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THE LEADERSHIP TRIAD: IDENTITY-INTEGRITY-AUTHENTICITY

A CASE STUDY OF THE INNER LIFE AND LEADERSHIP

OF EDUCATIONAL LEADERS

By

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M. Ed., Harding College, May, 1981

Dissertation

presented in partial fulfillment of the requirements
for the degree of

Doctor of Education

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The Leadership Triad: Identity-Integrity-Authenticity
A Case Study of the Inner Life and Leadership of Educational Leaders

Chairperson: William P. McCaw, Ed.D.

   The purpose of this qualitative intrinsic case study was to analyze how the inner lives of fifteen educational leaders impacted their leadership practice. The common experience of the Courage To Lead (CTL) program defined the case. This case study was bound by place as the cohort of educational leaders involved in this study were all from the Seattle area in Washington State and experienced the CTL program in 2002-2004 at the same venue. The study is bounded by time in that the analysis of the participants was from the beginning of their CTL experience in November, 2002 until January, 2007.
   This research was framed by the following central question: How did the inner life impact the leadership practice of a group of educational leaders who experienced the Courage To Lead program? The following nine subquestions were used:
How did these leaders perceive that their leadership practice was affected by: 1. Use of self examination? 2. The clarity of their own personal identity? 3. Personal authenticity? 4. Bringing heart to their work? 5. Integrity of their inner life to their leadership? 6. Inner life and relationships? 7. Inner life and the exhibition of courage? 8. Inner life and the ability to build community in their organizations? 9. Inner life in the current educational context?
   Thematic coding analyzed three primary sources of data: individual interviews, categorical aggregation of those interview transcriptions based on the subquestions, and a focus group discussion.
   Three key issues surfaced from the analysis and triangulation of the data. They are: 1. The inner life of these leaders was critical to their living and leadership revealing itself in a Triad of the Self: Identity-Integrity-Authenticity. 2. Looking inward was not the only direction for whole living and leading. The Identity-Integrity-Authenticity triad caused these leaders to recognize that their outer living reflected and affected the quality and ongoing development of their inner work. 3. The Courage To Lead program recognizes this individual inner journey and the communal outer journey and by design provides a unique environment for enhancing this inner-outer pilgrimage. In CTL the participants travel "alone together."

ACKNOWLEDGEMENTS

First and foremost I would like to thank the participants in this study for their trust in me as a researcher and as someone who would try and hold their stories and honor their stories with integrity. Their lives and their hospitality and their warmth as people trying to do good work with good hearts has changed me and enriched my life.

To Dr. William P. McCaw I can only try and say thank you for your willingness to make this pilgrimage with me and to serve so humbly and yet forcefully as an editor, listener, challenger, and friend. You have made me a better writer and this study carries whatever substance it does largely because you taught me to be a better researcher.

To my committee thank you for your willingness to gamble on a novice researcher and yet help him arrive at a place where some knowledge and understanding has been gleaned. You have helped me make this study worthy of some small note.

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CHAPTER ONE

Introduction

Leadership has always been challenging and certainly remains so today. Many simply choose not to engage in formal roles of leadership because the challenges are so daunting. One could argue whether those challenges today are more prevalent or significant than they were fifty years ago or a hundred years ago or even a thousand years ago, but few if any would argue with the difficulty today of being a good leader much less a great one. James MacGregor Burns in his classic work, *Leadership*, begins his Prologue with this statement, "One of the most universal cravings of our time is a hunger for compelling and creative leadership (1978, p. 1). John W. Gardner in *On Leadership* asks succinctly,

> Why do we not have better leadership...Another possibility is that it is not a
> question at all but simply convenient shorthand to express deep and complex
> anxieties. It would strike most of our contemporaries as old-fashioned to cry out,
> "What shall we do to be saved?" And it would be time-consuming to express fully
> our concerns about the social disintegration, the moral disorientation, and the
> spinning compass needle of our time. So we cry out for leadership. (1990, p. xi)

Gardner's observation about social disintegration, moral disorientation, and a lack of direction highlights the external context that affects leaders on a daily basis.

Given the complex nature of leadership and the difficulty of controlling external forces, several writers of leadership theory have highlighted the importance of a leader's awareness of who she/he is internally. As Kouzes and Posner assert, "All serious

leadership starts from within" (2006, p. 92). Yukl refers to this as a leader's "internal locus of control" and he continues,

> People with a strong internal locus of control orientation (called "internals") believe that events in their lives are determined more by their own actions than by chance or uncontrollable forces. In contrast, people with a strong external control orientation (called "externals") believe that events are determined mostly by chance or fate and they can do little to improve their lives. (2002, p. 185)

Recent leadership theory suggests that there are other benefits to being a leader with a strong internal orientation and certainly the ancients understood the benefits as well. Yukl's "internal locus of control" resonates clearly with Socrates' ancient axiom, "Know thyself." Norton discusses how this internal discernment was often used by Socrates referring to it as his "truths of self" (1976, p. 7). Bennis, who more recently calls "management of self…a leadership commandment" (1997, p. 86), suggested earlier that the key to successful leadership has often been more about deep understanding of one's interior landscape than a keen ability to respond to or manipulate an external landscape (1989). Kouzes and Posner assert, "Self-awareness is central to being a successful leader" (2001, p. 87). Badaracco and Ellsworth conclude that, "Outstanding leaders have sources of inner direction" (1989, p.100).

Leadership writers suggest specific benefits to knowing one's self (Badaracco and Ellsworth, 1989; Bennis, 1989; Kouzes and Posner, 2006; Yukl, 2002). As Kouzes and Posner declare,

…leadership development is first and foremost self-development. Becoming a leader begins with an exploration of the inner territory as we search to find our authentic voice. Leaders must decide on what matters in life, before they can live a life that matters. (2006, p. 90)

Kouzes and Posner link "authentic voice" and "a life that matters" directly as benefits of "an exploration of the inner territory." They continue, "Authentic leadership does not come from the outside in. It comes from the inside out…What they [constituents] want from us is that we be genuinely who we are" (2006, p. 92).

Covey too notes the benefit of working from this "inside-out" paradigm and its benefits in relationship building albeit in his own personal context,

When we began to work from the inside out, we were able to build a relationship of trust and openness and to resolve dysfunctional differences in a deep and lasting way that never could have come by working from the outside in. (1989, p. 374)

Evans also suggests this inside out approach is critical, "The third and most important implication is that leadership begins at one's center: *authentic leaders build their practice outward from their core commitments rather than inward from a management* text" (1996, p. 296).

Leadership writers also suggest that there are other specific benefits from examining one's self inwardly (Evans, 1996; Kouzes and Posner, 2006; Sergiovanni, 2001). One of those is yielding a greater authenticity critical for good leadership. As Kouzes and Posner state, "To exhibit harmonious leadership – leadership in which our

words and deeds are consonant – we must be in tune internally. We must know who we are, what's important to us, and what is not" (2006, p. 94). This internal understanding which is linked directly to external action is further highlighted:

> Don't worry. We humans are amazingly resilient. We can recover from a few losses. We can return from a few setbacks. We can take the bad news. What we can't stand is phoniness and pretension. What we won't suffer are the artificialities of leaders who are only making believe. What we don't respect is a poser. What we don't like is indecisiveness and game playing. (2006, p. 39)

This echoes Sergiovanni, "Authentic leaders, in other words, display character, and character is the defining characteristic of authentic leadership" (1999, p. 17). Evans also supports this idea in discussing specifically the educational context and suggesting that organizational trust also becomes a result of leadership authenticity:

> To transform schools, principals and superintendents must inspire such confidence along with trust.
>
> The key to both to both is authenticity. Leaders who are followed are authentic: that is, they are distinguished not by their techniques or styles but by their integrity and their savvy. Integrity is a fundamental consistency between personal beliefs, organizational aims, and working behavior. (1996, p. 288)

Leadership writers suggest that internal efforts lead to authenticity, character, improved integrity, trust, and engaged and better followership (Bennis, 1989; Evans, 1996; Kouzes and Posner, 2006; Sergiovanni, 1999). Evans would contend that leaders without integrity

are "…maintaining, not leading. Followership is not just impossible under their administration, it is irrelevant" (1996, P. 289).

Kouzes and Posner add the ideas of soul, heart, and voice as direct results of "exploring our inner territory":

> Developing leadership capacity is not about stuffing in a whole bunch of new information or trying out the latest technique. It's about leading out of what is already in your soul. It's about liberating the leader within you. It's about setting yourself free. It's about putting your ear to your heart and just listening.
>
> … In exploring our inner territory and finding our voice we calibrate an inner compass by which to navigate the course of our daily lives and to take the first steps along the journey of making a difference. (2006, p. 98)

Fullan also discusses at length the need to make a difference stressing what he calls "moral purpose" and that "moral purpose" is not just necessary for leaders but also for followers and organizations (2001, pp. 13-29). This idea resonates with Burns, "…I define leadership as leaders inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – *of both leaders and followers*" (1978, p. 19). Both believe leaders must engage followers at levels of moral purpose and values. Fullan continues,

> Although moral purpose is natural, it will flourish only if leaders cultivate it.
>
> There are signs that moral purpose is on the ascendancy in schools and businesses. A good example is Palmer's *The Courage To Teach* (1998), in which

he shows how the best teachers integrate the intellectual, emotional, and spiritual

aspects of teaching to create powerful learning communities. (2001, p. 27)

Parker Palmer's work in *The Courage To Teach* was intertwined with the development of

the teacher professional development program called the Courage To Teach (CTT). A

parallel program specifically for educational leaders, the Courage To Teach for

Educational Leaders [Referred to in this study as the Courage To Lead (CTL).], also grew

out of Palmer's writing and his direct involvement in developing the two programs.

These programs have been further developed and monitored at the national level by the

Center for Courage and Renewal.

Joelle Jay in her program evaluation of the Courage To Lead program, which was

sponsored by the Center for Courage and Renewal, interviewed several participants in the

program. She concludes:

One at a time, the Courage To [Lead] Teach program is touching the lives of its

participants. This approach, which focuses on self-exploration, connection, and

caring on the road to personal and professional renewal for educators, presents a

unique and powerful opportunity to reach the spirits of teachers and leaders, and

through them, the young people in their schools.

The program evaluated in this report was a four-part retreat series for

teachers and educational leaders that its participants described as "profound,"

"transformational," and "enduring." (2001, p. 2)

Jay also suggests that the Courage To Lead program directly addresses the concerns in

the educational leadership context. She notes, "In a profession commonly characterized

by words like 'crisis,' 'attrition,' and 'burnout,' educators often suffer the brunt of public and personal criticism….In response to this damaging environment and in some cases a desperate need for change, the Courage To [Lead] Teach program counteracts with words like renewal, inspiration, and heart" (2001, p. 2).

The Courage To Lead program claims that connections between a leader's inner journey to identity and integrity may foster eventual increased undivided authenticity in leadership (Palmer, 2004). Given the consensus opinion of many leadership writers that a leader's exploration of their inner workings is crucial to their survival as leaders in today's unpredictable context and critical as a basis for making decisions (Bennis, 1989; Evans, 1996; Fullan, 2001; Kouzes and Posner, 2006; Sergiovanni, 2001; Wheatley, 1999), and given the claims of the Courage To Lead program that it addresses these concerns directly, this qualitative intrinsic case study examined the impact of the inner life on the leadership practice of a group of leaders who had experienced the Courage To Lead program some three years ago.

<div align="center">Problem Statement</div>

Leaders, educational and otherwise, understand firsthand the struggle to not only find clarity and authenticity in relating who they are to what they do but they also have a responsibility to lead followers in this same daunting and exciting quest. As Gunn and Gullickson suggest, "A promotion can feel like being thrust out onto the high wire...'Now what?' we wonder. 'Is this all there is?' Questions spin out on those nights when we have trouble sleeping" (2005, p. 8). They discuss how these questions can affect today's leaders:

We're also talking to and with the burnt-out leaders who seek to balance work and life, results and meaning, tough-mindedness and warm-heartedness. To the bosses, HR professionals, and coaches that watch new managers struggle and want to give them better support.

The key to success that we continuously discuss in these columns is the integration of earned capabilities (learning, experience, skills) with the innate capacity to access insight, intuition, gut instinct, wisdom. Stepping up from management to leadership is really the inner game of self-discovery. (p. 8)

A leader must engage this "inner game of self-discovery" because not doing so has serious implications.

Evans, in discussing the importance of vision and strategy for school organizations, notes the critical source of these visions/strategies:

Largely overlooked in all the enthusiasm for vision is that it typically derives from "a personal and imaginative creativity that [transcends] analysis" (Badaracco and Ellsworth, 1989, p. 101). In charting an organizational course, successful leaders rely on processes that are more intuitive and holistic than ordered and intellectual, more qualitative than quantitative (Mintzberg, 1989, p. 52)…The highly personal nature of vision is central to its success. (1996, pp. 302-303)

But he continues by discussing what results when educational leaders do not bring who they are and their personal character to their vision for their school:

Most principals…have been socialized to be maintainers, not encouraged to be what I call authentic. Risk taking, despite the theoretical vogue it enjoys among

academics who write about school reform, has always been – and remains – rare

in schools. Almost everything one learns as a principal reinforces the old

congressional saw: to get along, go along.

All of which underscores the necessity for principals to be able to work

through their concerns and doubts, to make change meaningful to themselves, to

clarify their own commitments. (1996, p. 304)

According to Evans, a leader's authenticity, willingness to work through concerns,

finding meaning, and clarifying commitment – all deeply personal - are prerequisites to a

school vision hoping to succeed; otherwise, organizational damage results.

In addition to organizational damage, Bennis is very specific about his concern

for what a lack of "self-discovery" in the realms of leadership and management can

cause. He compares leaders without "management of self" to incompetent doctors who

do more harm than good. A leader without the benefits of this internal work can "give

themselves heart attacks and nervous breakdowns" and even become what he calls

"carriers" making their followers ill (1997, p. 86). According to Bennis, a refusal to

engage in self examination by a leader can lead to both physiological and psychological

harm in both the leader and followers. These writers, as well as the extensive anecdotal

evidence in the literature, suggest that leaders who do not engage in self examination

damage themselves, followers and eventually organizations.

<center>Purpose Statement</center>

Courage To Lead (CTL) claims to offer an individual the opportunity to discover

that the essence of a quality relationship with the world is grounded primarily in how

well that person is in relationship with the core of his or her own being (Palmer, 1998,

2004). The Courage To Lead experience claims to offer educational leaders a professional development experience that addresses some core problems plaguing leadership in educational organizations. By helping leaders define and deepen their own identity and authenticity that comes from the journey within, potentially that leader will have the integrity to remain attuned to that identity thereby becoming a more effective leader. As Jay discusses in her evaluation of CTL, participants experienced "a sense of integration between their personal and professional selves," "feelings of empowerment, commitment, and hope," and a sustained and "lasting value of their [Courage To Lead] experiences…" (2000, pp. 2-3).

Therefore, the purpose of this qualitative intrinsic case study was to analyze how the inner lives of a group of educational leaders impact their leadership practice. The common experience of the CTL program defined the case. This case study was bound by place as the cohort of educational leaders involved in this study were all from the Seattle area in Washington State and experienced the CTL program in 2002-2004 at the same venue. The study is bounded by time in that the analysis of the participants was from the beginning of their CTL experience in 2002 until 2007.

<div align="center">Central and Subquestions</div>

Creswell states, "In a qualitative study…research questions assume two forms: a central question and associated subquestions" (2003, p. 105). This research was framed by the following central and subquestions:

<div align="center">*Central Question*</div>

How did the inner life impact the leadership practice of a group of educational leaders who experienced the Courage To Lead program?

Subquestions

Stake (1995) and Creswell(1998) recommend conceptualizing the subquestions by dividing them into two categories: issue questions and topical questions. Subquestions one through four had a focused inner life orientation and fell into Stake's category of issue oriented questions in that they "are not simple and clean, but intricately wired to…especially personal contexts….[and] the complex backgrounds of human concern" (p. 17). Subquestion five served as a fulcrum or bridge in guiding the research from the inner life of these leaders to subquestions six through nine which had an external or leadership practice orientation and corresponded to Stake's category of topical subquestions which "call for information needed for description of the case…." (p. 25). Therefore, the following nine subquestions were used:

How did these leaders perceive that their leadership practice was affected by:

1. Their use of self examination?

2. The clarity of their own personal identity?

3. Personal authenticity?

4. Bringing heart to their work?

5. The integrity of their inner life to their leadership practice?

6. Their inner life and relationships?

7. Their inner life and the exhibition of courage?

8. Their inner life and the ability to build community in their organizations?

9. Their inner life in addressing the current educational context?

Definitions of Terms

Since this study investigated several ideas that were admittedly abstract and even esoteric in meaning for almost anyone, definitions evolved and deepened and these deepened definitions in fact became some of the more significant findings of the study. For clarification the following underlined definitions which are listed first were the pre-analysis definitions gleaned from the literature review. The second definition in each case is the evolved and deepened definition resulting from the study's analysis.

Authenticity: "…integrity, reliability, moral excellence, a sense of purpose, firmness of

      conviction, steadiness, and unique qualities of style and substance that

      differentiate the leaders they choose from others" (Sergiovanni, 1999, p. 17).

      Authenticity: The final piece of the Triad of the Self is Authenticity and consists

      of the specific behaviors and attributes that made the participants' Identity real in

      their world. Authenticity is that pantheon of potentially good attributes and

      behaviors surfaced: realness, awareness, presence, uncommon listening,

      connection, balancing paradox, servanthood, leading and learning as bi-

      directional, courage and taking a stand in the face of injustice, and uncommon

      relationships and community.

Heart: "The heart, however, is not just the place where our emotions are located. The

      heart is the center of our being, the center of all thoughts, feelings, passions, and

      decisions" (Nouwen, 1997, p. 175).

Identity: "… an evolving nexus…a moving intersection of the inner and outer forces that

      make me who I am, converging in the irreducible mystery of being human"

      (Palmer, 1998, p. 13).

Identity: The Identity that these participants valued and struggled to clearly

define surfaced as the "I am" of the deepest sort, "my who" as one participant

described it. But this who was more than even DeCartes' famous axiom, "I think;

therefore, I am." This sense of Identity went deeper than thought or logic or

reason or intellect for most of these participants and certainly so for some. It was

akin to Greenleaf's (1977) intuition of the servant leader. It seemed to fall into

what some scholars and writers have called the Real Self (Merton, 1967) or the

self-no self (Thompson, 2000).

Integrity: "Integrity means that a person's behavior is consistent with espoused values,

and the person is honest, ethical, and trustworthy. Integrity is a primary

determinant of interpersonal trust" (Yukl, 2002, p. 187).

Integrity: The second member of the Triad of the Self – Integrity is how Identity

begins to surface in these participants' lives. It is the juncture where these

participants chose or willed or as Alan stated, "bridged" their Identity to their

world. Integrity, as such, was bigger than simple honesty for these participants.

It was a conscious yet driving force for bringing their Identity to their world, a

will to beingness or wholeness.

Soul: "…is the objective, ontological reality of selfhood that keeps us from reducing

ourselves, or each other, to biological mechanisms, psychological projections,

sociological constructs, or raw material to be manufactured into whatever society

needs – diminishments of our humanity that constantly threaten the quality of our

lives" (Palmer, 2004, p. 33).

Spiritual: "The spiritual dimension is your core, your center, your commitment to your

value system. It's a very private area of your life and a supremely important one.

It draws upon the sources that inspire and uplift you and tie you to the timeless

truths of all humanity. And people do it very, very differently" (Covey, 1989, p.

292).

Spiritual: "[H]uman spirituality is the way in which people connect the activities

of their daily lives with their wellsprings of deepest meaning" (Thompson, 2000,

p. 52).

Delimitations

Delimitations, according to Creswell, "…narrow the scope of a study. For

example, the scope may focus on specific variables or a central phenomenon, delimited to

specific participants or sites, or narrowed to one type of research design" (2003, p. 148).

This qualitative study confined itself to interviewing fifteen participants from a single

cohort of educational leaders who participated in a series of CTL retreats at a single site

in Washington State during 2002-2004.

Limitations

Creswell considers the purpose of limitations "…to identify potential weaknesses

of the study" (2003, p. 148). Most of the participants who applied for the CTL program in

this study had a predisposed appreciation for the ideas espoused by the CTL program.

The application form and process itself do limit the type of leader who would consider

being a part of the program and, therefore, included in the study. Leaders who apply for

the CTL program recognize and accept the non-quantifiable nature of Courage To Lead.

Because the participants in this study were not a random sample but were purposefully

selected, generalizability was limited. However, Eisner maintains that findings outside the specific context of this study can be allowed but users of this research must assume responsibility for applying it to their context (1998, pp. 201-205). Because case study by definition is bounded by space and time and a single context, transferability, as with generalizability, is limited.

As with any case study, discerning themes, which might indicate information that can then be extrapolated beyond the participants studied here, will be challenging at best. Also, interviewing participants regarding esoteric issues such as identity and heart can be misleading simply by the fact that some participants were naturally more articulate in expressing these ideas which did not necessarily mean that they held those ideas in a more meaningful way but may have just had better verbal skills.

<div align="center">Significance of the Study</div>

Scholars in the field of leadership have recognized the importance of the "inner self" for leaders and have called for more inquiries to be conducted. As one reviews the leadership literature regarding the importance of self examination and self knowledge as being critical to good leadership on many levels, to date there is no empirical evidence in the literature addressing these ideas especially from the perspective of leaders. If these ideas are as important as the anecdotal assessments in the literature state from a host of seminal leadership writers and a lack of practice of these ideas by leaders can create significant negative consequences to the individual and the organization, then this vigorous analysis contributes to our limited understanding and benefits both individuals and organizations.

Additionally, the Courage To Lead program claims according to Jay's study "…to inform the work of these educational leaders in a number of ways." She continues:

> They expressed a deeper knowledge of self and a connection with others; they experienced a new sense of clarity and depth about the meaning of their role in the profession and discovered a newfound importance of reflection. Many of these areas overlapped in significant ways. Together, they contributed to the participants' understanding of themselves in their personal and professional lives. (2000, p. 5)

Since the CTL program defined our case and claimed to address specifically the issues raised by leadership writers, analyzing the life and leadership of a group of educational leaders who had this common experience was significant.

This intrinsic case study examined in depth the inner lives and leadership of fifteen participants from a cohort of participants who experienced the CTL program. After interviewing these participants and writing up a detailed description of the case, the study surfaced themes from participant responses and Key Issues (Stake, 1995) about the intersection of the inner life and leadership that provided a deeper understanding of this critical juncture. The Courage To Lead program provided an excellent participant base and case boundary. Therefore, this case study analyzed the inner lives and leadership of fifteen leaders who experienced this program, and, as a result, the study contributed empirical understanding to the vital connection between leadership and the inner life of the leader and the potential impact of such environments manifested in programs like the Courage To Lead. Leadership writers have recognized anecdotally the criticality of this

connection between self exploration and quality leadership and to their observations we now turn in the *Review of Literature*.

CHAPTER TWO

REVIEW OF LITERATURE

Introduction

Since leadership theory and leadership writers have noted several connections to the need for leaders to examine themselves internally in order to better meet the needs of their context and to meet the needs of their constituents and their organizations, this study will examine the lives and leadership of a group of leaders who experienced the Courage To Lead program. First, this review will examine the leadership literature and its coverage of such issues as: (a) the complex nature of the leadership context; (b) self exploration and leadership; (c) personal identity, authenticity and leadership; (d) leadership and the heart; (e) authenticity and leadership integrity; (f) leadership and relationships; (g) leadership and courage; and (h) leadership in the current educational context.

In addition, since the common experience of the leaders examined in this study is the Courage To Lead program and because it claims to address directly many of the leadership issues mentioned above, an overview of the historical and philosophic underpinnings of this program is also relevant for this review and will be covered in the second half. This review begins with an overview of the complexity of today's environment for leadership.

Complexity and the Leadership Context

In Bennis' essay, "The Future Has No Shelf Life," he highlights the flux that is our world today:

So the world we occupy today is a vastly different world from the world of just

ten years ago, vastly different from the world of fifty years ago…Of course, we

Americans have always lived on the fast track but today's hyperturbulent, spastic,

volatile, uncertain, vertiginous – I promise you I won't run out of descriptors – is

qualitatively different, more *chasmatic*, to coin a word, more consequential,

affecting more of our life-space than other tectonic changes we've experienced,

even the introduction of electricity or the turbine engine. (2001, p. 4)

Living meaningfully in such a context has often led people to struggle and wonder.

Leading courageously in these times may drive us to wonder about the struggle.

In his examination of school leadership and these ever-present tensions within

leadership Evans asserts, "The changing nature of organizational life has exacerbated

these chronic conflicts to the point of disempowering leaders and diminishing the quality

of their lives" (1996, p. 153). He continues by stating that this tidal wave of demands on

leaders "decreases school leaders' sense of efficiency and heightens their feelings of

isolation, insecurity, and inadequacy" (p. 156). Also, Fullan notes this frustration in

trying to be a rational leader in a nonrational world, "There is no point in lamenting the

fact that the system is unreasonable, and no percentage in waiting around for it to become

more reasonable. It won't" (1997, p. 5).

Because of this rapidly growing realization that the pressure we encounter in our

world can be overwhelming, Sarason points out that many educational leaders,

specifically principals, will begin to blame "the system" and "assert authority or

withdraw from the fray" (1982, p. 160). He continues, "Too frequently the individual

conception of the system serves as a basis for inaction and rigidity, or as a convenient

target onto which one can direct blame for most anything" (p. 164). Fullan asserts,

> We need to move away from the notion of how the principal can become lead
>
> implementer of multiple policies and programs. What is needed is to reframe the
>
> question. What does a reasonable leader do, faced with impossible tasks? We
>
> have, it might be said, come some distance since the days of valuing leaders who
>
> "run a tight ship." We have gone through the phases of principal "as
>
> administrator" and principal as "instructional leader." We have begun to entertain
>
> the concept of principal as transformative leader, or as I have argued elsewhere,
>
> principal as moral change agent (Fullan, 1993). There is enormous potential in
>
> this new view of the leader, but also great frustration because what it means is not
>
> particularly clear. (1997, p. 6)

The idea that leadership in a complex world is challenging and sometimes feels

overwhelming is not new but the response of leaders in this context and how they can

best lead their followers and their organizations remains a constant item for discussion

and examination.

Self Examination and Leadership

Many leadership writers suggest that with leaders facing so much complexity and

flux outside, the only way to find grounding is to search within (Bennis, 1997; Kouzes

and Posner, 2006; Sergiovanni, 2001). Block suggests an "entrepreneurial spirit" and that

it is indeed possible to build an organization in which one can have a rational belief

despite an increasingly irrational culture:

The core of the bureaucratic mindset is not to take responsibility for what is

happening. Other people are the problem… Reawakening the original spirit

means we have to confront the issue of our own autonomy in the midst of a

dependency-creating culture is an entrepreneurial act. (Block, 1987, p. 6)

Block calls for a "spirit" and Fullan suggests an attitude within an organization is in

many ways one's own creation – what Fullan calls "autonomy." As he describes it in his

chapter on the criticality of relationships, "…professional autonomy and strong

community are mutually reinforcing, rather than oppositional" (2001, pp. 66-67).

Regarding the finding of answers internally or externally, Bennis proclaims,

"Self-awareness is central to being a successful leader" (Bennis, 2001, p. 87). Similar to

Socrates' ancient commandment to "Know thyself," Bennis pronounces,

Management of self is critical because without it, leaders and managers can make

life worse, make people sicker and less vital…some managers give themselves

heart attacks and nervous breakdowns; still worse, many are carriers, causing their

employees to be ill. (1997, p. 87)

Bennis also states, "But until you know yourself, strengths and weaknesses, know what

you want to do and why you want to do it, you cannot succeed in any but the most

superficial sense of the word" (Bennis, 2001, p. 88). Kouzes and Posner stress this same

idea, "The mastery of the art of leadership comes with the mastery of the self, and so

developing leadership is a process of developing the self" (2006, p. 94). Walsh too in

discussing the Socratic axiom of knowing self and self examination, linked these

exercises to humility, "This exercise of humility and self-scrutiny implies a particular

interplay between leadership and power" (2006, p. 15). These writers assert that

leadership in a complex milieu must be grounded internally and in the willingness of the leader to engage the inner self.

C. Michael Thompson's *The Congruent Life: Following the Inward Path to Fulfilling Work and Inspired Leadership* (2000) entire premise is about the importance of the examination of self and its impact on leadership. Thompson's pervasive theme is that the spiritual dimension of humanity is critical to bringing meaning to the world of work and specifically, as a leader, in providing meaning for yourself and facilitating followers in the same quest. He begins by defining *spirituality* as "the way in which people connect the activities of their daily lives with their wellsprings of deepest meaning" (p. 52). He dedicates three chapters of this book to the idea that "a deepened inner life leads directly to those characteristics, qualities, and traits that are the very marks of good and effective leadership" (p. 8).

Thompson cites a variety of significant leadership writers in defense of his thesis and a broad range of research. Although Thompson is clearly a proponent of Christianity and is most at home within that wisdom tradition, he does an admirable job recognizing spirituality across traditions – he even uses "Ultimate Reality" as a way of referring to what he clearly recognizes as the Judeao-Christian God. He quotes William James' classic study of religious thought, *The Varieties of Religious Experience*,

> The overcoming of all the usual barriers between the individual and the Absolute…is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note,…an eternal unanimity which ought to make a critic stop and think, and which brings it

about that the mystical classics have, as has been said, neither birthday nor native

land. Perpetually telling of the unity of man with God, their speech antedates

languages, and they do not grow old. (1902, p. 506; cited in 2000, p. 59)

James felt this disconnect from what he called the "higher powers" or God was basic to

an individual's inability to experience spiritual growth.

Thompson then turns to Jung's individuation and the field of depth psychology.

Thompson defines Jung's individuation as "a human drive toward wholeness, a

fundamental and deep-seated desire to grow beyond the bounds of the ego and its needs

toward some larger sense of connection to the inner self, the community of mankind, and

God" (2000, p. 35). He also asserts that Jung made it clear that God was the Self which

Jung paradoxically referred to as the subconscious of not only single individuals but all

individuals (p. 61).

Thompson continues by suggesting that spirituality is not only "quiet

contemplation" of this inner realm but also "the growth and development that seems only

to come in our contact with others" (2000, p. 67). Spirituality for Thompson is "the

fundamental human urge to outgrow the boundedness of our ego and its petty fears and

desires, the timeless desire to find connection to our deepest sources of wisdom, power,

and creativity – both within and without" (p. 69). Thompson suggests that even Maslow's

"self-actualization" has been diminished to power and achievement and has lost its

transcendent meaning (p. 86).

In summarizing Thompson's comprehensive overview of human psychological

theory and how it has been used by leadership and management theory, he warns that

theories based on external leadership attributes have led to the plethora of

leadership/management fads when in reality deep, inner human development is the key to real leadership success. He cites extensively Kohlberg's research (Cook-Greuter, 1990) on the six stages of human cognitive development and Fisher and Torbert's (1995) subsequent research applying these stages to work and leadership behaviors. Stages five and six in Kohlberg's scale are the highest levels of moral development and were called Postconventional. "In a study of nearly two thousand subjects ranging in age from eleven to eighty-four, 91 percent scored at stage 4 or below on a frequently used indicator of developmental level" (Cook-Greuter, 1990, p. 89; cited in Thompson, 2000, p. 121).

Persons with this Postconventional mentality "experience a qualitative leap in their personal frame of reference, a radical widening of their world" (Thompson, 2000, p. 121). Thompson notes that Kohlberg never fully articulated the characteristics of a stage six person perhaps because of their rarity, but Thompson does quote James Fowler's description of a stage six person in his book, *Stages of Faith*:

Stage 6 is exceedingly rare….Living with felt participation in a power that unifies and transforms the world, [people in stage 6] are often experienced as subversive of the structures (including religious structures) by which we sustain our individual corporate survival, security and significance. Many persons at this stage die at the hands of those whom they hope to change. [They] are often more honored and revered after death than during their lives. The rare persons who may be described by this stage have a special grace that makes them seem more lucid, more simple, and yet more fully human than the rest of us. (1981, pp. 200-201; cited in Thompson, 2000, pp. 121-122)

Thompson cites other research which suggests that the rare Postconventional person exhibits an "expectation and experience of transcendence" as well as a worldview beyond the merely logical to the metaphysical (p. 136).

Finally, Thompson engages the paradoxical notion of the "self-no self." Here he suggests that across multiple wisdom traditions exists the claim that as an individual is willing to go deep within and engage what Thompson calls Ultimate Reality they experience a transformative loss of false self and a discovery of real self. He states:

> Organizational leaders who have achieved a sense of self/no self are fairly easy to spot. They are very positive in their self-image and accepting of themselves, but at the same time they can exhibit qualities of modesty and humility that may seem strangely inconsistent to those that have not achieved that level of maturity. They have what Warren Bennis and Burt Nanus call positive self-regard, a crucial quality of transformational leadership… (2000, p. 159)

Throughout the remainder of this book Thompson continues to support his premise that as one spiritually matures approaching Kohlberg's stage six and discovers through the inner journey the self-no self paradox, that person moves beyond "ego and personal needs to the broader circles of community and higher values of ultimate meaning" (p. 227).

In this same vein of thought one of the great Christian mystics of the twentieth century, Thomas Merton, in his collection of essays, *Mystics and Zen Masters,* examined across several wisdom traditions the idea of how humans have tried "to understand various ways in which men of different traditions have conceived the meaning and method of the 'way' which leads to the highest levels of religious or of metaphysical awareness" (1967, p. x).

Paradox is a mainstay of the mystic's lexicon. The idea of a self-no self is basic to their discussion of how one's deepest awareness of identity is tied directly to one's willingness to engage what Zen Buddhists refer to as the "Zero that equals infinity" (1967, p. 28). Merton struggles to bring understanding to his own Western mindset as well as his reader's. He articulates beautifully the suggestion by numerous mystical traditions that at man's deepest center can be found what Ezra Pound called the "Unwobbling Pivot." He uses Kung Tzu's (Confucius' real name before it was Latinized by the Jesuits.) book, *The Doctrine of the Mean,* as one example of this idea:

> The point of the book is that at the very center of man's being is an intimate, dynamic principle of reality. It is not merely a static concept or essence, but a "nature" constantly seeking to express its reality in right action…*Reality* is the goal, and reality in act is the "axis" or "pivot" of man's being. The "superior man" is the one who finds this axis in himself and lives always centered upon it. Other men do not find the center, the axis, and spend their lives aimlessly carried this way and that by winds of fortune and of passion. Their center is not in themselves but somewhere outside them, and their lives are consequently a turmoil of frustration, self-seeking, and confusion. (p. 59)

Sadly, many have seen too often the ample evidence of tumultuous leadership grounded in "frustration, self-seeking, and confusion." Throughout his overview of both ancient Buddhist and Chinese thought, Merton discusses the person who is willing to journey deep within and experience the "ground of being" and engage it and become one with it. The paradox is that this person does not lose their self but in fact discovers it. As Gandhi

once stated, "I want to become Zero," or as Christ suggested to Nicodemus, "Unless a man be born again."

Merton then turns to the mystical practice of pilgrimage, especially Christian pilgrimage to Jerusalem, and what its real spiritual intent was,

> The geographical pilgrimage is the symbolic acting out of an inner journey. The inner journey is the interpolation of the meanings and signs of the outer pilgrimage. One can have one without the other. It is best to have both. History would show the fatality and doom that would attend on the external pilgrimage with no interior spiritual integration, a divisive and disintegrated wandering, without understanding and without the fulfillment of any humble inner quest. In such pilgrimage no blessing is found within, and so the outward journey is cursed with alienation. (1967, p. 93)

Merton recognized this inner and outer journeying and knew full well that there must be a connection, an integration, of both.

One final observation from Merton's book from his essay entitled, *The Other Side of Despair: Notes on Christian Existentialism*. In describing the person who has refused to become a part of the collective public mass but has instead accepted their ultimate solitude in living and dying and attained a wider perspective on existence, Merton suggests this person is then able to engage real community,

> Only between such free persons is true communication possible. At the same time, such communication is absolutely necessary if there are to be free and mature persons, authentically existing, with faces, identities, and histories of their

own. The authentic person is not born in stoic isolation but in the openness and

dialogue of love. (1967, p. 267)

So, Merton, in discussing several centuries of wisdom from a variety of traditions

supports the idea that the person grounded inwardly not only operates from a base of

integrity not subject to the winds of external change but also in their solitude comes to

have a greater capacity for meaningful community.

Robert Greenleaf and his classic collection of essays, *Servant Leadership* (1977),

has remained a classic of leadership literature for twenty-five years and as Peter Senge

states in his Afterword for the Silver Anniversary edition,

I don't think there are many great books, books that cause something to

happen….But that is exactly what I think *Servant Leadership* has done. Moreover,

I expect the impact of *Servant Leadership* to be greater in the next twenty-five

years than the past twenty-five years. (2002, p. 359)

Greenleaf brought to the fore the idea of a new kind of leader who defines their

leadership from within rather than by any circumstance from without.

These servant leaders have been "awakened" according to Greenleaf and this

awakening is not always pleasant,

The opening of awareness stocks both the conscious and the unconscious minds

with a richness of resources for future need. But it does more than that: it is value

building and value clarifying, and it armors one to meet the stress of life by

helping build serenity in the face of stress and uncertainty….Awareness is not a

giver of solace – it is just the opposite. It is a disturber and an awakener. Able

leaders are usually sharply awake and reasonably disturbed. They are not seekers

after solace. They have their own inner security. (1977, p. 41)

Greenleaf suggests that these people with awareness were not necessarily basking in

solace but discussed their disturbance and willingness to stand while also turning always

to a place of stability within.

Greenleaf continues by discussing throughout the book classic examples of

servant leaders. Their perspective is different from the average leader which certainly

echoes the moral development levels of Kohlberg. As Greenleaf notes,

…the servant [leader] views any problem in the world as *in here,* inside oneself,

not *out there*. And if a flaw in the world is to be remedied, to the servant the

process of change starts *in here*, in the servant, not *out there*. This is a difficult

concept for that busybody, modern man. (1977, p. 57)

Gandhi and his suggestion that we be the change we wish to see is one of Greenleaf's

examples of this notion which he refers to often.

Next, Greenleaf , in his final essay in *Servant Leadership,* takes his reader on a

walk through Robert Frost's beautiful metaphorical pilgrimage within, the poem

"Directive," to discover what Parker Palmer calls the soul which is wild and shy like an

animal (2004, p. 58). According to Greenleaf, the reward for those willing to make this

journey is full of paradox:

"Directive" offers a promise to those who do aspire: When we have gone back out

of all this now too much for us, when we are lost enough to find ourselves…then

we shall have the opportunity to drink of the waters of wholeness….

Here are your waters and your watering place.

Drink and be whole again beyond confusion. [Lines from Frost's poem.]

Yes, here is the water to drink and be whole *again*. Were you once whole? In your childish naiveté perhaps? Possibly in your own uniqueness, which you have denied – the opportunity to live in the light of your own inward experience? And what is beyond confusion?

A measure of people's wholeness will not bring them certainty or tranquility (although brief moments of these delights may be theirs). *Beyond confusion* is the promise. Their state may be moving, developing, uncertain, even dangerous. But they will not be confused because they will be at one with the circumstance, both far and near. In fact, they will *be* the circumstance; they will no longer be alienated. Rightness, responsibility, courage will define their character. They will be bound to the cosmos. They will be at home with this world as it is, as it always is. (1977, p. 339)

Robert Greenleaf recognizes the mystical and paradoxical and unsettling rewards of the journey within. He sounds more like a Merton or a Kung Tzu or a Lao Tzu or a Buddha than a Bennis or a Senge. For Greenleaf, leadership must be discovered within and is best explained with poetic, pilgrimage language.

Others have written of this journey within from various perspectives and disciplines and even in ancient times but the call is the same, understanding inside one's self leads to standing outside one's self with a strong voice (Jung, 1957; Maslow, 1962; Norton, 1976). David L. Norton in his *Personal Destinies, A Philosophy of Ethical Individualism* discusses the ancient Greek belief known as "eudaimonism" which he says

was "the term for the ethical doctrine (which achieved its first systematic formulation in

the words of Socrates and the writings of Plato and Aristotle) that each person is obliged

to know and live in truth to his *daimon,* thereby progressively actualizing an excellence

that is his innately and potentially" (1976, p. ix). He continues noting that both Abraham

Maslow and Carl Jung have attested to the essential value of those who have as they have

said listened to their "inner voices" which Norton equates to an individual's "daimon"

(1976, pgs. xii and 3-5). Norton continues:

> Meanwhile there are isolated individuals in whom the intuition of their own
>
> unique potential worth has in some measure proved formative. For them the
>
> world's din has not stilled the inner voice, and they are quietly and decisively
>
> living their lives according to their own inner imperative. (1976, p. xiii)

Norton continues citing from Jung's autobiographical *Memories, Dreams,*

Reflections in which he speaks of Jung's "inner voice" and the difficulty we have in

appreciating the importance that Jung says it played in directing his life:

> Strangest to our ears is Jung's very conviction of the presence of the inner voice
>
> itself, for most of us today have no sense of an oracle within….We are
>
> apprehensive that an ear turned to our inwardness will detect at most only
>
> meaningless murmurings, that a resort to the inner self will be a dizzying tumble
>
> into a bottomless pit. Fearing this, we anchor ourselves on external things, we cast
>
> our lot with the fortunes of objects and events that appear to be untainted by the
>
> disease of selfhood - …Turning our backs to the void, we become infinitely
>
> distractable by outward things, prizing those that "demand" our attention. We
>
> secretly treasure the atmosphere of world crises, for the mental ambulance-

chasing it affords. Meanwhile we armor ourselves with mirrors to deflect the inquiring eyes of others…

> In short, what Jung seems most confident of, his oracle within, is just that about which most of us altogether lack assurance. We do not know what Jung was talking about, and we rather wish to believe that neither does he (1976, pp. 3-4).

Joseph Campbell in his classic, *Myths To Live By*, also discusses Jung's idea of "individuation" which he says Jung uses to "designate the psychological process of achieving individual wholeness" (1972, p. 66). Campbell continues:

> Jung makes the point that in the living of our lives every one of us is required by his society to play some specific social role. In order to function in the world we are all continually enacting parts; and these parts Jung calls *personae,* from the Latin *persona*, meaning "mask, false face," the mask worn by an actor on the Roman stage, through which he "sounded" (*per-sonare,* "to sound through"). One has to appear in some mask or other if one is to function socially at all;…To become – in Jung's terms – individuated, to live as a released individual, one has to know how and when to put on and to put off the masks of one's various life roles…The aim of individuation requires that one should find and then to learn to live out of one's own center, in control of one's for and against…For as Jung stated: "In the last analysis, every life is the realization of a whole, that is, of a self, for which reason this realization can be called 'individuation'" (1972, pp. 66-68).

The struggle to live true to one's inner voice can create what Campbell calls "anxiety, since lies are what the world lives on, and those who can face the challenge of a truth and

build their lives to accord are finally not many, but the very few" (1972, p. 11). But the

lies, as Campbell calls them, are found not only outside ourselves but as Kouzes and

Posner note,

> Leadership begins…when we are willing to take a journey through our inner
>
> territory – a journey that often requires opening doors that are shut, walking in
>
> dark spaces that are frightening, and touching the flame that burns. But at the end
>
> is truth (2006, p. 96).

This inner journey can be unpleasant and lend itself to that quality most of us as adults

share, our well-honed ability to lie to ourselves and limit any possibility of tapping into

the inner voice and truth these writers suggest is to be found there. Evans suggests that

what we stand for at the deepest level is profoundly personal but is foundational to how

we will eventually act (1996, p. 297). Paraphrasing Pierre de Chardin, we are human

beings, not human doings. This review now examines what writers have to say about

bringing heart to the practice or doing of leadership.

Leadership and the Heart

The heart is often mentioned as critical to performance. Coaches want players to

perform with heart. Employers want employees to put their heart into their work. Charlie

Parker, renowned jazz innovator, said it plainly, "If it ain't in your heart, it ain't in your

horn." Kouzes and Posner echo Parker's musical observation in their statements about

leadership:

> Developing leadership capacity is not about stuffing in a whole bunch of new
>
> information or trying out the latest technique. It's about leading out of what is

already in your soul. It's about liberating the leader within you. It's about setting

yourself free. It's about putting your ear to your heart and just listening. (2006, p.

98)

Palmer defines heart "in its ancient sense, as the place where intellect and emotion and

spirit and will converge in the human self" (1998, p. 11). Kouzes and Posner assert, "The

true force that attracts others is the force of the heart" (1987, p. 125). Wheatley also ties

the heart to leadership:

Courage comes from our hearts. Where do we find the courage to be leaders

today? The etymology of the word courage gives us the answer. Courage comes

from the old French word for heart (Coeur). When we are deeply affected, when

our hearts open to an issue or person, courage pours from our hearts.

Please note that courage does not come from the root word for strategic

planning or multivariate analysis. We have to be engaged at the heart level in

order to be courageous champions. As much as we may fear emotionalism,

leaders need to be willing to open their hearts and tell stories that open other

peoples' hearts. (2002, p. 44)

As Kouzes and Posner suggest, as leaders understand the workings of their heart and who

they are in this understanding, followers too begin to engage their leaders on deeper

levels,

We're just more likely to trust people we know, and the more we know about our

leaders the more likely we are to trust them as human beings. Of course, before

you can share any of this with others, you have to have clarity about it yourself.

You have to know yourself before others can truly know you. (2006, p. 52)

How a leader's heart interacts with the quality of identity and authenticity in that leader becomes critical to followers and to the creation of trust in any organization. As Evans states, "Transformation begins with trust. Trust is the essential link between leader and led, vital to people's job satisfaction and loyalty, vital to followership" (2000, p. 287). This progression of leadership grounded in the heart which lends itself to authenticity in the leader and therefore trust building within the leader-follower relationship is a foundational idea in leadership writing.

Burns suggests that this sort of leadership is transformational guiding both leader and follower into a more meaningful relationship, "…transforming leadership…engage[s] with others in such a way that leaders and followers raise one another to higher levels of morality and motivation" (1978, p. 20). Burns understood the need for the leader to engage followers on a level that involved their wholeness, their heart, as individuals within the context of the wholeness of the organization as well as encouraging them to embark on a journey to a greater good and the motivations required to attain that greater good. Burns continues:

But transforming leadership ultimately becomes *moral* in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both. Perhaps the best modern example is Gandhi, who aroused and elevated the hopes and demands of millions of Indians and whose life and personality were enhanced in the process. Transcending leadership is dynamic leadership in the sense that the leaders throw themselves into a

relationship with followers who feel "elevated" by it and often become more active themselves, thereby creating new cadres of leaders. Transcending leadership is leadership *engage*. Naked power-wielding can be neither transactional nor transforming; only leadership can be. (1978, p. 20)

Leadership writing supports the idea that as a leader engages the self deeply for understanding while bringing their heart to their leadership, then followers too are more willing to join in this trusting and moral dynamic. This review now examines what leadership authors have had to say regarding the juncture of identity, authenticity, and integrity.

<center>Personal Identity, Authenticity, and Leadership Integrity</center>

Great leaders have often written about the results of those internal workings converging with a leader's practice yielding what is referred to here as integrity and is essential to great leadership. Dwight D. Eisenhower summarized it well:

In order to be a leader a man must have followers. And to have followers, a man must have their confidence. Hence, the supreme quality for a leader is unquestionable integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office. If a man's associates find him guilty of being phony, if they find that he lacks forthright integrity, he will fail. His teachings and actions must square with each other. The first great need, therefore, is integrity and high purpose. (2000, p. 5)

These internal workings of a leader and their impact on that leader's practice are starting to surface regularly in the writings of contemporary theorists.

Leaders must find an outward voice that is in congruence with their inner identity – an integrity of "soul with role" (Palmer, 2004, p. 13). As Kouzes and Posner state,

> Leaders take us to places we've never been before, but before we can get anyone else signed up for the journey, we've got to convince ourselves to venture forth. We've got to find out what's important to us. What we care about. We've got to find our voice. As Anne Lamott, in her book *Bird by Bird,* observed: "and the truth of your experience can only come through in your own voice."…Finding a voice is most definitely not a technique. It's a matter of time and searching – soul searching. (2001, pp. 88-89)

Palmer asserts a similar idea in *The Courage To Teach* (1998) where he states that teachers teach "who they are" suggesting as T. Chadsey of the Center for Courage and Renewal stated, "leaders lead who they are" (personal communication, September 19, 2006). So the "who" that leads becomes critical to the what, how and why of leading. Sergiovanni echoes these ideas and states:

> Ask the next five people you meet to list three persons they know, either personally or from history, who they consider to be authentic leaders. Then have them describe these leaders. Chances are your respondents will mention integrity, reliability, moral excellence, a sense of purpose, firmness of conviction, steadiness, and unique qualities of style and substance that differentiate the leaders they choose from others. Key in this list of characteristics is the importance of substance, distinctive qualities, and moral underpinnings. Authentic leaders anchor their practice in ideas, values, and commitments, exhibit distinctive qualities of style and substance, and can be trusted to be morally

diligent in advancing the enterprises they lead. Authentic leaders, in other words, display character, and character is the defining characteristic of authentic leadership. (1999, p. 17)

Covey also considers how critical it is for leaders to be grounded internally and suggests the benefits go well beyond the everyday practices of leadership and bring what he calls a harmony to our living:

Where does intrinsic security come from? It doesn't come from what other people think of us or how they treat us. It doesn't come from the scripts they've handed us. It doesn't come from our circumstances or position.

It comes from within. It comes from accurate paradigms and correct principles deep in our own mind and heart. It comes from inside-out congruence, from living a life of integrity from which our daily habits reflect our deepest values.

I believe that a life of integrity is the most fundamental source of personal worth. I do not agree with the popular success literature that says that self-esteem is primarily a matter of mind set, of attitude – that you can psych yourself into peace of mind.

Peace of mind comes from when your life is in harmony with true principles and values and in no other way. (1989, p.298)

Walsh corroborates this thinking in discussing leaders, "First and foremost, we should question ourselves. Effective leadership comes from an inner core of integrity and yet is not fixed, stubborn, or implacable. Leaders we trust are open to our thoughtful influence"

(2006, p. 21). Clearly contemporary leadership theorists recognize the importance of inner work in order to discover authenticity in successful leadership and successful living. Covey (1989), Evans (1996), Kouzes and Posner (2001, 2006), Sergiovanni (1992, 2001), Fullan (2001) and others all suggest that internal identity and authenticity yields not only integrity in leadership practice but expands beyond the leader's profession spilling over into the integrity required for harmonious living.

<div align="center">Leadership, Relationships, and Community</div>

If clarity of moral purpose and authenticity are at least partially resultant from this inner journey, Fullan suggests relationship building is also critical for today's successful leader. He continues, "If moral purpose is job one, relationships are job two, as you can't get anywhere without them" (2001, p. 51). If a leader must practice authenticity in the relationship he or she has within, so must that leader foster relationships that are not just the result of networking but as Lewin and Regine specify, "genuine relationships based on authenticity and care" (2000. p. 27). They continue,

> Actually, most people want to be part of their organization; they want to know the organization's purpose; they want to make a difference. When the individual soul is connected to the organization, people become connected to something deeper – the desire to contribute to a larger purpose, to feel they are a part of a greater whole, a web of connection. (p. 27)

Covey (1989) also discusses how inner work and relationship building are connected. He considers that "inside" work must precede the tough demands of "outside" work, in this case specifically, relationship building. He references this connection on a personal level in suggesting how it is critical in a leadership context.

We had tried the outside-in approach. We loved each other, and we had attempted

to work through our differences by controlling our attitudes and our behaviors, by

practicing useful techniques of human interaction. But our band-aids and aspirin

only lasted so long. Until we worked and communicated on the level of our

essential paradigms, the chronic underlying problems were still there.

When we began to work from the inside out, we were able to build a

relationship of trust and openness and to resolve dysfunctional differences in a

deep and lasting way that never could have come by working from the outside in.

(p. 314)

Walsh in discussing Burns transformational leader states clearly, "Leadership is a moral

activity, one conducted in relationship" (2006, p. 15).

Greenleaf also discusses at length the idea of organizations that are people-

growing institutions rather than the typical people-using institutions (1977, p. 54). In

addition, he notes how institutions have to be paradoxically orderly and creative. Their

leaders, therefore, need to be able to manage or hold this paradox:

For optimal performance a large institution needs *administration* for order and

consistency, and *leadership* to mitigate the effects of administration on initiative

and creativity and to build team effort to give these qualities extraordinary

encouragement. The result, then, is a tension between order and consistency, on

the one hand, and initiative and creativity and team effort, on the other hand. (p.

73)

These leaders seem to recognize the need to hold things within an organization in

paradox, and, therefore, they do not see followers as cogs in a machine but as people with

whom relationship must happen in order to grow their potential, their "initiative and creativity and team effort."

What sort of leader recognizes the criticality of relationships – this soul-to-soul connection? Kouzes and Posner (1998) discuss "encouraging the heart" and that "leaders create relationships" (p. xv). Bishop (2000) suggests that leadership in the twenty-first century must move from product-first thinking to relationship-first thinking. Greenleaf (1977) also insists:

> …that a new moral principle is emerging which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. (p. 10)

Leadership theory has begun to recognize the need to change its thinking from good leadership and relationship building being the result of modeling external behaviors to these things more readily coming from a leader's authentic heart. This review now focuses on the impact of leadership on creating community.

Leadership and Community

If inner work aids leaders in identifying their own integrity/authenticity or moral purpose which leads to stronger relationships, then community becomes a natural by-product of the leader's inner journey (Covey, 1989; Wheatley, 2002; Yukl, 2002). Yukl suggests that transformational leaders recognize the value of this community concept, "Transformational leaders build commitment to objectives and strategies, increase the personal and collective self-efficacy of followers, and strengthen their identification with

the team or organization" (2002, p. 425). He continues by highlighting the ten "most important leadership functions for enhancing collective work in teams and organizations" (2002, p. 439). Six of these can be directly effective in community building: "Create Alignment on Objectives and Strategies, Build Mutual Trust and Cooperation, Strengthen Collective Identity, Organize and Coordinate Activities, Encourage and Facilitate Collective Learning, and Promote Social Justice and Morality" (pp. 439-40).

Building relationships and community in organizations are both highlighted by Covey (1989) and Wheatley (2002) and tied to leaders recognizing the importance of interdependence on many levels. Wheatley highlights several principles which "describe important perspectives, beliefs and work for leaders right now" – one of these is fundamental to building community in your organization:

> *We are interconnected to all life*. Every spiritual tradition speaks about oneness. So does new science. As leaders, we act on this truth when we're willing to notice how a decision might affect others, when we try to think systemically, when we're willing to look down the road and notice how, at this moment, we might be affecting future generations. Any act that takes us past the immediate moment and past our self-protective ways acknowledges that there's more to life than just us.
>
> I learned a wonderfully simple way to think about our actions from a woman minister. She told how anytime she makes a decision, she asks herself: "Is this decision going to bring people together? Will it weave a stronger web? Or will it create further disintegration and separation?" I like to ask another related question as well. "In what I am about to do, am I turning toward others or turning away? Am I moving closer or am I retracting from them?" (p. 44)

This kind of organizational community is what Covey describes as "…unity – oneness – with ourselves, with our loved ones, with our friends, and working associates is the highest and best and most delicious fruit" (p. 318).

In educational contexts Bryk and Schneider's (2003) longitudinal study of 400 Chicago elementary schools "shows the central role of relational trust in building effective education communities" (p. 40). The result of the study "…directs our attention to the engaging but elusive idea of social trust as essential for meaningful school improvement" (p. 40). It seems from this study that for schools to be effective a sense of community based on relational trust is critical. They continue by stressing how important the principal's role is in fostering this effective community.

> Principals' actions play a key role in developing and sustaining relational trust. Principals establish both respect and personal regard when they acknowledge the vulnerabilities of others, actively listen to their concerns, and eschew arbitrary actions. Effective principals couple these behaviors with a compelling school vision and behavior that clearly seeks to advance the vision. This consistency between words and actions affirms their personal integrity. Then, if the principal competently manages basic day-to-day school affairs, an overall ethos conducive to the formation of trust will emerge. (p. 45)

Culture often reflects the level of community within a school or an organization. Cox (2002) states how important understanding between followers is to improving culture:

> Focusing staff development on an improved understanding of self and others can help minimize unwarranted conflicts and provide a model for careful reflection

regarding staff members' behavior as well as the behaviors of others. The effect

on school culture can be powerful. (p. 33)

Community and a culture of understanding and trust within an organization appears to be

critical to an organization's effectiveness and directly dependent on the authenticity,

integrity, and willingness of the leader to begin with what Covey calls "inside-out"

thinking (1989, p. 43).

Palmer also echoes the importance of community in describing the kinds of

"circles of trust" which are intentional in the CTT/CTL programs:

The circles of trust…are a rare form of community – one that supports rather than

supplants the individual quest for integrity – that is rooted in two basic beliefs.

First, 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. Second, we all need other people to invite amplify, and help discern the

inner teacher's voice…. (2004, pp. 25-26)

Barth describes a similar need for this diversity of thinking in community when

describing the need for a wide range of participants in the community defined by a

principal's center. He states that the "wider the universe of ideas," the greater the

possibility for learning. As he concludes, "A community of learners is, above all, a

heterogeneous community" (1990, p. 152).

These leadership writers suggest that effective leaders understand the connection

between their own authenticity and integrity and their ability to build relationships and

therefore communities within their organizations. These relationships and communities

are grounded in trust and a melding of diversity while honoring the individual. While relationships and community are linked to a leader's internal identity and authenticity, another benefit of this self awareness is the critical quality of courage in leadership.

<div align="center">Leadership and Courage</div>

Leadership writers state that identity, authenticity, integrity and the ability to build trusting relationships are interconnected (Covey, 1989; Fullan, 2001; Kouzes and Posner, 2006; Sergiovanni, 2002; Wheatley, 2002). These same writers suggest that another important product of this continuum is the quality or attribute of courage. Kouzes and Posner assert that, "Leadership is *courage in action*" (2006, p. 140). Covey (1989) and others suggest that too often courage is placed on a trait pedestal out of reach of those of us struggling to live what are typically called "average" lives. But these writers also suggest that courage is not only accessible to all of us but we do in fact act courageously more often than we think on first considering the idea. Kouzes and Posner state that courage is more about acknowledging our fears, knowing ourselves, and taking the initiative. They continue, "Courage is not just for heroes" (p.138) and "Courage is about making tough choices, but those choices more often than not involve the little things we do" (p. 139).

Covey (1989), Gardner (1990), and Fullan (1997, 2001) also discuss the importance of balancing courage with consideration and that courage is not a "one-time" event but plays out over time and requires a willingness to stand up for what others might consider unimportant. Kouzes and Posner also claim that courage is demanded if we want to change lives, circumstances and the status quo (2006, p.140). But clearly they associate courage in leadership with clarity of self:

Moments of courage are moments of truth. They are those critical incidents in our

lives when we come face-to-face with who we are and what we are made of. They

are self-revealing moments, or as one executive said to us: "Adversity introduces

you to yourself." By honestly opening up about our adversities, we are getting to

know ourselves. (p. 144)

Fullan echoes these ideas about courage in the educational context especially in

discussing the principalship (1997). Courage in leadership is a prerequisite according to

these writers and especially in the educational context where children must be defended

more often than we like to admit.

Leadership Integrity in the Educational Context

The CTT/CTL programs were both developed to offer an alternative approach to

helping both teachers and leaders in making public schools better (CTT Facilitator

Preparation Program Manual, 2001). School improvement and school reform and

criticism of schools in general as "failing" is the context for educational leaders in the last

two decades. And the solutions to these significant and complex issues are as numerous

as the butterflies in students' and teachers' and principals' stomachs on the first day of

school. As Sergiovanni (2001) states eloquently in his Preface to *The Principalship*,

Everywhere one looks there is someone with an easy solution for improving

schools. "Research says" if you put these correlates in place – if you teach,

manage, or supervise using this list of behaviors – all will be well. Careers are

built, journals are filled, and, for some with entrepreneurial bents, fortunes are

amassed as the "solutions" are proposed.

The engine that drives this grand solutions machine is our search for simple answers. This searching, I fear, drives us to think in the rationalistic tradition about our work, to make unwarranted assumptions about the linearity and predictability that exist in the world, and to overestimate the tightness of links between research and practice. The result is the adoption of management theories and leadership practices that look great on paper, sound compelling when heard, and maybe even make us feel good, but that don't fit the actual world of schooling very well. (p. xi)

Although documents such as *Breaking Ranks: Changing an American Institution* (1996) state things such as, "A high school will regard itself as a community…" (p. 11) and "The principal will provide leadership in the high school community…" (p. 99), other educational leaders suggest as Littky states rather plainly, "The world is changing – schools are not" (2004, p. 32).

Throughout this review writers have made continuous referral to leadership and educational leadership but standards for school leaders and the programs that train those leaders have been established and recommend certain specific critical needs for today's educational leader. The Council of Chief State School Officers (CCSSO) developed in 1996 the Interstate School Leaders Licensure Consortium (ISLLC) Standards for School Leaders. Forty-six states have leadership standards and forty-one of those have adopted or adapted the ISLLC standards. Standard One focuses on the importance of a school leader's ability to promote "the success of all students by facilitating the development, articulation, implementation, and stewardship of a vision of learning that is shared and supported by the school community" (p. 10). As referenced earlier, Bennis (1997), Covey

(1989), Fullan (1997, 2001), Sergiovanni (2002) and others have discussed the importance of a leader's ability to help an organization forge a vision is directly related to that leader's ability through introspection and reflection to identify internally those values or "moral purposes" which are the keys to the integrity required for guiding an organization in vision formation.

The remaining ISLLC standards continue using language such as "nurturing and sustaining school culture" (Standard Two, p. 12), building school community and cultivating an environment "by collaborating with families and community members" (Standard Four, p. 16), and "acting with integrity, fairness, and in an ethical manner" (Standard Five, p. 18). Clearly, the ISLLC Leadership Standards recognize the criticality of the sort of authenticity and integrity school leaders require accommodating the demands of today's school environments. In the Preface to these standards the authors state,

> Effective school leaders are strong educators, anchoring their work on central issues of learning and teaching and school improvement. They are moral agents and social advocates for the children and communities they serve. Finally, they make strong connections with other people, valuing and caring for others as individuals and as members of the educational community. (ISLLC, 1996, p. 5)

In addition, the National Policy Board for Educational Administration (2002) published the Standards for Advanced Programs in Educational Leadership. Again, Standard One highlights the importance of vision development and school community (p. 2). Standard Two stresses the importance of school leaders "promoting a positive school culture, providing an effective instructional program, applying best practice to student

learning, and designing comprehensive professional growth plans for staff" (p. 4). Deal and Peterson view the broad-based nature of the demands of this standard as requiring a "balanced approach". They state:

> But new demands for symbolic leadership often overlook the need for managing details and coordinating complex and diverse programs and students. In our view, education may be best served by principals who are *bifocal*, who can combine managerial tasks with symbolic sensitivity and passion, who are simultaneously efficient managers *and* effective leaders. At the very least, principals must have the insight to build a leadership team that fosters a commitment toward both producing results and maintaining faith. (1994, p. xii)

Bolman and Deal note:

> Managers help to create direction, order, and stability in order to improve outcomes. But effectiveness as a *leader* is related to the capacity for understanding and responding to situations in symbolic ways. Leaders infuse an enterprise with passion, purpose, spirit, traditions, and values. (1992, p. 314)

The remaining standards continue to highlight the demands for school leaders to provide a balance of what Deal and Peterson refer to as that place where "meaning and production come together" (1994, p. 93). These standards discuss educational leaders using words like community, passion, purpose, spirit, etc. The leadership writers discussed thus far suggest the "how" of implementing these qualities are directly linked to the internal makeup of those leaders. This review turns to leadership in the context of the reform and effective schools movements.

Leadership and the Reform/Effective Schools Movement

In addition to the standards movement, the educational context has been significantly impacted by the school reform and effective schools movements.

As stated earlier, the CTT/CTL programs were intentional efforts to improve public schools by helping directly the teachers and leaders as opposed to the more publicized standards and effective schools reform efforts. The United States Department of Education Comprehensive School Reform (CSR) Program began in 1998 a s part of Title I of the Elementary and Secondary Education Act (ESEA) which was signed into law in 2002. CSR is defined as "an important component of the No Child Left Behind Act" by "helping raise student achievement by assisting public schools across the country to implement effective, comprehensive school reforms that are based upon scientifically based research and effective practices" (ED.gov web site, paragraph 1).

Historical examination of the origins of this federal mandate and initiative reveal how heavily influenced they have been by the Effective Schools Correlates and research which has had a huge impact throughout the 1990's and has been championed by Lawrence W. Lezotte ("Correlates of Effective Schools: The First and Second Generation; 1991) as well the standards movement in education (ED.gov web site).

Phrases such as "scientifically based research," "effective practices/schools," "measurable goals and benchmarks for student achievement," and "high stakes testing" have become so common (and demanding) for today's educational leader that some leaders must see these words written on the walls of their dreams like Nebuchadnezzar in the Old Testament of the Bible. But as Fullan states, "What *standards* were to the 1990's, *leadership* is to the future. This shift depicts awareness that standards and strategies by

themselves are not powerful enough to accomplish large scale, sustainable reform"

(2002, p. 14). Fullan continues,

> In the 1990's, we learned how to improve literacy and numeracy at the elementary
>
> level where the principal is the key player in leading reform and improving
>
> student performance….but despite these good beginnings, the principal as
>
> instructional leader is too narrow a concept to carry the weight of the reforms that
>
> we need for the future. We need, instead, leaders who can create a fundamental
>
> transformation in the learning cultures of schools and the teaching profession
>
> itself." (pp. 14-15)

Fullan further stipulates that effective leaders must combine moral purpose,

understanding change, emotional intelligence in building relationships, commitment to

increasing knowledge, and coherence in the face of chaos (p. 15).

Fullan refers to Daniel Goleman's and his colleagues' work on emotional

intelligence in leaders and organizations. Goleman consolidates this research into four

domains – two under Personal Competence and two under Social Competence: Personal

Competence is comprised of self-awareness and self-management; Social Competence is

comprised of social awareness and relationship management. Fullan paraphrasing

Goleman states that emotionally intelligent leaders "live better and more effectively in

complex times" which in turn energizes rather than depletes followers (p. 15).

Sergiovanni in describing how "The "Neats"…accept the research on effective teaching

without question" face difficulties when trying to apply this research in real life

leadership situations:

Principalship practice is considered to be a research-based technology that can be directly learned and routinely applied. To the Neats, the principal is presumed to function as a highly trained technician.

How does the view of the Neats fit the real world of practice? Not very well. (2001, pp. 43-44)

Concerning the issue of high stakes testing and their impact on what educators hope is happening in schools, Goodlad (2002, p. 22) notes the low correlation between test scores and those values such as honesty, civility and civic responsibility we hope are being cultivated. He states:

The trouble is that the school reform enterprise has been prescribing the wrong medicines for quite some time. It has ignored the broad purposes of schooling in a democratic society, ignored the huge body of research that would be eagerly examined if the field of interest were something other than schooling. (p. 19)

One can appreciate the benefits of the school reform (Effective Schools Correlates), standards, and testing movements. They attempt to support their initiatives with real and verifiable data that is research supported. But leading, like teaching, is an enormously complex endeavor. As a speaker at a gathering of educators once postulated, "This teaching thing isn't rocket science – it's way more complicated than rocket science." Recognizing the challenges of educational leadership today, this review now examines the consequences of leadership not grounded internally.

Leadership Without Internal Grounding

This review thus far has examined a progression from the complexity of leadership to the leader's self-exploration to deeper understanding of personal identity and authenticity to greater integrity and courage in leadership to better relationships and community to the demands of the current educational context. This review now will highlight briefly what some leadership writers have noted as the harm and damage which can result when these foundational ideas of self examination, identity, authenticity, and integrity are placed on the back burner of leadership. Steven Glazer contends that:

> Once we forget how to look to our inner experience as a resource for knowledge and understanding, we lose resourcefulness, connectedness, our sense of well-being, and confidence. Feeling broken or incomplete, we begin a potentially endless, exhausting search outside for something that in fact can only be found within. Unsure of what or who we are, we become hypersensitive, even defensive. Having lost our basic identification with wholeness, we begin to wobble back and forth between bipolar experiences of hope and hopelessness. (1999, p. 2)

Kouzes and Posner would affirm this idea stating that leaders who lose their sense of self also get lost in their jobs and work becomes all consuming (2006, p. 160). These writers confirm that leaders grounded in who they are and what they value have clarity and direction as opposed to being unsure and lost.

As mentioned in Chapter One of this study, Bennis has noted quite plainly that leaders without the clarity of "management of self" do great psychological and even physiological harm not only to themselves but to their followers as well (1997, p. 86).

Evans discusses the loss of trust by followers when misguided by a leader with a lack of this internal grounding and the authenticity it yields. He states:

> When we have come to distrust people, either because they have lied to us or deceived us or let us down too often, we tend to stay suspicious of them, resisting their influence and discounting efforts they make to reform themselves. (1996, p. 287)

Evans goes on to say that these leaders without clarity for what they stand and hold deeply simply do not lead with integrity (p. 289). He states, "Uncovering this [internal] wisdom is the key to becoming authentic" (p. 296).

But the harm is not limited to the followers as Bennis and Glazer highlighted above. The leaders themselves are damaged. Bolman and Deal discuss how a leader who refuses to know their inner belief system will fail to reach their potential (1991, p. 37). Covey contends that without self-awareness leaders fall into a reactive mode to outside stimuli rather than experiencing the freedom of proactive responses (1989, pp. 71-72). Ackerman and Maslin-Ostrowski discuss the "wounding of leaders" and how this causes leaders to "disconnect" and even state, "Leadership itself seems increasingly at risk" (2002, pp. 4-5). Feelings of being disconnected, lost, unsettled, unclear, fearful, failures, and victims of their circumstances are consistent with what leadership writers suggest result from a leader's lack of clarity about their inner being and heart. All of these struggles are claimed to be directly addressed by the Courage To Teach and Courage To Lead programs.

The Courage To Teach and Courage To Lead Programs

Given the importance in the Courage To Lead program in defining our case this review now provides an overview of both the philosophic and historical underpinnings of the program.

History/Development of Courage To Teach/Courage To Lead

Parker J. Palmer and the Fetzer Institute developed the Courage To Teach (CTT) program and subsequent Courage To Lead (CTL) program. Both programs use the same principles and practices. The Courage To Teach began as a request from the then president of the Institute, Rob Lehman in 1992. The request asked Palmer, a Fetzer Senior Fellow at the time, to write a memo "on the spirituality of education to inform a long-term project Fetzer is designing to aid in the 'formation of teachers.'" Teacher formation is a key concept behind the development of CTT (CTT Facilitator Preparation Program Manual, 2001) and is "rooted in the belief that good teaching flows from the identity and integrity of the teacher" (Palmer, 1998, p. 10).

From Palmer's memo came the development of a pilot project which was a formation retreat called *The Courage To Teach: A Renewal Weekend for Teachers*. Twenty-two teachers from southwest Michigan attended this first retreat. The retreat met with a positive response and Palmer with Fetzer began to develop a two-year CTT retreat model "…following the cycle of the seasons. Each retreat…draws on the metaphors of the season in which it occurs, inviting teachers to examine the spiritual questions that are at the heart of that season" (Palmer, 1999, p. 10). Fetzer felt that this format was successful enough during its 1995-96 pilot that they wanted to try the retreat program in other areas of the country. Subsequently, four sites were selected and six "master

teachers" trained to lead these retreats (CTT Facilitator Preparation Program Manual, 2001). This review turns to the philosophic roots of CTT/CTL.

<center>*Philosophic Base of CTT/CTL*</center>

Palmer wrote *The Courage To Teach – Exploring the Inner Landscape of a Teacher's Life* in 1998. In it he states, "Teaching like any truly human activity, emerges from one's inwardness, for better or worse. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together" (Palmer, 1998, p. 2). The CTT program is designed "for the personal and professional renewal of public school educators…. The CTT focuses neither on 'technique,' nor on school reform, but rather on renewing the inner lives of professionals in education" (Intrator and Scribner, 2000, p. 4). The program is founded on the belief that as individuals we cannot help but experience events in our lives that are *deforming* and the CTT is about a *formation* process which explores the "heart of a teacher" (p. 4) using "personal stories, reflections on classroom practice, and insights from poets, storytellers, and various wisdom traditions" to explore vocational and life questions (Intrator and Scribner, 2000, p. 4).

Fundamentally, Palmer (1998) states that "we teach who we are" and the program is a place where K-12 public school teachers, counselors, and administrators can gather to better determine "who they are" so that their teaching becomes "life-giving" and not "death-dealing" (p. 1). As Palmer states, "To educate is to guide students on an inner journey toward more truthful ways of seeing and being in the world. How can schools perform their mission without encouraging the guides to scout out that inner terrain" (Palmer, 1998, p. 6)? Covey refers to this understanding of our own lives and its effect on those following us as "scripting" (1989, p. 315). He elaborates:

Understanding the power of scripting in our own lives, we felt a renewed desire to

do everything we could to make certain that what we passed on to future

generations, by both precept and example, was based on correct principles….Real

self-awareness helps us to appreciate those scripts, and to appreciate those who

have gone before us and nurtured us in principled-based living, mirroring back to

us not only what we are, but what we can become. (p. 315)

The Courage programs address these concerns about understanding the forces that shape

who we are. Joelle Jay states in her evaluation of the Courage To Teach for Educational

Leaders (CTL) program,

This approach, which focuses on self-exploration, connection, and caring on the

road to personal and professional renewal for educators, presents a unique and

powerful opportunity to reach the spirits of teachers and leaders, and through

them, the young people in their schools. (2001, p. 2)

The CTT program is about inner work and regaining one's individual inner resources

while experiencing the support of a community – what Palmer calls, "being alone

together" (2004, p. 54).

CTT/CTL Retreat Conventions Used

In his book, *A Hidden Wholeness* (2004), Palmer describes some of the

conventions that help define what he calls a "circle of trust" (pp. 64-69). These criteria

ably describe what the CTL retreats should be like for an individual. The chapter is

entitled *Being Alone Together* which is the essence of what CTL facilitators try and

create as far as atmosphere is concerned. Palmer notes that,

A circle of trust consists of relationships that are neither invasive nor evasive…

In this space, we neither invade the mystery of another's true self nor evade

another's struggles. We stay present to each other without wavering, while stifling

any impulse to fix each other up. (p. 64)

Continuing, he elaborates,

We often relate to each other as means to our own ends, extending "respect" to

each other in hopes of getting something for ourselves. Under those conditions,

certain faculties, such as the ego, will show up to see if there is anything to be

gained.

But the soul will show up only if we approach each other with no other

motive than the desire to welcome it. When we "protect and border and salute"

each other's solitude, we break our manipulative habits and make it safe for the

soul to emerge. (p. 64)

Given this intent of the conventions used in the CTT/CTL retreats, this review now

examines the cornerstone of the retreat experience, the Clearness Committee.

Courage To Teach/Courage To Lead and the Clearness Committee

CTT and CTL use within the setting of the retreats this 350-year old phenomenon

of the Quakers, the Clearness Committee, to challenge individuals to engage the inner life

while in community. (See Appendix A for a detailed explanation of how the Clearness

Committee works.) The Clearness Committee "is a foundational practice of the Courage

To Teach" (CTT Facilitator Preparation Program Manual, 2001, p. 4). In an essay

explaining Clearness Committees, Palmer states that it is a:

…method that protects individual identity and integrity while drawing on the wisdom of other people….The Clearness Committee is testimony to the fact that there are no external authorities on life's deepest issues, not clergy or therapists or scholars; there is only the authority that lies within each of us waiting to be heard….Behind the Clearness Committee is a simple but crucial conviction: *each of us has an inner teacher, a voice of truth, that offers the guidance and power we need to deal with our problems.* (1998, p.1).

In 1997 David Hagstrom of Lewis and Clark University in Portland, Oregon, heard a presentation by Palmer on the use of the Quaker practice of the Clearness Committee in helping individuals work out the worries, concerns and difficulties all too common to living. Palmer wondered if this 350-year old practice might not be helpful for educators (Hagstrom, 1999, p. 54). As Hagstrom quotes Palmer from that first evening,

Usually we have the ability to figure things out on our own – to become more clear about our worries and concerns over time. We really don't need sympathy or advice from others. But what we do need are good, honest, and direct questions that cause us to reflect on the situation differently. Clarity is what we need. (p. 54)

The Clearness Committee assumes some fundamental truths regarding human beings: we are capable of discerning truth and, therefore, clarity, by making deep connections within and honoring the birthright clarity of our soul (Palmer, 2004). But the human soul is, as Palmer (2004) describes it, "shy like a wild animal" (p. 57) and because of the natural deformation that life affords it, too often is unwilling to surface because of the dangers that any wild entity recognizes from its environment.

The Clearness Committee is designed to allow the human soul to be more willing to surface and reveal an individual's awareness of truth when that soul is held genuinely in a trustworthy community (Palmer, 2004). Palmer states in *A Hidden Wholeness,* "In a circle of trust, we practice the paradox of 'being alone together,' of being present to one another as a 'community of solitudes'" (2004, p. 54). He suggests that truth and clarity seem to be the domain of the individual but also find their greatest ability to emerge in the safety of community. As Palmer states:

> We have much to learn from within, but it is easy to get lost in the labyrinth of the inner life. We have much to learn from others, but it is easy to get lost in the confusion of the crowd. So we need solitude and community simultaneously: what we learn in one mode can check and balance what we learn in the other. Together, they make us whole, like breathing in and breathing out. (2004, p. 55)

Martin Buber (1923) recognized this all too well in his classic work, *I and Thou.* When we lose connection with that which is around us, we live our lives in the isolation and desolation of the I-It world. As much as our authenticity can only be found within our own soul, Buber suggests it must find emergence within the gentle caring of others - in relationship. As Buber states when he describes what he calls the second sphere of relationship – life with men – he shares a similar experience as to what appears to surface in the Clearness Committee:

> Here language is perfected…. Only here does the basic word go back and forth in the same shape; that of the address and that of the reply are alive in the same tongue; I and You do not only stand in relationship but also in firm honesty. The moments of relation are joined here, and only here, through the element of

language in which they are immersed. Here that which confronts us has developed the full actuality of the You. Here alone beholding and being beheld, recognizing and being recognized, loving and being loved exist as an actuality that cannot be lost. (p. 151)

When Hagstrom first used the Clearness Committee at Lewis and Clark with school administrators, he states, "We were stunned by the power of the experience" (1999, p. 55). He also notes that in the context of our "walks in the world" how rarely we find relationships where we can really be our true selves. As Hagstrom states:

Within the setting of the Clearness Committee the best of two worlds come together. There we are expressing the truth we hold so deep inside in answer to the open and honest questioning, and there 'they' are (those we know from our walks in the world) in community for us holding us in a precious, loving way. (Hagstrom, 2001, personal communication)

The criticality of the Clearness Committee to the CTL experience and its uncommon nature guides this review into an overview of the historical background of the Clearness Committee.

Historical Background of the Clearness Committee - Quakerism

The origin of the Clearness Committee can be traced back some 350 years to the beginnings of the Quaker religious movement around 1650. The seventeenth century has been called "The Century of Revolution" and with good reason. Not only did it have its share of political revolt especially in England where the Quakers began their journey, but also in scientific realms and thought in general, upheaval and questioning authority were the norm (Murray-Rust, 1995, p. 1).

In religious thought this was particularly true as the "Century of Dissent" found numerous people of faith questioning England's then primary religious voice of authority, the Church of England. Specifically, there was a pervasive belief that people could and should find out things for themselves whether that area is science or religion. One's "direct personal experience" became the key to defining one's faith – not some authoritative ecclesiastical body (Murray-Rust, 1995, p. 1).

Many of these English religious dissenters went to Holland and then America but a vast majority remained in England unable to voice their dissent but finding each other in small pockets across the country meeting together to discuss their common disenchantment with the Church of England. Traveling preachers were a common part of this mix and one, George Fox, determined it was his mission to bring together these various groups, which had come to be known generally as "Seekers" (Murray-Rust, 1995, p. 2).

Fox became the leader and voice, which brought about the birth of Quakerism in approximately 1652 and the eventual organization of the movement and the formation of the first Society of Friends. However, the Quakers did not rise up out of a vacuum. Their religious roots owe much to the "deviation from orthodoxy" begun by the Puritans and Separatists in the previous century (Murray-Rust, 1995, p. 3). Freedom of thought for the individual became the clarion call for these groups, which gave rise to other religious entities such as the Anabaptists and the Mennonites. It was the Puritans who sought refuge in Holland and eventually made their way to America in 1620 on the Mayflower.

The Quakers, particularly George Fox, appealed to the diversity of these pockets of "Seekers." As David Murray-Rust notes,

The message was centered on "The Inner Light." More correctly this should be

termed the "Inner Light of Christ," because a basic part of the message was that

"Christ had come to teach his people himself." People listened because it was a

message of hope – of sureness. No longer did they have *to* look to Priest, or

Church, or Book as the final authority; the authority and the "Truth" (a much used

word, though hard to define) was to be found by the individual through direct

knowledge of the spirit of Christ – the "Christ in the heart." They became

convinced that by "waiting on the Lord" they would come to know the will of god

through direct communication. (1995, p. 3)

This concept of the "inner light" is fundamental to Quakerism and the structures they

established to access this inner truth such as the Clearness Committee.

Understanding Quaker "theology" is in some ways as difficult as understanding

trends in our modern world. As Elizabeth Gray Vining in her Preface to Douglas Steere's

Quaker Spirituality Selected Writings notes:

Depending on the direct leadings of the Spirit, as well as on the Bible and the

writings of articulate Quakers, the faith of the Society of Friends is not static but

moves with the development of scientific and psychological as well as religious

thought and inspiration. (1984, p. ix)

This movement's theology then in some ways defies classification and Quakers are

inclined to be skeptical of any effort to analyze the ways to God. As renowned Quaker

scholar, Douglas Steere, states:

The very term "spirituality" is a little awesome to Quakers. Gerald Heard, who

was a distinguished religious thinker in the middle years of this century, once

wrote a little book entitled *Training for the Life of the Spirit.* An old Quaker who

had read the book, when asked his opinion of its worth, replied that it seemed to

him too much like "straining for the life of the spirit." When it comes to the

technique of prayer, Augustine's word always returns in which he says, "We

come to God by love and not by navigation," and Madame de Chantal when asked

for a method of prayer replied that the best method is to have none! Quakers find

it hard not to look with suspicion on talk about the interior life and about the

practices that nurture it. (1984, p. 4)

This review now shifts to examining how the Clearness Committee has been adapted by

the CTL program.

Adaptation of the Clearness Committee by CTT/CTL

These "rules" for initiating and structuring Clearness Committees within the

Quaker context differ little from how the Committees have been used in the Courage To

Teach and Courage To Lead retreat formats. Regarding the nature of the questions raised

in Clearness Committees, Palmer has accurately described the type of question

appropriate for presentation:

The discipline for committee members is very simple – but difficult to follow:

members may not speak in any way except to ask the focus person a question, an

honest question. That means no presenting solutions, no advice, no "Why don't

you…?", no "My uncle had the same problem and he….", no "I know a good

book/diet/therapist that would help you a lot." Nothing is allowed except honest,

probing, caring, challenging, open unloaded questions! And it is crucial that these

questions be asked not for the sake of the questioner's curiosity but for the sake of

the focus person's clarity. Caring, not curiosity is the rule for questioners.

Remember that your task is to serve as a channel for the Light to help the focus

person clarify his or her inner truth; neither you nor the committee deals directly

with the problem or makes the decision. (1996, p.1)

In Palmer's *A Hidden Wholeness* he also discusses these same guidelines when he

outlines the type of questions appropriate for use in CTT and CTL or "circles of trust" as

he describes them:

What are the marks of an honest, open question? An *honest* question is one I can

ask without possibly being able to say to myself, "I know the right answer to this

question, and I sure hope you give it to me" – which is, of course, what I am

doing when I ask you about seeing a therapist. A dishonest question insults your

soul, partly because of my arrogance in assuming that I know what you need and

partly because of my fraudulence in trying to disguise my counsel as query.

(2004, p. 132)

Although the Clearness Committee and its "honest, open questions" are

foundational to "circles of trust" such as CTT and CTL, the practice of asking these types

of questions is encouraged and modeled throughout the retreat format. Palmer

distinguishes the types of "circles of trust" that CTT and CTL model from other types of

circles common in our current society:

Gathering in circles is an ancient practice being revived in our time. We have

dialogue circles to improve communication, conflict resolution circles to negotiate

crises, therapeutic circles to explore our emotions, problem-solving circles to

puzzle out hard questions, team-building circles to cheerlead for a common cause,

and collaborative learning circles to deepen our education. All of them have

worthy purposes, but none of them has the singular intent of a circle of trust: to

make it safe for the soul to show up and offer its guidance. (2004, p. 22)

Chapter Summary

In leadership writing more and more has been said about the criticality of self

knowledge in bringing clarity and integrity to effective leadership. This internal clarity

and authenticity and external integrity have been seen as increasingly crucial to the

demands of leadership in our current context whether educational or otherwise. Many of

today's leadership writers stress the importance of leaders being willing to examine their

internal makeup and how that intersects with the critical demand of building relationships

in today's organizations. Some consider self examination and its benefits to be foremost

in good leadership resulting in bringing heart to leadership and exhibiting courage both

personally and professionally. On the other hand, neglecting to engage in self exploration

results ultimately in extensive damage and wounding of the leader, their followers and

their organizations. All too often the current educational context cultivates this wounding

of leaders in turn damaging itself as one of our critical institutions for an ongoing and

healthy democracy.

Considering the struggles of educators, teachers and leaders, the Courage To

Teach and Courage To Lead programs were developed to help public school reform

efforts but not in the mode of adding to the standards/effective schools/testing models.

They were proposed as a way to help teachers/leaders directly in maintaining their hearts

in their work – to provide a space where the intersection of soul and role can be engaged deeply by individuals in the safe confines of a small, trusting community.

The inner work advocated in the CTT/CTL programs is grounded in the Quaker philosophy that each of us individually has the answers to our own questions and these answers best surface in community using such practices as those used in these programs. In the CTT/CTL programs during these times of deep reflection in a safe circle of trust, it is suggested that teachers/leaders discover a clearer perspective of their identity/authentic self which then aids that teacher/leader in acting outwardly from that identity creating higher degrees of vocational integrity.

Because of the concerns of leadership writers reviewed in this chapter regarding the convergence of inner exploration with leadership authenticity and integrity and because of the volatile criticism aimed at public education and educational leaders and since the CTL program claims to help educational leaders bring a deeper authenticity, identity and integrity to their leadership, examining the life and leadership of a group of educational leaders who have this common CTL experience is worthy of review and empirical investigation as outlined in the following chapter.

CHAPTER THREE

METHODOLOGY

Research Paradigm Explanation and Justification

In choosing a qualitative approach a researcher asks fundamental questions about why using a qualitative approach is more appropriate than a quantitative approach for a study. Stake highlights three major differences in qualitative and quantitative emphasis: "(1) the distinction between explanation and understanding as the purpose of the inquiry; (2) the distinction between a personal and impersonal role for the researcher, and (3) a distinction between knowledge discovered and knowledge constructed" (1995, p. 37). For Stake qualitative research is "experiential understanding" in that it is "inquiry for promoting understanding" as opposed to quantitative research which is more about providing "explanations" (1995, p. 37). He continues,

> A distinction between what knowledge to shoot for fundamentally separates quantitative and qualitative inquiry. Perhaps surprisingly, the distinction is not directly related to the difference between quantitative and qualitative data, but a difference in searching for happenings. Quantitative researchers have pressed for explanation and control; qualitative researchers have pressed for understanding the complex interrelationships among all that exists. (1995, p. 37)

This study was designed to bring a qualitative researcher's analysis to the inner lives and leadership of a cohort of educational leaders who had experienced the Courage To Lead (CTL) program. This is a program intentionally designed to engage these leaders in deep self reflection while in a community with other leaders. This qualitative study analyzed and surfaced understandings of what Stake calls "complex interrelationships" (p. 37) and

how the ongoing dynamics of how the inner life of these leaders had impacted their leading since attending the CTL program.

This case was a system bounded by time and place because of the unique nature of the CTL program which defined the case. The study focused on a single CTL cohort which experienced their five retreats at the Islandwood Educational Center on Bainbridge Island just outside Seattle, Washington during the timeframe of Fall, 2002 to Winter, 2004. Data was collected through January, 2007 terminating the timeframe of the case. This followed case study methodology as defined by Creswell (1998, p. 61). This study also fell under what Stake refers to as an intrinsic case study which he describes as:

> … when we get curious about a particular agency, or when we take the responsibility of evaluating a program. The case is given. We are interested in it, not because by studying it we learn about other cases or about some general problem, but because we need to learn about that particular case. We have an intrinsic interest in the case, and we may call our work *intrinsic case study*. (1995, p. 3)

This qualitative study was a within-site intrinsic case study as the research was focused on a single cohort of leaders that experienced a CTL Seasonal Retreat program consisting of five retreats located at a single site in Washington State. The study used multiple sources of information including: (a) participant demographic information (i.e. name, age, gender, number of years in education, number of years in educational leadership, number of years in other fields as a leader, educational background. See Appendix F.), (b) pre and post interview communications, (c) participant face-to-face and phone individual interviews, (d) interview field notes, and (e) a focus group discussion.

This collection of data followed Creswell's suggestion, "A *case study* involves the widest array of data collection as the researcher attempts to build an in-depth picture of the case" (1998, p. 123). Creswell describes these sources of information:

> Multiple sources of information include observations, interviews, audio-visual material, and documents and reports. The context of the case involves situating the case within its setting, which may be a physical setting or the social, historical, and/or economic setting for the case. The focus may be on the case that because of its uniqueness requires study…. (pp. 61-62)

In addition to the individual interviews themselves and the observations of the participants during these interviews, participants were invited to join a focus group discussion which was attended by four of the participants in the study. A detailed analysis of both the individual interviews and the focus group discussion is contained in *Chapter Four*.

<div align="center">Research Questions</div>

<div align="center">*Central and Subquestions Rationale*</div>

In discussing the challenge of designing good research questions in case study, Stake says the questions need to "direct the looking and the thinking enough and not too much" (1995, p. 15). Creswell states that a central question is "the overarching question being addressed in the study" followed by subquestions (1998, p. 106). The research questions which guided this study were intended to be open-ended enough to provoke data that would lend itself to analysis of these leaders' inner lives while searching for direct links to their leadership practice.

While the central question and the original subquestions remained consistent throughout the study and served to guide the research, the interview process did lead to additional questions and issues that proved noteworthy for the focus group discussion. As Stake observes, "In a qualitative research project, issues emerge, grow and die" (1995, pp. 20-21). In Parlett and Hamilton's research they "recognized the need for interpretive study of programs in complex learning milieus" and identified three stages through which researchers might move: observation, renewed inquiry, and explanation which they called "progressive focusing" (1972, p. 148). The analysis phase of the study also led to emergence of unexpected issues and relationships in the data.

Stake also warns regarding the defining of research questions in advance, "Case study fieldwork regularly takes the research in unexpected directions, so too much commitment in advance is problematic" (1995, p. 28). He concludes, "The best research questions evolve during the study" (1995, p. 33). Creswell, however, suggests that the subquestions not only "encode the work within a tradition" but also "can foreshadow the steps in the procedures of data collection, analysis, and narrative format construction" (1998, p. 105).

The study's central question overlaid the subquestions and together they guided the study. The subquestions were tied directly to the various issues raised in Chapters One and Two of the study concerning the identity, authenticity, integrity and practice of the leaders being studied. Each subquestion overlaid a series of individual interview questions that were initially quite broad and open-ended becoming increasingly specific and probing regarding the case, if deeper probing seemed necessary.

Central and Subquestions

Creswell states, "In a qualitative study…research questions assume two forms: a central question and associated subquestions" (2003, p. 105). The research was framed by the following central and subquestions:

Central Question

How did the inner life impact the leadership practice of a group of educational leaders who experienced the Courage To Lead program?

Subquestions

Stake (1995) and Creswell(1998) discuss a model for conceptualizing the subquestions by dividing them into two categories: issue questions and topical questions. Subquestions one through four fell into Stake's category of issue oriented questions in that they "are not simple and clean, but intricately wired to…especially personal contexts….[and] the complex backgrounds of human concern" (p. 17). Subquestions one through four also had a very internal or "inner life" orientation. Subquestion five served as a fulcrum or bridge in guiding the research from the "inner life" of these leaders to subquestions six through nine which had more of an external or "leadership practice" orientation and fit more in Stake's category of topical subquestions which "call for information needed for description of the case…." (p. 25). The following subquestions helped defined the study as highlighted by the existing literature.

How do these leaders perceive that their leadership practice was affected by:

   10. Their use of self examination?

Since Socrates declared "Know thyself" and "the unexamined life is not worth living," self-examination has been heralded as a way to address living in any context, complex or not. Other writers and thinkers have echoed Socrates declarations as Nicholi suggests, "Perhaps we distract ourselves because looking at our lives confronts us with our lack of meaning, our unhappiness, and our loneliness…" (2002, p. 6). Leadership scholars also note the importance of this internal work for leaders (Badaracco and Ellsworth, 1989; Bennis, 1989, 2002; Covey, 1989; Kouzes and Posner, 2006; Yukl, 2002).

11. The clarity of their own personal identity?

As leaders look within, leadership thinkers suggest that benefits such as clarity of identity and increased authenticity result (Evans, 1996; Kouzes and Posner, 2006; Sergiovanni, 2001). Thinkers from other fields as well as leadership writers suggest that this same internal examination also improves quality of life in general allowing those who engage this work to live true to an inner voice (Campbell, 1972; Evans, 1996; Jung, 1957; Kouzes and Posner, 2006; Maslow, 1962; Norton, 1976; Greenleaf, 1977; Thompson, 2000).

12. Personal authenticity?

This continuum of inner authenticity tied to outer integrity can yield such life rewards as "peace of mind" and living in harmony with the true self (Covey, 1989; Palmer, 1998, 2004).

13. Bringing heart to their work?

Leadership authors have associated qualities such as identity, authenticity and courage with what they call "heart" and directly link heart to self examination and

deep understanding of one's values and beliefs (Kouzes and Posner, 1987, 2006; Wheatley, 2002). This leading with heart and from a moral level and with "moral purpose" yields important dividends in followership as well as greater trust and commitment (Burns, 1978; Evans, 1996; Fullan, 1997, 2001, 2002; Kouzes and Posner, 2006).

14. The integrity of their inner life to their leadership practice?

Clarity about self and authenticity have a direct connection to integrity both in living and leadership (Covey, 1989; Kouzes and Posner, 2006; Sergiovanni, 2001).

15. Their inner life and relationships?

Fullan suggests clarity of "moral purpose" is a leader's top priority followed closely by relationship building (2001).

16. Their inner life and exhibition of courage?

Another outcome of this life continuum of self examination, identity, authenticity, integrity, and relationship-building suggested by leadership writers is courage (Covey, 1989; Kouzes and Posner, 2006). This courage then becomes evident in not only leadership but also in living in a balanced way over time (Covey, 1989; Fullan, 1997, 2001; Gardner, 1990). Ironically, courage surfaces in such a way that "we come face-to-face with who we are and what we are made of" (Kouzes and Posner, 2006) and we are able to determine what we must fight for (Fullan, 1997).

17. Their inner life and the ability to build community in their organizations?

Numerous writers suggest that quality relationships and trust in those

relationships will result in community (Bishop, 2000; Bryk and Schneider, 2003;

Covey, 1989; Greenleaf, 1977; Kouzes and Posner, 1998, 2006; Lewin and

Regine, 2000; Sergiovanni, 2001; Wheatley, 2002).

18. Their inner life in addressing the current educational context?

Everyone seems to have the answers or at least the best suggestions for correcting

education in America (Fullan 1997, 2001, 2002; Sergiovanni, 2001). Standards

for effective school leadership have been defined (ISLLC, 1996) to address the

demanding "results oriented" educational context (Deal and Peterson, 1994;

Sergiovanni, 2001). Standards, results, high-stakes testing and effectiveness rule

the day yet writers suggest educational leaders must balance effectiveness and

faithfulness (Bolman and Deal, 1992; Deal and Peterson, 1994; Fullan, 2002;

Goodlad, 2002; Sergiovanni, 2001).

<div align="center">Participants</div>

Stake insists, "Case study research is not sampling research" (1995, p. 4). He

continues suggesting that case study is more concerned with representation albeit the

smaller the sample the greater the difficulty to defend the representation (p. 4). He urges,

"Balance and variety are important; opportunity to learn is of primary importance (p. 5).

Neither Stake (p. 5) nor Creswell (1998, p. 65) suggest a minimum number of

participants for interviewing in a case study; however, this study sought to interview face

to face as many of the twenty-three members of the cohort as possible.

The fifteen participants for the study were recruited from a cohort of twenty-three

educational leaders who experienced the Courage To Teach for Educational Leaders

(Courage To Lead, CTL) program which consisted of a five retreat series during the years 2002-2004.

Selection Process/Rationale

No member of the cohort that experienced the retreats was considered out of bounds for potential interviewing nor for participation in the focus group discussion and the more members of the cohort that would participate the better. As Creswell suggests, consideration should be given to the selection of what he calls "unusual cases" which "employ 'maximum variation' as a strategy to represent diverse cases to fully display multiple perspectives about the cases" (1998, p. 120). Each participant was invited to participate using the Research Participation Invitation Letter (See Appendix B) approved by The University of Montana Institutional Review Board (IRB). These letters provided a brief overview of the intent of the study and were sent via U.S. Mail.

The letters of participation invitation were accompanied by letters of support and recommendation for the study from the researcher's dissertation committee chair, Dr William P. McCaw (See Appendix C), and dissertation committee member and founder of the Courage To Teach/Courage To Lead programs, Dr. Parker Palmer (See Appendix D). If a participant did not respond within five business days of anticipated receipt of the letter, then a follow-up e-mail was sent requesting the participant's response (See Appendix E). If no response was received following this, a second U.S. Mail letter and second e-mail were attempted. Finally two phone calls were attempted. At this point if no response had been received, the researcher assumed that the participant was not interested in participating.

Data Collection Procedures

Stake highlights some of the fundamental differences in data gathering in a quantitative versus a qualitative approach:

Quantitative works to develop aggregates of coded data leading to substantiated covariation; qualitative works with episodes of unique relationship to fashion a story or unique description of the case. The more quantitative approach usually means including many repeated observation situations to get a representative coverage of the relationships for this particular case. The more qualitative approach usually means finding good moments to reveal the unique complexity of the case. (1995, p. 63)

This case study gathered data using face to face interviews, phone interviews and a focus group discussion as well as other types of data (i.e. demographic, pre and post interview communications, interview field notes) from the participants who experienced CTL during 2002-2004.

These face to face and phone interviews used a semi-structured, open-ended format suggested by Creswell (1998). The interview protocol was practiced twice prior to being used in the actual interviews. Two administrators from Montana, a superintendent and a principal, who both had gone through the Courage To Teach program in Montana agreed to let the researcher practice the interview protocol. These two practice interviews proved advantageous as they surfaced some nuances in the protocol that were adjusted and some technical issues in the audio recording. The interviews were audio recorded and transcribed verbatim by a transcriber hired by the researcher. As mentioned above, each member of the cohort was contacted and invited to

participate in this study in accordance with all requirements and protocols of The University of Montana Institutional Review Board (IRB) (See Appendices B-K). Participants were assured of confidentiality using a coding protocol to identify each participant's data (See Appendix G). Participants were also required to sign an IRB approved consent form before participating (See Appendix H) and an IRB approved consent form allowing the researcher to use quotations from the interviews in the study (See Appendix I).

Multiple Sources

Various forms of data were collected. Creswell explains that there are four types of information to collect including observations, interviews, documents and audio-visual materials (1998, p. 120). The types of data collected were the participants' pre-interview demographic data (See Appendix F), pre and post interview communications, memoed and coded transcribed individual interviews, interview field notes, and the memoed and coded notes of the focus group discussion audio tape. By using a variety of materials, the study took advantage "of a matrix of information sources" which would best convey "an in-depth picture of the case" as suggested by Creswell (1998, p. 123).

Individual Interviews

In using face to face and phone interviews of the participants, the study followed Stake's suggestion to "obtain descriptions and interpretations of others"(1995, p. 64). He suggests that rarely in qualitative case study are the exact same questions asked of all participants since each participant's story of their experience will be unique. He recommends that the interviewer have "a short list of issue-oriented questions" that avoid dichotomous responses but provide description, linkage and explanation (p. 65).

The interviews used a semi-structured set of questions intended to engage the participant in a deeper and deeper reflection regarding the subquestion issues and lent themselves more to a conversation between the researcher and the interviewee. Field notes were made prior to, during, and post interview.

After the interviews were taped by a handheld audio tape recording device, they were forwarded to the transcriber for transcription. Each tape(s) was marked with the participant's coded identifier. Any subsequent mention of specific participants throughout the study used the coded identifier and a fictionalized name. Any use of the participant's data in subsequent write ups regarding this study will use the fictitious name.

Interview protocol. In formulating questions for the interview of the participants, the interview questions were not only directed by the research central and subquestions but also respected and honored the philosophic underpinnings of the CTL program. The CTL program specifically tries to engage a participant in a "dialogue", so to speak, with the participant's own soul (Palmer, 2004, pp. 25-29). In creating a safe environment to encourage this sort of introspection, the CTL program's intent is to build a "circle of trust" which balances a tension between pushing participants to engage in soulful dialogue and yet at the same time honoring the privacy of such work. As Palmer states, "A circle of trust consists of relationships that are neither invasive nor evasive" (2004, p. 64).

Keeping these principles in mind, the interview questions were designed to ask probing questions of the participants but at the same time honor the program's principle of asking "honest, open questions" that are not invasive (Palmer, 2004, p. 132). Also, as Stake suggests, "If possible, the interviewer should enjoy the interview but mostly be its

repository;" and further, "Getting the exact words of the respondent is usually not very important, it is what they mean that is important" (1995, p. 66). Since the interviews were audio recorded, the interviewer focused on closely observing the participant and made copious field notes throughout the interview and immediately following the interview. The interviewer took time alone to make post interview notes regarding the interviewer's overall impression about the interview just completed. Using the pre-interview demographic data, the pre and post interview communications, the interview transcriptions, and interview field notes, the researcher compiled an in-depth individual data field for capturing the meaning of the participants' individual interviews which closely follows Creswell's suggestions (1998, pp. 124-128).

Once a participant agreed to be interviewed, they were contacted by phone or e-mail to set up the interview time in a convenient location which included a variety of settings in the Seattle area. During this pre-interview phone or e-mail communication, the participant was asked if they would be willing to complete a brief demographic information form and sign the Participant Consent Form which were both e-mailed to them prior to the interview. At the time of the interview any questions regarding the consent form were answered and the signed Participant Consent Form and demographic information form were collected prior to beginning the interview.

This demographic data added another layer for contexting the case. This pre-interview demographic data included: (a) age, (b) gender, (c) number of years as an educator, (d) number of years as an educational leader, (e) experience in other leadership roles outside education if applicable, and (f) educational background (See Appendix F). During this phone or e-mail communication the participant was also invited to participate

in the focus group discussion. During these pre-interview communications they were also asked if they had any questions regarding the interview or the study in general.

On the day of the interview and before the actual interview ensued, the interviewer collected the participant's consent form (See Appendix H) and permission to use direct quotations form (See Appendix I) and their demographic data form. The interview protocol followed the procedures as outlined with the pre-interview opening statements describing the nature of the interview (See Appendix J) and reassured the participant of their confidentiality throughout this research study.

Indidvidual interview questions justified. The interview questions were designed to satisfy both the demands of a research approach, i.e. engage the participants so as to seek linkages within the case, as well as honor the CTL definition of "honest, open questions." As Stake recommends,

> Two principal uses of case study are to obtain the descriptions and interpretations of others. The case will not be seen the same by everyone. Qualitative researchers take pride in discovering and portraying the multiple views of the case. The interview is the main road to multiple realities. (1995, p. 64)

This study surfaced these multiple perspectives and the individual interview questions were designed to engage the participant in reflecting on their own inner lives to discern what sort of impact that might have had for them personally and professionally on their leadership practice.

Also, the questions were structured around the research subquestions with each subquestion prompting an initial high level, open-ended interview question with

increasingly detailed and probing questions leading to a deeper understanding of each

subquestion's area of the study; therefore, the interview questions were "issue-oriented

 questions" like Stake recommends (1995, p. 65). Some participants went to the deeper

levels of discussion without needing to be asked the more detailed interview questions.

Whether all the interview questions were asked by the interviewer was dictated by how

the initial questions were responded to by the participant.

The interview was intended to evolve more as a conversation rather than a

question and answer session. The following questions were intended to serve as guides

for that conversation and not to be used verbatim. The researcher followed a probing

progression framed by the subquestions which asked the participant to first define in their

own words the key inner life entities such as self examination, identity, authenticity,

heart, and integrity. The words used by the participant to define the inner life entity were

substituted in the subsequent questions. These defining questions were the basis for

asking how the participant's understanding of the inner life entity impacted their

leadership practice. The participant was then encouraged to share a story which

illustrated the intersection of this aspect of their inner life with their leadership practice.

The following example serves to illustrate the process:

Researcher: "How would you define identity?"
Participant: "For me identity has to do with *the depths of one's own being* – what you
                really believe in and care about."
Researcher: "How does this *depth of being* – this belief system and what you care
                about – enter into your leadership practice?"
Participant: "Answer."
Researcher: "Can you share a story from your own leadership practice that relates to
                this?"

The following numbered questions represent the actual interview questions and are numbered according to the nine research subquestions which prompted those interview questions.

How did these leaders perceive that their leadership practice was affected by:

Subquestion 1: Their use of self examination?

    1.1 Talk to me about your thoughts and feelings regarding self-examination.

    1.2 How does this [participant's words for self-examination] enter into your life as a

        leader? If so, please explain.

Subquestion 2: The clarity of their own personal identity?

    2.1 How would you define identity?

    2.2 How does [this] enter into your practice as a leader?

    2.3 What does this phrase mean to you, "We lead who we are"?

    2.4 Can you share a story from your own leadership life that illustrates this?

Subquestion 3: Personal authenticity?

    3.1 What does personal authenticity mean to you?

    3.2 How does being [authentic] as a leader look to you?

    3.3 Does an instance of this authenticity in your own leadership come to mind that

        you could share?

Subquestion 4: Bringing heart to their work?

    4.1 What does the term "heart" mean for you?

    4.2 Do you bring your [heart] to your leadership?

    4.3 Can you recall a story of when you did bring your heart to your leadership?

Subquestion 5: The integrity of their inner life to their leadership practice?

    5.1 What comes to mind when I ask you to define integrity?

    5.2 Many leadership writers suggest integrity is critical to good leadership – do you

        agree and if so, why?

    5.3 Can you give me a specific example of when integrity has been critical to your

        leadership?

Subquestion 6: Their inner life and relationships?

    6.1 Tell me about the role of relationships in your leadership practice.

    6.2 Do you see a connection between your inner life and your ability to build

        relationships – why or why not?

    6.3 Has relationship building changed for you in your leadership life? Can you give

        me an example of this?

Subquestion 7: Their inner life and exhibition of courage?

    7.1 How would you define courage?

    7.2 Can you share a story of courage in your own life – either personal or

        professional?

    7.3 Does your inner life matter in bringing courage to your leadership life – why or

        why not?

Subquestion 8: Their inner life and the ability to build community in their organizations?

    8.1 What does the word community mean to you?

    8.2 What is the relationship between your inner life and building community in your

        organization?

8.3 Can you share an example of where you have seen community in your own

organization and why you think it happened?

Subquestion 9: Their inner life in addressing the current educational context?

9.1 How do you feel as a leader about the current context in education?

9.2 How does your inner life play into this context?

9.3 Could you share an example of what you mean?

9.4 How has your inner life supported you during the difficult times of your

leadership life?

10.1 Do you have any questions for me?

Focus Group Discussion

As was previously mentioned the focus group discussion also served as a critical

source of data for the study. It proved to add a rich and nuanced cross section of data

which enhanced the understanding of the case beyond the individual interviews. As

Bogdan and Bilken suggest regarding the purpose of focus groups,

> They are particularly useful when the topic to explore is general, and the purpose
>
> is either to stimulate talk from multiple perspectives from the group participants
>
> so that the researcher can learn what the range of views are, or to promote talk on
>
> a topic that informants might not be able to talk so thoughtfully about in
>
> individual interviews. Group participants can stimulate each other to articulate
>
> their views or even to realize what their own views are. (2003, p. 101)

This certainly proved to be the case in the study. The resulting discussion was a rich and

nuanced source of data and yielded another cross section eventually aiding in the

triangulation of the data. A detailed explanation of how the focus group discussion

participants were recruited, how the questions for the discussion evolved, and how the data which surfaced from the discussion was analyzed is contained in *Chapter Four*.

Data Verification

Verification of qualitative research has been a battleground as qualitative researchers have fought to establish credibility in a quantitatively dominated research world. Creswell outlines the progression of this discussion and how various terms have come to be accepted in the qualitative realm (1998, pp. 197-201). He suggests several methods of data verification that can be used in qualitative studies. For this study five of Creswell's eight suggested methods were used. These five verification methods were: (a) triangulation; (b) peer review or debriefing; (c) clarifying researcher bias; (d) member checks when needed; and (e) rich, thick description (pp. 201-202).

Triangulation was accomplished by corroborating the data from the following six data sources: (a) individual interview transcriptions, (b) the categorical aggregations transcriptions created based on the research subquestions, (c) the focus group discussion, (d) the interviewer's observations/field notes, (e) participant demographic data, and (f) pre and post interview communications As Stake notes, "Our problem in case study is to establish meaning….We assume the meaning of an observation is one thing, but additional observations give us grounds for revising our interpretation" (1995, p. 110). Stake continues,

> Common sense is working for us, telling us when to look again and where to ask
> for clarification, but common sense does not take us far enough. In our search
> both for accuracy and alternative explanations, we need discipline, we need
> protocols which do not depend on mere intuition and good intention "to get it

right." In qualitative research, those protocols come under the name

"triangulation." (p. 107)

The three major cross sections of data: (a) individual interview transcriptions, (b) categorical aggregation transcriptions, and (c) focus group discussion as well as the additional nuanced sources of data served to provide the key streams of data which allowed for the critical triangulation of the data.

Verification was also accomplished by peer review and debriefing through the dissertation process. Clarification of researcher bias was critical in this study and is addressed in detail in the *Role of the Researcher* section. Member checking was used by making sure that clarification of meaning during the interview process was constantly happening; for example, the interviewer would ask participants to restate their meaning if there was any doubt in the interviewer's mind as to what the participant was stating. Lincoln and Guba consider member checking to be "the most critical technique for establishing credibility" (1985, p. 314).

The depth and detail of these interviews and the subsequent data lent themselves to what Creswell calls "rich, thick description" and thus enable readers of the study to consider the transferability of the study and its verification (1998, p. 203). This study generated such a description of the central question's focus, connecting the inner life and leadership of these participants.

Trustworthiness and Generalizability

The trustworthiness of this study must consider the extensive debate between quantitative and qualitative researchers regarding the verification and trustworthiness of qualitative research. Creswell states,

Some writers argue that authors who continue to use positivist terminology

facilitate the acceptance of qualitative research in a quantitative world. Ely et al.

(1991) believe that using quantitative terms tends to be a defensive measure that

muddies the waters…(p. 95). For example, Lincoln and Guba (1985) use

alternative terms that, they contend, adhere more to naturalistic axioms. To

establish the "trustworthiness" of a study, Lincoln and Guba use the terms

"credibility," "transferability," "dependability," and "confirmability" as "the

naturalist's equivalents" for "internal validity," "external validity," "reliability,"

and "objectivity" (p. 300). (1998, p. 197)

This study followed the lead of Stake in using the term validation as the key term for

indicating the trustworthiness of the research (1995, p. 108).

Eisner suggests three "ways in which educational criticism can meet reasonable

standards of credibility":

Structural corroboration, like the process of triangulation, is a means through

which multiple types of data are related to each other to support or contradict the

interpretation and evaluation of a state of affairs. These data come from…direct

observation…, from interviews…, from the analysis of materials used…, and

from quantitative information related to the interpretation or evaluation….In

seeking structural corroboration we look for recurrent behaviors or actions, those

theme-like features of a situation that inspire confidence that the events

interpreted and appraised are not aberrant or exceptional, but rather characteristic

of the situation.

Consensual validation is, at base, agreement among competent others that the description, interpretation, evaluation, and thematics of an educational situation are right.

If criticism does not illuminate its subject matter, if it does not bring about more complex and sensitive human perception and understanding, it fails in its primary aim. It is this aim that underlies *referential adequacy*....An educational critic's work is referentially adequate when readers are able to see what they would have missed without the critic's observations. (1998, pp. 110-114)

The study used all three of these approaches suggested by Eisner. Various sources of data enabled the study to "seek a confluence of evidence that breeds credibility" (p. 110). Consensual validation was attained through the review process of each dissertation committee member and member checking by the interviewees as mentioned above.

Regarding referential adequacy, the major intent of this study was to come to a deeper understanding of the inner lives and leadership of the participants given their common experience with CTL. These interviews and the focus group discussion provided an opportunity to discern a deeper appreciation for how the inner life and leadership intersected for these participants since their CTL program and offered the opportunity to gain an "objective" perspective of what Stake calls a "thick description" (1995, p. 39). The study enables the reader to have an empathetic appreciation for what the inner life and leadership came to mean for these participants since their CTL experience.

Given the nature of qualitative research, generalizability and transferability took on the form of what Eisner calls "retrospective generalization" (1998, p.205). He continues,

> [Retrospective generalizability] is developed not by random sampling and using
>
> findings to anticipate the future, but by encountering or formulating an idea that
>
> allows us to see our past experience in a new light. Retrospective generalizations
>
> find their subject matter by examining history rather than by anticipating the
>
> future.

The study examined in detail the inner life and leadership experiences of these

educational leaders since having participated in a CTL program. As their inner lives and

leadership since that experience were detailed and analyzed, no clearly defined

operational protocol for the professional development of administrators was discovered

but key connections between the inner life and leadership were discerned. Also the

environment of the CTL program was discovered for these fifteen participants to be ideal

for cultivating these connections and uncommon in providing an excellent professional

development program for leaders. What is hoped is that the transfer of learning from their

experiences in this program might "refine perception and to deepen conversation" (Rorty,

1979; as cited in Eisner, 1998, p. 205). As Eisner further states, "When we conduct

research, we hope we can arrive at useful generalizations and have a good theory that

provides an explanation of why they work" (p. 201). The impact of a deeper

understanding of the inner life and leadership of fifteen educational leaders may justify

the transferability of that experience with CTL to a broader population of educational

leaders. If such environments enhance deeper internal understanding, increased

authenticity and identity by the leaders, improved integrity in leadership and better

relationships with followers, leadership training should take note.

Role of the Researcher

Stake suggests the case study researcher "plays different roles and has options as to how they will be played" (1995, p. 91). He continues,

> The roles may include teacher, participant observer, interviewer, reader, storyteller, advocate, artist, counselor, evaluator, consultant, and others. Although the rules of research oftentimes seem prescribed and restrictive, the styles researchers follow in designing, studying, writing, and consulting vary considerably. Each researcher consciously or unconsciously makes decisions about how much emphasis to give each role. (p. 91)

This researcher anticipated and did play several of these roles – participant observer, interviewer, storyteller, advocate, evaluator, and interpreter.

As a former participant in a Courage To Teach program (not a leaders' cohort) and a current facilitator of CTT and CTL work in Montana, South Dakota and Wyoming, this researcher had several biases and predispositions concerning the program which were constantly guarded against. The researcher's appreciation of the program is biased. I have seen firsthand the power of the CTT/CTL experience in the lives of educators – leaders and otherwise including myself - and this experience was a double-edged sword in doing this study. It gave me a deep appreciation of the CTT/CTL culture while also potentially blinding me to a level of objectivity required of any researcher. Because of these potentially significant biases, the researcher checked this bias in two ways: (a) the researcher's own recognition of the bias and constantly asking is this supported by the

data and (b) my committee's awareness of my bias and their diligent checking for the presence of it.

Also, the participants' trust and willingness to engage the interviewer could have been biased because the interviewer is a CTT/CTL facilitator and had intimate understanding of the Courage culture. Therefore, data analysis of themes and interpretation of those themes needed as much objective validation as the researcher could consciously muster. Even so, prejudices could easily become a liability if not vigilantly guarded against and as discussed earlier every effort was made to ensure that researcher bias was removed from the study through diligent triangulation of the data.

However, regarding researcher bias, let me share an observation that seems relevant. When I was a high school principal and my children attended that same high school, thankfully, I was rarely confronted with disciplining any of my own children as the principal. However, there were some times when this occurred. In those instances I often was approached by others in the community with the question, "Why are you coming down on them so hard?" I did come down on them hard and more so than I would have any other kid in the school. Why? Because I wanted to protect them from the claim that I was playing favorites.

This was applicable in this study. I wanted to understand on a deeper level the inner-outer leadership connection of these participants. But I had no real investment in surfacing a validation of the CTL program. In fact, I sensed in myself at times a willingness to turn a deaf ear to what was being said by these participants regarding CTL. If there was bias, and on some levels there always is in research, I think it might be in a reverse fashion – a disinclination as it were to see the reality of the impact of this

program on these leaders' lives. In conclusion I was constantly vigilant in trying to maintain a "balanced eye" as I engaged this data.

This researcher had a profound experience in interviewing these leaders. Their passion and discipline for leadership was evident. My own experience as a leader, as a CTL participant, and as a CTL facilitator may have affected and potentially skewed the eventual interpretations and resulting Key Issues; however, justification for the validity of these conclusions does exist and failure to articulate that validity is a weakness of the researcher, not the data surfaced.

Data Analysis

The complex nature of qualitative study generally, and the complexity of this study specifically, made the analysis of the data in this study a formidable task at best. Creswell suggests a spiraling progression in analyzing the data retrieved during a qualitative study involving: (a) organizing or managing the data; (b) reading and memoing the data; (c) describing, classifying, and interpreting the data; (d) representing and visualizing the data (1998, pp. 142-146). This progression was followed in this study and adapted specifically for the case study tradition using Stake's recommendations for analysis of case study (1995, pp. 71-116).

Theoretical posturing was done post data collection. As Creswell states, "…after data collection, analysis, and formation of a theoretical model, we introduce theoretical perspectives of psychosocial and organizational perspectives to compare and contrast with our theoretical model, thus advancing a 'theory-after' perspective" (1998, p. 87).

Also, the data was analyzed following Stake's suggestion, "The real business of case study is particularization, not generalization. We take a particular case and come to

know it well, not primarily as to how it is different from others but what it is, what it does" (1995, p. 8). This study came to a deep understanding of the inner lives and leadership of the participants since their CTL experience and discerned from the data an overall understanding of the case allowing what Stake calls "key issues" to surface (p. 123). However, Stake also refers to key issues as "assertions": "For assertions, we draw from understandings deep within us, understandings whose derivation may be some hidden mix of personal experience, scholarship, assertions from other researchers" (p. 12). While suggesting that "the researcher ultimately comes to offer a personal view" (p. 42), he also states, "All research is a search for patterns, for consistencies" (p. 44). Erickson too considers the most unique trait of qualitative research is its dependence on interpretation and he raises the concern as to whether qualitative work reflects the interpretations of the researcher or of those being studied (1986, p. 119f). Together these observations served as both definitions and warnings for the researcher.

Stake also suggests that data analysis in the form of direct interpretation of both individual instances and categorical aggregations yields understanding. Both of these approaches of looking at the data per individual as well as across the case were done. Because these leaders experienced CTL as both individuals and as a cohort, the focus group discussion also enhanced the study and made Stake's recommendation particularly relevant to this study, "Two strategic ways that researchers reach new meanings about cases are through direct interpretation of the individual instance and through aggregation of instances until something can be said about them as a class" (1995, p. 74). All of these recommendations lent themselves to a qualitative case approach and were utilized in this study.

A holistic analysis of data was used with the intent to determine specifically how a leader's inner journey affects that leader's life and practice. An analysis of these leaders' inner lives and its impact on their leadership lives yielded themes and an interpretation regarding those themes generated the Key Issues. This analysis did also illuminate more deeply the CTL program as it was designed specifically for leaders.

The purpose of this qualitative case study was to analyze the inner lives and leadership of a group of leaders since experiencing the Courage To Lead program. A potential extension of this purpose after examining their inner lives and leadership was to suggest that programs like the CTL program do provide a meaningful environment for cultivating a better connection between the inner life and leadership and therefore better leadership. Stake's four forms of data analysis and Creswell's additional fifth form were used: categorical aggregation, direct interpretation, patterns, naturalistic generalizations, and description (1998, p. 153-54). Stake defines naturalistic generalizations as "conclusions arrived at through personal engagement in life's affairs or by vicarious experience so well constructed that the person feels as if it happened to themselves" (1995, p. 85). The naturalistic generalizations surfaced yielded our Key Issues discussed in detail in *Chapter Five*.

This study surfaced a detailed narrative description and interpretation of the impact the inner lives of these leaders had on their personal and professional lives since experiencing the five retreat CTL program. Identity, integrity, and authenticity in any leadership or life context and especially in the educational context are complex issues demanding complex analysis and holding complex implications. However, as Eisner insists,

Yet in the long run it is better to appreciate the complexity of a complex problem

than to be seduced by simplistic remedies that cannot work. Educational

connoisseurship and criticism are intended to foster such appreciation. (1998, p.

119)

Chapter Summary

This study examined through a process of qualitative analysis a variety of

extremely complex yet seemingly interrelated ideas specific to the inner life and

leadership: (a) identity, (b) authenticity, (c) heart, (d) integrity, (e) relationship-building,

and (f) courage within the current milieu of education. The case was defined and bounded

by the nature of the common experience of the participants in the Courage To Lead

program. By these criteria and because of the researcher's intimate understanding of the

program defining the case, this qualitative case study presented, as all qualitative studies

do, significant challenges for research design, verification, data analysis, and eventual

interpretation. However, the potential rewards for deeper understanding were significant

as well.

Although the ideas being studied are broad and complex, the case was clearly

defined and bounded by the participants' common experience and, therefore, a qualitative

case study was an appropriate tradition for the study. This study's focus was not the

Courage To Lead program; however, it was the inner lives and leadership of the

participants since that common experience. In analyzing these participants' views of the

inner life and leadership specific to the subquestions, the study discerned not only a

deeper empirical understanding of the importance of the relationship of a leader's inner

life to their leadership practice, but also discovered the significance of the impact of environments like the CTL program.

The research's central question focused the study in the context of the problem and purpose as stated in Chapter One. The central question and subquestions together focused and dictated the study's individual interview protocol, specific interview questions and focus group questions. The interview questions tied directly to the subquestions which in turn defined the major themes examined by the study. Therefore, in analyzing the individual interviews and the focus group discussion, the study drew direct links from specific data to the central question and the subquestions and then to the major ideas critical to leadership as identified in the *Introduction* and *Review of Literature* for this study.

The participants' common experience of the CTL program also allowed for the focus of the case as well as attempted to draw direct links between the lives of the participants and the possible impact of the CTL experience. Data collection was in turn driven by the individual interview and focus group process which allowed the convergence of multiple sources of data: (a) pre-interview demographic data, (b) pre and post interview communications, (c) individual interviews (d) field notes, and (e) focus group discussion data.

Data verification, credibility and trustworthiness utilized: (a) triangulation, (b) peer review, (c) alertness to researcher bias, (d) member checking and (e) an eventual detailed description of the case. These data analysis checks helped guide the study into a deeper understanding of the personal and professional lives of these leaders within the

case potentially offering an understanding which can then be transferred to the reader's context.

The role of the researcher had the greatest potential for damaging the validation and credibility of this study while also potentially aiding the study. As Stake notes, an "ethic of caution" (1995, p. 12) must be primary for this researcher because of their intimate connection with the case bounding the study. Knowing this and its importance to the validity of the study, keeping a constant vigilance on researcher bias was uppermost in the researcher's mind at all times.

Data analysis was driven as well by the subquestions and the case boundaries of the CTL experience. The individual interviews and focus group discussion were analyzed holistically using pre-interview demographic information, field notes during the individual interviews, and the focus group discussion. Data analysis was directed using Creswell's (1998) spiraling progression of organizing, reading/memoing, classifying, and interpreting the data as well as Stake's (1995) recommendations for case study analysis. Each of these steps was enhanced by the structuring of the interview questions by the research subquestions.

Together these processes enabled the researcher to engage an extremely complex array of leadership criteria within the framework of a single intrinsic case of leaders with a common experience allowing the convergence of participant understanding of their inner life and leadership practice within the common context of the Courage To Lead experience. This report now turns to the actual processes used to bring this study's *Methodology* to reality, the *Data Analysis* of *Chapter Four.*

CHAPTER FOUR

DATA ANALYSIS

Introduction

Data analysis for this study included reviewing all materials collected from the

participants as well as field notes beginning with the first contact with the participants up

until the final contact including post-interview communications that might reveal relevant

data regarding the intersection of these leaders' inner life with their leadership practice.

As Stake suggests, "There is no particular moment when data analysis begins. Analysis

is a matter of giving meaning to first impressions as well as to final compilations.

Analysis essentially means taking something apart" (1995, p. 71). This data consisted of

deeply personal interviews that could not be considered less than, in most instances, the

heartfelt stories of these participants, but each interview instance and interview

transcription was diligently approached with the fundamental intent "to make sense of

things" (Stake, p. 72).

The overall approach to the analysis of the collected data was driven by a

combination of Creswell's (1998, p. 143) "spiraling" procedures which includes data

management, reading/memoing, describing/classifying/interpreting, and

representing/visualizing and Stake's (1995, pp. 74-77) categorical aggregation, direct

interpretation, establishing patterns, and developing naturalistic generalizations. Both

approaches appreciate the volume of data generated by a qualitative case study, and,

therefore, the need to first organize the data. After transcribing the fifteen interviews,

over three hundred pages of single-spaced, interview transcription and related data were

analyzed by memoing and coding.

Also, Creswell recommends doing a reading of all of the individual interview transcriptions in their entirety first to get an overall feel for the case (1998, p. 143). Following this, three main cross sections of the data were analyzed: (a) the individual interviews, (b) the twelve categorical aggregations, nine based on the research subquestions and three additional aggregations from the interview questions, and (c) the focus group discussion. This looking at the data in context and then decontextualizing the data adapts the recommendations of both Stake and Creswell.

In reporting the analysis of these three overall data cross sections, (a) the individual interviews, (b) the categorical aggregations and (c) the focus group discussion, the researcher again followed Stake's lead, "The page does not write itself, but by finding, for analysis, the right ambiance, the right moment, by reading and rereading the accounts, by deep thinking, then understanding creeps forward and your page is printed" (1995, p. 73). The nature of the stories collected for this study demanded that the researcher use Stake's artful directions as "the right ambiance" and "reading and rereading" and "deep thinking" to honor the integrity of these participants' stories and through this analysis allowed "understanding [to] creep[s] forward."

The individual interviews, the categorical aggregations, and the focus group discussion surfaced meaning on an individual participant level as well as meanings across individual participants. Stake recommends that direct interpretation of individual instances and categorical aggregations should be done,

> Two strategic ways that researchers reach new meanings about cases are through
>
> direct interpretation of the individual instance and through aggregation of

instances until something can be said about them as a class. Case study relies on both of these methods. (1995, p. 74)

While the interview questions prompted expected discussion of certain themes such as self-examination, identity, integrity, authenticity, heart and courage based on the research sub-questions, additional themes such as transparency, deep listening, and risk surfaced as critical to the leader's connection between their inner life and their outer practice.

In addition, analysis of the participants' discussion individually and across the case regarding the definition and interplay of such inner-outer entities as identity, integrity and authenticity in a leader's practice were guided by Stake's directive that, "The qualitative researcher concentrates on the instance, trying to pull it apart and put it back together again more meaningfully – analysis and synthesis in direct interpretation" (1995, p. 75).

The magnitude and complexity of examining ideas associated with the inner life of leaders was recognized from the outset. A comprehensive overview of such profoundly personal and intimate realities from such a variety of leaders is a huge universe to explore and an attitude of humility at all times was required. Stake asserts,

In my analysis, I do not seek to describe the world or even to describe fully the case. I seek to make sense of certain observations of the case by watching as closely as I can and by thinking about it as deeply as I can. It is greatly subjective. I defend it because I know no better way to make sense of the complexities of my case. (1995, pp. 76-77)

As much heart and vulnerability as possible was brought to the case in order to create a space where "heart" and "courage" and "authenticity" might be examined beyond simple meanings.

Finally and again following Stake's (1995) recommendations, the three cross sections of data, (a) individual interviews, (b) categorical aggregations, and (c) focus group discussion; the participant demographic data; the field notes; the pre and post interview communications; and additional experience with the Courage To Lead (CTL) program all served to triangulate the data in order to identify the correspondence, patterns, and naturalistic generalizations which led to the Key Issues. The data analysis culminated in the case description vignette which served as a summary for this chapter (1995, pp. 71-130).

Participant Identification

The Courage To Lead cohort, which defined the case, included twenty-three participants. All participants were approached for face-to-face interviews and twelve face-to-face interviews were conducted and three subsequent interviews were conducted by phone. The context of face-to-face versus phone did not seem to affect the quality of the data collected which was an unexpected result because it was thought that face-to-face interviews were going to be required due to the nature of the interview questions and that a speaker phone context might not carry the personal connection the researcher thought was necessary. The results of the three phone interviews proved this pre-interview perception to be erroneous.

Eight members of the cohort were not interviewed for a variety of reasons. Five were still in the Seattle area as far as could be determined but after two U.S. Postal letters

and at least two e-mails and phone calls each, either the letters were returned by the U.S. Mail, the e-mails non-delivered, or the phone calls not returned. Two of those five had extenuating personal circumstances associated with their CTL experience which possibly explained their refusal to participate. One did not finish the series of retreats for an unknown reason. Two could not be located despite efforts by two of the other participants to try and locate them for the researcher. One cohort member was contacted successfully and refused to participate. Two members of the cohort had moved a considerable distance from the Seattle area. One wanted to enthusiastically participate in the study but was hearing impaired and stated that he could not do a phone interview. The other never responded to letters or e-mails and their correct phone numbers were unknown.

The 15 participants who did consent to interviews are represented with the demographic profiles noted in Table 1:

Table 1

Participant Demographic Profiles

Demographic Profile	Data
Average Age	58
Gender	Females: 13 Males: 2
Average Number of Years as an Educator	31
Average Number of Years in a Formal Educational Leadership Position	14
Experience in Leadership Roles Other Than Education	One former k-12 school board member, two in non-profits, four in church roles, one in business, one journal editor, one professional association president, two college board members, two served on government appointed commissions.
Educational Background	Bachelor's: 1 Master's: 3 Post Master's Graduate Work: 7 Doctorate: 4

Although race was not requested in the pre-interview demographic data collection, it is important to note that five of the participants were people of color. This is mentioned specifically because one of the critical findings of this study has to do with identity and each of these five participants discussed the importance of race as significant in their own attempts to define identity for themselves.

These participants serve in leadership positions in education ranging from pre-school to college graduate school to adult education. Their roles range from supervision of pre-school care providers to k-12 administrators to college professorships to non-profit leadership roles and one self-employed educational consultant. They work in school districts as large as the Seattle Public Schools and large Seattle suburban school districts as well as universities as large as The University of Washington.

Detailed Description of the Case

This cohort began their Courage To Lead (CTL) experience in the fall of 2002 at the Islandwood Educational Facility on Bainbridge Island, WA. The CTL program is designed around seasonal themes and subsequent retreats occurred at Islandwood as shown in Table 2:

Table 2

CTL Retreat Schedule for Study's Participants

Season	Retreat Theme	Date
Autumn	Renewal and the Seeds of True Self	November 8-10, 2002
Winter	Dormancy and Death – Silence and Solitude	January 10-12, 2003
Spring	Living/Leading in the Power of Paradox	May 30-June 1, 2003
Summer	Authenticity, Community, and Abundance	August 8-11, 2003
Final	Leading From Within	January 16-18, 2004

The physical setting for the retreats is described as:

> Islandwood is a unique 255-acre outdoor learning center designed to provide exceptional learning experiences and inspire lifelong environmental and community stewardship. We offer programs for schools as well as programs for adults, children and families; volunteer opportunities; a host of speaker's series and other community events open to the public. (Islandwood Web Site, February 28, 2007)

The retreat series was co-facilitated by Marcy Jackson and John Morefield. Jackson is currently the Vice President and Co-Director of the Center for Courage and Renewal which is the national office for all Courage work. Morefield is currently an educational consultant for the World Bank.

Some of the participants knew each other prior to the retreat series. From statements made during the interviews, some participants, who had read Parker Palmer's work prior to attending the retreats and because he was Senior Advisor to and developer of the CTL program, were familiar with the CTL program. Most were not familiar in any detailed fashion with the CTL experience per se. Three have since served in specific leadership roles for Washington State Courage To Teach with one participant having gone on to become a Courage facilitator and a program director for the Center for Courage and Renewal. Since their retreat series, several have participated in subsequent Washington State Courage To Teach sponsored events including four who helped in the planning of those events. Some have continued to maintain relationship with each other in a variety of ways from professional connections to continued close personal friendships.

This study did not address specifically what motivated these educational leaders to attend the CTL retreat series. In fact, the focus of this study was not the CTL experience at all but rather an analysis of the impact of the inner lives of these leaders on their day-to-day leadership practice since having attended the retreat series. Since the focus of this study was not the CTL program, little was discerned from the interviews as to what prompted these leaders to attend the retreats. Some did state during their interviews that specific significant life issues had played a part in their attendance decision. Others seemed to decide to do the series based on having read Palmer's work or having been prompted by other persons who had previous CTL experiences. As stated above, all twenty-three cohort members completed the two year retreat series with the exception of one.

Of the fifteen participants for this study, thirteen responded by e-mail within two weeks of having been approached that they would be willing to participate in the study. One was recruited specifically by another participant. Two scheduled face-to face interviews were postponed from face-to-face interviews in the Seattle area to phone interviews conducted later: one due to a severe storm in the area and one due to illness. One face-to-face interview was recruited while the researcher was in the Seattle area doing the interviews. One participant was recruited for a phone interview after the researcher returned from Seattle because the participant was out of town during the researcher's visit to the Seattle area.

It should be noted that the face-to-face interviews averaged an hour and a half to two hours in length and were conducted the week of Monday, December 11, 2006 which was the final week of school before the Christmas break for most of these participants.

Almost all of the participants were in the midst of pre-break exams, holiday commitments, etc. not to mention their usual busy schedules as educational leaders yet they generously gave of their time to do these lengthy, deeply probing interviews. The interviews were designed to engage the participant in a reflective, inward discussion of various topics such as self examination, identity, authenticity, integrity, etc. while also having them shift outward by asking them to relate a story from their own life and/or leadership that deepened the understanding of the topic.

The focus group discussion was mentioned in e-mail communications to the participants before the researcher left for Seattle but it became clear that scheduling the focus group discussion was going to have to be done after arriving in Seattle and after assessing when would be the best time after discussing schedules with each participant. Several phone calls and e-mails while in Seattle were required to determine a time that would have the largest number of participants in attendance. Nine participants stated they would like to participate. Two could not because of conflicts with the scheduled time which was best for seven others. Three of those were unable to attend due to the severe storm that came through the Seattle area on Thursday, December 14, 2006 causing damage to their homes resulting in their not knowing the final scheduled time for the focus group or their homes were in such disrepair they had to forego participation. The discussion was held at one of the participant's homes on Monday, December 18, 2006 at 6:00 PM and lasted until approximately 7:30 PM. The focus group discussion was rich and the participants were obviously glad to see one another. A more detailed analysis of this discussion is provided later in the *Focus Group Discussion* section of this chapter.

The focus group interview questions, as mentioned previously, evolved over the week of the individual interviews due to the surfacing of unexpected themes during the twelve face-to-face individual interviews which had been conducted during the previous week. See Appendix L for the focus group questions. The evolution of these questions is explained in the detailed analysis of the *Focus Group Discussion* section.

Data Analysis Procedure

As discussed above, the data analysis process followed the recommendations of both Stake (1995) and Creswell (1998). The data had to be organized first. Creswell recommends an initial reading of all transcriptions by the researcher without memoing first to gain an overall sense of the case (p. 143). Memoing and coding were both done to the individual interviews and also to the research subquestion categorical aggregations. Listening and memoing were also done to the focus group discussion.

As Stake recommends, summary and direct interpretation analysis were conducted on the individual interviews, the research subquestion categorical aggregations and the focus group discussion. Finally, a synthesis of the analysis was examined for researcher bias and final confirmation using triangulation from the various forms of the data. This synthesis was used to identify correspondence, patterns, and naturalistic generalizations. A synthesis of these procedures surfaced the Key Issues and formed the framework for the case vignette which utilized rich, thick descriptions and concluded the data analysis process.

Data Management

Once all the individual interviews were completed and the transcriptions were done, the individual participant data was kept in sixteen hardcopy files. Fifteen files, one

file per participant identified by the participant's code, contained the interview transcription, pre and post interview field notes, and any pre or post interview communications with the participant. The participant consent forms were stored separately in a locked storage area per the requirements of the Institutional Review Board of The University of Montana. Another file contained the pre-interview demographic data for all fifteen participants. As well as the hardcopy files, each participant's interview transcription was kept electronically in three different locations.

The categorical aggregation transcriptions were kept in twelve separate hardcopy files as well as stored electronically. The files were built by copying the participant's response(s) to the research subquestion section of the interview protocol into a single file for all participants allowing the researcher to engage the entire case in a separate analysis for each research subquestion. The nine research subquestion aggregations were: (a) self examination and leadership, (b) identity and leadership, (c) authenticity and leadership, (d) heart and leadership, (e) integrity and leadership, (f) relationships and leadership, (g) courage and leadership, (h) community and leadership, (i) current educational context and leadership. Three categorical aggregations were created based on three specific individual interview questions: (a) we lead who we are, (b) suffering and leadership, (c) the Courage To Lead experience.

Finally, the focus group questions, notes and memoing generated from listening to the audio tape were kept in a separate file. The audio tape of the focus group discussion was not transcribed into an electronic data file. Bogdan and Bilken in their discussion of focus groups and audio taping suggest that the participants identify themselves prior to each comment to aid in the transcribing process but they also recommend that whatever

will best serve the discussion should be done as well (2003, pp. 101-102). In order to have the discussion be free-flowing, the participants were instructed not to identify themselves, and, therefore, identification of the speakers throughout the discussion would have proven difficult if not impossible for the transcriber listening to the audio tape.

Individual Interviews

Each interview was prefaced with a statement that satisfied The University of Montana's Institutional Review Board protocol requirements (See Appendix J) and also with an encouragement to make this interview not so much a question and answer exchange but a conversation about the participant's inner life and how that plays into their daily practice. The participants seemed to take this to heart.

Reading, Memoing, Coding and Direct Interpretation

This first major cross section of data to be analyzed was the individual interview transcriptions. The first step in this analysis was a complete reading of the individual interview transcriptions without memoing. During the actual interviews and this initial reading, six preliminary themes began to surface. The second step in the analysis of the individual interviews was the reading, memoing, and coding of these six preliminary themes. The third and final step of the individual interview analysis was the summarizing of the coding and identification of the overall themes which surfaced from this first cross section of data.

Reading individual interviews in their entirety. As Creswell (1998, p. 143) suggests, an initial reading of all fifteen interviews without memoing or note taking took place to begin what Stake calls the "deep thinking" which would allow an understanding of the case to "creep forward" (1995, p. 73). During the individual interviews unexpected

understanding began to reveal or be revealed. Ideas such as identity, authenticity, and integrity were expected to reveal themselves in deeper and more profound ways. The Review of Literature in Chapter Two had highlighted these as critical inner life entities in leadership practice and the study addressed them directly in its subquestions. Still, surprises and insights surfaced through this stage of the analysis process.

But during the individual interviews some unexpected preliminary themes unrelated to any of the subquestions per se had begun to reveal themselves. First, the idea of risk in both leadership and in implementing behaviors learned in the CTL experience in their leadership surfaced. Secondly, the researcher heard multiple references to the idea of transparency and vulnerability in leadership. Both of these ideas, risk and transparency/vulnerability, as well as two other idea relationships involving identity, authenticity and integrity (discussed later in the *Focus Group Discussion* section), were subsequently incorporated into the focus group interview as specific questions having resulted from hearing them referenced during the twelve face-to-face interviews.

During this initial reading of the transcriptions four other unexpected preliminary themes surfaced which seemed to be recurring throughout the individual interviews. As a result of the interviews and this initial reading of the transcriptions, six preliminary themes were identified that needed to be coded during the second reading and memoing of the transcriptions: (a) risk, (b) transparency/vulnerability, (c) purpose/meaning in either life or leadership, (d) identity is a concept often described with such words as core/deep, (e) listening was a crucial practice in their leadership, and (f) unprompted references to the CTL program and/or Parker Palmer's thinking/writing.

Although CTL nor Palmer's work were specific foci of the study as proposed, these topics were referred to often during the interviews in unprompted contexts. When an initial CTL or Palmer reference did surface, they were often pursued with specific follow up questions not originally a part of the interview questions. However, these follow up references were not included in the subsequent coding nor were any of the references included which resulted from the final question of the interview which specifically asked that they speak to their CTL experience. Only CTL and/or Palmer references were included which surfaced unprompted by the interviewer as the participant discussed a topic included in the interview. The validity of this coding will be discussed in the next section.

Memoing, identifying, and coding six preliminary themes. Three steps were involved in this phase of the analysis. First, the interview transcriptions were read with the intent to memo specific statements by participants that spoke specifically about their leadership practice as it was affected by the examination, reflection, and deepening of their inner life. Secondly, the interviews were reread focusing on these memoed statements and whether they referenced any of the six preliminary themes surfaced during the interview process and initial reading of the transcriptions. These six preliminary themes were specifically coded in the margins and occasionally additional relevant statements were memoed.

The third step of this process involved tallying the references to the six preliminary themes which had surfaced during the memoing and coding of all fifteen transcriptions. The results are shown in Table 3.

Table 3

Six Preliminary Themes Reference Tallies

Preliminary Theme	Reference Tally
Purpose	10
Transparency/Vulnerability	23
Core/Deep	31
Listening	36
Risk	36
CTL/PJP (Parker J. Palmer)	95

Additional insights regarding some of these topics as well as the deepening of some of

the expected subquestion ideas and the relationships between those ideas also wove their

way into the results of the categorical aggregations discussed later. Assigning specific

importance to any of these preliminary themes at this point in the analysis was considered

premature; however, the volume of each tally was noted.

Direct Interpretation and Summarizing of Individual Interview Overall Themes

After rereading the memoed and coded sections of the fifteen individual interview

transcriptions, several overall themes began to surface providing a major data cross

section of this case. As a former biology and chemistry teacher, it was becoming

apparent that each reading or listening of the various presentations of this case were akin

to taking another cross section of a piece of tissue to place under the slide or to run

another chemistry lab test which might determine our unknown substance was in fact one

type of compound as opposed to another type of compound. Stake suggests, "The

qualitative researcher concentrates on the instance, trying to pull it apart and put it back

together again more meaningfully – analysis and synthesis in direct interpretation" (1995, p. 75).

In looking at the individual interviews, what Stake would consider "individual instances" (1995, p. 74) within the case, some significant overall themes were revealed. The first two overall themes were clearly evident across all fifteen participants. Whether these overall themes were more strongly held or simply more capably articulated by some participants better than others is difficult to ascertain. As with any research based on verbal interviews, the participant's innate verbal skills may have an affect on whether the researcher is hearing deeply held beliefs or only moderately held beliefs skillfully articulated. Nonetheless, through direct interpretation of the analysis of all the individual interviews, the following six overall themes clearly revealed themselves. These themes are displayed in Table 4:

Table 4

Themes from Individual Interviews Direct Interpretation

The inner life of these leaders was critical to the effectiveness of their outer work and life; however, identity was difficult to articulate.
These leaders continue to use some form of their CTL experience, either in principle or specific practice, in their daily professional and/or personal life.
Integrity was much bigger for them than simple honesty.
A deeper inner life for these leaders had resulted in a redefinition of what meaningful relationships and community were in their living and leading.
Most viewed the current educational context negatively; however, a few saw positives.
Identity + Integrity = Authenticity.

The inner life of these leaders was critical to the effectiveness of their life and work; however, identity was difficult to articulate. All participants articulated some degree of clarity regarding the importance of their inner life being critical to the effectiveness of their outer work and life. However, an idea like identity was articulated

using a variety of words (e.g. deep, core, fluid, evolving, "my who," deeper than role or personality).

Tom stated outright that much of his life had been spent resisting the idea of self examination yet he had come to recognize the incredible burden this had placed on his health at various physical and spiritual levels. One participant struggled throughout the interview going very deep inward regarding any of the issues discussed and seemed to be clearly not as adept as some of the others in being willing to engage on a "deep-to-deep" basis throughout the interview. All the participants brought varying degrees of ability to articulate their commitment to the importance of the inner life impacting their outer life but none of the participants denied the connection or even the critical nature of it in leadership. As Alan stated regarding the importance of his inner life and his vocation,

> I guess I have always been drawn to the work I do with a sense of calling. In fact I have a lot of choices in what I could do and I am choosing to do what is most important to me. That in itself speaks to the connection between my inner self and what I do in the world. I am not doing it for a paycheck. I do it because it sort of lines up with what I most want to do. I am constantly checking in with myself about that.

Maggie recognized the learning available in self examination: "I have come to realize that I don't learn from experience, I learn from thinking about my experience," and Evelyn noted that reflecting on "a deeper level" was important in not acting before understanding.

These leaders continue to use some form of their CTL experience. Another relationship that was held by every participant and specifically referred to by every

participant was that all of them in one way or another continued to use some form of their

CTL experience, either in principle or specific practice, in their daily professional and/or

personal life. This surfaced often in the appreciation of the deep listening skills they had

practiced throughout the retreats. Six participants specifically referenced how the

listening skills they practiced in the retreats were still important to their daily leadership

practice and ten participants discussed the vital nature of good listening in general to their

leadership.

Also, a critical connection between the theme of the importance of the inner life

in their day-to-day living and leading and the participants' CTL experience was

discovered in their responses to the questions regarding the nature of identity. Ten

participants talked at length about the difficulty to define not only the concept but their

own personal/professional identity and, yet, identity was clearly something that was

crucial to them on a deep inward level. They used the term "core" often in trying to

articulate what their identity was and eighteen references by these ten participants were

specific to the deep nature of what their identity entailed. As Maggie stated,

> That means I have to go with identity deeper than personality. It's more the core
>
> of me as an individual being different than any other individual…It takes some
>
> reflecting. I don't think there's a concrete definition of who I am. It's more fluid.
>
> It's still about my soul.

Eleven participants, in discussing the idea of their identity, made fourteen specific

references to the CTL experience as having been critical in helping them define a deeper

identity or even to begin to explore the idea of who they are on a deeper level.

Another direct reference link between the participants' current work as leaders and their CTL experience was in the realm of risk and risk-taking. Ten participants made eighteen references to the idea of either being a risk-taker as a leader or encouraging their followers to do the same and that the principles and practices of their CTL experience had prompted them to be more of a risk-taker. Some cited specific instances of how they had taken risks and as Becca shared regarding a positive but risky exchange with her superintendent, "I did a Courage thing with him" referring to her CTL experience.

The same idea was extended and discussed using the phrase, "standing up" or "taking a stand" or "I couldn't *not* do it." Seven participants in twelve references discussed the idea that their inner life clarity was directly linked to their willingness to stand up and be strong in specific instances of life and leadership. Related, six participants referenced a direct connection between their own transparency with others and the risk involved in doing so but an increased willingness to do so.

A direct connection was also made between the CTL experience and the fact that six of these participants either made significant life or career changing decisions, were able to survive major career trauma, or made what they defined as major discoveries about themselves either during or shortly after the retreats. They stated outright that these were the direct result of or had been directly impacted by the CTL experience. Not unimportantly, five participants made direct connections between their CTL experience and the idea of wholeness and bringing their head and their heart to their work as leaders.

Integrity was much bigger for these leaders than simple honesty. Eight participants specifically discussed the idea that integrity was much bigger for them than simple honesty. Three referenced the idea of integration or integral and how alignment

between the inner and outer was vital to their definition of integrity. In discussing how

critical it is to maintain integrity, Rachel shared how integrity "causes a lot of problems,"

> You know that? It causes you to have to cry, it causes you to laugh, causes you to
>
> tell people to go straight to hell and back, but if you have it you can live it.
>
> Having it means having that sense that you know the truth, you know what's
>
> right, you know what's just, and you're willing to work not just with yourself, but
>
> with others to make it real. That's what it's about for me. I will never put my,
>
> not my soul, not my spirit, not my who – my integrity is my who – and I would
>
> never put that on the line for anything because again there was lots of money
>
> there…Integrity is about real work without motives…Integrity is not about a plan.

Or as Ann related regarding another view of the demands of integrity, "Having integrity

as a leader is about being able to hold all the parts in a way, in a harmonious way…So

it's a step beyond honesty. It's making what you do make sense and truly serving those

who you're working with."

A deeper inner life for these leaders had redefined meaningful relationships and

community. When asked about relationships and community, a deeper inner life for these

leaders had resulted in a redefinition of what meaningful relationships and community

meant in their living and leading. Seven participants made specific reference to what

they described as meaningful work relationships being much more than "having beer and

pizza together after work." They articulated an understanding of what a "real" work

relationship was and discussed ideas such as connections based on common purpose,

values, beliefs, and what they and their colleagues would call "deeper issues."

Most viewed the current educational context negatively; however, a few saw positives. Ten of the fifteen participants were mostly negative (some openly dismissive and discouraged) in their response to this question but four participants spoke positively with two of those participants noting the fact that NCLB in particular had at its foundation the desire to bring social justice to education. They both considered it to have flaws but as Evelyn observed,

> The current environment of the high stakes testing, I think in some ways, is not totally out of sync with the values found and reinforced by the Courage work. In the Courage work there is sort of an underpinning that's not necessarily fully spoken in Courage meetings or in the retreat series but I think is still there of social justice…I think that there are some drawbacks to the testing…and the threat to diminish other programs that children need to grow as whole individuals…[and] that the conversation about Courage work seems at odds with the NCLB…People who believe in the NCLB and people who believe in the Courage work believe they're in different places and I don't see that they necessarily are but that there is much work to do to bring them together holistically.

Identity + Integrity = Authenticity. Stake suggests that sometimes in qualitative case study research a single instance can provide an important piece of understanding of the entire case (1995, p. 63). In a single instance, Tom articulated what continued to surface later in the categorical aggregations analysis and in the focus group discussion analysis as well. This observation seemed to articulate a particularly relevant and salient relationship underlying the case between identity, integrity and authenticity,

I don't think they are synonyms, but for me they're all kind of wrapped up with

each other. When I know who I am and I'm operating in congruence with that, I

have integrity with that. Then I'm being authentic. I see them as sort of part of a

mathematical equation, identity plus integrity equals authenticity.

This Identity-Integrity-Authenticity connection continued to resurface throughout the

analysis into nascent understanding of the case and eventually revealed itself as one of

the critical connections culminating as one of the study's Key Issues.

In trying to analyze all of this data and summarize this enormous yet rich

collection of discussions, the words of Stake were taken to heart,

In my analysis, I do not seek to describe the world or even to describe fully the

case. I seek to make sense of certain observations of the case by watching as

closely as I can and by thinking about it as deeply as I can. It is greatly

subjective. I defend it because I know no better way to make sense of the

complexities of my case. I recognize that the way I do it is not "the right way."

Methods books like this one provide persuasions, not recipes. (1995, p. 77)

We now turn to the second major cross section of data analysis, the categorical

aggregations.

<center>*Categorical Aggregations*</center>

The next cross section of our data were the twelve categorical aggregations of all

fifteen participants' responses to each of the nine research subquestion sections of the

individual interview plus the three additional aggregations based on the three questions

from the interviews about: (a) We lead who we are. (b) suffering and leadership, and (c)

the CTL experience.

Development of Categorical Aggregations Based on Research Subquestions and

Interview Questions

The individual interviews were built around the nine proposed research subquestions as well as these three questions not specific to the subquestions. Each research subquestion may have had as many as three specific interview questions addressing the research subquestion. When the aggregations for each subquestion were created, all of a participant's answers to all of the questions regarding that subquestion were aggregated. This was done in order to give the researcher in a single transcription a concentrated dose of how all fifteen participants viewed, for example, identity and how it affected their leadership. As would be expected, many of the themes and relationships surfaced in the individual interviews by direct interpretation continued to be evident. In bringing a fresh eye to each aggregation, new relationships and a deeper understanding of the case, however, did continue to emerge.

The research subquestions and subsequent individual interview questions were designed to do two things: engage the participant in a discussion of various ideas critical to the inner life of leaders as discussed in the *Review of Literature* in *Chapter Two* and to ask these participants how specifically does this inner life entity surface in their day-to-day practice as a leader. The following research subquestions were used for this study. How do these leaders perceive that their leadership practice is affected by:

19. Their use of self examination?

20. The clarity of their own personal identity?

21. Personal authenticity?

22. Bringing heart to their work?

23. The integrity of their inner life to their leadership practice?

24. Their inner life and relationships?

25. Their inner life and exhibition of courage?

26. Their inner life and the ability to build community in their organizations?

27. Their inner life in addressing the current educational context?

The resulting nine subquestion categorical aggregations were: (a) self examination and leadership, (b) identity and leadership, (c) authenticity and leadership, (d) heart and leadership, (e) integrity and leadership, (f) relationships and leadership, (g) courage and leadership, (h) community and leadership, (i) current educational context and leadership. Three additional categorical aggregations were defined based on three other questions in the individual interview: (a) We lead who we are. (b) suffering and leadership, (c) the Courage To Lead experience.

Reading, Memoing, and Summarizing Each Categorical Aggregation

The following discussions summarize what each of these twelve categorical aggregations revealed through direct interpretation of each aggregation. For each aggregation seminal quotes from a participant(s) were used to highlight and support as evidence of raw data the specific themes of that aggregation. The twelve categorical aggregations are shown in the following Table 5.

Table 5

Categorical Aggregations

Self examination and leadership.
Identity and leadership.
Authenticity and leadership.
Heart and leadership.
Integrity and leadership.
Relationships and leadership.
Courage and leadership.
Community and leadership.
Current educational context and leadership.
We lead who we are.
Suffering and leadership.
Courage To Lead experience.

Self examination and leadership. When asked about self examination, self exploration, self knowledge and/or reflection in their lives and leadership, these participants discussed three themes:

1. They could not envision either living or leading without this sort of inner work. As Nancy stated regarding the critical nature of self examination,

   For me [self examination] is part of who I am. For me to do this job, I have to know other people and to know other people I have to know myself because I have to be able to look at them through a lens that understands where they are coming from.

2. Self examination is humbling, deep, and transformative while having real, positive results for the participant and for followers in such specific ways as

improved listening, greater patience, more likelihood for risk-taking, and less involvement in engaging in work not true to their deepest self. Tom observed about his own self examination,

> I hold prominent leadership positions in the university, [and] I think the difference in me, in my interactions, is a much greater willingness to listen, to try to hear what people say and try to see what is behind it.

Evelyn added regarding self examination or reflection as she referred to itwhen describing a tense situation between parental constituencies,

> Reflection is just of enormous importance to me. I also know that sometimes it's just too easy to see life the same way and so when I have opportunities to take on projects or challenges that push me outside of my normal comfort zone, I will intentionally seek them out because I find that they really help me grow as an individual. They just make me examine my own core values and my own reactions and thoughts during new situations at a much deeper level than I may normally do in the work environment. So, when I have an opportunity at work to handle a really difficult [situation], an issue really saturated with emotion and conflict, I'll seek it out to try to solve it because it's a good growth opportunity for me.

3. Self examination, or inner work, can be painful, not easy, difficult, not "soft" or "touchy, feely," and has real consequences and implications which had led some of them to be resistant to self examination or bringing it into their work lives. Tom asserted the truth of the demands of self examination,

I think one of the things that I like is that this inner work isn't just some warm, fuzzy thing that you just do and all of these great things come of it…It requires courage to do inner work, and not just because of what you might find out about yourself, but there's also, but there can be actual consequences in the world,…so it's risky.

Identity and leadership. When asked about identity, whether personal or professional, and how that affected their leadership, three themes surfaced:

1. The concept of identity is difficult to define. Three participants were never able to articulate what it meant beyond attaching it to external behaviors. Not only did participants grapple with the idea, seven openly stated that their own personal identity is "fluid" or "evolving" or had multiple aspects. Three tied a significant part of their identity directly to their childhood. Alison worked with the idea of identity by stating,

   Just in terms of my identity, I do have a lot of aspects to my identity. I would have many, many years ago, I would have said that I have many identities, but I've come to the conclusion that I don't because I am the sum of all of those parts and that who I am is the result of the interaction of those many, many identities.

2. Six participants discussed identity as a deep concept within and is below personality or role or the multiple identities that others attach to them, for example, white male, African American female, father, boss, etc. Yet, they also asserted that these roles/assigned identities play a part in what their own identity is. Maggie encapsulated this when she concluded,

> That means I have to go with identity deeper than personality. It's more the core of me as an individual being different than any other individual. I think Courage work has helped me to think about that, who am I and the way I live. Is it the same way as who I think I am or why do things bother me and why do I like things? It takes some reflecting. I don't think there's a concrete definition of who I am. It's more fluid. It's still about my soul.

3. Identity and clarity regarding it are key to what Evelyn described as bringing "wholeness" to her work as a leader.

> If I perceive myself, my identity to be [Evelyn], to be the whole person, then when I go into a leadership context how I operate and my value system and the way I relate to people has to be the same as if I was relating to my family members, my nearest and dearest people…Well, and as you compartmentalize between aspects of your life then it's this rude jarring each time you close the door of one compartment and think okay, now I'm going to go into another compartment and I'm going to be a different person in this compartment, that just eats your soul.

Authenticity and leadership. When asked to discuss authenticity and how it makes its way into their professional and/or personal lives, the following two themes surfaced:

1. Authenticity is about being real and both adults and especially children sense realness in their leaders. Mary shared the following story highlighting the importance of being real:

I remember a little kid that I taught. I didn't teach. I really learned from this kid. He used to when people would kind of go off on a nicey nice thing he would say "be real." He was a four year old. That was just amazing. But you know four year olds are wonderful. This little guy just had a way of puncturing things. The "be real" became something I would constantly return to when I would reflect on any day, when I was with children particularly. I would have to ask myself, "Have I been real?" With adults it is tougher because we play such sophisticated games. It is hard for me to know when I have to probe much deeper and agonize a little longer. I don't have the quick checks. With children you have the quick checks. They will say things like "be real" or they will be ticked off or not cooperate. There are so many things they will do to give you signals about your lack of authenticity. My lack of authenticity. They were great guides. How do I be authentic? I think I just ask myself that question every day. It brings back the need to be humble. I need to be humble, and I don't think I am many times. I have to keep kind of kicking myself around the block to be humble in order to be authentic.

2. Authenticity is where inner life reveals itself in external behaviors such as being present, listening, humility, risk-taking, and holding one's self and others in paradoxes like forgiveness and accountability. Ann noted regarding the evidence of authenticity, "Someone who is authentic is clear and grounded and compassionate and present and there's no hidden agendas. They are who they appear to be. Sort of like, the root word is author - which is like it's your own words."

Heart and leadership. When asked about their definition of "heart" and how they bring heart to their profession, two themes surfaced:

1. Heart comes from deep within where values and beliefs reside and reveals itself in a variety of external behaviors especially in leading and relationships. As Helen explained:

    I think you have heart if you believe in what you're doing. Or if you're making a difference. Or you're connected to it. I think it's not easy to have heart for something that you really don't feel is important. You don't see it making a difference. I think it's what we need to make sure our teachers have in order for them to have that relationship, have those high expectations. You go through the motions of being a leader, being a teacher but if you don't really connect and want to inspire you will never be great.

2. Leading with heart has a great deal to do with building connections. Evelyn had this to say regarding heart and connections,

    I think that the term heart means a multitude of things to me. Connecting with my own emotions, connecting with the emotions of others, understanding the view point of other people and trying to understand their life experiences and how they came to that place in their belief system or place in their emotional growth. I think those are all heart and I think that on a larger scale you can lead with heart by thinking about all of the people who you lead and work with as a group of individuals and everyone of them you want to connect to their feelings, connect to their belief systems, listen to them, be respectful of them - really lead kind of in a very collaborative and joint manner and I think in order to do that you have to be

able to connect with them as leaders and as individuals. I think that is leading

with heart. It's really about not who you are positionally in any situation, but

really in how you reach out and bond to other people and at the same time are

aware of the emotions of your own heart.

Integrity and leadership. When asked about integrity and bringing that to their

lives and work, three themes surfaced:

1. Integrity is more than honesty or ethical behavior and implies integration, wholeness

   and alignment internally yielding no role conflict and actions in sync with *one's* core.

   Becca suggested, "Being in sync with your core values and knowing yourself well

   enough to know what your core values are and relaying those core values to other

   people. Maybe having integrity is also being transparent." Tom astutely noted,

   "Authenticity is the combination of identity and integrity."

2. Integrity's positive external results include courage, risk-taking, authentic

   relationships, and balance in embracing the paradoxes of leadership. In discussing

   one of these paradoxes, Alan concluded, "Accountability, I look at the big school

   system that I work for here's in great disarray and I buy that it's because the system

   has given up on accountability. Grace without accountability is no better than

   accountability with no grace."

3. If integrity is missing, five participants mentioned how it physically affected them,

   how courage was absent, the leadership context is simply bad and resorting to raw

   power becomes evident. In discussing the power too often wielded in educational

   contexts without integrity, Jill added,

We've got lives in our hands, I'm not a doctor but, I can remember the teacher that hurt me the most and I can remember the teacher that guided me the most. That's a lot of power. You have to have a lot of integrity with that power.

Relationships and leadership. Participants were asked about relationships and leading and how their view of relationships had changed over the course of their careers. Two themes surfaced:

1. Relationships and relationship building were clearly important to these leaders and their work; however, a keener awareness of deeper relationships with purposeful people who recognize the critical nature of the inner life and struggle was evident as well. They held the idea that both personal and professional relationships needed to be beyond typical social exchange to asking such questions as, "What do you care about?" Tom noted the importance of relationships and how they play out in all aspects of his life and leadership,

   I think it is all about relationship. It kind of works itself out in relationship…I'm always looking for people who have some understanding of an inner life. I find most attractive friends who have known pain and have survived that pain. I kind of use it as a filter almost, as a way of in my most intimate relationships, of looking there and being able to recognize that this is someone who has done work. Has come through things. The relationship, the more comfortable I am with who I am and my own identity and my own integrity the easier it is for me to be with people who are different.

2. External behaviors in the relationship realm seemed to include that leading was clearly about learning by both leader and follower, humility was prerequisite, a

willingness to go slower in building relationships, and using such CTL principles as "turning to wonder" (I *wonder* why he/she said that?) and deep listening rather than reacting. In discussing his own leadership, Alan explained,

I spent most of my career as a classroom teacher. I love something James Comer said years ago about learning, "Relationship is to learning like location is to real estate." Because learning is relationship, relationship, relationship. I see leadership primarily about learning. Catalyzing the learning of a community. You don't lead people around what they already know. You lead people around what they don't know, or you don't know. That makes the tasks of leadership fundamentally about learning so I buy into what James Comer says that the correlation is there, it's all about relationship.

Courage and leadership. When asked to discuss courage as a concept and how it surfaces in leadership, two themes surfaced:

1. These leaders clearly connect the inner life, their core, their heart to the ability to choose to be courageous. Courage is grounded in staying true to this core identity. Mary stated, "It seems to me that the courage of longevity means you allow the inner life to bubble up all the time. That you allow it to come and speak forward. You know, do what you know is right." Liz added regarding a particularly difficult time in her leadership that demanded she be courageous, "[The inner life] played a crucial roll because when I went inward I found myself. I found God. That is what gave me strength to move forward."

2. Nine participants stated in some form that courage enables them to take a stand. However, the theme of humility and not going it alone and feeling connected to

humanity was evident as they discussed facing unknowns, fear, pain, loss and risks.

Liz also spoke to this:

> Courage means to keep fighting when you know the odds are against you. To firmly believe in what you are doing. To keep going when you are tired. Keep believing when you don't see anything to really believe in at a certain point. Keep overcoming when you don't know what is on the other side of the hill. Keep giving a voice to kids who don't have their own voice yet.

Community and leadership. The participants were asked to talk about community both personally and professionally. Two themes surfaced:

1. Community is very bi-directional in that the trustworthy inner life of the leader is critical to the community but also that the community shapes the inner life of the leader as well. Alan explained how his interaction with others affects his identity,

> Those relationships and community feed my inner life. I get reflections back on who I am and when it's working I have opportunities to talk about what's most important to me and listen to others talk about what's most important to them. That becomes an influence or engine or ingredient or contributor to my own inner development…There's an intricate connection between inner work and community and between also community and inner work.

2. Several paradoxes in community seemed to be recognized by these leaders as well: community can mean warmth/connectedness and be transformative but can also carry risks by demanding trust and vulnerability. Mary noted what can happen regarding community when these prerequisites are not present,

If there isn't belonging or the purpose of connecting in a deeper way or giving

back and forth or balancing the needs of others, if there isn't that and I do see

places today where that isn't there or at least I think I am seeing that. Life just

kind of happens and doesn't have the richness or the depth. It isn't poetic.

And Diana added regarding her own work place,

Sometimes I feel like the people here aren't giving themselves time to build that

kind of connection. A lot of people have been here for years but sometimes in

meetings it doesn't seem like they have worked together for years. There is just

not that connection. Maybe that is why I am a little bit wary of opening up myself

to being a little more vulnerable.

Current educational context and leadership. Ten participants were clearly

negative, overwhelmed and disheartened by the current context in education which was

typically defined by NCLB and a narrowing of educational purposes by high stakes

testing. Four participants, two more so than the other two, saw positives regarding what

NCLB was attempting to do in that it was highlighting some heretofore "hidden" issues

in education. However, Evelyn made a particularly noteworthy observation which

highlighted how she chose to lead in this current context and how CTL relates to it,

I don't know if you've looked at all at Johnson's work on polarity management.

Well, it's really fascinating stuff and the premise of it is that there are many kinds

of problems, or what we see as problems in life that are not really problems -

they're polarities to be managed. That they have two equal sides that have to be

kept in balance in order to move forward and I think as a leader that is so true and

one of my favorite polarities in working with staff or leaders, in working with

teachers and teachers working with kids is the polarity in balancing challenge and support. If you only challenge somebody in their job push, push, push with no support, they are going to burn out, spiral out, disconnect completely. If you only support them then you just enable them and they're just going to, they're not going to grow or to improve or to achieve so you have to keep those two things in balance, the challenge and the support and I think that that's what the Courage work/NCLB thing is like - radical examples of part of that polarity.

We lead who we are. Generally, these leaders felt that they actually had no choice in leading who they were so it behooved them to be as keenly aware of that *who* as possible. They also accepted the foregone notion discussed in their CTL experience that knowing this inner self will invariably surface the "shadow side" or limitations inherent in all of us. Nora noted that in leading teachers she was concerned,

> [We lead who we are.] has been a key phrase for me because I don't think we can lead if we are not leading out of who we are. That came from way back in the first Parker book and the other things I have read…and so that worries me with new teachers and young people that we are being so prescriptive with them, that we are not allowing them to be who they are.

Suffering and leadership. These leaders spoke extensively of both the inevitability and yet valuable dimension of suffering in their leadership. Suffering and pain were seen as great teachers yielding such attributes as empathy, a healthy idealism, depth of personhood through inner work, and a greater clarity about the wonder of life. Several specifically noted how their CTL experience had helped them in dealing with both personal and professional suffering and loss. As Rachel explained,

I think that sense of suffering, had I not experienced it, real or perceived, I wouldn't have that heart for the hard work. Some people who really like tough schools and tough this and tough that, I don't like tough schools. I like hard work which is what [CTL] is about and I think I said to you not long ago that I'm just not accustomed to not working hard.

The CTL experience for these leaders. One question in the individual interview protocol was asked directly about these leaders' CTL experience. It was the last question in the interview. All fifteen participants were clearly positive about the experience with a noticeable change in expression and voice often associated to references to the experience and their relationships with the people in the cohort. These responses and references to the experience that happened for the most part three and half years ago seemed to have an impact that was much more recent. When noting this at the end of the last interview, Maggie stated that she had not realized that in herself until just then when it was pointed out to her. She added, "I think it's because this work is about internals, you know, not the typical outside stuff, so it lasts longer." Previously, when Maggie was asked to sum up in just a few words what the experience had meant to her, she stated:

How can I sum it up? The whole CTL experience was an exploration of all those things [Ideas of identity, integrity, authenticity, etc.] and it gave us space and time and provoked us to get into the whole idea of leading with your head and your heart and how in being professional there was not only room but there was a big place for being spiritual. I used to separate those more, and now not so much. Maybe because of the experience with these wonderful people who were being themselves, these wonderfully flawed human beings, I'm not as hesitant to show

my wonderfully flawed person. I'm a better listener because of the whole

experience, and I don't as much try to fix people. But really it just gave us a

consistent place to come back to and it gave us each other to come back to and

explore and delve into and refine all these ideas and internalize the identity,

integrity, transparency, the soul - all those things. We had a place to do it safely

and in community and professionally. Oh yeah, we're human beings, why

wouldn't we bring our humanity into our work. Somehow we had gotten away

from it.

When Mary was asked to sum up her CTL experience, she figuratively compared CTL to

all the other professional development she had done over the years, "It felt like cream

instead of skim milk."

Direct Interpretation and Summarizing the Subquestion Category Themes

Over twenty themes surfaced from direct interpretation and summary of all the

categorical aggregations. After direct interpretation of all of these themes from all the

categorical aggregations, four overall themes developed. These themes served as well to

provide the following answers to the research subquestions of the study. The four overall

themes are shown below in Table 6.

Table 6

Categorical Aggregation Overall Themes

The inner life, and identity in particular, although difficult to articulate, are critical to living and leading.
Identity-Integrity-Authenticity form a critical triad for understanding this case.
There is a bi-directional aspect to these leaders' relationships and community.
The CTL experience was and continues to be critical to these leaders.

The inner life, and identity in particular, although difficult to articulate, are critical to living and leading. As revealed in the individual interview direct interpretation, these leaders recognize a critical relationship between their inner life and their outer personal and professional life. Although they may have a variety of ways of defining, and even have difficulty in articulating, what the idea of identity encompasses, it is held genuinely as a deep, complex, multi-faceted, core or realness or wholeness that provides a clarity and grounding in their living and leadership. Integrity is, as Alan stated in the focus group discussion, the "bridge" to identity and his outer existence which is then evidenced by authentic living and leading.

Identity-Integrity-Authenticity form a critical triad for understanding this case. This identity, integrity and authenticity triad reveals itself in a variety of enhanced leadership attributes such as better listening to, presence with, and understanding of followers, a greater perspective on leadership contexts, a willingness to risk and take a stand in challenging situations, and an ability to forge connections and relationships on a deeper level.

There is a bi-directional aspect to these leaders relationships and community experience. These leaders value relationships and community and see both as vital to building strong and compassionate organizations. However, they were cognizant that their followers and colleagues through relationship and community play a role in defining their identity and coming to a deeper understanding of who they are as a leader and a person. They also discussed how relationships, especially work relationships, had become increasingly about meaningful relationships and not shallow social exchanges.

The CTL experience was and continues to be critical to these leaders. Finally, all these participants recognize with varying degrees of articulation that their CTL experience helped affirm, define, and/or articulate a deeper understanding of all of the above. This understanding has enhanced their leadership in a variety of paradoxical ways including the ability of holding leadership challenges as Evelyn described, "polarities to be managed."

These four themes served as the culmination of the categorical aggregation analysis. We now turn to the analysis and direct interpretation of the final major cross section of the data, the focus group.

<div align="center">

Focus Group Discussion

</div>

This study focused on the relationship between the inner life of these leaders and their leadership practice since their CTL experience. However, since the CTL experience is *the defining factor* for the boundaries of the case and since CTL is itself a group program as well as an intensely individual program by design and intention, a focus group discussion reuniting some of the CTL cohort addressed and enhanced a deeper understanding of the relationship/community aspect of the case.

A set of questions for the focus group evolved as a result of the research subquestions and the deepened understanding of the case from the twelve face-to-face interviews (See Appendix L). This agrees with Stake, "The best research questions evolve with the study" (1995, p. 33) and Bogdan and Biklen in their discussion of focus groups (2003, p. 102). Both recognize that during a study understanding may surface if the researcher is willing to remain flexible and understanding which came during the individual interviews was then pursued in the focus group discussion.

Also, this use of the individual interviews to evolve the focus group questions,
was suggested by a colleague who had extensive professional experience conducting
individual interviews and then focus groups with those interviewees in a business
marketing setting. She suggested the study remain flexible in determining what questions
to ask the focus group until the individual face-to-face interviews had been completed.
Her experience had been that often ideas, observations, or themes might surface during
the individual interviews that would be good to follow up on in the focus group
discussion. This proved to be the reality and as mentioned above, four key themes from
the individual face-to-face interviews did surface and were specifically addressed in the
focus group questions (See Appendix L). These four themes resulted in discussion
around:

1. The idea that identity is a difficult, almost amorphous, if not organic, evolving
   concept; yet, it surfaced as an idea critical to all participants while clearly difficult
   to define.

2. The intriguing relationship between the ideas of identity, integrity and
   authenticity.

3. The connection between transparency and vulnerability.

4. The idea that risk and risk-taking surfaced as an important entity.

Listening To, Memoing and Direct Interpretation of the Focus Group Discussion

As with the individual interviews, the focus group discussion audio recording was
just listened to first with no memoing or note taking in order to have a good overall feel
for how the discussion had gone. It had gone well and the discussion was rich, lively,
and nuanced in a variety of ways adding a striking facet to the understanding of the

entirety of the case. Upon a second and third listening, copious handwritten notes were taken and eventually those notes were memoed as with the individual interview transcriptions. Three key themes surfaced:

1. A very interdependent and even mathematical yet metaphorical relationship between identity, integrity and authenticity was discussed and continued to weave its way throughout the discussion. This relationship will be discussed at length later in the *Development of Key Issues* section of this chapter.

2. The discussion revealed how specific CTL experiences connected to these participants' inner life and how that inner life surfaced in their leadership practice. In these CTL experience/inner life/leadership practice connections they recognized that the stability of their inner life leads to several practical realities in their outer life such as:

   a. Being a more present and conscious listener which seemed to draw followers to them.

   b. A stronger, "more salty" individual who is much more willing to be a risk-taker because their inner life clarity will allow nothing less; in other words, a sense that "I have no choice – I must take this stand." This inner clarity was also directly associated with their CTL experience.

   c. That as they more clearly define their own identity, they more clearly understand the distinction between transparency and vulnerability and the risks associated with both. In this part of the discussion all four mentioned having experienced using specific CTL principles and practices in their daily professional experience in both pleasant and unpleasant contexts.

3. The discussion of courage and its relationship to the inner life was related to whether one is connected to one's heart or not and how this disconnect can lead individuals to "act out" in very positive or negative ways.

All of these afore mentioned themes from the three cross sections (Individual Interviews, Categorical Aggregations, and Focus Group Discussion) of data analysis will be summarized and interpreted in the following *Development of Key Issues* section.

Development of Key Issues

Three key issues surfaced over the course of this analysis. Stake refers to these as "key issues" but he also uses the term "naturalistic generalizations" as well as "assertions" in very similar ways (1995, p. 123). Creswell states, while citing Stake, that the conclusion of a case study's analysis results in "naturalistic generalizations" (1998, p. 154). Key Issues will be used in this study for simplicity's sake. Before naming those key issues, as Stake (p. 123) recommends for case study analysis, how the analysis provided triangulation of the data and that the analysis was sufficiently guarded against for reading into the data things which simply cannot be justified will be discussed. The key issues will then be stated and explained. Finally, a case vignette will be presented to serve as a rich, thick description of the case and as a summary for the data analysis (p. 123).

Triangulation of Data

From the outset of this study it was understood that triangulation of various views of the data would be required to offset the interpretative nature of qualitative case study and the researcher's bias as a person intimately involved in the program which defined the boundaries of the case. The analysis of the data was constantly revised through a

process of going deep within examining the trees at an individual level while continuously pulling back to capture the overall beauty of this forest as well. It is a balancing act and a constant exercise in using an interpretive microscope followed by an interpretive telescope.

Stake recommends multiple data observations be used to triangulate the data in order to make valid naturalistic generalizations or to identify issues (1995, pp. 107-116). To this end, multiple data observations were used to triangulate the data. Specifically, triangulation was achieved by using detailed analysis of the three major data cross sections: (a) the individual interviews, (b) the categorical aggregations, and (c) the focus group discussion. Each provided a microscopic and telescopic view of the data. All three cross sections surfaced a deeper understanding of the details of the case as well as additional nuanced relationships hidden in the case.

Some additional data observations served to support the triangulated data. Pre and post interview field notes, pre interview demographic data, pre and post interview communications with the participants, and experience with other similar cases all provided further subtle triangulation of the data. Other research has also played a role in helping to triangulate the findings, and, therefore, has assisted in identifying the Key Issues. This research will be discussed in Chapter Five. All of these data observations provided triangulation which helped develop the Key Issues to which the analysis focus now turns.

Key Issues

Three key issues surfaced from the analysis and triangulation of the various forms of data. They are:

1. The inner life of these leaders was critical to their living and leadership. It revealed itself in a triad of relationships: Identity-Integrity-Authenticity. A leader's intentional inner work and resulting deep understanding of their own Identity is "bridged" to the leader's external reality by their choice to be a person of Integrity which in turn provokes behaviors understood to be Authentic living and leading. The work engaged in defining this triad is deeply personal and extremely individual yielding a more grounded and humble individual. The Identity discernment of these participants was often described in metaphorical language since it was difficult to articulate in logical terms.

2. Looking inward is not the only direction for whole living and leading. In doing deep, internal work in order to better discern this Identity-Integrity-Authenticity triad, these leaders experienced moments in their outer living and leading that reflected the quality and ongoing development of their inner work. Therefore, in direct proportion to their deepened and expanded Identity, these leaders' capacity for more meaningful relationships and community also deepened and expanded. They caught glimpses of and understood relationships and community beyond the norm. These experiences in meaningful relationships and community in turn fed the clarity of their deepening Identity. As a result, this deepening Identity was more than individual but had a communal and relational process which resulted in an ability to hold difficult life/leadership quandaries in balance.

3. The Courage To Lead program recognizes this individual inner journey and the communal outer journey and by design and intention provides a unique

environment for enhancing this inner-outer pilgrimage. In CTL the participants travel "alone together."

These key issues have come from a detailed analysis and triangulation of the data gleaned from the case. Having been both an individual who vacillated between deep appreciation and unwavering cynicism about the importance of the inner dimension of living, the researcher was in awe as these fifteen leaders, to varying degrees, articulated their inner and outer journeys and the struggle to make sense of those journeys in meaningful ways. Clearly, it was a desire to make their lives worthy that they Socratically chose to try and examine and know themselves.

As Stake suggests, "Naturalistic generalizations are conclusions arrived at through personal engagement in life's affairs or by vicarious experience so well constructed that the person feels as if it happened to themselves" (1995, p. 85). The data analysis and resulting conclusions articulated in this study fall somewhere between this researcher's own struggle to live meaningfully and his witness to this struggle in these participants. The distinction of that boundary has in some ways been lost or muddied by the immersion in this case and by the vagaries of having struggled to live and lead meaningfully in my own past. But as Stake asserts,

> The case researcher recognizes and substantiates new meanings. Whoever is a
> researcher has recognized a problem, a puzzlement, and studies it, hoping to
> connect it better with known things. Finding new connections, the researcher
> finds ways to make them comprehensible to others. Research is not just the
> domain of scientists, it is the domain of craftspersons and artists as well, all who
> would study and interpret…Of all the roles, the role of interpreter, and gatherer of

interpretations, is central. Most contemporary qualitative researchers nourish the belief that knowledge is constructed rather than discovered. (1995, pp. 97, 99)

This was the goal here. Knowledge has been constructed. Interpretations have been made. New, more comprehensible connections have been surfaced and articulated. Now the analysis focus turns to the case description and summary using a vignette.

Case Description: Vignette

Introduction

The vignette assimilates the thematic analysis of all three cross sections of data: (a) the individual interview, (b) the research subquestion categorical aggregations, and (c) the focus group. It also takes into consideration all the data observations such as, the field notes, pre and post interview communications, and, as Stake suggests, "understanding of other cases" (1995, p. 123). The single person fictionalized in this vignette is an assimilation of data gathered throughout the study and her responses always reflect, if not verbatim responses from the interviews, close paraphrasing of actual interview responses. Finally, the vignette illustrates via narrative the Key Issues revealed in the case.

Vignette

As Norma boarded the ferry for Bainbridge Island, site of the Courage To Lead retreats, she wondered to herself, "What the hell am I doing?" This had better not be some sort of touchy, feely exercise. The struggle of my life and leadership right now is too real. This cannot be a waste of ferry fare or time especially during a weekend that could be spent with my family and doing some work I need to catch up on.

Upon arriving she thought, "Well, at least this place is first class and certainly beautiful." At worst, she had her laptop and the evaluations she had to do and the quiet would certainly afford some time for work. She looked at the invitation letter, opening session is scheduled for 1:00. "Oh, well, let's see," she thought. She arrived in the main hall and noted that the facilitators look normal and the group of people look normal so maybe this will be OK but that document they sent us on some of the activities has me absolutely convinced this is a questionable decision.

The female facilitator opened the session with an articulate statement of its intent but then suggested a period of silence to welcome our deepest selves to the circle. The silence was unsettling but she remembered it being pleasant in an indefinable way. The session progressed with a discussion of the fears and expectations of what the experience might be for all the participants. She remembered thinking to herself, "Why *am* I here and what, indeed, *do* I really care about?" She did like the poem they closed the opening session with.

Fast forward three years to December, 2006 and January, 2007 when the study interviews fifteen participants from the Courage To Lead cohort.

Norma was quite pressed for time but was intrigued by the study. He is a Courage facilitator and seems to understand the work involved in CTL and Parker did write a letter. I'll do the interview but he better have his stuff together for this interview. I can't afford to waste my time. It's Christmas break.

The Interview was conducted in Norma's office in relative quiet. She was gracious in giving her full presence to the interviewer.

*C*an *you talk to me about the idea of self examination and how that plays into your daily life?*

She thought to herself, "Ahh, looking within." She realized she had at least a pretty clear picture of what this was about. She responded, "The gist of self examination for me is coming to envision a person who can have a voice that comes from so deep inside that no one or no thing can mess with it. It is my "who" which resonates inside me with such deep vibrations and in such golden colors and with such fine poetry that explaining it is impossible yet trying to warms my soul. I've made some fine discoveries inward and they have opened me to what is real."

How do you bring your real self – this "who" you mentioned - your identity, to what you do?

She pointed out, "Well to begin with, you don't bring it. You get up with it, you look in the mirror at it and when you show up with it, you lead with it, you parent with it, you friend with it, you love with it. And no one or no thing preaches at it, buys it, or tells you how it's gonna speak."

If I were to ask you to relate identity, integrity and authenticity, how would you speak to that and how it impacts what you do?

She responds almost excitedly, "Now there's a word. My integrity is when I decide that who I am – my identity - is going to dictate what I do. Yes, that's it. Integrity is the integration of my *who* with my *do* – yes, I like that! And authenticity? That is when my identity integrates with my world to yield the authenticity I bring to my work and my life – the behaviors and attributes of the best part of my leadership."

And given this integration, what sort of behaviors and attributes do you see surface?

"Everything! My voice speaks for justice, my heart yearns for connection, my courage says unh-unh, not here – not while I stand in this spot. You will not do that here. And I lead with saltiness and I listen and I am present so my people see me and they know me and we deliver."

So, you feel hope in your relationships and community?

"Not always in all my relationships but often. I cannot be who I am without giving myself to the people I live with and lead. In allowing them to see me at my most real and authentic levels, then we trust and we listen and we are present with each other. And we catch glimpses of what a real community can be and it's way more than having a beer together after work. Yes, way more – it's more like those circles at CTL. In risking to permit those people to see me at CTL, they helped me discover realities about me that only came in my willingness to engage at deeper levels than I used to. I saw a lot of my self – my who - by being quiet and still and alone in that setting in CTL but I also recognized my false self too. I have an ego you know. In community and by bringing myself to that community, I saw many facets of myself. And now, in the reflections of my followers, who become my teachers, I continue to see more deeply who I am, good and bad. The reflections created in community challenge my self-deception and hold me accountable. I learn."

So, the CTL experience was worth the trouble. Can you explain why that experience was so important for you – maybe how it has encouraged you to be more courageous in your work?

Norma was excited at this question. She couldn't contain herself. "You haven't got courage from what all I've said already? All that is about courage. You know where I

would like to go with that one I think… I want to connect the initial part of our conversation around the Courage To Lead with this. When I think about courage, I think about how I became clear around my truth, my honesty, my vulnerability my love of self, my belief in my goodness, because a lot of that stuff is relatively new. I lived it but I didn't believe it because I never got validation from the persons I needed it from or believed I needed it from. For me to participate in that year long piece around Courage To Lead for me was about courage to face. When I got on that ferry to Bainbridge Island and I said goodbye to Seattle [to attend the retreats], I stripped myself of everything when I got on that boat to Bainbridge Island because I wanted to go and be cleansed. It's like being baptized, for lack of a better phrase. It was like being baptized every few months. So when I went over [to Bainbridge Island for the retreats], I didn't bring stuff that I needed to in order to get to the work. I wanted to get to - I was in a hurry - to get to the work. I think that took courage on my part, I know it did because I made myself, and I don't think it's vulnerability. I allowed myself to be open and to be fed from a new pot. So that when we began to read poets about self and we began to walk to our private little spots and just be able to weep for the little one of you, and the little one of you at the same time was being held so gently and you knew that you could do that work and you could be that tiny one and you wouldn't be criticized, you wouldn't be harmed, you would just be cradled. Sometimes knowingly, but sometimes it just happened. Having the courage to do that allowed me to go places that I needed to go and hadn't gone before. I had just lost my…it was just one loss after the other and they were all very surface losses but the loss I wanted to find was me. That to me was the most courageous act that I've ever performed. And I've done, I believe, a lot of good for other folk, and

communities and old folk. I've done a lot of things for people but the most courageous

thing I've done was I fell in love with me. And not in a selfish way but in a very loving

way, in a way that allowed me to not allow others to harm my spirit."

So, is what you learned there more than just those retreats?

Norma sighed and smiled, "Yes. What happened there was deep in my soul and it helped

me name what I knew was real and important and authentic for me. But it also showed

me what was possible away from there. I recognized, I had the opportunity to be who I

am and what might be achieved by a person who knows who they are, good and bad, and

appreciates what others, a community – whether it's one or twenty – can mean in better

understanding who you are. It has seemed that ever since that experience I am more

willing to examine who I am in situations and I am drawn to those who are willing to do

the same sort of sometimes difficult work – it is work, you know. It isn't easy. And

living true to who you are isn't easy either – it can be risky."

CHAPTER FIVE

CONCLUSIONS AND RECOMMENNDATIONS

Introduction

To listen is very hard, because it asks of us so much interior stability that we no

longer need to prove ourselves by speeches, arguments, statements, or

declarations. True listeners no longer have an inner need to make their presence

known. They are free to receive, to welcome, to accept. (Nouwen, 1997, p. 71)

What has been accomplished here in doing a qualitative intrinsic case study analysis of

these fifteen leaders? Listening to their stories has happened. Witnessing their struggle

to be better listeners for others has happened. And underneath both yearnings to listen,

the interviewer's and those interviewed, has been the recognition that uncommon

listening came from an "interior stability." Stake says, "A case study is expected to catch

the complexity of a single case" (1995, p. xi). This study has captured that complexity

which certainly is found in hearing the partial stories of the fifteen people comprising this

case. This chapter distills the analysis from this vast yet rich field of data into some

essence of understanding.

A connection will be made to the *Review of Literature* in Chapter Two linking

important works to the findings of this study, followed by a summary of how the study

addressed the Central Question identified in Chapter One and further articulated in

Chapter Three. Several Implications for Further Research have been identified and will

be suggested. Finally, the study will conclude with a *Summary of the Key Issues*

generated from the analyzed data.

Connections to the Literature

In the *Review of Literature* it became clear that several leadership researchers and authors had established the fact, at least anecdotally, that the inner life and work of a leader is critical to the outer practice of their leadership (Bennis, 1989, 1997; Burns, 1978; Covey, 1989; Evans, 1996; Fullan, 2001; Greenleaf, 1977; Kouzes and Posner, 2001, 2006; Lewin and Regine, 2000; Palmer, 1998, 2000, 2004; Sergiovanni, 1992, 2001; Thompson, 2000; Walsh, 2006; Wheatley, 2002; Yukl, 2002). These authors and others used a variety of terms to describe this inner-outer relationship including: inner voice, individuation, *personae*, self actualization, awareness, intuition, wholeness, transcending, self, self-awareness, management of self, mastery of the self, internal locus of control, within, inside-out, heart, soul, spirit, identity, integrity, authenticity, courage, etc. The literature has stated unequivocally that the oneness, the congruence of a leader's inner workings with their outer workings has a profound impact on the wholeness and harmony of their life and work.

These writers also suggested that this congruence between the inner life and outer living and leading of the leader would reveal itself in a variety of ways. Among these are: servant leaders (Greenleaf, 1977), transformational vs. transactional leaders (Burns, 1978), moral relationships (Burns, 1978), leaders as learners (Yukl, 2002), the art of leadership (Kouzes and Posner, 2006), authentic leaders (Sergiovanni, 1999), leaders of integrity and high purpose (Eisenhower, 1955, cited in benShea, 2000), leading from within (Palmer, 2000), leading with heart (Kouzes and Posner, 2006; Wheatley, 2002),

leading from the soul (Kouzes and Posner, 2006), leading who they are (Palmer, 1998, 2000), moral excellence (Fullan, 2003), etc.

Finally, the literature also suggests that such leaders and leadership will create certain types of relationships, communities, and organizations: that build people rather than use them (Greenleaf, 1977), organizations of trust (Bryk and Schneider, 2003), relationships built on authenticity and care (Lewin and Regine, 2000), openness (Wheatley, 2002), encourage the heart (Kouzes and Posner, 2006; Wheatley, 2002), interconnection (Covey, 1989; Wheatley, 2002), communities of learners (Yukl, 2002), holding environments (Heifetz, 1994), circles of trust (Palmer, 2004), etc.

This study has empirically validated the claims of all of these leadership scholars. The participants of this case study saw the critical connection between their inner life and identity and their outer practice of leadership. There was no wavering or vacillation regarding this. They knew firsthand in their own lives and leadership that as their inner life fares, so goes their ability to be a leader of integrity or authenticity. They often discussed, in varying degrees of articulation, being connected to a deep understanding of their identity or core which was attached to critical beliefs, values, and understandings of truth. How congruent or not congruent they were in living and leading from this core identity had direct results on the quality of their outer experience personally and professionally.

This core identity as discussed by Greenleaf (1977), Merton (1967), Palmer (1998, 2000, 2004) and Thompson (2000) especially affected some of the study's identification of the Key Issues. These authors stood apart from the other writers because of their ability to articulate, although somewhat abstractly, what others have only alluded

to. One of this study's contributions is a refined discussion of their combined thinking based upon empirical evidence.

Thompson's (2000) discussion of a person's discovery of what he calls the self-no self paradox at the depths of inner discovery resonates clearly with Merton's (1967) analysis of various mystical traditions which also speak of the discovery of a Real Self deep within when a person is willing to engage the ground of all being, or as Zen Buddhists might call it, the Void that is Everything. Both of these writers discuss what Greenleaf (1977) examined when he explicated in detail Robert Frost's poem, *Directive*, and the inner journey there that results in drinking of source waters beyond all confusion. This willingness to go deep within and discover a connection with all reality that is beyond division and pettiness, is common to the mystical versions of many wisdom traditions and a lens to understanding the depth of what these participants were trying to define as their Identity. This same inner journey is also foundational to Palmer's (2004) discussion of circles of trust and creating environments conducive to allowing the soul, shy like a wild animal, to reveal itself for engagement and enlightenment.

The participants in this study discussed their Identity in a variety of ways but the consensus consisted of two primary assertions: it is a deep within concept difficult at times to articulate; and it is critical to their living and leading. They specifically used terms such as deep, core, below personality, my values and beliefs, more than my intellect, more than my roles, more than the identities attached to me, my who, my soul, etc. These descriptions all reflected the internal reality of a profound and distinct Identity discerned deep within and critically important to these participants' inward stability and outward living and leading.

Conclusions Regarding the Central Question

The central question for this study was how does the inner life impact the

leadership practice of a group of educational leaders who had experienced the Courage

To Lead program? From this central question came the subquestions designed to engage

this study in an examination of the key inner life components critical to leadership as

defined by a broad base of leadership writers. The study engaged these participants in

extended discussions about these specific inner life criteria critical to leadership and how

these criteria had surfaced for them in their lives and leading.

Subquestions

As stated in Chapter One, the nine research subquestions were designed to engage

these participants in discussing their inner life by using five "verbal hooks": (a) self

examination, (b) identity, (c) authenticity, (d) heart, and (e) integrity. In the interviews

attached to each of these inner life questions were additional questions asking the

participants to connect their answers to their outer experience using a story(s). The other

four subquestions were oriented more to their outer experience but were still specifically

tied to an inner connection in that all four were discussed in a context of bringing the

inner life to these entities: (a) relationships, (b) courage, (c) community, and (d) the

current educational context. The overall design of the resulting interview questions was

to weave together a series of questions that engaged these participants inwardly as well as

outwardly (See Appendix K).

The interview design worked and in fact revealed a rich tapestry of inner and

outer connections in these participants' answers. These connections began to surface

during the interviews themselves as well as the focus group discussion and continued

deepening during the analysis of the individual interview transcriptions, the categorical

aggregations and the focus group discussion analysis. From these three major cross

sections of the data surfaced several themes which were further distilled into the three

Key Issues which are the focus of this chapter and will be discussed at length in the

following *Summary and Key Issues* section. The Key Issues are summarized in Table 7.

Table 7

Key Issues

The inner life of these participants is critical to their living and leadership and is best articulated by a triad of the Self, Identity-Integrity-Authenticity.
Wholeness in living and leading is bi-directional in that the quality of these participants inner life affects and at the same time is affected by their outer life in a directly proportional way.
The Courage To Lead experience was profound for these participants in that it provided an environment particularly conducive to cultivating both this inner and outer pilgrimage, in effect, an environment for traveling alone together.

Central Question

Given the *Review of Literature* assertions regarding the demands for leaders today

to bring inner life qualities to their leadership practice and because the Courage To Lead

program provided an excellent bounded case, the following central question focused this

study:

How does the inner life impact the leadership practice of a group of educational

leaders who experienced the Courage To Lead program?

As discussed above in both the response to the literature and the subquestions,

clearly these participants consider the connection of their inner life to their leadership

practice to be critical. They stated a variety of ways that their inner identity reveals itself

in their outer practice. Specific behaviors and attributes in quality living and leading,

many of which were mentioned in the review of literature, were referred to by several participants in that they: (a) recognize a distinct definition and connection between identity, integrity and authenticity, (b) are more aware and present with others, (c) are a better listener, (d) have deeper relational connections, (e) have an ability to balance paradox or competing demands of leadership, (f) recognize that leading/following, like teaching/learning, are bi-directional, (g) have an ability for empathy or to walk in another's shoes, and (h) have courage or a willingness to take a stand.

Although this case was primarily defined by the common Courage To Lead (CTL) experience of these participants, neither the subquestions nor the central question were addressed to that experience in a focused or intentional way; however, the environment of the CTL experience did surface as important to the participants' deepened understanding of the specific concerns and relationships studied.

<div align="center">Implications for Further Research</div>

During the study several specific implications for additional study did surface. They revolve around six major concepts. The first is the idea of what sort of person values the rewards of the inner life and how it affects the outer life? In other words, do these sorts of leaders, ones who clearly value the inner life and deepening it, hold in common some fundamental beliefs about humanity? For example, how do such leaders who are committed to the importance of inner work view people? Are they consistent in the belief that humans are fundamentally good or that, in fact, good will ultimately prevail? Are they generally religious and, if so, in what ways? Examination of the grounds for hope within these types of leaders warrants further attention.

Secondly, how does the inner life reveal itself in yielding more purposeful living and specifically clarity of vocation? In other words, is there a distinct and verifiable connection between a deep understanding of one's inner life and a deeper appreciation and realization of purpose and/or clarity in life, work, and leading? And can that be surfaced with intentional inner work?

Thirdly, how do I as a person and/or a leader stand in, as Parker Palmer (2004) has called it, "the tragic gap"? All of these participants, despite their obvious appreciation and advocacy for inner work and inner clarity, discussed their own struggle to not lose hope in the face of where they are personally in reality versus where they would like to be ideally. This included not only their own personhood but also where that personhood engages the world. That is to say, how do I remain a person of hope in the ideal I want to work for and see happen in the face of the reality I see around me?

Fourth, given the significant role the CTL experience played in these participants' lives, certain other studies specific to it should be done. What sort of role does CTL play in the lives of certain types of persons? Is the Courage experience transformative or value-added? In other words, did the participant who already had a deep and vibrant inner life experience the program in a transformative and/or value-added way? Can this be examined by possibly looking at those who have had the experience who later became facilitators versus those who did not? Examination of what prompted people to attend the retreats might also reveal important understandings about the impact of the program. Did they attend motivated by existing life struggles, an emergency room visit for their soul so to speak, versus attending because they are at a good place in their lives and careers and see the experience more like getting a checkup to maintain good inner health? Such a

study would also lend itself to validating the potential for proliferation of environments similar to the Courage experience and in defining what are the specific components necessary for such an environment which nurtures the inner-outer connection.

Fifth, is there something to be learned about qualitative interviewing techniques? Is there something to be said regarding the skills of listening and providing a space for hearing someone into speech, which are key principles and practices of Courage work although not exclusively? Krista Tippet, a journalist and interviewer on American Public Media, discusses the technique of the Collegeville Institute called "the first person approach" which invites a person to speak about their experience with a belief rather than the belief itself. In so doing she explains,

> There is a profound difference between hearing someone say this is *the* truth, and hearing someone say this is *my* truth. You can disagree with another person's opinions; you can disagree with his doctrines; you can't disagree with his experience. (2007, p. 134)

This type of interviewing and listening and providing what Heifetz called in organizational contexts a "holding environment" (1994, p. 112) or what Palmer calls a "circle of trust" (2004, p. 71) might have significant implications for expanding the potential for deeper understanding in qualitative research interviewing protocols.

Sixth and finally, racial identity which was profoundly significant and a contributing factor for some of these participants was not at the heart of the deep Identity discussed by these individuals. However, it should be noted that ethnic identity remains a complex and evolving area of examination and study (Phinney, 1990). How ethnic and/or

racial identity plays a role in the defining of the Identity discussed in this study could

only enhance the understanding of this subject.

Implications for Leaders

The study has also surfaced several implications for leaders. If the inner life is as

critical as has been evidenced here from the analysis of the data, then leaders in fact

should be looking for better ways to incorporate inner work into their professional

development. If we lead who we are, then it behooves any leader to pursue with

diligence a deeper and better understanding of their own "who."

Secondly, if programs such as CTL provide an environment commensurate with

inner work and the resulting clarity of the inner life and understanding of who it is that is

leading, then organizations of all types would do well not only to encourage participation

in this type of environment for leaders but also be willing to provide avenues for

accessing such environments. None of these leaders in this study would be advocates of

focusing entirely on developing the inner life as the only key to successful leadership

development. To the contrary, Alan and others in this group were very willing to

recognize the importance of basic competencies required to do the work of the world.

These leaders knew that there are skills and organizational demands that must be

addressed with a fundamental level of management. They know externals, other than

relationships and community, do in fact count.

Perhaps one of the biggest implications for leaders from this study is simply

another one of those balancing of polarities or paradoxes. As leaders, these participants

discussed and valued the ability to hold things, people and events, in a "both/and" fashion

as opposed to the often easier "either/or" mindset. This ability to hold opposing tensions

is what must be recognized here as well. Good leaders do not just focus on the inner life development at the expense of the outer competencies required by any leader. Good leaders recognize the need for both – development of my inner competency along with my outer competencies. This study suggests that development of better leaders demands development of both the inner and outer domains.

<div align="center">The Key Issues and the Summary</div>

The resulting Key Issues of this study reveal themselves around three key domains discussed in the subsequent sections: (a) *The Inner Work*, (b) *The Outer Work*, and (c) *The Environment of the Courage To Lead Experience*. In this section the specific ramifications of the study's analysis will be discussed and explained as they illuminated relevant understandings from the case. This report will conclude with a *Summary*.

<div align="center">*The Inner Work*</div>

This study provided an opportunity to join these leaders ever so slightly on their inner journey and witness there the struggle they all felt in trying to realize in a deeper way who they are and how they might bring who they are to what they do in a more congruent and intentional manner. They saw this congruency as vital to the health of their Identity as well as being vital to the health of where that Identity intersects with the world. In analysis of this case, a triad of the Self, consisting of Identity-Integrity-Authenticity, and how it engages the world was articulated and found to be critical to quality leading and living.

The Triad of the Self: Identity-Integrity-Authenticity

The Identity that these participants valued and struggled to clearly define surfaced as the "I am" of the deepest sort – as Rachel called it, "my who." But this who was more

than even DeCartes' famous axiom, "I think; therefore, I am." This sense of Identity

went deeper than thought or logic or reason or intellect for most of these participants and

certainly so for some. It was akin to Greenleaf's (1977) intuition of the servant leader. It

seemed to fall into what some scholars and writers have called the Real Self (Merton,

1967) or the self-no self (Thompson, 2000). This Identity as articulated by these

participants resonated with the intersection of Jung's individual self with the collective

unconscious Self considered by Jung to be God. Other wisdom traditions and writers

have referred to this collective reality in a variety of paradoxical terms such as the ground

of being, the void that is everything, Ultimate Reality, or what the American

Transcendental movement and Emerson called, the Oversoul.

The struggle of these participants to articulate their internal and uniquely personal

Identity was reminiscent of Palmer's definition of truth, "Truth is an eternal conversation

about things that matter, conducted with passion and discipline" (2004, p. 127). In Tom's

interview this definition was referenced and he agreed that for him Identity too could be

defined as "an eternal conversation [within to discern the Self] about things that matter

conducted with passion and discipline."

Identity for these participants was expressed within the framework of a variety of

faith structures: some were nonreligious, some were Buddhist or Hindu in their beliefs,

some were American Christian evangelical, and some were Roman Catholic. The

Identity of these participants did not seem to be bound in the confines of religious

structures. It seemed to exist individually below or beyond creedal differences. As the

poet and founder of the mystical Islamic Sufi sect, Rumi, suggests, "Out beyond ideas of

wrong-doing and right-doing, there is a field. I'll meet you there." These participants

were of significantly different religious or philosophic ilk yet seemed to grasp this concept in explaining and discovering their Identity as evidenced in the community they experienced in the CTL program.
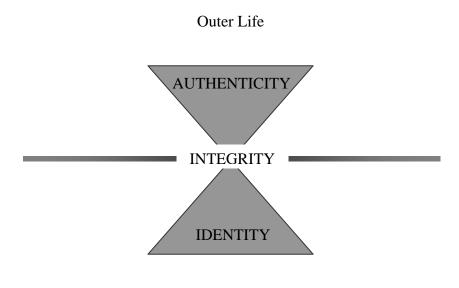
How this Identity begins to surface in these participants' lives was the second part of this triad of the Self and was best described as Integrity. This word seemed to aptly define that juncture where these participants chose or willed or as Alan stated, "bridged" their Identity to their world. Integrity, as such, was bigger than simple honesty for these participants. It was a conscious yet driving force for bringing their Identity to their world, a will to beingness or wholeness or integration.

Finally, this triad of the Self is completed by the Authenticity of these participants' lives and their specific behaviors and attributes that make their Identity real in their world. It is here in Authenticity that a pantheon of potentially good attributes and behaviors surfaced: realness, awareness, presence, uncommon listening, connection, balancing paradox, servanthood, leading and learning as bi-directional, courage and taking a stand in the face of injustice, and uncommon relationships and community. It was also here in Authentic living that the recognition of the shadows and limitations of their Identity and Integrity, and the balance, health, honesty, and humility that this recognition brought, seemed to reveal themselves as well. Ann shared a story of her willingness to confess to her followers a failure in collaborative leadership and that she was willing to adjust her authoritative decision. This seemed natural to her – she was wrong - and yet her followers were both unsurprised because they knew such an admission was her most real self and also thrilled that she was so open in what she, and they, considered to be a mistake in leading.

The following Figure 1 is a simple – overly simple as will always be the case

when one tries to distill the complexity of a human being into a diagram – visual

presentation of the Identity-Integrity-Authenticity triad as explained in the previous

paragraphs. It is offered here to augment the verbal explanation already presented.

Figure 1

Identity-Integrity-Authenticity Triad

Outer Life

AUTHENTICITY

INTEGRITY

IDENTITY

Inner Life

But what can be said about the level of actualization by these participants in

realizing this triad of the Self? Some seemed to be further along than others or were, as

alluded to earlier, at least more capable articulators of their own triad. Tom openly

discussed an interesting perspective on this triad. He admitted having resisted self

examination and absolutely refusing to reveal his Identity. He knew this and lived and

led successfully for a number of years. His Identity was absent yet his Integrity and Authenticity seemed to be intact. By his own admission he realized that he could in fact live and lead from an Identity that was not his own, a false self. Why change his outer world drastically to accommodate a truer Self when most would have lauded the Authenticity of his existing leadership? It was an intriguing question. It prompted the understanding that one might live and lead from a false Identity and that one might even live and lead from a true Identity but fail in willing it into the world with Integrity. But either dynamic will demand a toll to be paid in health, spiritual and otherwise, and in realizing true Authenticity. Both of these observations about missing elements in the Triad of the Self supported, as discussed in the focus group, an almost mathematical relationship of Identity + Integrity = Authenticity, and added to the understanding of the case. As expected and demanded by the Triad of the Self, this discussion turns outward.

The Outer Work

In examining this case, it became clear that these participants recognized that their Identity-Integrity-Authenticity triad was affected and in some ways defined by their interaction with their world. In other words, there was an outward direction to their journey as well as the critical inward journey. This too has been articulated by various thinkers such as Thomas Merton (1967) and others previously mentioned but this study has served to empirically validate this reality within this case study. These participants recognized firsthand that their inner work was only as valid as their outer work evidenced in behaviors, attributes and relationships. And that as their inner life deepened, so did the depth of their capacity for more meaningful relationships and community in their living and leading; therefore, deepening their outer life.

So, did the lives and leadership of these participants exceed what might be called common in realizing Authenticity? Not always and that was by their own admission and through their own stories. What can be concluded here? That although these participants who valued and engaged the inner life were by their own description flawed individuals, there was humility in recognition of this and an appreciation for deepening the discovery of the real Self and how it could better realize Authenticity.

This relationship between the inner and outer might best be visualized by a comparison to a tree, the tree of beingness or wholeness in living or leadership perhaps. As a tree's root system expands, widens, and deepens over time so does the limb system above the ground. Our Identity is like the root system and as it deepens into the "ground of all being" and discovers increasing oneness there it also grows upward and outward through the trunk, our Integrity, creating in direct proportion a limb system just as wide and expansive and discerning as the root system. This limb system is analogous to the outward behaviors of Authenticity - courage, listening, connection, and glimpses of meaningful relationships and unusual community. As our root system opens and deepens into the darkness of the deep, so do the branches of our limbs open and deepen into the light - like the mighty oaks of the South.

Not to belabor our analogy creating the inevitable collapse of all metaphors, one last note. From botany we know that trees exchange nutrients absorbed from the ground through the root system which are channeled upward through the xylem in the trunk and in similar fashion, the products of the photosynthetic process carried on in the limb system are channeled to the roots through the phloem of the trunk. The tree of wholeness of Self grows and diminishes as one is willing or not willing to absorb the nutrients

discovered deep in the darkness of inner work and as one is willing to bring those nutrients into the Light of living and relationships where they can be transformed into products that in turn feed our Identity at its deepest definition. Both are required – the mining of the depths within in the dark and the exchanges outside found in the light. What many seem to discover is a mystery where the Dark and the Light can complement one another.
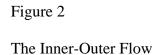
This analogy might border on the poetic but so must the language of understanding this inner-outer relationship. Scholars, philosophers and mystics have always turned to poetry and metaphor to articula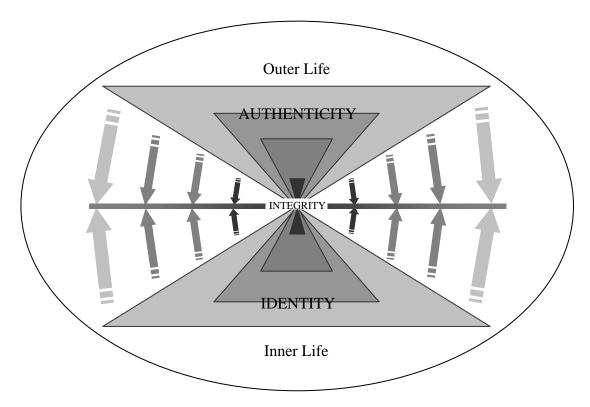te this inner-outer relationship. Greenleaf (1977) turned to Robert Frost to articulate this dynamic for discussing the foundation of servant leadership. Plato used an allegory about a cave to illustrate the character of the kind of leader needed for his ideal republic. This study and this tree analogy accept this company.

Another visual representation for this inner-outer dynamic can best be understood with drawings. As depicted below in Figure 2, the horizontal line represents the boundary between one's inner Identity and their outer Authenticity. Where these two converge is when a person wills or chooses to create this convergence, Integrity, which is at the vortex of the inner-outer horizontal line. For most of us our Identity begins relatively shallow and often narrow as we connect with the Ultimate Reality or ground of being within. Perhaps we don't even reach or comprehend such a oneness or Ultimate Reality. As a result, the extension of our Authenticity into the world reflects the shallow and narrow nature of our Identity.

Fortunately, we can change this dynamic as we choose to deepen, broaden and expand our Identity with inner work as shown by the triangles below the horizontal line. In so doing, the triangles defining our Authenticity above the horizontal line separating our inner domain from our outer domain deepen, broaden and expand indicating an increasing capacity for meaningful and uncommon relationships and community out in the world as well as a broadening perspective.

The final implication of this inner-outer dynamic is perhaps the most intriguing and brings to mind Kohlberg's Stage Six of Moral Development or Merton's (1961) definition of a saint or the Buddhist's definition of enlightenment. If one is willing to do the often frightening, unsettling, being born again pilgrimage so deep within that one experiences what can only be described mystically as absolute immersion in the ground of being so that Thompson's (2000) self-no self or Merton's (1967) Real Self is revealed, then the triangles below the horizontal line defining our Identity extend out and broaden to such a degree that they approach the line separating our inner from our outer. At the same time, the triangles defining our Authenticity above the horizontal line expand and widen and deepen into the world such that they too approach the horizontal line separating our outer from our inner and we see an individual with no separation between their inner Identity and the their outer Authenticity – they flatline as it were into an uncommon Integrity.

Figure 2

The Inner-Outer Flow

As Merton said about saints in his Christian context, "It was because the saints were absorbed in God that they were truly capable of seeing and appreciating created things and it was because they loved Him alone that they alone loved everybody" (1961, p. 23). Perhaps we have all caught glimpses of such individuals and they certainly exist across all wisdom traditions. Greenleaf (1977) and Burns (1978) would both recommend Gandhi as an example approaching this distinction and Palmer has provided a similar visual using the Mobius Strip to illustrate a person whose inner and outer domains flow beautifully and seamlessly into each other (2004, pp. 45-49).

Metaphor, poetry, visual imagery – these all seem to capture the context of this inner-outer interdependence. The participants of this study appreciated metaphorical language, especially the poetry introduced to them by their CTL experience, and visuals such as we have used here. Some confessed to having never appreciated poetry at all until this experience. Was it the experience or the fact that the mystery of who we are and how then we shall live can best be held in the longings of poetry and metaphor? We now turn to that experience.

The Environment of the Courage To Lead Experience

The CTL experience for these participants was profound and played a vital role in helping these leaders to a deeper and more genuine realization of the Identity-Integrity-Authenticity triad and the positive behaviors that result in living and leading. However, this program is not new in the sense that it has discovered new concepts about our common struggle to be better humans. Nor is it completely unique insofar as the ideas upon which it was founded or designed. It is not the first to recognize the powerful potential in providing an environment where individuals can deepen their understanding of self and what that implies. Nonetheless, it was capable of creating *an environment* which seemed to cultivate within these participants an uncommon awareness that defining who I am with honesty and courage and bringing that Identity to their life and leadership was a worthy task and certainly deserved the description of real work. The program provided the unique environment demanded for real engagement of the soul which when guarded by silence, solitude, safety, the language of metaphor, and community yielded a depth of spirit clearly seen in these fine people.

The Role of the Researcher Revisited

Robert Stake (1995) in *The Art of Case Study* describes one of the roles of the researcher to be that of teacher. I have always felt more like a teacher than possibly anything else when it comes to roles. Stake suggests,

> Teaching is not just lecturing, not just delivering information; more, it is the arrangement of opportunities for learners to follow a natural human inclination to become educated….It is important to realize that, even though students do not learn all they are taught, they learn considerably more than they are taught (1995, p. 92).

I feel I have learned considerably more than what the dissertation process or the qualitative case study tradition or the Central Question or the Subquestions or the analysis of this case or the methodologies of triangulation were intended to teach. To write about what I have learned during this pilgrimage with these leaders with any sort of genuineness that honors their stories, demands I do "good writing" which Thomas Merton defines as always grounded in "confession and witness" (2004, p. 106).

So, I want to confess my own learning and witness to what I understood in the stories of these fifteen people and offer a statement of how confession about self and the witnessing of others grappling with what it means to bring the best of who we are to what we do is humbling and real and the essence of what scholarship needs to be about. Scholarship is pilgrimage in the best sense of the word in that the one who travels is changed. I went beyond academia in this experience. I discovered and confirmed what scholarship has come to mean for me. School, the root word of scholarship, is defined as an institution where teaching and learning take place (Webster's New World Dictionary,

1970, p. 1274). I take this to apply to teachers as well as students. One of the participants in this study, a university professor, said she liked to call herself a school teacher – she thought it was sad that the title had been reduced to just teacher. Maybe we lost some of the bi-directional emphasis of that title when we dropped "school" from the title. "Teacher" came to mean deliverer, dispenser, doler outer, rather than the one who operates in a place where teaching and learning happen – the beautiful give-and-take of two hearts yearning to understand. I may have been the researcher in this context and eventually the analyzer and dispenser of connections, but what I really became was more of a human being as I learned from these fragile heroes what a pain and a joy it is to be a leader and to be true to who you are.

"Who you are." What an intriguing concept and what a mystical query. Someone once asked me what I meant by "mystical" – I am probably too fond of the term. I told him it is the gap between the sum of the parts and the whole. That is the whole realm of the mystery of Identity. I am a white male, Southern cracker, pseudo jock, closet poet, idea stalker, faulty husband, wandering son, youngest brother, yet I am none of these and I am all of these and somewhere in this amalgam is a man who wants to commune with God and recognizes clearly the infinitude of his insignificance. Listening to their stories could take you to the edge of the Universe regaled in clarity and at the same time remind you of how our lives can have all the impact of a pebble's ripples in the ocean. To be in silence with these leaders as they shared with me their same struggle, to say with some sort of certainty who they are, was akin to watching someone share with you how they would dance their soul into your presence when they have never had a day of dance

training in their life but as you watch them sway and swirl around the room you know you are on holy ground.

The Identity that I saw these people try to put words to was more than "self awareness" of all their various parts. It was their attempt to share with me their experience of the ancient contemplative tradition of looking deep within and to stand at the glorious abyss of "Godness" and their oneness with all that is. They allowed me to watch their struggle without washing the dishes first. They invited me in before they cleaned up. And as a result, I witnessed their struggle with a father's dementia, their decision to quit a job they loved, their sacrifice of all they had to be true to who they were, their gamble to hold yet not intrude on a son in despair that could have led to death, their remembering a childhood hymn of grace and feeling compelled to sing it to me. These stories will never be data for me. Stake (1995) warns of "going native." I never went native in the sense that I lost awareness of my bias as a researcher; however, I have been forever changed by the utter realness of these stories. It has been said that the more personal a story, the more universal the meaning and given this, it is all the more important that we should as researchers or just as humans dive into these stories and baptize ourselves in the holy waters of honesty and realness.

This study examined complex ideas. When I studied embryology as an undergraduate, I was mesmerized by the utter complexity of a life forming and yet the reality that so many embryos do form with beauty and integrity. So many things could go wrong at so many junctures but they did not. Humans trying to be true while interacting with other humans was as complex and as beautiful as a new life forming, but add into the mix our ability *to choose* the next interchange and how we will in fact create

our experience and you have a milieu fraught with the potential for glory and for horror. As I witnessed their stories, it compelled me to confess my own capacity to be a Hitler in my world and to being a Gandhi as well. This study went deep into analyzing the dichotomy of who we are and confronted me throughout with the complexity of who I can be – demon and angel.

As I think about the findings of this study and where it has taken me, I realize how many more questions need to be explored. But I also realize how rich and thick a description can be of what we might become if we would venture into the realm of being at home in our own skin and in so doing discover how at home we can be in someone else's skin. Perhaps culture and ethnicity and geography might actually be only a patina of difference that all the DNA discoveries claiming our biological similarity are beginning to proclaim. Perhaps as we troll the depths of our own Identity we discover what Atticus Finch, the hero of *To Kill a Mockingbird*, suggested to his daughter, Scout, "You never know a man until you walk around in his skin." And as we become passionate and disciplined inner pilgrims learning to be at home in our own skin, we see and feel more clearly our neighbor's struggle to walk around in their skin.

<div align="center">*Summary*</div>

What has this study and its articulation of this Identity-Integrity-Authenticity triad and its visuals about the inner-outer connection surfaced as far as any new knowledge for the academy or for the theories of leadership? Many have always known the realities of this triad on some deep level and numerous thinkers from as many traditions and cultures have written about it for centuries as is clear by the extensive referencing of the ideas in the *Review of Literature.*

However, this study has established empirically three main contributions. The study has in some ways clearly identified and validated the Triad of the Self and in so doing deepened the lexicon by providing a metaphorical visual for discussion of the inner life within the school of leadership thought. The metaphorical visuals have also contributed to a broader understanding of the importance of inner work in living and leading. Finally, the findings have established, through rigorous data analysis, leaders when exposed to an environment ideal for cultivating these dynamics just mentioned, are capable of a deep awareness which can result in better living and leadership.

Dr. Rachel Naomi Remen tells a story given to her by her grandfather, a rabbi and scholar of the mystical Hassidic sect of Judaism. It is a story of the birth of the world. God had decided to create the world and he sent His Light contained in a piece of pottery carried by an angel. As Dr. Remen tells it, as so many Jewish tales go, there was a mishap and the angel dropped the pottery containing the Light of God and it shattered into countless pieces each containing some of the Light. Dr. Remen said her grandfather told her that *every person and every event* throughout time was a shard of that shattered Light.

Perhaps our journey deep within the confines of who we are enables us to see once again the shard of Light present there. And, perhaps, as we remember the shard of Light housed within our own self, we gain there a perspective which enables us to see the shard of Light in those events that make up our lives and those individuals who grace them. When Mary told during her interview about the four year old she had taught that would always say, "Be real," I remembered one of my favorite lines from Wordsworth when he wrote about us at our birth,

> But trailing clouds of glory do we come
>
>> From God who is our home.

Then a few lines further along when the girl/boy has become a woman/man, he concludes with bittersweetness,

> At length the Man perceives [the Light] die away,
>
> And fade into the light of common day.

The leaders in this study knew firsthand how the Light can fade as do we all. But they also knew firsthand that our pilgrimage to wholeness is not a destination but a journey to come full circle – to return and reclaim and remember the shard of Light which can define who we might become and how we might live in a shattered world.

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Appendixes

Appendix A

Clearness Committee Description

Clearness Committee Detail Description

Parker Palmer, 2006

The Clearness Committee's work is guided by some simple but crucial rules and understandings. Among them, of course, is the rule that the process is confidential. When it is over, committee members will not speak with others about what was said and, equally important, will not speak with the focus person about the problem unless he or she requests a conversation.

1. Normally, the person who seeks clearness (the "focus person") chooses his or her committee, with five or six trusted people who embrace as much diversity among them as possible in age, background, gender, and so on.

2. The focus person writes up his or her issue in three to five pages and sends this document to members of the committee in advance of the meeting. There are three sections to this write-up: a concise *statement of the problem*, a recounting of *relevant background factors* that may bear on the problem, and an exploration of any hunches the focus person may have about *what's on the horizon* regarding the problem. Most people find that by writing a statement of this sort, they are taking their first step toward inner clarity.

3. The committee meets for three hours—with the understanding that there may be a need for a second and even third meeting at a later date. A clerk (facilitator) and a recording clerk (secretary) should be named, though taping the meeting is a good alternative to the latter. The clerk opens the meeting with a reminder of the rules, closes the meeting on time, and serves as a monitor all along the way, making sure that the rules are followed with care. The recording clerk gives his or her notes to the focus person when the meeting is over.

4. The meeting begins with the clerk calling for a time of centering silence and inviting the focus person to break the silence, when ready, with a brief summary of the issue at hand. Then the committee members may speak—but everything they say is governed by one rule, a simple rule and yet one that most people find difficult and demanding: *members are forbidden to speak to the focus person in any way except to ask honest, open questions*. This means absolutely no advice and no amateur psychoanalysis. It means no "Why don't you…?" It means no "That happened to me one time, and here's what I did…" It means no "There's a book/therapist/exercise/diet that would help you a lot." Nothing is allowed except *real* questions, honest and open questions, questions that will help the focus person remove the blocks to his or her inner truth without becoming burdened by the personal agendas of committee members. I may think I know the answer to your problem, and on rare occasions I may be right. But *my* answer is absolutely no value to you. The only answer that counts is one that arises from your own inner truth. The discipline of the Clearness Committee is to give you greater access to that truth—and to keep the rest of us from defiling or trying to define it.

5. What is an honest, open question? It is important to reflect on this, since we are so skilled at asking questions that are advice or analysis in disguise: "Have you ever thought that it might be your mother's fault?" The best single mark of an honest, open question is that the questioner could not possibly anticipate the answer to it. "Did you ever feel like this before?" There are other guidelines for good questioning. Ask questions aimed at helping the focus person rather than at satisfying your curiosity. Ask questions that are brief and to the point rather than

larding them with background considerations and rationale—which make the

question into a speech. Ask questions that go to the person as well as the

problem—for example, questions about feelings as well as about facts. Trust your

intuition in asking questions, even if your instinct seems off the wall: "What

color is your present job, and what color is the one you have been offered?"

6. Normally, the focus person responds to the questions as they are asked, in the

presence of the group, and those responses generate more, and deeper, questions.

Though the responses should be full, they should not be terribly long—resist the

temptation to tell your life story in response to every question! It is important that

there be time for more and more questions and responses, thus deepening the

process for everyone. The more often a focus person is willing to answer aloud,

the more material the person—and the committee—will have to work with. But

this should never happen at the expense of the focus person's need to protect

vulnerable feelings or to maintain privacy. It is vital that the focus person assume

total power to set the limits of the process. So everyone must understand *that the*

focus person at all times has the right not to answer a question. The unanswered

question is not necessarily lost—indeed, it may be the question that is so

important that it keeps working on the focus person long after the Clearness

Committee has ended.

7. The Clearness Committee must not become a grilling or cross-examination. The

pace of the questioning is crucial—it should be relaxed, gentle, humane. A

machine-gun volley of questions makes reflection impossible and leaves the focus

person feeling attacked rather than evoked. Do not be afraid of silence in the

group—trust it and treasure it. If silence falls, it does not mean that nothing is happening or that the process has broken down. It may well mean that the most important thing of all is happening: new insights are emerging from within people, from their deepest sources of guidance.

8. From beginning to end of the Clearness Committee, it is important that everyone work hard to remain *totally attentive* to the focus person and his or her needs. This means suspending the normal rules of social gathering—no chitchat, no responding to other people's questions or to the focus person's answers, no joking to break the tension, no noisy and nervous laughter. We are simply to surround the focus person with quiet, loving space, resisting even the temptation to comfort or reassure or encourage this person, but simply being present with our attention and our questions and our care. If a committee member damages this ambiance with advice, leading questions, or rapid-fire inquisition, other members, including the focus person, should remind the offender of the rules—and the offender is not at liberty to mount a defense or argue the point. The Clearness Committee is for the sake of the focus person, and the rest of us need to tell our egos to recede.

9. The Clearness Committee should run for the full time allotted. Don't end early for fear that the group has "run out of questions"—patient waiting will be rewarded with deeper questions than have yet been asked. About twenty minutes before the end of the meeting, the clerk should ask the focus person if he or she wants to suspend the "questions only" rule and invite committee members to mirror back what they have heard the focus person saying. If the focus person says no, the questions continue, but if he or she says yes, mirroring can begin,

along with more questions. Mirroring does not provide an excuse to give advice or fix the person—that sort of invasiveness is still prohibited. Mirroring simply means reflecting the focus person's language—and body language—to see if he or she should have a chance to say, "Yes, that's me" or "No, that's not." In the final five minutes of the meeting, the clerk should invite members to celebrate and affirm the focus person and his or her strengths. This is an important time, since the focus person has just spent a couple of hours being very vulnerable. And there is always much to celebrate, for in the course of a Clearness Committee, people reveal the gifts and graces that characterize human beings at their deepest and best.

10. Remember, the Clearness Committee is not intended to fix the focus person, so there should be no sense of letdown if the focus person does not have his or her problems "solved" when the process ends. *A good clearness process does not end*—it keeps working within the focus person long after the meeting is over. The rest of us need simply to keep holding that person in the light, trusting the wisdom of his or her inner teacher. (2000, pp. 2-5)

Appendix B

Research Participation Invitation Letter

(date)

(Participant Name)
(Title)
(Address)

Dear (name):

My name is David Henderson and I am a doctoral candidate in the Educational Leadership program at The University of Montana in Missoula, MT and a Courage To Teach facilitator. In 2002-2003 you participated in a Courage To Teach for Educational Leaders retreat series facilitated by Marcy Jackson and John Morefield. For my dissertation I am conducting a qualitative case study analysis of this cohort of educational leaders regarding their experience with the Courage To Teach for Educational Leaders (Courage To Lead) program. The study is entitled, *A Case Study of the Impact of the Inner Life on the Leadership Practice of Individuals Who Experienced the Courage To Lead Program.*

I am proposing to conduct 1-2 hour face-to-face interviews with as many members of the cohort as would be willing to participate. The interviews would be in the early to mid November timeframe. I will come to any location you choose in the Seattle area in order to minimize the inconvenience you. The questions will focus on your views of life and leadership and how they intersect.

Confidentiality of information can be a concern in any study such as this. Information from this study identifying the participants and their organizations will be held confidential at all times. There are two governing bodies to ensure this confidentiality: my doctoral dissertation committee and the Institutional Review Board of The University of Montana.

At the conclusion of the study I will be happy to provide you with a brief summary of my findings.

Attached are two letters of support for this study from Dr. William P. McCaw, Department of Educational Leadership and Chairman of my doctoral dissertation committee and Dr. Parker Palmer, founder of the Courage To Teach program.

I would appreciate a response one way or the other from you within five business days of your receipt of this letter. That response can be by phone or e-mail; however, if you are sure you would rather *not* participate, would you please respond by e-mail. If I have not heard from you within five days, I will follow up with an e-mail to answer any questions you may have and to ask again about the possibility of conducting an interview with you.

Sincerely,

David Henderson
Doctorate Candidate, Educational Leadership
The University of Montana
419 ½ Eddy Ave.
Missoula, MT 59801
406-529-3680
henderson53@hotmail.com

Appendix C

Letter of Support from Dr. William P. McCaw

(date)

(Participant Name)
(Title)
(Address)

Dear (name):

I am writing you to offer my support for the study being proposed by an Educational Leadership doctoral candidate, David Henderson, at The University of Montana. Mr. Henderson's study, *A Case Study of the Impact of the Inner Life on the Leadership Practice of Individuals Who Experienced the Courage To Lead Program*, has potential to surface some new and important empirical data about the importance of a leader's life and how that intersects with their leadership practice as well as examining whether these leadership qualities can be enhanced by programs such as the Courage To Teach for Educational Leaders (Courage To Lead).

As chair of his dissertation committee, I assure you that the study will be conducted in accordance with the strictest guidelines for participant confidentiality and research rigor as dictated by The University of Montana's Institutional Review Board and this dissertation committee.

I also realize that leaders are incredibly busy people and that affording anyone one-two hours for an in depth interview is asking a significant consideration on your part, but I do hope you will give this study and your participation in it due attention. It is a worthwhile study and the results could be important in providing all of us a deeper appreciation for the challenges of leadership in today's educational context. If you have any questions regarding this study, please feel free to call me at 406-243-5395.

Sincerely,

Dr William P. McCaw
Department of Educational Leadership
The University of Montana
406-243-5395
bill.mccaw@mso.umt.edu

Appendix D

Letter of Support from Dr. Parker Palmer

PARKER J. PALMER

Post Office Box 55063
Madison, Wisconsin 53705
Telephone   (608) 238-9992

December 7, 2006

To Whom It May Concern:

David Henderson is pursuing an Ed.D. degree at The University of Montana in the Department of Educational Leadership. At the heart of his dissertation research are a series of in-depth, face-to-face interviews and potentially a focus group discussion with a group of educational leaders who have been involved in a program called "The Courage to Lead"—of whom you, of course, are one.

I am an external member of David's dissertation committee. As you probably know, I am also the founder of the "The Courage to Teach" and "The Courage to Lead" programs.

I write in hopes of encouraging you to take two hours in the midst of what I know is a very busy schedule so David can interview you. He wants to gather first-hand data on a question I regard as very important: When leaders do "inner work," does it have an impact on their leadership? If so, how and why? If not, why not? Not only will such an interview be an important data source for David, but I have a hunch you will find the interview a further opportunity for self-reflection. I hope you will also consider participating in the focus group discussion he is proposing as well – of course that would afford you an opportunity to reconnect with your fellow cohort members that you may or may not have seen for sometime.

David himself (a former school principal) is a Courage facilitator and has been a participant in and a facilitator for both "The Courage to Teach" and "The Courage to Lead," and thus has personal stakes in these questions, as do I! But, as a member of his committee, I can assure you that the standards by which his research will be judged are the highest standards of qualitative social science research. And if David (or I) ever "slip" in that regard, The University of Montana faculty members on his committee will be quick to pull us back.

But I am not worried about David slipping because (a) he is a person of high integrity, and (b) he is as interested as I am in gathering the most accurate possible information about the important questions he is pursuing. Slanted or biased information will be of no help to anyone.

If you have further questions about David Henderson's project, I would be glad to respond as best I can. Thank you in advance for any assistance you are able to give David and all who are interested in his research questions.

Warm regards,

Parker J. Palmer, Ph.D.

Appendix E

Follow Up E-Mail to Potential Participants

(date)

Dear (Participant Name):

Since I have not heard from you regarding your participation in my proposed study, *A Case Study of the Impact of the Inner Life on the Leadership Practice of Individuals Who Experienced the Courage To Lead Program*, I am following up asking if you would be willing to participate. The study's trustworthiness and eventually its results are benefited by having as many members of the cohort agree to participate as possible. I certainly am aware of the significance of asking for one-two hours of your time for the interview, but I hope you will consider participating.

If I do not hear a response from you within three business days, I will assume you have chosen not to participate.

Again, if you have any questions regarding the study, please feel free to contact either me or Dr. Bill McCaw, 406-243-5395, bill.mccaw@mso.umt.edu.

Thank you for your consideration.

Sincerely,

David Henderson
406-529-3680
henderson53@hotmail.com
419 ½ Eddy Ave.
Missoula, MT 59801

Appendix F

Demographic Information for Participants

Demographic Information for Participants

Name: _____

Age: _____   Gender: F   M

Number of Years as an Educator: _____

Number of Years in a formal Educational Leadership position: _____

Experience in Leadership Roles other than Education:

Educational Background:

Please circle all that are applicable:

Bachelor's   Master's   Post Master's Graduate Work   Doctorate

Participant Code: _____

Appendix G

Participant Confidentiality Coding

Participant Confidentiality Coding

Each participant will be labeled according to the following scheme:

Participant One Demographic Information = P1 D

Participant One Interview Tape = P1 IT

Participant One Interview Tape Transcription = P1 ITR

Participant One Interview Observations/Field Notes = P1 O/FN

Participant Two = P2 D, P2 IT, P2 ITR, P2 O/FN,

Etc.

Appendix H

Participant Information and Consent Form

PARTICIPANT INFORMATION AND CONSENT FORM

STUDY TITLE: A Case Study of the Impact of the Inner Life on the Leadership Practice
of Individuals Who Experienced the Courage To Lead Program

PROJECT DIRECTOR: David Henderson
419 ½ Eddy Ave.
Missoula, MT 59801
406-529-3680
henderson53@hotmail.com

Special Instructions to the Participant:

This consent form may contain words that are new to you. If you read any words that are
not clear to you, please ask the person who gave you this form to explain them to you.

Purpose:

- You are being asked to take part in a research study examining the impact of the
inner life on the leadership practice of a group of educational leaders who
experienced the Courage To Teach for Educational Leaders (Courage To Lead)
program.
- You have been chosen because you participated in a leaders' cohort who attended
the program during 2002-2003.
- The purpose of this research study is to learn more about how the inner life and
leadership intersect in today's educational context.

Procedures:

- If you agree to be a participant in this study you will be asked to engage in a one-
two hour face-to-face interview with David Henderson.
- You will be asked a variety of questions detailing your life and leadership
practice in your current context since having experienced the Courage To Lead
program.
- A detailed analysis will be done of the data provided through your interviews.
- You may also present other documents or artifacts from your Courage To Lead
experience which might offer significant insight into your experience.
- You will also be asked to participate in a one-two hour focus group discussion to
be conducted after all the one-on-one interviews have been conducted.
Consenting to do a face-to-face interview does *not* imply that you are willing to
participate in the focus group discussion.
- A detailed analysis will also be done of this focus group discussion.
- You will need to sign this consent form in order to participate in the study. At
the interview I will ask you to sign two of these forms – one for you and one for
the researcher.
- The interview will take place at a location and time of your designation.
- The session will last from sixty to one hundred twenty minutes i.e. one to two (1-
2) hours.

- The focus group will be conducted in the Seattle area at a time convenient to the greatest number of participants willing to be a part of the discussion.

Risks/Discomforts:

- Although any risks or discomforts are not anticipated, answering the questions may cause you to think about feelings that make you sad or upset.
- You will be informed of any new information that may affect your decision to remain in the study.

Benefits:

- Although you may not directly benefit from taking part in this study, your contribution to it continues to help all educational leaders as they attempt to improve their practice as leaders.
- Your help with this study may help leaders, leadership theorists, and leadership writers have a deeper understanding of how the inner life impacts leadership.
- There is no promise that you will receive any benefit from taking part in this study.
- Participation may bring a deeper clarity to your understanding of your inner life and how it impacts your leadership practice.

Confidentiality:

- Your data will be kept private and will not be released without your consent except as required by law.
- Only the researcher, his faculty supervisor, and the IRB will have access to the files.
- Your identity will be kept confidential.
- If the results of this study are written in a scientific journal or presented at a scientific meeting, your name will not be used.
- The data will be stored in a locked file cabinet.
- Your signed consent form will be stored in a cabinet separate from the data.
- The audiotape of the one-on-one interview will be transcribed without any information that could identify you. The tape will then be erased.
- The focus group discussion tape will also be erased after analysis.

Compensation for Injury:

- Although we do not foresee any risk in taking part in this study, the following liability statement is required in all University of Montana consent forms.

> In the event that you are injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University or any of its employees, you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under the authority of M.C.A., Title2, Chapter 9. In the event of a claim for such injury, further information may be obtained from the University's Claims representative or University Legal Counsel. (Reviewed by University Legal Counsel, July 6, 1993)

Voluntary Participation/Withdrawal:

- Your decision to take part in this research study is entirely voluntary.
- You may refuse to take part in or you may withdraw from the study at any time without penalty or loss of benefits to which you are normally entitled.
- If you decide to withdraw you may do so at any time during the study without penalty.
- You may leave the study for any reason and you may choose not to answer any question during the interview or focus group discussion.
- You may be asked to leave the study for any of the following reasons:
    1. Failure to follow the Project Director's instructions;
    2. A serious adverse reaction which may require evaluation;
    3. The Project Director thinks it is in the best interest of your health and welfare; or
    4. The study is terminated.

Questions:

- You may wish to discuss this with others before you agree to take part in this study.
- If you have any questions about the research now or during the study contact: David Henderson, 406-529-3680 or Dr. William P. McCaw, 406-243-5395.
- If you have any questions regarding your rights as a research participant, you may contact the Chair of the IRB through The University of Montana Research Office at 406-243-6670.

Participant's Statement of Consent:

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I voluntarily agree to take part in this study. I understand I will receive a copy of this consent form.

Printed (Typed) Name of Subject: _____

Subject's Signature: _____

Date: _____

Appendix I

Participant Permission to Use Quotations Form

Release Form

<u>Permission to use Quotations</u>

The purpose of this form is to secure the permission to use quotations from the semi-structured interview(s) and/or focus group discussion conducted as part of a research study regarding the inner life and leadership, conducted by David Henderson.

Participant's Name: _____

The undersigned (*participant in the study and originator of the quotation*) hereby grants permission for David Henderson to utilize quotations by the undersigned to be reported in his research study on leadership and any subsequent publications resulting from said study.

The anonymity and place of employment of the undersigned will remain confidential at all times.

_____ _____
            (Participant Signature)   (Date)

Appendix J

Interview Protocol

Interview Protocol

Interview Form: The Inner Life and Leadership

Date: _____, 2006 Time: _____(am/pm)

Participant Code: _____   Interview Location: _____

Opening Statements:

Thank you for agreeing to take time from your busy day to participate in this research study.

If necessary, have the participant read and sign the Participant Information and Consent Form and the Permission to Use Quotations Form.

There are a few things I would like to make sure you understand before we get started.

1. I will be asking you some general questions and writing notes as we proceed.
2. All information from this interview will be confidential. That is, you will not be identified by name, location, or place of employment in this study or in any report of this study.
3. You will only be identified as "P" in these notes. A confidential participant code will be used to identify you at all times.
4. No direct quotes from you will be used in this study without your permission. When quoted your identity, location, and place of employment will remain confidential.
5. Your name and place of employment will only be known by this researcher and Dr. William P. McCaw, Department of Educational Leadership, The University of Montana. Dr. McCaw is my dissertation chair and oversees all aspects of this study.
6. The confidentiality of your name and place of employment is also under the purview of the Institutional review Board of The University of Montana.
7. Please be assured that there are no correct answers to the questions that I will be asking. What is important are your thoughts, feelings, and experiences. The intent of this interview is to gather your thoughts, feelings, and experiences – not to make judgments on your responses.
8. You can stop the interview at any time with no penalty.
9. I wanted to remind you that I will be audio taping this interview.
10. I really want this to feel more like a conversation than an interview per se.
11. Turn on the recorder and state the participant's coded identifier, date and time of the interview and begin asking questions.

Appendix K

Interview Questions

Interview Questions

1. Does self-examination enter into your work as a leader? If so, how?

2. Do you consider inner work important to your life as a leader? If so, please explain.

3. How would you describe personal identity – what does that mean to you?

4. Does this enter into your practice as a leader? If so, please explain.

5. What do you think of the phrase, "We lead who we are"?

6. Can you share a story from your own leadership life that illustrates this?

7. What does personal authenticity mean to you?

8. How does being authentic as a leader look to you?

9. What does the term "heart" mean for you?

10. Describe what bringing your heart to your work as a leader might be for you?

11. Is heart critical to your leadership – why or why not?

12. Can you tell me a story in which you brought your heart to your work?

13. How would you describe what integrity means for you?

14. Many leadership writers suggest integrity is critical to good leadership – do you agree and if so, why?

15. Can you give me an example of where integrity has been critical to your leadership?

16. How critical are relationships to your leadership?

17. Do you see a connection between your inner life and your ability to build relationships – why or why not?

18. Has relationship building changed for you in your leadership life?

19. Talk to me about what courage means for you?

20. Can you share a story of courage in your own life – either personal or professional?

21. Does your inner life matter in bringing courage to your leadership life – why or why not?

22. What does the word community mean to you?

23. How does your inner life affect community in your organization?

24. Can you share an example of where you have seen community in your own organization and why you think it happened?

25. How do you feel as a leader about the current context in education?

26. How does your inner life play into this context?

27. Could you share an example of what you mean?

28. Can you talk briefly about whether suffering has played a role in your leadership and why?

29. We have discussed several ideas specific to the inner life: identity, authenticity, heart, integrity, etc. How did your Courage To Lead experience speak into that mix?

30. Do you have any questions for me?

Appendix L

Focus Group Discussion Questions

Focus Group Questions

Our intention today is to probe a bit deeper as a group into several of the topics which we have already discussed at some length in the face-to-face interviews I conducted with all of you. However, we hope this communal approach may surface other thoughts and feelings relevant to your inner life and leadership practice. As during your Courage To Lead retreats we encourage everyone to presume welcome and extend welcome; be present as fully as possible; your participation is now and throughout by invitation only – this is not share or die and you are welcome to leave at any time should you need to; respect each others positions; we're not here to fix, advise or straighten each other out; practice deep listening; be comfortable with silence should it occur; use "I" statements rather than speaking for the group or a group; and observe confidentiality.

1. How do these three elements of the inner life, identity, authenticity, and integrity, weave together, integrate in your own life, surface in your life, and how do you distinguish between them?

2. How do you see your inner life impacting your daily leadership work?

3. If you were to pinpoint one aspect of your CTL experience, for example, solitude, silence, invitation only, no fixing, triads, Clearness Committee, poetry; which still resonates for you in your day-to-day effort to be a conscious, heartful, aware person in your leadership work?

4. Should we lead who we are?

5. In the interviews many of you grappled with the idea of a single, core identity. Words like "organic" and "dynamic" were used. Do you have any thoughts about

trying to teach from or lead from while at the same time trying to embrace this wholeness or total identity?

6. Can you discuss the difference between someone who claims to be congruent, although they are not very moral or compassionate – the "what you see is what you get" attitude – versus someone who you see as a person of integrity?

7. Several of you discussed the idea of transparency/vulnerability in your interviews. Can you discuss how those two entities relate and how they might connect between your inner life and your leadership?

8. Several discussed the idea of risk and risk-taking as related to their inner life and leadership. Do you see any connections here?

9. Alan was asked to share his views on the distinctions he had discussed in his interview between *courage*, *encourage* and *discourage*. After this brief explanation, the group discussed this.

10. Any final thoughts before we close?