight for that. He would definitely take on the extra responsibility if he had to but I can really see Tracy fighting for his staff.

- Q: Um-hmm, okay. This is vignette number four: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea was Tracy's, everyone at the meeting has something to contribute. Later that day Tracy is talking to his boss and the new idea comes up in conversation. Dr. Smith is extremely impressed with the idea and asks how it came about. How does Tracy respond to this question and why do you think he responds in this way?
- A: Okay, you may have to repeat that. Does Tracy... Did you say (like?)... His staff... It was Tracy's idea and everybody had... Everybody in the unit had input.
- Q: Exactly right. So the original idea was Tracy's but then in discussion everybody had something to contribute.
- A: Had something... Okay. And then how would his...
- Q: And so his boss is extremely impressed with the idea and says, "How did that come about? Where did the idea come from?" How does Tracy respond to this and why do you think he responds?
- A: Oh. Tracy would respond to the idea... "I put the idea out there but in discourse with my staff, everybody chimed in, gave their input, gave suggestions, gave ways of making it better or how we can change it." I could see Tracy telling his boss that this was a collaborative event even though the idea may have originally started with him. He would support his staff by saying it was again, something that we all collaborated on and gave input. Tracy is not one to take full credit, he gives credit for everyone.
- Q: Great, thank you. This is vignette number five.

A: Um-hmm.

Q: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?

A: (Laughs) Tracy would be very humble. He would thank everyone that he has worked with, everyone that has given him ideas, everyone that has been there to support and elevate him. He would give credit to his staff and that's just the person that Tracy is. Tracy's a very caring person, he's very selfless, actually. He gives credit to everyone. Actually, he doesn't take enough credit for himself because he has this idea that he really has good people and he works well with those people and they help to elevate him.

Q: Um-hmm. Great, thank you. This is vignette number six, there are seven total. Number six: one of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors. Not completing her work on time, withdrawing from activities in the office and general office conversation and snapping at the students that come in for help. If and/or when does Tracy recognize these behaviors? How does he handle the situation?

A: Tracy would bring the person, he would bring them in, have a discussion, find out what else is going on. What's going on outside of work and see how that could be contributing to the work environment. (Sighs) Tracy is more of a mentor. He would really want to sit down and have a conversation, maybe have several conversations and let the employee know that hey, my door is open. But at the same time he would let them know that their behavior is impacting the work environment and if they can readjust their behaviors. And if they need to go take a break and walk and to let off some steam he would be more than willing to let them do that. And if necessary if it is an impact that's really causing harm in the office, he would probably see if the person needed to take

leave or actually refer them to some campus resources. But he would also be there to lend an ear to whatever they need to talk about or vent.

Q: Um-hmm. When do you think he would first notice the uncharacteristic behaviors? Would it be immediately when they started happening? Would it have to go on for a while before it was noticed?

A: No, I think he would notice it immediately. He would notice a change in disposition, yeah.

Q: Um-hmm. Okay, thank you. This is the last vignette, vignette number seven: a couple of Tracy's coworkers from another department go to Tracy to bounce an idea off of him. They're thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost's eye, since mentoring has become a big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people involved in this project it could mean recognition, promotions, etc. This idea doesn't directly affect Tracy in his program but Tracy has always been interested in mentoring issues. How does Tracy interact with these coworkers who came to him and what do you think his contribution to the conversation is like? How does Tracy feel about the situation as a whole?

A: The mentoring situation as a whole?

Q: Um-hmm.

A: Tracy would send an e-mail to all the people involved and volunteer his service. Tracy would give creative ideas and bring in some of his knowledge that he's gained through the years of being a mentor. He would give scenarios, he would probably give some best practices and see how those could be implemented. He wouldn't force himself in the situation but he would definitely be there to give his input if they needed it and actually maybe give suggestions of other people who work with the community or in mentoring. Actually, that's a passion of

Tracy's so he would definitely be very creative in his ideas and his approach to creating a mentoring program.

Q: Um-hmm, great. How do you think he would feel about being kind of on the... Being not directly involved. Like being on the periphery of this idea when... Knowing that being directly involved might give him some gain, like with a promotion or more recognition. How would he feel about that?

A: Hmm... (Pause) Tracy's not one to really want to be in the midst of everything. But if it was to the point where he knew it could get him a promotion or if it was a promotion at a level where it wasn't a contract promotion, I think he would highly encourage being involved in the project and giving his input and actually maybe talking directly to the person that's over the project and seeing what additional assistance he could provide. But still, I don't see Tracy forcing him with his way into a project, especially if someone has already expressed, "Well, maybe we already have enough people on the committee." Tracy is one that he would put his ideas out there, he would suggest what he could do, offer his help but if someone says no then he would definitely pull back and be on the periphery.

Q: Okay, yeah, um-hmm, thank you.

[End recording]

Appendix E

The Best Friend

- Q: Okay, this is situation number one: Tracy and his staff have been training up on and working with a new student tracking program for four months now. In a meeting with his boss yesterday, Tracy discovered that the campus has decided to move toward using a different tracking program entirely and that he needs to get on board with the new initiative. Which means getting rid of the program that he's been training on and his staff have training on for four months. How does Tracy feel about this and what does he do?
- A: (Sighs) He probably feels a little bit betrayed because I know that when he's gotten his staff going in a particular direction, he's been really intentional about choosing the program in the first place and that nobody asked him how it was going. And for them to make a switch like that, he would perceive it as unfair. He would feel like he was sort of left out of the loop. But he would probably acquiesce to the program. He'd try to convince them, saying, "Are you sure? You know, we've got this program which fits the needs that we're doing," and he'd try to convince them. But I don't think he'd go to the mat for it. He'd go ahead and try it but he would express his dissatisfaction probably with the process and how the decision was made.
- Q: Okay, and how do you think he would approach his staff now that he knows this information?
- A: (Pauses)... I'm not sure whether he would do it in a group or whether he would do it individually. But he would probably talk it over with them and try to help them not to feel like they've wasted their time. He'd point out some other things that probably learned, you know, in the training that they'd had up to this particular point and then say, "Well, you know, we've got to go with what we've got to go with." I think there would be a sense of (pauses)... There would be a sense of dissatisfaction with the decision that would probably come across

in his communication with his staff. So I mean they wouldn't live under the illusion that Tracy's okay with the new program coming in. They would... I think that some of that would get into the conversation, that he's not happy about it. But he'd try to move the staff to go ahead and do what the overall campus decision would be.

Q: Um-hmm, um-hmm. Okay great, thank you. This is situation number two: Tracy has been working toward moving forward with his career and has set his sights on the Assistant Dean for Curriculum position at the College of Arts and Sciences. Tracy's boss has been talking consistently with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for Tracy. He's told his family about the promotion and he and his wife have made plans that take into account the increase in salary. A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy's boss calls him into her office and explains that the Assistant Dean Position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and their budget. There are no other opportunities for advancement in that college. How does Tracy react to this news and what does he do?

A: He'd be upset and probably he would call me.

Q: (Laughs).

A: (Laughs) But in a university campus that happens on a fairly regular basis, especially when you have a lot of political forces that are at work on the campus. And I think he would understand. You know, I mean he'd be upset by that, he'd be deeply upset by that. I don't think it would affect his job performance. I think it would take him a little while sort of toe chew on that for a little while. He would perceive it, again, as not fair. I mean that's one of the things—he has a very developed sense of fairness, what's right and what's wrong. And that's one of the reasons why I think he works so well with some of

the students that he works with. But he would be angry about it but he... I think he'd settle in after a few weeks and realize that there are certain things that are beyond his ability to control. He would talk with his boss and let her know that this really... You know, this isn't right. He'd be vocal about it. I mean he wouldn't curl up into a ball and then just sort of become paralyzed because of it, but it would hurt him, I think. I think that would hurt him.

Q: What do you think he would do with regards to the fact that he's already told his family about the promotion? How would he approach that conversation with his family now?

A: (Sighs) I think he'd be honest about it. I don't think that he would hide his feelings of being treated unfairly, but he wouldn't hide how this will affect the family, you know? Financially but also emotionally, you know what I mean? Because his emotional health does have some sort of bearing upon the emotional health of everybody in the family. And I think that they would take it sort of all together. It would initially negatively impact, I think, the emotional health of the family but they'd be able to bounce back. But I mean he would be honest with them; he wouldn't keep anything from the kids and say, "Everything's okay." He wouldn't do that, he's always been pretty up front with how things from work affect him. And then he would also probably say, "Hey, we need to go to lunch of, "What are you doing tonight?" And we'd come over and we'd just sort of banter back and forth and see... He would vent because that would be a situation where he would definitely need to vent. Because you know, it would be perceived by him and it would also be perceived by me as hey, that's not right. But that's life and you need to move on. It's always better than being unemployed, so...

Q: Okay, thank you. this is situation number three: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all the other directors of similar programs, she explains that some of these programs will be merging, which

means that some of Tracy's staff might be displaced or laid off. This also means that Tracy will have to entirely redefine his position and the mission of the office. Describe Tracy's reaction to this news. How does Tracy handle the situation?

A: (Sighs) I think he would be assuring to the people that he works with that you know, they don't need to fear really. He'll make sure that they're taken care of because their jobs are going to change, the students that they're going to be dealing with are going to change. He'd probably help them to understand that there may be more possibilities that would open up to them. You know, depending on what department they went to or what area they went to. He'd try to be really positive to those that he's working with. And he would be sad, he really loves working with the people that he works with and he sees the... He sees the uniqueness that each individual probably has to the whole group work and he would be saddened by that.

But I mean he would be affirmative. And I know that he's had some individuals in his office that he's worked with in the past that have made changes like that and he's been really affirming. At least my understanding of it; I haven't been in any of the conversations but he seems like he would be pretty positive. Again, there would be a sense of betrayal because he takes ownership in whatever he does. And that's one of the things that if he's got an idea, he'll grab onto it and he'll take it from a negative of an idea to a little bit more developed, you know, to where he'll get it all planned out. I mean that's one thing he does, is if you've ever worked with him or seen him or whatever, he's got a notebook that thick where he just sits there and he writes and he gets it all planned out and going and that sort of stuff.

And it would be hard for him but I think he'd be supportive of his staff and really help them to understand that there are some other possibilities, you know? I mean you may have more doors opened for you if you go over into this area than you will if you're here. But he would take it personally, you know, because

he takes personal ownership of a lot of the things. And if this was a program that he himself has developed then he probably receives a certain level of certain level of self identity from that particular project. And if that program was discontinued or not accepted, there would be... You know what I mean? He'd feel it.

Q: Um-hmm, um-hmm, okay. Thank you. This is situation number four: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea put forth was Tracy's, everyone at the meeting has something to contribute to the idea.

A: Um-hmm.

Q: Later that day Tracy is talking to his boss and the new idea comes up in conversation. Dr. Smith is extremely impressed with the idea and asks how it came about. How does Tracy respond to this question and why do you think he responds in this way?

A: He would give credit where credit was due. He's always... Just in our discussions, for instance, when he's talked about some of the changes... And there's been a lot of changes in the program that he's worked with. I mean he started in the deep, dark basement of the building over there and he spent a lot of time really developing that program into what it is. And he's always been one, at least as expressed to me, who has contributed what. And I think that he would be totally honest with who he's reporting to as to whose idea is... Who suggested this particular area or who suggested that particular concept or who had this idea. And I think he would be really honest... I don't think he would claim... He wouldn't claim, "Oh, this is all my idea." Because he sees that happening enough already in other areas and I know how much that bothers him. I don't see him doing that himself. I think he'd be up front with it being a team... a team deal.

- Q: Okay, great, thank you. This is situation number five: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?
- A: Okay, read that first part of the description again.
- Q: Absolutely.
- A: It's an awards ceremony.
- Q: Yeah.
- A: the department chair is giving out awards for those that are forward thinking.
- Q: Um-hmm.
- A: And what has put him in line for this, is that in the scenario?
- Q: No, no, it's just it's kind of a general awards dinner for exceptional staff and the provost has just announced that he's won an award for forward thinking and dedication to his profession.
- A: Oh, okay. He'd more than likely tell a joke or two and try to get people to laugh (laughs). I don't think he would go on and on, you know, to where people are like, "Uh, enough already." I think he would include those that he works with sort of in acceptance of that, saying, "You know, I'm only a small portion of this greater thing, you know? Am I great guy to work with? Yeah, but..." (laughs). I mean he'd admit that but I think he would approach it with a certain level of humbleness, you know, and he would... I don't see him as patting his own back. But he would receive it, you know? I'm not sure if he'd say, "I don't deserve that, I'm just doing my job." I mean any time that he gets kudos, I think he really appreciates that. And he would be thankful, you know, that this was given to him.

- Q: Um-hmm. Why do you think he responds... He puts those things into his acceptance speech? Why does he respond like that?
- A: Mmm... Because I... Well, I've never known Trace to feel better than anybody else, you know? In spite of all the things that I've seen him go through—and he's been handed some pretty raw hands here at UNM, you know, not so good. And yeah, you know, there's been a few things where it hasn't been fair. I've never known him really to put himself above another person. And I mean that speaks a lot about him. I know that he... (Pauses)... I know that he looks at his acceptances at this job and the things that he does and the positive feedback that he gets, I know that that adds to how he sees himself and that adds to his own understanding of whether he warrants being on this campus or not. But I've never known him to undermine somebody else or at least defame somebody else just to make himself feel better. He likes the kudos and I think the kudos are important for his own understanding. Because I mean I think there are some...

I think every once in a while he's wondering what his value is to this campus and those rewards on a regular basis helps him to go ahead and feel okay, yeah, you know, this is where I'm supposed to be. This is what I'm supposed to be doing and I'm not hanging out with a whole bunch of people that I have no business hanging out with. I think the regular kudos, the regular affirmations or whatever, help him to feel, I'm in the right place, I'm at the right time, I'm doing what I need to be doing. And actually, I think he looks more for those kinds of affirmations from the students than he does from those that are above you. Because those are the ones that he speaks about the most.

When he... You know, he gets excited when all of a sudden he gets a call from one of his students that went through is program and was really sort of bopping on the edge of C, 2.0dom or whatever. And when they finish the program and they get out and then they contact him... He has a lot of students that contact him after they're through the program and say, "Hey, man, you know, this really helped me out." And he speaks more of the students that he hears from and how

they come back into his office. Even if they're still on campus they come back and say, "You know, that really helped me out." And that's really important and I think that's more important to him than the top down type affirmations. You know, the student affirmations are the things that really light his fire.

Q: Great, thank you. This is situation number six: one of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors. For instance, not completing her work on time, withdrawing from activities in the office and general office conversations and snapping at the students that come in for help. If and/or when does Tracy recognize these behaviors and how does he handle the situation?

A: Well, there's a certain sense... I don't know if you're familiar with a lot of the history that's gone. There's a certain sense of these scenarios have actually been played out to a certain degree in his life. And that one specifically, I know of. I believe—and this is just based upon past history and some of what I've seen him do—he'd pull the individual aside into the office and say, "Hey, is everything all right? Is there something going on at home? Is there something going on with your kids or with your grandkids?" and really try to work with them and say, "Hey, you know, there's some negative behaviors that are happening as a result of I don't know what it is. And are you okay? Do you need a few days off?" And I think he would sit down and really work with them on trying to get some of those issues squared away. And sometimes...

You know, in one case that I know of in the office he carried it and allowed a level of grace that is beyond even I would have offered. You know, there's one individual that I can think of where I would have cut her loose a long time ago and he really bent over backwards to work with her on trying to get a lot of these issues dealt with. And ultimately she did have to go, but he really made a concerted effort to help her because she... You know, if the individual is on staff and exhibiting uncharacteristic behaviors, that means she's been a productive part of the team to begin with. And there had been some history of

her being a productive contributor to what they were doing. And Tracy's one that always gives the benefit of the doubt, you know? Sometimes... A lot of times it's really good, sometimes it can be a deterrent, I think, to the success of the program. But I think that he would try to work with the individual to see if there were some personal reasons behind the snappiness. Some personal reasons, too, behind the lateness or the work not getting done and see if he could deal with it that way first. Just deal with them as a person first before he starts dealing with the product that they produce.

Q: Um-hmm, um-hmm. And when do you think he would recognize these uncharacteristic behaviors? Would it be immediately, would it be...?

A: Yeah, it'd be pretty quick because I mean he reads people pretty... you know, pretty quickly he can read somebody. Especially if he spends a lot of time, you know, like... I think he can pretty much understand an individual within the first probably two weeks of working with them. What is the level of expectations that I can have for this particular individual? He reads people pretty good and so if there's some divergence from the normal or whatever he's assessed to this particular individual, I think he'd be pretty quick to pick it up.

Q: Um-hmm, um-hmm, okay, thank you. This is situation number seven: a couple of Tracy's coworkers from another department go to Tracy to bounce an idea off of him. They're thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost's eye, since mentoring has become a big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people involved in this project it could mean recognition, promotions, etc. This idea doesn't directly affect Tracy in his program but Tracy has always been interested in mentoring issues. How does Tracy interact with these coworkers? So what is his contribution to the conversation like and then how do you think Tracy feels about the situation as a whole?

A: Well, I'll start with how he feels about the situation as a whole. I think he'd say, "Man, this is a great idea. I've been singing this song for years." He's probably done a certain level of investigation already in this particular area and I imagine he has some ideas and he would probably say, "Well, you know, as a matter of fact, about six months ago I was reading this," and he'd be able to pull out a journal or he'd be able to pullout something that would go along with what they were thinking. But also, I thinking the back of his mind he would probably have an interest in being a part of the program, you know? A part of these two people's ideas. If not directly, indirectly, but also if this blossoms into something else later on he would probably throw his name in the hat, saying, "You know, if you're looking for somebody that really would..." He'd probably jump at the chance. But I think he would react and respond well to... I don't think that he'd believe that they were thieving his ideas or anything. But yeah, I think he'd react okay with it and he would add some of his own ideas. And if there was something that he probably perceived it may not work, he'd point that out. I mean he wouldn't go to town and say, you know, "That sucks," but he'd say, "You know, this is an idea that's interesting but have you thought of how people are going to react to this?" I don't know. Yeah, is that enough?

Q: Oh, yeah.

A: Oh, okay.

Q: That's great. Okay, thank you. And that's, I think...

A: Oh, okay.

[End recording]

Appendix F

The Oldest Son

- Q: Okay, so this is situation number one: Tracy and his staff have been training and working with a new student tracking program for four months now. In a meeting with his boss yesterday, Tracy discovered that the entire campus has decided to move toward using a totally different tracking program and that he needs to get on board with the new initiative. Which means getting rid of the program that he and his staff have been training on for four months. How do you think Tracy feels about this and what does he do?
- A: Knowing Tracy, I would assume that he would try and find out as much about the new program that they are going to be using. He would switch over. He would let his staff know that they are going to be using this different program. He would probably feel a little irritated because he's been training already for four months on the previous program but he wouldn't hesitate to switch over.
- Q: Um-hmm, um-hmm. How do you think he would approach his staff with that information? Like how would that conversation look?
- A: He would probably call a staff meeting. Have everybody meet in his office just to tell them know that, "We're switching over. The training that we've been doing is not being used and we will be using a new program that the entire college is going to be using instead of just us." So...
- Q: Okay, great, thank you. This is situation number two: Tracy has been working toward moving forward with his career and he's set his sights on the Assistant Dean for Curriculum position at the College of Arts and Sciences. Tracy's boss has been talking consistently with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for Tracy. He's told his family about the promotion and he and his wife have made plans to take that into account, to take into account the increase in salary.

A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy's boss calls him into her office and explains that the Assistant Dean Position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and their budget. There are no other opportunities for advancement in that college. How do you think Tracy reacts to this news and what does he do?

A: Honestly, he'd be pretty stressed because he would be looking forward to getting that advancement. But he would deal with it the best he could and make the best he could of the position he's currently in. He would probably end up trying to apply for either another assistant dean program or something that he could apply his education to, to further either his salary or his career.

Q: Um-hmm, um-hmm. And how do you think he would approach that with his family? After telling his family about the promotion and now it's not coming to fruition, how would he approach that?

A: He would probably do kind of a family meeting. He would probably approach the family with just letting everybody know that the College of Arts and Sciences did discontinue the Assistant Dean Program and that he wasn't going to be able to further it and that he wouldn't have the ability to have the increase in pay.

Q: Um-hmm, um-hmm, okay. Great, thank you. This is situation number three: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all the other directors of similar programs, she explains that some of these programs are going to be merging, which means that some of Tracy's staff might be displaced or laid off. This also means that Tracy is going to have to entirely redefine his position within the mission of this new office. Can you describe Tracy's reaction to this news? How does Tracy handle the situation?

- A: I think he would be able to handle it very well. He would be able to manage his staff even if they were displaced. If he had to let some of his staff go, he would be a little stressed about it but he would let them know that, “Unfortunately we have to stop your position, discontinue it.” And after all that he’d be a little stressed about it but he would be able to get everything going and manage it well enough that he wouldn’t feel like it was falling apart.
- Q: Um-hmm, great, thank you. Situation number four: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea came from Tracy, everyone at the meeting has something to contribute to the idea. Later that day, Tracy’s talking to his boss and this new idea comes up in conversation. Dr. Smith is extremely impressed with the idea and asks how it all came about. How does Tracy respond to this question and why do you think he responds in this way?
- A: Well, from what I know and from what I’ve seen in situations similar to this, he would let his boss know that him and his team came up with the idea and give her examples of what was going to be part of it. He would also let her know that he wants all members to be recognized for the planning process and that everybody should be a part of it.
- Q: Um-hmm, and why do you think he responds that way?
- A: The way I know him, he’s always been big on recognition. Letting everybody get a piece of the pie, if you will. He also is very big on a team. He’s not a very independent worker, he works with everybody in the office equally so that everybody does get a fair, if you will.
- Q: Um-hmm, great, thank you. This is situation number five: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?

- A: Well, just like the previous scenario, he would definitely make sure that everybody on his team and staff got recognized for getting the award and he would make sure that everybody had an equal opportunity to possibly either speak, if allowed, or if he knew prior to the awards ceremony that he was getting it, he would try and get some quotes or some from of words from the staff members as well.
- Q: Um-hmm, okay, thank you. Okay, this is scenario number six: one of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors. So like not completing her work on time, withdrawing from activities in the office and general office conversation and snapping at the students that come in for help. If and/or when does Tracy recognize these behaviors and how does he handle the situation?
- A: Honestly, he would most likely recognize it fairly soon because he is working with his staff regularly. He does know his staff on many levels. And the way he'd handle it, he would probably approach her, him or her, asking him if everything was okay. If they needed time off, if they needed time away from the office to recollect their thoughts or fix the situation which was causing the behaviors in the office.
- Q: Um-hmm, um-hmm. Great, thank you. This is the last situation, number seven: a couple of Tracy's coworkers from another department go to Tracy to bounce an idea off of him. They're thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost's eye, since mentoring has become a really big issue on campus lately and the provost is always looking for employees with this kind of initiative and innovation. For people involved in this project it could mean recognition, promotions, etc. This idea doesn't directly affect Tracy in his program but Tracy has always been interested in mentoring issues. How does

Tracy interact with these coworkers? What is his contribution to the conversation like and how does Tracy feel about the situation as a whole?

A: He would interact with them in the sense of he would try and throw out ideas. If he thought something wasn't quite right or wasn't going to work, he would throw out an idea to let them know, well, this might be a better way to do whatever it is they need to get done. And he would also try to let them know all of his opinions on it.

Q: Um-hmm, um-hmm. What do you think... How do you think he feels about being like a sounding board for his other colleagues on campus?

A: Knowing him, he wouldn't mind it. I know from what I've seen and what I know about him, he doesn't care to go in front of the provost or the big boss but he would definitely be willing to do it because he does know how to present things, how to pitch ideas and get new things initiated.

Q: Okay. How do you think he would feel about the fact that perhaps he might not be directly involved in this particular idea? So all of the things that come with being directly involved, like maybe a promotion or recognition might not...

A: Affect him.

Q: ...affect him. How do you think he feels about that?

A: Honestly, he's not very self concerned in that way. If he did get a promotion or something of the sort, he would be happy and excited but it wouldn't affect the way he works or how he felt about being in the project. Whether it meant getting a promotion or not, he would still, I'm sure, love to do it.

Q: Okay, thank you.

[End recording]

Appendix G

The Middle Son

Q: Okay, so we'll get started. This is... Yeah, silence that. I just did that with mine too. Okay, so I'm going to let you know that for all of these situations or scenarios you can assume the following information: Tracy is the director of an office designed to help students succeed in higher education. He has five employees that work for him in his office and Tracy reports to his boss, Dr. Sarah Smith who is the Director of Student Services on campus.

A: Okay.

Q: Okay? So here's the first situation: Tracy and his staff have been training up and working with a new student tracking program for four months now. In a meeting with his boss yesterday Tracy discovered that the campus has decided to move toward using a different tracking program entirely and that he needs to get on board with the new initiative. Which means getting rid of the program that he's been training on with his staff. How do you think Tracy feels about this and what do you think he does?

A: I honestly wouldn't... I'm not sure what the scenario is.

Q: Okay, let...

A: Sorry (laughs).

Q: No, no, no, that's fine.

A: (overlapping-1:23) I'm like...

Q: No, that's fine. So let's say that your dad and his staff... Your dad's found this software package where he and the staff can use it to do neat things like track how many students have come and used his office.

A: Okay.

- Q: Or how many students a particular advisor has seen in any given week. Or it can like generate reports on why students come in to use the services. So it's this kind of neat software package that your dad's found and he's like, "Hey, I think I might implement this and train my staff up on how to use it."
- A: Okay.
- Q: Then he talks to his boss and it turns out that the university as a whole is moving towards getting this different kind of software. It's still kind of a tracking program but they want to go with an entirely different vendor and they want everybody on campus to use it. Which means that now Tracy has to go back to his staff and tell them that they're not using the software that he told them they were going to use and they've been training to use. They're going to have to use an entirely different system and learn an entirely different system. Does that make sense?
- A: Yeah. I think he'd probably... He seems like he'd just do it, I don't know. If it made sense for him, like it would be better, he tends to go with it. But I think if it was worse he usually tends to argue about it (laughs).
- Q: Okay.
- A: So he'd kind of like try and change their mind. He's really good at that (laughs). So when I try and get him to use a new app on his iPhone or something, if he likes it he picks it up but I can't get him to switch from Evernote or whatever because he just thinks it's that much better and now he's got me using it (laughs), so... Is that right?
- Q: Oh, yeah. There's no right or wrong answer. It's just kind of you get a feel for the situation and you think about your dad and how he might play out in that situation.
- A: He's never quick to do anything (laughs). He usually takes a lot of time, so I don't know how he'd be at work. If he's right on it or if he goes, "Okay," and

then he does something. But at home he usually is like, “Okay, I’ll get back to you.”

Q: Um-hmm, um-hmm. How do you think he would approach his staff with the information that he got from his boss? Like what does he say to his staff about it?

A: Like verbatim what I think he’d say?

Q: No, it doesn’t have to be verva... ver... verbatim. Sorry. It could just be like how do you think he would approach it? Would he...?

A: He’d probably be like he’d go to each one individually and be like, “I know I’ve been training you on software A but the university won’t be using this. They’ve got this. I need this to be changed. This is when the training will take place for that. If you could do it,” and they’d probably be like, “Okay.” But I don’t think he’d be like, “Hey!” He’d usually just give them like okay, this is what’s going on.

Q: Um-hmm, um-hmm. Okay, no, that’s good.

A: (Laughs).

Q: That’s good, thank you. Here’s the second situation: so let’s say that Tracy has been working toward moving forward with his career and has set his sights on the Assistant Dean position at the College of Arts and Sciences. Tracy’s boss is talking constantly with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for Tracy. He’s told his family about the promotion and he and his wife have made plans that take into account that increase in salary. A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy’s boss calls him into her office and explains that this position has been entirely discontinued. So Arts and Sciences has removed that position from their hierarchy and from their budget,

it no longer exists. There are no other opportunities for advancement in the College of Arts and Sciences now. How do you think Tracy reacts to this news and what does he do?

A: Probably just accept it. He'd be like, "Okay," because it's nothing you can do about it. He'd come home and be like, "I know we were budgeting for this and we were making all these changes but I don't have it, I don't..." No, he doesn't talk about work with me that much (laughs). We usually talk about fun stuff, but... I think he'd just be calm about it.

Q: Okay, okay.

A: At least at the house he would, I don't know.

Q: Okay, um-hmm, great, great. The third situation: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all of the other directors of similar programs, she explains that some of these programs are going to be merging, so kind of consolidated, which means that some of Tracy's staff might be displaced or laid off. This also means that Tracy is going to have to entirely redefine his position and the mission of his office. What do you think Tracy's reaction is to this news and how does he handle the situation? Do you understand that one?

A: Could you read that one again? (laughs)

Q: Yeah, yeah. Yeah, that's a convoluted one. So essentially he's worked his entire career to develop this program, this degree. And he is in this meeting with a bunch of other Student Success people like him. And his boss basically says to all of these people, "We're going to be merging all of your programs. So instead of like Tracy, you have your program here and so and so, you have your program over here, we're going to take all of those programs and put them into one program." So as a result, this means things like some of Tracy's staff might be moved around to other locations on campus because they don't need them anymore, or they might be laid off. Tracy has to think about what that means for

him, like okay, so now I'm not just one program, we've got an office with four different programs. So now he has to think who am I in this new structure and what is the mission of this new program that consists of maybe four different programs?

A: I think he would try and get as many of his original people as he can to stay because he's not really huge with change. And so if something's completely changing he's going to do all he can to kind of keep it a little similar so it's not a complete 180 for everybody. Because he doesn't like it when things just go out of control usually. He'd try and still establish himself as a leader but he doesn't... He's not... I don't know how to put it, I'm not... He would... I'm trying to think. I think he'd just go with it but try and make his own changes to keep as much as possible because he doesn't like change much. And what else am I missing?

Q: No, I think you did okay. So you think he would try to keep his staff as consistent as possible.

A: Yes, yes. He wouldn't be big about the whole laying off thing. He'd try and do as much as he could to keep it the same.

Q: Okay, and you also said that he'd probably go with it.

A: Yeah, it isn't like he'd go into the president's office and throw a fit and start throwing books, it's just not dad (laughs).

Q: Yeah.

A: But he'd definitely try and make it still his work space just so okay, "I know I've had this. I know this is all going on but this is still my program. Even though there's four others right here, I'm going to try and keep this mine."

Q: How do you think he would interact with, let's say, the directors of the other programs who are now merged into this like one program?

- A: He's a think tank kind of guy so he'd probably get together with them and try and develop new things to do with them so that they could just easily transition through whatever program the student wants. He'd probably just get together with them to try and make it easier for the students. I don't think he'd sit there and be like, "What are you doing in my office?" But he'd help plan, he likes doing that kind of stuff.
- Q: Um-hmm, um-hmm, great. Okay, thank you. Okay, this is scenario number four: let's say that Tracy and his employees are discussing an idea to better advise the students who utilize their office, so just better ways of advising. Although the original idea that comes up was your dad's, was Tracy's, everyone at the meeting has something to contribute. Later that day Tracy's talking to his boss and the that idea that had been hashed out in the meeting comes up in this conversation with his boss. His boss is extremely impressed with the idea and asks how it came about. How do you think your dad responds to this question and why do you think he responds in that way?
- A: Probably be excited because hopefully it'll be something that changes and he likes developing ideas. I mean even when I was a kid he had stacks of his idea notebooks (laughs) that we didn't touch. So if there was a big idea that really took off, he'd like sit down with the boss and talk about it further to kind of... If like say something got twisted in the original meeting, he'd like to really sit down and discuss it. Ideas are his thing (laughs). So I think he'd get excited about it and like... What do you mean how it came about?
- Q: Like if the idea was originally your dad's... So he's sitting in the meeting with his employees and he's like, "What do you guys think about...? I've got this idea." This is how I would see it. "I've got this idea," and he kind of puts it out on the table. And all of his staff kind of think it's a good idea and they start contributing some additional thoughts to it. And then your dad's sitting around with his boss and his boss is like, "That's an awesome idea. Where did it come from?" What do you think your dad would say? Like...

- A: Oh, "I've been doing this, this and this and I think if we do this it'll make this better." And I think he'd get excited and talk about it.
- Q: Okay. Do you think that like...
- A: I don't think he'd like downplay it, "Oh no, it's nothing." I think he'd like to make it better because now he's got an opportunity to talk about it more.
- Q: Sure, sure, no that makes sense.
- Q: Do you think that he would, when the boss says, "Where did this idea come from?" do you think your dad might say something like, "Well, I was researching something the other day and then came up with this idea"? Or would he say something like, "Well, the staff and I were talking and we all contributed to make this idea that I've come to you with"? How do you... What do you think he says with regards to like how the idea first got formulated? Would he say, "This was my idea"? Would he say, "This was our idea"?
- A: Well, if it's the final idea that the boss is talking about, like what everybody talked about, he'd say, "Well, we all did." But if it was something like he was talking about on the phone, his boss overheard, he'd say it was his, I guess. But like in the meeting situation he'd be like, "Well yeah, we all came up with this and this and Sally over there thought this would be a good idea and I thought if I added this to it... And then Kevin added..." I think, I don't know.
- Q: Um-hmm, um-hmm. No, that makes sense. Great. This is scenario number five: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won this big award for his forward thinking and his dedication to his profession. The provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?
- A: (Pauses)... I've never heard him give a speech before (laughs).

- Q: But knowing your dad. Like if he just won the award and it's for forward thinking, for dedication to his profession. Knowing just you know, who your dad is, what would he say when he got up to the podium? What are some of the things he might hit on?
- A: Probably his staff and whoever helped him. He'd probably give his family credit because he really likes us (laughs).
- Q: (Laughs), um-hmm.
- A: He'd probably... I don't know. I've honestly never even seen him in anything close to that, so I don't know.
- Q: Have you ever seen him in a situation where he has to thank people for something or he's gotten an award or finished a degree or something? Is he humble, is he aggressive when he gets up there? Is he humorous? Is he...?
- A: He's probably funny.
- Q: Probably funny.
- A: (Laughs) Yeah. He usually makes people laugh and makes it seem easy and nonchalant, like it's not a big deal but that he's still him. He doesn't want them to think anything different probably.
- Q: Yeah.
- A: So he'd probably start kind of making little jokes, he'd... I don't know.
- Q: Yeah, yeah.
- A: Yeah, is that what you're looking for?
- Q: Oh yeah, yeah, um-hmm. Yeah, that answers the question, definitely. Great.
- A: He likes to tell jokes, so...

- Q: Yeah, he is a joker. Okay, scenario number six: let's say that one of the especially exuberant employees in Tracy's office has of late been exhibiting what we would call uncharacteristic behaviors for this staff member. So she's not completing her work on time anymore, she's withdrawing from activities in the office, she doesn't want to really talk to anyone and she's snapping at the students that come in for help. Do you think that your dad would recognize these behaviors?
- A: Oh, yeah.
- Q: When do you think he'd recognize the behaviors and how would he handle the situation?
- A: Probably within one or two days.
- Q: Um-hmm, um-hmm.
- A: He's really good at... Like say I'm irritated, I don't even have to talk to him about it, he usually recognizes it right off the bat. What he usually does with me is pull me aside and he talks to me about it and finds out what's going on then usually... And that helps guide me... Well, like "I know this is going on but if you look at it in this way, should it bother you?" kind of thing. And if it still does, he's like, "Okay," and he just lets me figure it out and comes back a little while later. But in the office I imagine he'd treat it pretty much the same way. He'd probably walk in, close the door and talk to them about it, see whatever was bugging them. See what he could do to help. If they were just in an all round bad mood he'd probably leave them alone for a bit. And if the work started affecting a lot, I think he'd probably then address it, it's like, "Okay, I gave you time but this still needs to be done."
- Q: Um-hmm, um-hmm. Great, great. Okay, this is the last one: a couple of Tracy's coworkers from another department go to Tracy to bounce an idea off of him. They're thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring

standards. So essentially these two colleagues come to Tracy and say, “We’ve got this great idea where we want to have this committee that’s kind of up here that oversees everything on campus that has to do with mentoring.” This idea has the potential to really catch the provost’s eye, since mentoring has become a really big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people directly involved in the project it could mean recognition, promotions, more money, things like that. Now this idea doesn’t directly affect Tracy and his program but Tracy is there to help and has always been interested in mentoring issues. How does Tracy interact with these coworkers? Like what is his contribution to the conversation like?

A: He’d probably find out the details about it. If it was something that could help further his program or make his program better, he’d probably even offer some of his help to like join the committee. “Okay, well if I join I could probably do this, this and this for these departments,” or, “I’ve got this person that came to me with this great idea that I think you should go and talk to because they know a lot about whatever, committees coming up.” He’d try and either give them the best person or put himself in the position if it’s something that he likes, I think.

Q: Um-hmm, um-hmm. What if the situation was one where even though the work colleagues are coming to Tracy for advice or to bounce the idea, there’s no place really for Tracy to kind of fit himself in directly with this idea. How do you think he would feel about that? Would he still be willing to give them the help and the information? Would he feel slightly...

A: If it helps with the program, yeah.

Q: Yeah, okay, um-hmm.

A: That’s what I said. If like he knows someone that can or knows a lot about what they’re talking about, he’d give numbers, contact information or contact that person and set up a meeting or... If it’s an oversee committee that helps then I

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don't see why he wouldn't go with or involve himself in it. Like even if it doesn't help out his office specifically, if it's like, "Hey, this is a good idea. Here's someone you can talk to because they're really great."

Q: Great. That's it.

A: That's it?

Q: That's it, that's (noise). Turn this (noise).

[End recording]

Appendix H

The Youngest Daughter

Q: Okay, this is the first scenario: Tracy and his staff have been training up and working with a new student tracking program for four months. So it can be like a software package that they're going to use in the office to track the students who use Tracy's office. In a meeting with his boss yesterday Tracy discovered that the campus as a whole has decided to move toward using a different tracking program entirely, so something entirely different than what Tracy wanted to use, and that he needs to get on board with the new initiative. Which means getting rid of the program that he and his staff have been training on. How do you think Tracy feels about this and what does he do?

A: I'm sure he's frustrated.

Q: Okay.

A: In his work related area what he would do?

Q: Yes.

A: I think he would... He'd be open to it. He'd switch over and he'd do it but I don't know how happy he'd be about it (laughs).

Q: Okay, okay.

A: I'm sure he'd be frustrated.

Q: So you think he'd tell his boss that he's on board with it.

A: Yeah, I think he would. I think he'd tell him his concerns with it and then he'd tell him, you know, what was what and they'd talk about it.

Q: And how do you think Tracy would approach his staff to let them know?

A: What do you mean?

- Q: What do you think he'd say to them? So you can imagine that if they'd been training up on this program for a while and now he has to tell them that they're moving to a different system entirely where they're training, they might have to retrain, how do you think he approaches that conversation with his staff?
- A: I think after talking with his boss he'd be more open to it. So I think he'd approach them in a pretty direct way, you know, just let them know what was what. Tell them that they're switching over even though they've already trained on this and it might take a few months but they'd get used to it.
- Q: Um-hmm, um-hmm, okay, great. This is the second scenario: Tracy has been working toward moving forward with his career and has set his sights on the Assistant Dean for Curriculum position at the College of Arts and Sciences. Tracy's boss is talking consistently with upper management at Arts and Sciences about putting Tracy in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for Tracy. He's told his family about the promotion and he and his wife have made plans that take into account the increase in salary. A couple of weeks before the promotion is supposed to be offered to Tracy, Tracy's boss calls him into her office and explains that the Assistant Dean Position has been entirely discontinued. Arts and Sciences has removed that position from their hierarchy and it's gone from their budget. There are no other opportunities for advancement in that college. How do you think Tracy reacts to this news and what does he do?
- A: He'd be upset at first but I think since it was more so it's not like we're not choosing you, it's just been discontinued, it would be an easier transition than if somebody was to say, "We just don't want you, we're picking somebody else," (laughs). So I think he'd be frustrated with having to do the changes that he's already prepared himself for, you know? the increase in pay... He'd probably have to sit on it for a couple of weeks but he'd be fine with it so long as... I don't know what he'd do so far as moving on, though, because helices to be

able to move up and up and up. He likes being able to achieve more and achieve more. So if it says no more moving up, I don't... That's just how dad is. Dad likes to be able to work towards something, you know what I mean?

Q: Um-hmm, um-hmm, absolutely. Um-hmm. What do you think the conversation would be like with his wife? So they talked about what this would mean, they've probably budgeted for more money and what that would mean in terms of saving or spending. How would that conversation look?

A: I think it'd be very much he'd be apologetic for it, you know? "I'm sorry that I assumed before I had gotten it, technically." But I think dad doesn't... He also doesn't like change his style before it happens, if you know what I mean. So he wouldn't have changed too much. They wouldn't have changed their spending, they would have just thought about changing it. Do you know what I mean?

Q: Yeah, yeah, I do, I do. That makes sense. Okay, this is the third situation: Tracy has spent the better part of his career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with his boss and all of the other directors of similar programs, she explains that some of these programs are going to be merging, so they're consolidating, which may mean that some of Tracy's staff could be displaced or laid off. This also means that Tracy will probably have to entirely redefine his position and the mission of the office. Describe Tracy's reaction to this news and how does he handle the situation?

A: He's having to re-change like everything that they do, or...?

Q: Well what would probably happen is if there are similar programs—let's say there are like three other programs and Tracy's program and they're merging, it probably means that the office may offer more than it did before. Different types of services, including the service that your dad still does. And there are other directors besides him now, so there are more people in that office. But it may mean that they don't need all of the staff that they needed.

A: Right.

- Q: So what does he do? How does he react?
- A: I think he'd be really disappointed because dad as a boss gets close to the people he works with, you know what I mean?
- Q: Yeah.
- A: So having to lose some people just because the program is expanding or merging, I think would be hard for him. Because he knows what their talents and strengths are and he knows what each of them is good for. Whereas now they're just going to need a few select ones to do everything, you know what I mean?
- Q: Yeah.
- A: He likes picking out people to help him along that are good at specific things so having to lose people and direct it a different way would be hard for him. He'd definitely be very picky and choosy with who he was picking because he knows what's best in his office, I think.
- Q: Um-hmm, um-hmm. How do you think he would approach the fact that now it's like you know, he's the director of his program but there's a director of this program and there's a director here and there's a director here. How would he approach, like that conversation with the other directors?
- A: Where it's not just one leader, it's multiple? Is that what you're saying?
- Q: Yeah, or even if it's going to be about one of them becoming the leader and the other ones have to kind of follow what's going on. I mean does he initiate a conversation about it? Does he wait for them to initiate a conversation about it?
- A: He waits for them to initiate a conversation about it.
- Q: Okay, okay.

- A: Yeah, because he can be a leader but he's also a follower and if it's not his place to step in, he won't, you know, unless he's forced. And if he's forced then he'll step in and he'll take up the initiative. But so long as somebody else has a choice of coming to him, I think they'd come to him first.
- Q: Um-hmm, um-hmm. Okay, great. This is scenario number four: Tracy and his employees are discussing an idea to better advise the students who utilize their office. Although the original idea put on the table was Tracy's, everyone at the meeting has something to contribute. Later that day Tracy is talking to his boss and this new idea comes up in conversation. Dr. Smith is extremely impressed with the idea and asks how it came about. How does Tracy respond to this question and why do you think he responds in this way?
- A: I think he'd take the credit that he deserved, like he'd mention that it was his idea. And I think if it was brought up, he'd bring up everybody else's part of the idea. But I think he'd take the credit for what was... for earned, you know what I mean? What he had decided and came up with. (inaudible-9:34)?
- Q: Um-hmm. Yeah, yeah, I totally understand. And why do you think he goes about it that way? So he...
- A: I think he goes about it that way because originally it did come from him, you know? I'm not saying he wouldn't add in everybody else's idea but he would take credit if it was his idea. That's just how his mind works, you know? His idea and it was his steps, so it's his. He presents it as his, you know what I mean?
- Q: Um-hmm, um-hmm. Yeah, yeah, thank you. This is scenario number five: Tracy is at an awards dinner for exceptional staff and the provost has just announced that Tracy has won an award for his forward thinking and dedication to his profession. The provost asks Tracy to come forward and say a few words. What kinds of things do you think Tracy would say in his acceptance speech and why?

- A: What is he being (inaudible-10:31)?
- Q: Oh, it's an award for his forward thinking and his dedication to his profession.
- A: What he'd say?
- Q: Yeah, like how would he approach the acceptance speech? Maybe what are some things he might say?
- A: I think he'd be very happy with it because he works hard to get where he's at. So being recognized for that makes him feel good. He'd also probably be bringing up the many people that got him to that point, you know? The help that's come along the way. That's what he'd be talking about.
- Q: Do you think he would be excited up there or like humble or funny or...?
- A: (Laughs) I think he'd probably take it, yeah, in a joking manner. Dad tends to do that. He jokes it off. Or not jokes it off, he takes the credit for it but he has comments, funny comments to go along with everything so that he's not... So he's kind of humble but you know, he's not showing that he didn't try to get to that point, you know?
- Q: Um-hmm, um-hmm, yeah, yeah. Okay, this is scenario number six: one of the especially exuberant employees in Tracy's office has of late been exhibiting uncharacteristic behaviors. So things like not completing her work on time, withdrawing from activities in the office, not wanting to talk to anyone and snapping at the students that come in for help. Does your dad recognize these behaviors? When does he recognize these behaviors and how does he handle the situation?
- A: He probably won't recognize for a couple of weeks. I mean he'll recognize but he doesn't like to judge people when he knows what they're really like. He doesn't want to think bad of them, so it'd take him a couple of weeks. But after he realized it, it would be very hard for him to approach that this is not who they are but he definitely would. He'd go to them, he'd tell them what was what, you

know, “I’ve seen this is how you act before, this is how you are acting now and it needs to change otherwise this is the consequence.”

Q: Um-hmm, um-hmm, okay. This is the last scenario: a couple of Tracy’s coworkers from another department go to Tracy in order to bounce an idea off of him. They’re thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost’s eye, since mentoring has become a really big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people directly involved in this project it could mean things like recognition, promotions, things like that. This idea doesn’t directly affect Tracy in his program but Tracy’s always been interested in mentoring issues. How do you think Tracy interacts with these coworkers who have come to him with an idea to bounce off of him and what do you think his contribution to the conversation is like?

A: I think he’d be happy that they’re taking him into consideration, you know? Picking him to bounce ideas off of. I think he’d give them his thoughts back but since it’s not his program he wouldn’t... It would just be that, an idea of his, you know? A thought. It wouldn’t be, this is what I think you should do sort of thing. Does that make sense?

Q: Um-hmm, yeah, it does, it does. How do you think he’d feel about the situation as a whole? So this might not necessarily mean that he’s directly involved in this idea, he knows what it means to be directly involved and these coworkers are coming to him to just kind of bounce an idea off of him and then kind of go away and do their own thing. How does he feel about that?

A: I think he’d be happy that they chose him but he’d also want to be involved, you know? he’d want to be kept up, he’d want to be a part of it because they came to him, you know? not just come and leave sort of thing. I’d like to know what you’re doing, I’d like to be able to help you out some more, kind of be involved

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myself, you know? Because you got me involved. He'd be happy he was involved but he'd want to also continue to be involved.

Q: Fair enough, okay.

[End recording]

Appendix I

The Peer Debriefing

Q: Okay, so here's the first vignette: you and your staff have been training up on and working with a new student tracking program for about four months. In a meeting with your boss yesterday you discover that the campus has decided to move toward using a different tracking program entirely and that you need to get on board with the new initiative. Meaning really getting rid of the program that you've been training on. How do you feel about this situation and what do you do?

A: Well, I would be predisposed to probably just getting on board with the new initiative. I would probably write up a summary of what we've already done with the other program to let them know how successful or not that was. And then we'd probably have to come up with a creative schedule to figure out how we're going to get everybody trained on this new initiative and get them up to speed as quickly as we would have been, you know, had we done the first program that we were working with. But we would just find a way to move everything over and get working on the new system. There wouldn't be much point that I could see in fighting something like that.

Q: Okay, okay. And how do you feel about that situation?

A: Um... (Sighs) I think the best way to describe that is... (Pauses) Given the... Given the information that the administration has about the new system, they're probably not picking one over the other because it's better, there are probably other considerations that I'm not aware of, financially. Something else that had caused them to go with plan B instead of plan A. So I don't think I would be as disappointed as I would feel under prepared and that's why we would probably want to get everybody trained up on plan B as soon as possible. I don't think I would describe that as disappointment. I think I would describe that more as okay, obviously there's other factors here that I'm not aware of, you know, but

we need to support the decision that's being made campus wide. So at that point you just kind of swallow your pride and the work that you have put in so far, let them know what it was and move on to trying to get up to speed with plan B.

Q: Um-hmm, um-hmm. And how do you relay this information to your staff about having to switch over to something different?

A: Probably like I just said. I'd probably get everybody together and say, "Look, I know everybody's been working really, really hard on this new system. For reasons beyond my level of decision making someone has chosen to go with plan B and this is what it entails. This is how it's similar, this is how it is different. We're going to have to switch over so I need everybody to hit the rest button and get ready to start training in this new mode with this new system." And just try to get them to realize things don't always work out the way you plan them but it doesn't mean this new system isn't going to have strengths... weaknesses too, that the first system had that we haven't discovered yet. We just need to get into it and we need to make it happen. And just let them know that this is something I'm sure other offices are going through too. You know, "You're not alone in this," so that way they don't feel off put somehow.

Q: Great, great. Here's the next vignette: you've been working toward moving forward with your career and you set your sights on the assistant dean for a curriculum position at the College of Arts and Sciences. Your boss is talking consistently with upper management at Arts and Sciences about putting you in that position and everyone seems enthusiastic about the idea. The position means an increase in salary and more decision making power for you. You've told your family about the promotion and you and your wife have made plans to take that into account in terms of an increase in salary. A couple of weeks before the promotion is supposed to be offered to you, your boss calls you into her office and explains that the assistant dean position has been entirely discontinued. Arts and Sciences removed that position from their hierarchy and

their budget. There are no other opportunities for advancement in that college. How do you react to this news and what do you do?

A: Well, I would probably be disappointed, knowing that that growth possibility, it just kind of disappeared. But based on the way I normally do things, I would probably still continue to do the work without the title and without the pay, thinking to myself it needs to be done. There was a reason they picked me to be the person for this slot. Obviously I'm able to do it, or I'm best able to do it. So I would probably continue to do it, thinking that at some future point when a position like this opens up again, I'll be the first one that they consider, saying, "Well, we thought about doing this once before but we didn't have the money. Trace has been doing the work anyway, this really is his baby." And that's pretty much what happened with BUS for years. And so when the time came for an advancement opportunity, everybody was like, you know, "Well this is what Trace does." So that's probably how I would deal with it. The money and all of that doesn't mean as much to me as it would to Karen; she would be much more disappointed about the no pay increase. And a title wouldn't make any difference in terms of the relationship working that I have with my colleagues, anyway. It may cause others in the administration to look at me differently but it wouldn't change my working relationships any. So while it would be disappointing, it is business as usual and I would kind of just keep moving on.

Q: Okay, great. The next vignette: you've spent the better part of your career developing and expanding the Bachelor of University Studies Degree. In a recent meeting with your boss and all of the other directors of similar programs, she explains that some of these programs will be merging, which means that some of your staff might be displaced or laid off. This also means that you will have to entirely redefine your position and the mission of your office. Can you describe your reaction to this news and how would you handle the situation?

A: The first thing I would do is I would make sure I was securing positions for my staff, my advisors within the new structure. Making sure everybody realized

how good they were and how they shouldn't be lost. Whether the mission focus changes a little bit or not, I would make sure everybody knew that they need to find a place for my folks that I... If I should have had someone who didn't measure up, this would probably be an opportunity to retrain that person and find out what their strengths really are. But in my current situation, for example, I would definitely be making sure any office merger included (unintelligible-9:21) because I know how capable they are. In terms of merging offices and redefining our mission, I would see that as an exciting prospect, just because we may be able to tap into new resources and look at things in new ways than we had been in the past, just because this wasn't a possibility. So I would see this possibility as exciting; just an opportunity to kind of redefine our identity and figure out how we can move forward. We've been doing a lot of that in University College recently, as you know.

Q: Yes.

A: And so I think it is kind of neat to have that chance to look at it in a different way and see, what are we doing? Where is our drift and where is our focus and how can we...? That kind of change I see as a positive change.

Q: Just out of curiosity, what would you do if there wasn't an opportunity for one of your very good workers from BUS to be a part of this merger? Just because some people had to be laid off and it happened to be one of your people. How would you handle that situation?

A: That's tough. The first thing I would start looking at is where can I cut back on either my salary or other nicies that are funded within the program to be able to afford to keep this person on. It is not like our staff is paid a lot anyway, you know, so it is not like I would have to sell off a building to be able to afford to keep somebody. But I would be looking for ways to squeeze the budget in lots of different directions, including myself, to keep somebody if I really believed in them. If that's not possible and somebody has to be laid off then I would probably pick the least experienced person who has the shortest amount of

tenure within the program and would start putting in calls and writing letters and doing whatever I could to get them placed somewhere. But I would probably have to follow through, I mean if there was no way to keep somebody. I don't know, as I could do it based on how much talent I think they have or how much potential I think they have because that would get really murky and subjective. I think I would probably have to look at it just straight as a tenure thing, you know? Even though this person may be the next person to replace me, directing the program, given several years of experiences, if they've only been here six months and somebody else has been here four years, I would probably have to move in that direction. But my first thing would be to try to find out ways to squeeze the budget to keep somebody because while some other resources actually are needed to make the program function, other resources are there to enhance it and to try to make it grow and get better. And I think we can make some sacrifices there for the opportunity for the professional staff. So that would be my first gut reaction.

Q: Um-hmm. Great, thank you. Here's the next vignette: you and your employees are discussing an idea to better advise the students who utilize your office. Although the original idea was yours, everyone at the meeting has something to contribute. Later that day you're talking to your boss and the new idea comes up again in conversation. Dr. Smith, your boss, is extremely impressed with the idea and asks how it came about. How do you respond to that question and why do you respond in that way?

A: I would respond that my team got together and we discussed this new idea and everybody had input on how it came about. And this is what we'd like to try to do with it and the reasons why we think we'd like to move in that direction. And then when it becomes known that she's impressed with the idea and how did this come about, my response would be to tell her that we called a meeting to do some problem solving and this is what the team came up with. I would respond that way because even though some people contribute more or less verbally, it doesn't necessarily mean they're going to be contributing more or less when it

comes to actually getting the work done. And I think it is less important who comes up with the initial idea than it is how the idea fleshes out and where we go with it. If it is really successful it is probably not going to be because one person had an epiphany moment, you know? That may be where the seed of the idea came from but what it is grown to, you know, is certainly the result of the team. So I would present it as a team effort and resist the chance to call certain people out and make some people feel more important or more involved than others. Because people contribute in different ways and some people will speak right up and share and other people won't but they'll contribute in other ways. So I think it is best just to make sure everything's done as a team if we're going to be functioning as a team.

Q: Great. Next vignette: you are at an award dinner for exceptional staff and the provost has just announced that you've won an award for your forward thinking and dedication to your profession. The provost asks you to come forward and say a few words. What kinds of things would you say in your acceptance speech and why?

A: Well, I think first of all I don't believe in the self made man concept that one person kind of figures it out and is successful on their own. I think the first thing that I'd do is I'd explain how happy I was that I'd had the bosses and the mentors that I've had and the colleagues that I work with on a daily basis that make things run so smoothly. And then I would probably start giving examples of how my staff on a daily basis goes out of their way to make me look good. And so without the mentoring and the friendship and the collegiality and the support, I'm just one piece in a very complex puzzle and I think this speaks more of team than it does of me. That would probably be where I'd go with it.

Q: Um-hmm. Okay. Next vignette: one of the especially exuberant employees in your office has of late been exhibiting uncharacteristic behaviors. So things like not completing her work on time, withdrawing from activities in the office and general office conversations and actually snapping at the students that come in

for help. If and/or when do you recognize these behaviors in your employee and how do you handle the situation?

A: Well, if it is something that I've been able to witness directly, I would probably approach it in a very direct manner. Employee Sally is having a hard time, as you've described. My first thing would be to pull her into the office and ask her how she's doing, what's going on? Is anything not working for her? Is she having problems with the dynamic in the office? And just kind of feel out how much disclosure I get. If she's a little bit forthcoming and there is the trust there then I may actually ask, is there some personal things going on that may be affecting this? These are some of the comments I've gotten from students or complaints or whatever from colleagues or whoever. And let them know where it is coming from and why I'm concerned. But I think hitting something like that right away when it first happens is really important. To let them know that they're being watched and they're being watched because they're valued. And the reason you're here is because we selected you to be here. I mean nobody's here by accident; we didn't inherit anybody.

I mean you've been chosen to be part of this team because of who you are and recently you don't seem to be who we know you to be because of A, B and C. So if there's something I can do to help, I need you to let me know and just be honest with me. If it is a personal matter or something or a physical kind of a thing and it is causing you problems, which I've experienced before... I think the first thing would be even though it maybe a little hard for the rest of us on the team to keep things going, you've earned time off with every pay check. It is amazing to me how many people have hundreds and hundreds and hundreds of hours saved up. use it. You've earned it, it's yours. Take sometime for yourself to sort through whatever or get feeling better or refocus or whatever it is. Just take that time and let us know how it is going or what we can do to help. It kind of makes it hard when that only leaves, like in an office of three people, two people to do three people's work. But that's part of being a team and if any of the rest of us needed time off to kind of gather our marbles, I know we would

appreciate somebody saying, “Hey, whatever we can do. Just get it done.” And I would probably leave it at that and see how that sinks in, if that changes anything. If immediately a request comes forward, “Great, then I’m taking three weeks,” or you know, “I’ll think about it and let you know.” And I would probably just play it from there. But I think sometimes the biggest reward you can give somebody is not a raise, it is time, you know? And tell them, “Hey, we all have moments like this,” you know? “I would expect as a member of this team if the respect is really there with your colleagues, first and foremost, we deserve the truth,” you know? “Regardless of what that does to our work dynamic, we need to know what’s happening with you and you need to know that you can feel comfortable coming forward with that. If not then you’re really not allowing yourself to receive the benefits of being on the team, you’re just kind of associating yourself with a team.” So I’d make sure they understood support and sacrifice is part of team work.

Q: Um-hmm. Okay, the last vignette: a couple of your coworkers from another department come to you to bounce an idea off of you. They’re thinking about asking the provost for an oversight committee for all mentoring programs on campus in order to oversee consistency with mentoring standards. This idea has the potential to really catch the provost’s eye since mentoring has become a really big issue on campus recently and the provost is always looking for employees with this kind of initiative and innovation. For people involved in this project it could mean things like recognition, promotions, etc. This idea doesn’t directly affect you and your program but you’ve always been interested in mentoring issues. How do you interact with these co workers and what is your contribution to the conversation like? And then talk about how you feel about the situation as a whole.

A: I probably would be less likely to be devil’s advocate, which I think a lot of people tend to do, and I would be much more in listening mode. Kind of listening to the idea and making sure I can wrap my head around it. Being that it doesn’t involve me directly, but it does involve me professionally because they

thought enough of me in the first place to bring the idea to me, I would feel a responsibility to help them however I can. For example, funding a trip to an institute where they can work with other experts and get the idea fleshed out in more detail. In whatever small way I can contribute something to their success, that validates, for me, their respect in me to bring it to me in the first place and it also makes me feel like we've got a larger team that's benefiting from this. Quite often there's nothing personal to gain out of someone else's success except their respect. And promotions and raises and awards are nice but there's nothing better as far as I'm concerned, than going to work and feeling like you have a network of friends/colleagues across campus that respect you and that you respect and that you enjoy working with. That makes it a fun place to come to work and I personally fulfill, I guess, some kind of caretaking need that I have in watching someone else be successful and knowing that I was able to help. That makes me feel just as important. I'm not sure psychologically what that comes to.

Q: (Laughs)

A: I think I just enjoy the fact that I was part of helping other people do better at their jobs. It is a way to not only support students, which is what we all try to do with our programs every day, but to support each other and to support the administrators that are supposed to be watching out for us, I think it works both ways. And just giving what you can and then some, and then some is what it is all about. So I would do what I could to help make their idea a reality because if it is a good idea it needs to happen.

Q: Great.

[End recording]

Appendix J

Example Page of a Coded Interview

Nowhere Man - 10012804_tjskipp

head around it. Being that it doesn't involve me directly, but it does involve me professionally because they thought enough of me in the first place to bring the idea to me, I would feel a responsibility to help them however I can. For example, funding a trip to an institute where they can work with other experts and get the idea fleshed out in more detail. In whatever small way I can contribute something to their success, that validates, for me, their respect in me to bring it to me in the first place and it also makes me feel like we've got a larger team that's benefiting from this. Quite often there's nothing personal to gain out of someone else's success except their respect. And promotions and raises and awards are nice but there's nothing better as far as I'm concerned, than going to work and feeling like you have a network of friends/colleagues across campus that respect you and that you respect and that you enjoy working with. That makes it a fun place to come to work and I personally fulfill, I guess, some kind of caretaking need that I have in watching someone else be successful and knowing that I was able to help. That makes me feel just as important. I'm not sure psychologically what that comes to.

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Q: Great.

[End recording]

Appendix K

IRB Approval for Study



THE UNIVERSITY of
NEW MEXICO

Main Campus Institutional Review Board
Human Research Protections Office
MSC08 4560

1 University of New Mexico~Albuquerque, NM 87131-0001
<http://hsc.unm.edu/som/research/HRRC/>

21-Dec-2009

Responsible Faculty: Allison Borden
Investigator: Tracy John Skipp
Dept/College: Educ Leadership Orgn Learning ELOL

SUBJECT: IRB Approval of Research - Initial Review
Protocol #: 09-561

Project Title: Nowhere Man: Autoethnographic Reflections on Identity, Values, and Leadership

Type of Review: Expedited Review

Approval Date: 21-Dec-2009

Expiration Date: 20-Dec-2010

The Main Campus Institutional Review Board has reviewed and approved the above referenced protocol. It has been approved based on the review of the following:

1. Expedited Review Application dated 11/09/09
2. protocol dated 11/09/09
3. consent form dated 11/09/09
4. study instrument dated 11/09/09

Consent Decision:
Requires a signed consent form
HIPAA Authorization Addendum not applicable

When consent is required, it is the responsibility of the Principal Investigator (PI) to ensure that ethical and legal informed consent has been obtained from all research participants. A date stamped original of the approved consent form(s) is attached, and copies should be used for consenting participants during the above noted approval period.

As the principal investigator of this study, you assume the following responsibilities:

Renewal: Unless granted exemption, your protocol must be re-approved each year in order to continue the research. You must submit a Progress Report no later than 30 days prior to the expiration date noted above.

Adverse Events: Any adverse events or reactions must be reported to the IRB immediately.

Modifications: Any changes to the protocol, such as procedures, consent/assent forms, addition of subjects, or study design must be submitted to the IRB for review and approval.

Completion: When the study is concluded and all data has been de-identified (with no link to identifiers), submit a Final Report Form to close your study.

Please reference the protocol number and study title in all documents and correspondence related to this protocol.

Sincerely,



J. Scott Tonigan, PhD
Chair
Main Campus IRB

* Under the provisions of this institution's Federal Wide Assurance (FWA0004690), the Main Campus IRB has determined that this proposal provides adequate safeguards for protecting the rights and welfare of the subjects involved in the study and is in compliance with HHS Regulations (45 CFR 46).