ABSTRACT

BRUMMITT, LAURIE CHARLENE. Leadership Wholeness in Jamaica: An Exploratory
Case Study. (Under the direction of Dr. Julia Storberg-Walker).

The purpose of this qualitative multiple case study is to understand the experiences of

four Jamaican leaders. The scholarship on leadership in Jamaica is scant, and good leadership

is needed to help combat the underperforming economy and improve the quality of life for

many Jamaica's citizens. The leaders in this study were purposively selected to represent

high-quality leadership; they were identified as successful leaders in the midst of the poverty,

crime, and often violent conditions. A relatively new leadership model, the Leadership

Wholeness model (Thakadipuram, 2010), was used for this study. The Leadership

Wholeness model was generated through a qualitative study and based on the lived

experiences of highly visible and well-known leaders from multiple developing countries.

The present study was the first time the Leadership Wholeness model was used in the

Jamaican context. The research questions for this Master's Thesis was: "How can the

Leadership Wholeness Model help us understand the lived experience of holistic leaders in

Jamaica?"

The leadership wholeness model was developed from the perspective of Human

Resource Development, was built from the literatures on wholeness and spirituality, and

"explores the deeper spiritual and social dimensions of wholeness and our global

responsibility for all beings on the planet in the wake of global crisis" (Thakadipuram, 2010,

p. 465). The model consists of four major components (crisis, awakening, acceptance and co-

responsibility) and sub themes.

Through a cross-case analysis of the four Jamaican leaders, an understanding of how the Leadership Wholeness Model helped to understand the lived experiences of recognized leaders in Jamaica emerged. First, the a-priori coding procedure was used to map each interviewee's transcription to the pre-existing themes created by Thakadipuram (2010). Second, open coding was used to explore possible new themes that were not captured from the model. The findings of both coding procedures offer evidence that the model generated reasonable understandings of the lived experience of these Jamaican leaders in the four categories found within Thakadipuram's (2010) model.

However, the study also found a lack of analytical clarity in how 'experiencing existential crisis' was represented. This weakness is illustrated by the variance represented in the responses regarding the subthemes of 'experiencing existential crisis' for both the frequency count and emphasis coding procedures. This finding suggests improving this model may involve revising the 'experiencing existential crisis' theme, and making the model more applicable or translatable to different cultures and diverse leaders. Implications from this study include focusing future studies on the role of crisis in leadership development, and how to use the Leadership Wholeness model as a tool to create leadership development programs for HRD practitioners and researchers.

Leadership Wholeness in Jamaica: An Exploratory Case Study

by
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DEDICATION

To my parents

Your support is always there and your love is too! I could not have succeeded in this endeavor without the two of you. I dedicate all my success in the education journey to the ongoing support and encouragement that you both have given me my entire life and over the past few years. Below is a poem that expresses my appreciation for you both in a language that you will understand.

Slow slow quick quick slow

You would say: the dance of life is a dance we know

Let us teach you how it goes

Slow slow quick quick slow

From childhood to womanhood you have taught me

To dance with strength, confidence, courage, and grace

Without this dance I know I would have no place.

Sometimes the dance isn't so effortless, you'd say

You must work harder always, and absolutely till' mid May

A step back and step forward, to the side and up

I have now gone from dancing the waltz to the magnificent rumba

Thank you both for teaching me what you know

The dance of life!

Slow slow quick quick slow

BIOGRAPHY

Laurie Brummitt is a native Chapel Hillian. She obtained her undergraduate degree in Interpersonal and Organizational communication from Appalachian in 2003. After graduating she worked in the sales and marketing field in various industries for almost ten years. Then decided to go back to pursue her masters in Human Resource Development at North Carolina State University.

While a student at NC State she has participated as a project manager for an education grant for just over one year. For nine months of that time she worked with the training and development manager at the corporate headquarters of a midsize pharmaceutical retail chain company in Raleigh, NC. Additionally, Laurie began a new internship working as a program assistant for international educational programs for a non-profit organization located in Raleigh, NC.

In addition to the internships and grant work Laurie has participated in presenting research ideas at three different conferences. Two presentations and two posters were presented with other students at the two Academy of Human Resource Development conferences of the Americas and two poster presentations at the National Outreach Scholarship Conference. In addition, to the conferences she has presented poster presentations with other students for two campus poster sessions for the Leadership, Policy and Adult and Higher Education department.

She plans to pursue her doctorate at North Carolina State University in workforce development as well as seek a career in the Human Resource Development field. She lives in the Raleigh area with her future husband to be and loving dog chaser.

ACKNOWLEDGMENTS

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CHAPTER 1: INTRODUCTION

Background and Context

This research journey was started to uncover what the literature says about Jamaican leadership development. I had spent some time in Jamaica and was able to design and deliver a team building session for a small manufacturing company, located in one of the poorest sections of Kingston. While in the country, the extreme poverty was obvious in the urban environment and I wondered how community leaders dealt with those conditions. These observations led to the hypothesis that Jamaican leaders quite possibly undergo different types of challenges than leaders in the United States. The challenges seemed so significant compared to what is experienced in organizations in the United States, and thus this study began by examining the leadership literature to understand if there was scholarship connecting leadership to crisis events or in extreme conditions.

After searching through the Psychology, Adult Education, Economic and Human Resource Development literature, an article by Thakadipuram (2010) emerged regarding leadership at the International Human Resource Development level. This article connected leadership development to the type of extreme conditions witnessed in Jamaica. Thakadipuram's (2010) model suggested that people on the leadership journey must experience an existential crisis in order to continue developing as a leader. Existential crisis in this model means being fragmented within oneself due to conflicts that cause great suffering. It means experiencing a crisis of identity, values, personal meaning and emotion.

These types of crises were very similar to those witnessed in Jamaica. For example, local dons regularly bribe organizational leaders in a type of extortion scheme (Personal communication, June 2012). Leaders typically have to pay the dons or risk property damage or injured employees. One organizational leader explained how he factored this payment to the local dons as a part of the total cost of the job.

After experiencing Jamaica first hand, I continued to search the scholarly literature about Jamaican Leadership in order to understand what it meant to be an effective leader and how leaders were developed in Jamaica. Surprisingly, the scholarly literature on this topic was very limited. Therefore, a more expanded literature search took place to include leadership and leadership development for other developing countries. In this new search, themes emerged around leadership development, especially in Africa. The message was that leadership was not so easily understood in developing countries due to their history of competition between colonial rule and national identity (Hall, 2011; Jones, 2011; Nkomo, 2011). Moreover, scholars suggested that leaders in developing countries are challenged with a competition of discourse between their post-colonial context and the larger westernization context of the global environment (Hall, 2011; Jones, 2008; Nkomo, 2011). Suddenly, I wanted to explore whether this identity crisis is representative of the existential identity crisis as described in Thakadipuram's Leadership Wholeness model. Due to the competition of western influence and indigenous identity, Jamaican leaders can experience a conflicted sense of self or shattered sense of self around cultural, vocational, religious, and

racial identities (Thakadipuram, 2009). Quickly, my interest in leadership and leadership development began to expand to include understanding more about post-colonialism, national identity, and the discourses surrounding colonialism and global economic westernization.

After critical reflection, it became clear to me that what I experienced while working and studying in Jamaica exhibited some of the same characteristics that the literature described. Indeed, expert researchers who have studied leadership development in developing countries make the point that post-colonialism matters to understanding leadership and leadership development (Hall, 2011; Jones, 2008; Nkomo, 2011). Empirical research findings suggest that countries with a colonial past often struggle to develop and maintain effective leaders due to the dichotomous relationship between cultural identity and western influence (Hall, 2011; Jones, 2008; Nkomo, 2011). For example, in one of the few studies conducted in Jamaica, Hall (2011) analyzed how and whether Jamaican leaders were impacted by dialogue connected to colonialism and westernization and whether the dialogue transformed the organizational structures and processes inherited from colonial rule. Hall's (2011) study found that due to the contradictory connections between colonization, westernization and indigenous culture, there is incongruence between "institutional structure and human culture in Jamaica" (p. 627). The contradiction Hall (2011) described is compounded by the crisis of education, poverty crime and state of deplorable conditions in Jamaica. Therefore, developing leaders under these conditions will be difficult. Leaders

should use a Leadership Development model that will take into consideration this contradiction and crisis.

Another study by Jones (2008) examined leadership in 'failed states' e.g., states that have failed at meeting certain conditions to be considered properly governed. Jones (2008) found that there was a contradiction between Somalia's cultural identity and global political forces of the western world. Nkomo (2011) conducted a study to find out about the contradictions, problems, and possibilities of African leadership and management within a post-colonial context. Upon her arrival to Africa Nkomo (2011) stated, "Lest I sound naïve, it is one thing to theoretically understand the hegemony of Western conceptualizations of leadership and management but encountering it was jolting" (p. 366). Nkomo's (2011) comment suggests that experienced researchers can still find themselves unaware of the powerful impact post-colonialism; westernization and crisis have on leadership development efforts in developing countries. Jones's (2008) and Nkomo's (2011) study represent examples of post-colonial societies in crisis where the use of leadership and management models from the western world are unsuccessful.

So from my humble beginnings as an intern for a Jamaican roofing company with a question about how can leaders be effective is challenging situations, I began to understand leadership in the wider context of post-colonialism and began making the connections between Thakadipuram's (2010) Leadership Wholeness model and Jamaica. I began to understand more about the leadership behaviors I saw and experienced during my work, and

I became passionate about wanting to contribute to developing effective leaders who can experience existential crisis in a post-colonial context. Consequently, for this Master's thesis, I want to extend the conceptual ideas and empirical findings into the Jamaican context, where appropriate, and contribute to the gap in the conceptual and empirical literature on leadership development in countries with poverty, crime, lack of resources, and crisis conditions.

A detailed description of the conditions of Jamaica is beyond the scope of this thesis, but it is important to know some basic facts. Jamaica, a former British Colony, is an island nation of more than 2.7 million people that has been politically independent from the United Kingdom since August 1962 (Political Risk Services Report, 2011). The World Bank (2011) reported since "Jamaica's independence in 1962, long-term economic growth has been disappointing and underperformed most other countries" (p. ix) and the "literacy rate, and tertiary enrollment—suggest that Jamaica, like many countries in the Caribbean and Central America, lag far behind developed islands and fast-growing economies" (p. 109). Jamaica is also overwhelmed by crime and holds a murder rate of "60 persons per 100,000 inhabitants and an average of five murders a day, Jamaica has the Caribbean region's worst record" (World Bank, 2011, p. 10). Additionally, Jamaica is in a state of poverty crisis. The World Bank (2011) reported that poverty has risen 5.3 percent from 2008 to 2010, which is a substantial increase for just a couple of years.

Overall, Jamaica faces severe crime, governmental, ethical, educational,

organizational, and human capital issues each day and is not able to accomplish the growth that it requires to become a functioning society (World Bank, 2011). As a budding Human Resource Development scholar practitioner, I hope my work contributes to this area of need.

Statement of Problem

The problem is that while there is abundant leadership development theories/models for 1st world organizations, the literature is very limited regarding developing economies with conditions such as Jamaica. How should organizations develop leaders in conditions of extreme poverty, crime and scarce resources? Many scholars have wrestled with similar topics of leadership development in developing countries with post-colonial issues and crisis conditions, but so far no one effective leadership development tool has been identified nor one theory or model proven most effective.

Overall, the scholarship on effective leadership in Jamaica is scant, and it is needed to help combat the underperforming economy and improve the quality of life for many of Jamaica's citizens. Existing research argues that leadership development in developing countries is very important because the countries are challenged with a shortage of skills (human capital) and alarming divides between political and demographic groups (Lee, 2011). Further, minimal research has been directed at leadership development in the Jamaican post-colonial context, and no research has been conducted on the specific leadership model selected for this study (see below on Thakadipuram's (2010) leadership wholeness model). This model is described in the Theoretical Framework section and further in chapter 2. By

using the Leadership Wholeness Model through a qualitative multiple case study approach we can better understand the elements and dynamics of successful leaders in Jamaica. With this new understanding, researchers will have more information about leadership development in developing economies and Jamaican organizations may have an effective leadership model from which to base leadership development workshops and programs.

Statement of Purpose

There is one primary purpose of this qualitative case study. The main purpose is to explore the experiences of four Jamaican leaders, who are identified as successful leaders in the midst of these extreme conditions. From the perspective of the Leadership Wholeness model the study will examine the four examples of leadership in Jamaica. A secondary purpose is to understand how the Leadership Wholeness model connects to countries in extreme, post-colonial situations.

Research Question

There is one research question guiding this study. How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica?

Significance of Study

Conducting a study using a model of leadership that can deal with extreme conditions and existential crisis adds to the limited literature about how to develop leaders in post-colonial economies. By conducting this study we can understand more about leaders success and can uncover more knowledge about their characteristics, attitudes and outlooks that make

them successful.

There are many different fields of study that seek to explore these problems. Ramall and Owens (2005) suggest the "HR function including Human Resource Management (HRM) and Human Resource Development (HRD) can be a pillar to the Caribbean community" (p.228). This study will provide more insight to leadership development from an HRD perspective for organizations in Jamaica. Additionally, researchers within the HRD or International HRD field may find the findings useful as it pertains to leadership development to sustain healthy organizations in post-colonial contexts.

This study will also contribute to the research on Leadership Wholeness by applying the model to a different context, namely, Jamaica. The Leadership Wholeness model presents a new way of thinking about leadership by combining spiritual, ethical, and wholeness ideas from the literature. The findings of this study may help with what Thakadipuram called for, namely to "expand the understanding of leadership that provides support for emerging leadership theories of holistic and spiritual leadership and for the use of the term 'wholeness' with greater fluency in leadership theory and development" (Thakadipuram, 2010, p. 472).

Overall, leadership and leadership development are very popular topics of 21st century. When combing the leadership literature there are dozens of adjectives to describe leadership and leadership development and it can be difficult to decide which one is the best to choose or follow. Although there are several to choose from, this case study is significant because it extends Thakadipuram's (2010) research on Leadership Wholeness model into the

post-colonial context.

Theoretical Framework

As introduced above, this study is based on Thakadipuram's (2010) research on leadership, which in simple terms states that leaders are developed through their "journey towards wholeness" (p. 463). Thakadipuram's (2010) work was selected over others to ground this study for three reasons: 1) the philosophical and existential ideas of crisis are aligned with the post-colonial struggle; 2) the Leadership Wholeness model was created based on interviews of leaders in developing and post-colonial countries; and 3) the resulting model was created in response to the instability of globalization. This section describes alternative frameworks that could have been selected and then provides an overview of Thakadipuram's work.

Indigenous Leadership is one example of a non-western leadership development framework that has been be used to understand leadership in different social contexts. Mitzberg (2006) suggested that Indigenous leadership development might answer many of the questions about effective leadership. He provides examples of how other nations such as Germany, Japan, Great Britain and Korea have benefited from the model of Indigenous leadership development. Specifically, this model demonstrates the difference of 'outside-in' development versus 'inside-up' development (Mintzberg, 2006). Mintzberg (2006) explained that outside-in development is when the "foreign corporations descend on the host economy" expecting them to imitate what the foreign entity has done in there country (p. 9).

Mintzberg (2006) argues that developing outside-in does not promote the learning that the developing country organizations need in order to sustain. Thus, he proposed the inside-up approach allows for "domestic enterprise to grow out of personal enterprise" where there is a balance between social, political, and economic environments. Indigenous Leadership means to develop authentically from inside the developing culture and not from outside ideologies being imposed.

Authentic leadership is another model that has been referred to as a valid leadership development approach for various cultures suffering from different issues. This model helps understand how to develop self-awareness and foster positive development (Avolio and Gardner, 2008). Practitioners look to Authentic Leadership development as a way to instill trust back into the leader/follower relationship. From a research perspective, Behice Ertenu Saracer et al.'s (2012) study found that the countries of Syria, Jordan, Iran, Turkey and Lebanon "recognized authentic leadership as important and valuable when gaining the trust of followers" (p. 213). The study also found that the four major aspects of authentic leadership were valid in this geographic region, thus providing evidence that this model is also appropriate to handle leadership development problems in non-western communities.

It is clear that the frameworks of authentic leadership and indigenous leadership are potentially appropriate for developing countries and could have been used for this study.

These models are supported by evidence and are widely cited. However, they lack the analytical ability to address the role existential crisis plays in the leadership journey.

This was the deciding factor in selecting Thakadipuram's (2010) model over the others for this study.

To develop the Leadership Wholeness model, Thakadipuram conducted in-depth interviews with ten internationally or nationally recognized spiritual leaders and obtained thick, rich descriptions from these spiritual Leaders in several countries. These leaders were spiritual leaders who, in his study, have been identified as experiencing existential crisis, the corner stone of their path toward wholeness. This means each leader has experienced some form of great crisis of identity, emotion, meaning, values and fragmentation and responded by transforming their way of being in the world. This transformation meant coming from a place of suffering to a place of harmony, balance and an ethic of co-responsibility. From the interviews, leadership characteristics, behaviors, and attitudes were understood. A model of leadership was able to respond to the growing discontent in workplace life and the unstable and chaotic changes due to the globalization of organizations and markets (Thakadipuram, 2010).

The message is that leading through dominance is no longer enough. It is time for a new way of thinking, of leading, "A new way that is based on authentic engagement, sustainable development and a genuine quest for wholeness" (Thakadipuram, 2010, p. 464). A quest towards wholeness means that one has gone through an organic process of experiencing existential crisis, awakening, acceptance and co-responsibility. Additionally, Thakadipuram (2010) suggests that leadership grounded in the awareness that we are all

apart of something larger than ourselves and self discovery helps leaders stay true to their organizations, community and larger world.

Methods Overview

The case study research design was chosen because the study sought to explore a deep understanding of four different real world cases in Jamaica. Case study research seeks to provide in-depth understandings and rich descriptions about each case. In addition, unique themes emerge that can be analyzed across the cases to look for similarities and differences (Creswell, 2013). Finally, the researcher in a case study is able to reveal lesson learned or build patterns and explanations, which are derived from the findings (Creswell, 2013).

Because of the spiritual nature of the leadership model selected for this study, participant selection for this study was of critical importance. Personal relationships were leveraged to identify successful leaders who would identify with leadership as a journey. Luckily the study was able to attract the participation of four leaders who are described in chapters 3 and 4. Through descriptive content and narrative analysis of interviews this study uncovered the stories of four real world Jamaican leaders who were identified by others as being successful and conscious holistic leaders.

Researcher Statement

My interest in conducting this study comes from my concerns about how developing economies that experience crisis and deplorable conditions will be able to rebuild and build leaders while in the midst of the fast pace changes and crisis the world is experiencing.

My beliefs also influenced my decision to conduct this study using Thakadipuram's (2010) model. Humans need be more cognizant that we are all connected to each other. Our decisions and practices impact those we know, do not know, and will never know. As I read Thakadipuram's dissertation and article I felt that a path towards wholeness is something we (humans) should all strive to begin. It is possible for a country like Jamaica the Leadership Wholeness model can help organizations develop these conscious, ethical, aware and accepting leaders in order to move from a state of distress to a state of balance. Also, I conducted an international study, as it is important that HRD professionals are involved in influencing change for both foreign and domestic causes.

Lastly, Thakadipuram appealed to my personal aspiration to become a Whole Leader. Through this process of writing and reading about the authors and literature that have informed this model, has lead me to see a very alternative way of leading-one that will be most beneficial to our organizations and institutions of today. Most importantly, it is important to contribute to the literature regarding alternative leadership development strategies that seek to improve the world and its inhabitants.

Definition of Key Terms

In order to understand Thakadipuram's (2010) research it is important to understand the definitions of wholeness, Leadership Wholeness Model, crisis, awakening, acceptance and co-responsibility. These definitions come from Thakadipuram's research and the research that informed his study.

Leadership Wholeness

The leadership wholeness model was developed from the perspective of Human Resource Development, is grounded in the wholeness literature, spirituality, and "explores the deeper spiritual and social dimensions of wholeness and our global responsibility for all beings on the planet in the wake of global crisis" (Thakadipuram, 2010, p. 465). Thakadipuram (2010) defined wholeness from the Anglo-Saxon and Sanskrit language as meaning whole and complete. Furthermore, he relies on Palmer and Griffith's definitions of wholeness, which says we are not fragmented but view our lives as coexisting and connected to the world at an individual, organizational and societal levels (Thakadipuram, 2010). Moreover, wholeness means one is grounded in awareness that we are all connected to each other and the universe.

The model was developed from Thakadipuram's phenomenological research on ten nationally/internationally known spiritual leaders, who have a particular religious background but highly regarded among people from various backgrounds, who practice ethical and spiritual and social responsibility and engage is outreach, have a strong sense of integrity, and who are recognized as being on a quest for wholeness for at least five years (Thakadipuram, 2010). The quest for wholeness is a journey of "cultivating inner and outer harmony despite the chaos and complexities of life" (Thakadipuram, 2010, p. 464). The Leadership Wholeness Model is a continuous process and does not follow a lockstep approach. It is about organically uncovering new understandings while remaining in balance

among crisis and chaos, in relationships between leaders, followers, community and lager world, which experiences crisis and chaos (Thakadipuram, 2010)

The model consists of four main interior dynamics or themes gained from the interviews of the ten spiritual leaders' journey toward wholeness. The four dynamics are crisis, awakening, acceptance, and co-responsibility and are defined below. Furthermore, these interior dynamics work together, overlapping "in an infinity loop and are rooted in consciousness at the center of the leaders' being" (p. 471). In addition to these interior dynamics are exterior dynamics, which "contain five dimensions of co-responsibility for the leader, followers, community and larger world", which will be further defined below under co-responsibility (p. 471)

crisis. Experiencing "existential crisis" means at one point something has happened to cause one to question their beliefs, purpose or values about life (Thakadipuram, 2010). Furthermore, the crisis tests one to look at the world with a different perspective because the old view has been crushed. In order to do this, one has to "break through the darkness and meaninglessness of life and awaken to higher perspective" (Thakadipuram, 2010, p. 471). Thus, this experience moves a leader from a disorienting to transformational existence. Crisis in Thakadipuram's model is more than experiencing a simple situational challenge; it is about transforming one's way of being and existing in the world.

acceptance. After dealing with crisis positively, one is led towards self-acceptance. In Thakadipuram's (2009) research this meant embracing light and shadow or "self-

acceptance of failures, as a springboard to learning and exploration, of a deeper meaning, and

purpose in life" (p. 219). Thakadipuram's (2009), study suggested that acceptance also

required whole leaders "grow in authenticity" by being true to themselves and matching what

they believe to what they do or not lively "falsely or in impersonation" (p. 139).

awakening.   Thakadipuram (2009) calls this the "unfolding the ultimate dimension of

being" (p. 217). This means, that one is self-aware and practices self-reflection. It is a state of

being conscious and overcoming ego to awaken to a much more important connection we

have to universe (Thakadipuram, 2009).

co-responsibility.   This definition is comprised of the five outer dynamics of the

Leadership Wholeness Model. It is an ethical component of the model. Thakadipuram (2009)

also calls this " the ethic of co-responsibility" (p. 232). Essentially, it means global

awareness, global citizenship or that one recognizes that we all inhabit this planet together,

thus we are connected to each other and must work together to care for our planet We must

not simply help others but walk with them as their joy or misfortune is our own

(Thakadipuram, 2010).

   the circle of relational trust.   "Operates at the personal level between leader and the

   inner circle of his or her team, where each one had the courage, willingness, and

   mutually-assured confidentiality to be who they were without any mask or

   pretensions" (Thakadipuram, 2010, p. 471).

   the circle of responsibility.   This exists at the organizational level and is where the

leader exercises his or her authority. The leader will have to take on different roles to perform different duties to direct others. "A sense of values and ethics guides the leaders to exercise the responsibility with the utmost care" (Thakadipuram, 2010, p. 471).

the circle of influence. This references the "impact the leaders are able to make on society by their presence creative activities and persuasion" (Thakadipuram, 2010, p. 471). This includes leaders working to better oneself to be more impactful to others and sympathizing with others even when that is all a leader can offer.

the circle of compassion. This happens at the global level where the leader has concern for all beings, animal and human, and especially for those that are underprivileged and disadvantaged. At this point, "the leader will expand their circle of compassion globally, providing helpful service activities to uplift the weak" (Thakadipuram, 2010, p. 471).

the circle of solidarity. This is exercised at the environmental level where the leader is putting forth intentional effort to aid in sustaining a viable, developing environment. Solidarity is to realize that we are living in an interconnected world therefore we must strive for "global cooperation" (Thakadipuram, 2010, p. 471). Additionally, leaders will stand up for global "peace and justice" and work to deplete the world of unsafe and harmful competition.

As illustrated above, Thakadipuram's model gives us an understanding of the role

existential crisis plays in leadership development. This model connects to the contextual challenges Jamaica faces because the development of the model came from interviews of ten international or national leaders who had all experienced a suffering and existential crisis that lead them into a new way of existing and being in the world. Crisis for them meant, Apartheid, poverty, experience with crime, feelings of anger and resentment, being in a place of darkness and lack of acceptance, as well as a number of internal and external conflicts that lead these whole leaders to question their, values, beliefs, and existence (Thakadipuram, 2009).

Jamaica experiences crisis and deplorable conditions. In one conversation with a highly regarded native Jamaican professor I asked: what are the most successful organizations in Jamaica? He replied "churches, gangs, and credit unions." The way he said this sounded so demotivating, and almost as though Jamaica is at a state of being a lost cause. One study by Johnson (2010) stated that for about fifty years the more poor communities have had local 'dons', equivalent to mafia leaders acting as illegal community leaders by "using coercive tactics to position themselves as legitimate civic leaders" (p. 1). Dunn's (2002) case study examined the relationship between Canada International Development Agency and Jamaica. He presents several examples of how Canadian International Development Agency has tried to aid with the poverty reduction issues in Jamaica and found that the partnership is unorganized, not as impactful as expected because Canada is serving their self-interests. This resembles what Mitzberg (2006) was talking about in his study on

Indigenous leadership, which was that foreign interest like to descend on the host economy and start imposing their ideologies and serving their self-interests instead of what is best for the developing country in crisis.

Thakadipuram's model starts at the beginning of the self or *Being*. His model calls for a transformation from a state of crisis to a state of balance and ethic of co-responsibility. And one must move through the components of the Whole Leadership model to be considered on a path towards wholeness. Jamaica as a whole experiences several contextual struggles I found Thakadipuram's model best fits the needs of Jamaican organizations and community as they too must move from crisis, to acceptance, awakening, and co-responsibility in order to truly transform towards a whole society.

CHAPTER 2: LITERATURE REVIEW

As described in chapter one this study focuses on leadership development in crisis conditions such as low education, crime, and poverty. As previously discussed, this study conducted in Jamaican will be used to understand how four leaders succeed in a economy and culture with an array of rough conditions. Searching through the human resource development, education, psychology, and business related databases and journals, it is clear that the current literature regarding leadership development in social contexts that experience regular crises is limited. Further, no studies have been conducted in Jamaica using the Thakadipuram's (2010) Leadership Wholeness model. Because Thakadipuram research is relatively new with limited empirical application, this literature review traces the theoretical roots of the strands of literature that have informed Thakadipuram's (2010) model and highlights them. Additionally, the intent is to differentiate Leadership Wholeness from Authentic Leadership. As described in chapter one while Authentic Leadership discuses relevant information it does not provide the analytical lens to understand the role of crisis in leadership development.

The first section of the literature review describes the theoretical roots that inform Thakadipuram's Leadership Wholeness model. Second, this review compares the key components of the Leadership Wholeness development model to the components of authentic leadership that are most closely relatable. The chapter concludes with an overall summary that connects the Leadership Wholeness Model to the contextual issues that Jamaica faces.

Ultimately, suggesting that because Leadership Wholeness deals with existential crisis in a

way the authentic leadership does not, it is a better leadership development model to use for

developing economies with post-colonial issues.

Leadership Wholeness Background

Leadership Wholeness (LW) is a concept that has been stretched from different

strands of literature from multiple disciplines. According to Chimezie and Osigweh (1989),

concepts can *travel* or *stretch* into different contexts. Chimezie and Osigweh (1989) defined

concept traveling as when a researcher takes a precisely defined concept and tests or applies

it in various situations. Alternatively, concept stretching involves "concepts that are

broadened in order to extend their range of applications" (Chimezie and Osigweh, 1989, p.

582). The bodies of literature that inform LW have been stretched from a more esoteric,

individual, and spiritual place, to now be applicable as a leadership model in the field of

Human Resource Development. This is evidenced by Thakadipuram's (2010) call for a "need

to explore a quest for wholeness in HRD" and stretch our focus from "personal and ethical

dimensions to deeper spiritual and social dimensions of wholeness and our global

responsibility for all beings on the planet" (p. 465).

Broadly, Leadership Wholeness is informed by existing literature that addresses

spirituality in business and spiritual leadership. Thakadipuram (2009) cites a number of

experts to make the point that there is a growing need for workplace spirituality and spiritual

leadership. For example, Vaill (2000) found breakdowns in our institutions, environment,

challenges with diversity and constantly facing shifts in business due to globalization are driving people to seek a more spiritual and whole life. Additionally, Mitroff and Denton (1999) suggested that by bringing spirituality to business and leadership development, organizations could restore balance and happiness, which could be characterized as a potentially new "competitive advantage" (p. i.).

Marques (2010) identified a new model, which has been accepted by business and education professionals, addressing four components: spirituality, meaning, interbeing and empathy. Another study conducted by Phipps (2011) sought to find out how the spiritual beliefs of top leaders filtered into their decision-making. Phipps (2011) found that along with the moderating factors of organizational structure and leadership style, their spiritual beliefs acted as a model, which framed information and influenced their decision strategy. Sweeny and Fry (2012) found a link between spirituality and character development in leaders. Specifically, Sweeny and Fry (2012) extended a model of character development introduced in their study, by integrating spiritual leadership to " provide leaders and consultants with a set of practices to enhance character development in the workplace" (p. 103). The connection between spirituality and leadership continues to remain current and important in the 21st century. Thakadipuram's cited literature on spirituality in business is pulled from the first decade of the 21st century, where as Marques's and the others' research looks to the next. Both the literature cited in Thakadipuram's research and current research confirms a desire for something more spiritual is a very present and relevant topic as the 21st

century moves forward.

More specifically, Thakadipuram (2010) looks to contributors from non-western tradition such as Taoism, Ken Wilber, Sri Aurobindo, Jalaludin Rumi, and Thomas Merton to inform the concept of wholeness and presents the idea of Leadership Wholeness "as based on leaders' authenticity, holistic approach, ethical grounding, inner development, emotional and spiritual intelligence, and growth through crucible experiences" (p. 50). Thakadipuram (2010) pulled from Taoism to inform study by including the six holistic principles for Tao Leadership.

> "the application of the six holistic principles of Tao for leadership development (quieting the mind, harmony and balance, relinquishing the desire to control, transcending the ego-centeredness, and power of softness), a new sense of harmony and balance was created in the workplace" (p. 465).

Ken Wilber's model, the Spectrum of Consciousness in management settings helped leaders move to a higher level of consciousness, increasing their problem solving skills and adaptability for different situations that arose (Young, 2002; Thakadipuram, 2010). Young (2002) stated Wilber speaks of levels of high consciousness where we see a "universal holistic system… of integrated energies...and can detect the pervasive flow-states that permeate any organization". Additionally, Wilber claimed that spiritual intelligence as a competency for leadership everywhere, is fast approaching (Young, 2002).

Aurobindo's writings exhibit a "needed force for action, realization and

transformation reflected in his philosophy and arrived at, through inner experience" (Raina, 2002, p. 375). His work is heavily focused on the teachings of yoga but most of all, he believed the future should look towards a new kind of spiritual religion; humanity (Winston 2001). He writes about his own personal quest towards consciousness, which led him to the creation of his philosophical teachings. Thakadipuram (2010) provides an example of Srinivasan's (2005) study, where Aurbindo's teachings have been used in an HRD application from the perspective of ethical management. The finding suggested "while reinforcing the inner development of the organization, such an evolutionary spiritual paradigm will help the organization integrate simultaneously with the larger whole in its corporate citizenship and environmental responsibilities" (p. 466).

Rumi, a 13th century Sufi mystic expressed issues of longing, love in his writings and ultimately wanting something more for humanity (Moradi, 2010). A poem by Rumi, which represents Rumi's feelings toward the "human condition", has been translated by Moradi to say this:

> "Where poverty, wealth goes there. Where pain, medicine goes there. Where a ditch, water goes there. Where a problem, solution goes there. Seek water less.
>
> Gain thirst instead. Until your own water springs from your head and toe" (p. 12).

This poem expresses that we are reason for our problems but the answer to our solutions. Moradi (2010) clarifies this by referring to a "Jungian saying", which says, "Our human experience is one of having to hold the tension of the opposites, as that is the nature of life on

this planet" (p 12). In one study Karakas (2010) sought to develop a framework that included the differing spiritual values of organizational leaders in Turkey. In his study, he found that the majority of participants talked of Rumi and his teachings of love and peace. Rumi's works sends a call to action to human beings to work on our human condition and to find balance between the business success and being kind to the planet.

Merton's writings and teachings expressed the practice of silence and letting go of all images and sounds that clutter the mind (Fox, 1983). He practiced solitude but remained consciously connected to all things and beings of the universe. Both man and monk, Merton believed all things are interdependent (Fox, 1983). Similarly, Fox (1983) agreed with Merton that the mystical and scientific are connected and together can reawaken man's spiritual side to reform and transform to create "righten relationships" (p. 280).

These spiritual leaders' contributions help to build Thakadipuram's ideas of wholeness for humanity and leadership in HRD. These teachings continued to live on through millennia and decades, and are now combined to represent this idea of wholeness for modern day leaders. What Taoism, Ken Wilber, Sri Aurobindo, Jalaludin Rumi, and Thomas Merton have in common is there relentless journey to become whole. Thakadipuram (2009) suggested that, "they share profound underlying themes, such as the integration of inner and outer layers of life, spirit and matter, self and the community, and the personal, organizational, and ecological dimensions of life leading towards a deeper quest for wholeness" (p. 35).

Components of Leadership Wholeness vs. Authentic Leadership Components

LW is more than a collection of leadership traits; it is a journey that combines one's personal experience with the outside community by growing through crisis, awakening, acceptance and co-responsibility (Thakadipuram, 2010). The exterior dynamics are more visible in the leader's relationships, which include trust, responsibility, influence, compassion and solidarity (Thakadipuram, 2010). The LW model represents leadership as a process of acting from within and suggests that as we grow our inner selves we become closer to mastering how to be a leader (Thakadipuram, 2011; Cashman, 1998). The leadership wholeness (LW) model is based on a leader's authenticity, holistic approach, ethical grounding, inner development, emotional and spiritual intelligence, and growth through transformative experiences (Thakadipuram, 2010). In the midst of chaos and complex organizational and societal environments, "Leadership based these self-transcendent values helps leaders to be true to themselves, their organization, and stakeholders" (Thakadipuram, 2010, p. 464).

In this section, I identity and describe the four components of the Leadership Wholeness model that exist within the larger concept, *being.* The description is bound by my own and related perspectives. Prentice (2004) said, "It is not hard to state in a few words what successful leaders do that makes them effective. But it is much harder to tease out the components that determine their success" (p. 104). The purpose is to examine the key components of Leadership Wholeness and 'tease' out the components of Authentic

Leadership in order to compare and contrast the two leadership development approaches. It

is important to distinguish the difference between these leadership styles to argue the point

that LW is a better leadership development model for Jamaica, a developing country that

experiences crisis in post-colonial context. Table 1 below provides a representation of the

key components from each leadership development model and how they most closely

compare to each other.

Table 1
Component comparison of Whole Leadership with key components of Authentic
Leadership

Components of Whole Leadership *Thakadipuram (2010)*		*Authentic Leadership* *Avolio and Gardner (2005)*
Theme	Subtheme	
Experiencing existential crisis	Experiencing fragmentation	
	Emotional Crisis	
	Identity Crisis	
	Value Crisis	
	Meaning Crisis	
Acceptance	Awareness of strengths and shadows	X
	Self-acceptance	X
	Failure as learning experience	X
	Growing in Authenticity	X
	Matching soul and role	X

Table 1 Continued

Awakening	Creating solitude	
	Reflective awareness	X
	Inner transformation	X
	Discovering inner harmony	X
	Keep moving towards the light	X
Ethic of co-responsibility	Awareness of interconnectedness	
	Living deep with differences	
	Circle of relational trust	X
	Circle of responsibility	X
	Circle of influence	
	Circle of compassion	
	Circle of solidarity	

Note: X= also key component
  X= discussed
  If no X, then not discussed at all

being. The interior area of Thakadipuram's (2010) Model, *Being* represented in

Figure 1 features the four common experiences among the whole leaders he studied; crisis,

acceptance, awakening and co-responsibility. The issue of being is not typically addressed in

traditional leadership theories but nonetheless, is "central to the intra-individual study of

leadership" inherent in both Leadership Wholeness and Authentic leadership (Campbell,

2007, p. 139). Being is represented as a compilation of one's life experiences, including their

history, present and vision for the future (Thakadipuram, 2010; Campbell, 2007). These

experiences create a being that cannot be duplicated.
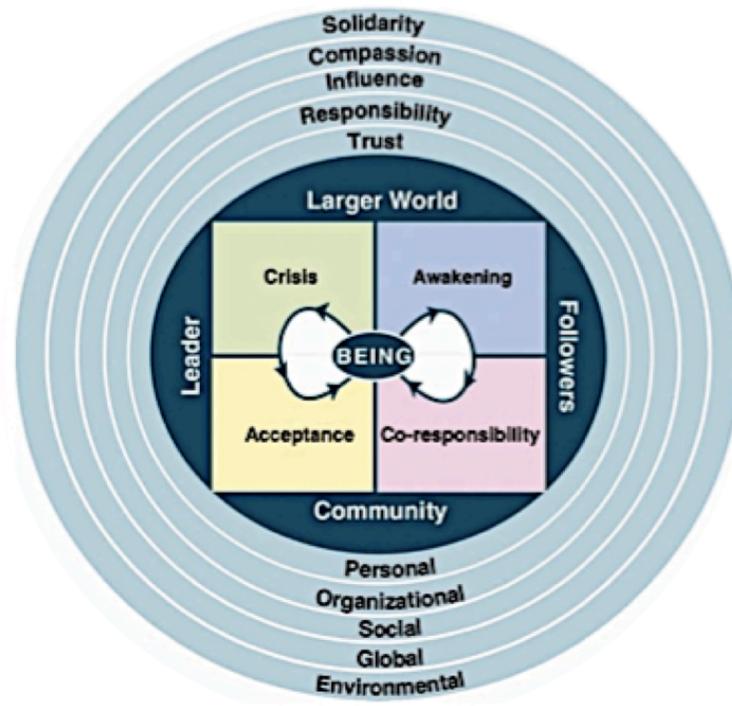
Figure 1: Leadership Wholeness Model

crisis. The first aspect of being described by Thakadipuram (2010) is crisis, which is an understanding of one's deepest self gained through "crucibles of crisis" (p. 471). Crisis also represents the transformation of one's personal beliefs, values, identity, meaning and emotional self (Thakadipuram, 2009). Whole leaders must experience crisis in order to develop. This aspect of the Thakadipuram's model is very different than authentic leadership. The literature suggests that authentic leaders are grounded in a deep sense of themselves, their beliefs, and their values after be presented with situational challenges

(Campbell, 2007; Avolio & Gardner, 2005). Additionally, Avolio & Gardner (2005) explain

that apart of being or becoming authentic is the "notion that the leaders' espoused

values/beliefs and their actions become aligned over time and across varying situational

challenges" (p. 330). It is suggested by Avolio & Gardner (2005) that this is the way

authentic leaders find their voice.

The key difference between authentic leadership and LW is the difference between

'situational challenge' and 'crisis.' Transformation through crisis represented in

Thakadipuram's model goes much deeper than situational challenges. Thakadipuram (2009)

stated that the spiritual leaders in his study explained that experiencing crisis led is what led

them to a "deeper transformation and a growth in authenticity" (p.123). Likewise, Sparrowe

(2005) stated, "Authenticity is like the antidote to crisis" (p. 420). Therefore, one could

argue that crisis in Thakadipuram's model is an antecedent to developing leadership

wholeness and to becoming authentic. Most importantly, crisis as described by

Thakadipuram is not discussed in Authentic Leadership and seemingly not essential to

becoming an Authentic Leader. Crisis in Thakadipuram's model means crisis of emotion,

identity, value, and meaning. These deep-seated issues are not addressed in the authentic

leadership literature.

acceptance. Crisis also steered the spiritual leaders to a place of acceptance. This is

the second aspect of being in the LW model and means that a leader has learned from "failed

learning and weaknesses in spite of their tendency to resist and deny" (Thakadipuram, 2010,

P. 471). Furthermore, a whole leader experiences acceptance when he/she uses a negative

experience as an incentive for change and continues on in their turbulent journey while

embracing their strengths and weakness (Thakadipuram, 2009). Most importantly, Whole

leaders acknowledged failures as "gifts" in their path towards acceptance and wholeness (p.

123).

Luthans & Avolio (2003) speak to this slightly by suggesting that an authentic

leader's acceptance of their personal history can be considered a precursor to true self and

positive psychological states. The idea of acceptance as described by Thakadipuram is not

mentioned in the AL literature but is most closely comparable to terms "Positive

psychological states" and "Positive moral perspective" (Avolio and Gardner, 2005;

Sparrowe, 2005). Thakadipuram's (2009) model provides a much more in-depth description

of how the journey through difficulties lead to development and acceptance.

"Positive psychological states" and "Positive moral perspective" are terms related to

the inherent qualities that authentic leaders rely on to continue to stay true to themselves in

order to develop and change (Avolio and Gardner, 2005; Sparrowe, 2005). Positive

Psychological states refer to having the "capacities of confidence, optimism, hope and

resiliency as personal resources" and Positive Moral perspective relates to inherent strong

positive moral and ethical factors (Avolio and Gardner, 2005, p. 322), which are very similar

traits a whole leader relies on during their process of acceptance (Thakadipuram, 2009).

However, during the act of acceptance a whole leader must rely on more that the traits

represented in AL. As previously mentioned it is also about being faced with negative experiences that allows a Whole Leader to change and develop.

Expert researchers of Authentic Leadership suggest there is evidence to support that these positive psychological and moral capacities allow for authentic leaders to be open to development and change (Avolio and Gardner, 2005). Diddams and Chang (2012) critique this notion because of lack of mention that the role weakness and failure play in an authentic leader's psychological and moral capacities. Specifically, Diddams and Chang (2012) argued, "the focus on strengths provides no guidance on how to process negative self-referenced information"(p.594). Alternatively, Whole Leaders in Thakadipuram's model described failed learning, crisis and questioning as a means of processing information about one's self to reach acceptance of their true self. From the perspective of Whole leadership, a person who does not process the negative, weak and failed parts of themselves would not be open to development and change (Thakadipuram, 2009; Diddams & Chang, 2012).

Additionally, acceptance in WL involves the acceptance of others as they are (Thakadipuram, 2009). "Others" in Whole Leadership include followers, community members and the larger world. Authentic Leaders discusses "others", only in terms of followers (Avolio & Gardner, 2005; Sparrowe 2005, Walumbwa et al., 2008). Furthermore, Authentic Leaders are only interested in others that model their behavior and share similar beliefs in Authenticity (Avolio & Gardner, 2005). One foundation of AL is that the leader and follower relationship builds over time as they both become more authentic (Avolio &

Gardner, 2005). "As followers internalize values and beliefs espoused by the leader their conception of what constitutes their actual and possible selves are expected to change and develop over time" (p. 327). Additionally, as followers become more self aware, their relationship with the leader becomes more open and thus the leader develops from this transparent relationship (Avolio & Gardner, 2005; Sparrowe, 2005). In contrast, Whole leaders do not focus on singling out a type of follower. For example, a follower they know will model their behavior; rather they practice unconditional acceptance and love even towards their enemies (Thakadipuram, 2009). Moreover, "The quest for wholeness that springs from the very *being* deeply influenced how a whole leader interacted with followers, community and larger world" (Thakadipuram, 2010, p. 470).

awakening. In addition to crisis and acceptance is the component awakening. This important aspect of being in Thakadipuram's (2010) model means that the leader has handled their crisis "constructively" by accepting the "darkness and meaninglessness of life, experiencing an awakening to a higher perspective" (p. 471). This is accomplished through cultivating reflective awareness, creating inner solitude, discovering hidden harmony, inner transformation and moving towards the light (Thakadipuram, 2009). Cultivating reflective awareness is the process where by WL constantly reflected on their actions to ferret out any deep hidden beliefs that would steer the leaders of their path towards wholeness (Thakadipuram, 2009). Inner solitude means possessing the ability to quiet the mind and inner dimensions often and when necessary (Thakadipuram, 2009). Discovery of hidden

harmony is an understanding that there is harmony even in brokenness (Thakadipuram, 2009). Inner transformation signified that the WL has transformed an aspect of their deepest self through a crisis or spiritual experience (Thakadipuram, 2009).

These aspects of LW most closely relate to an Authentic leaders' self-awareness and self-regulation. Self-awareness in simple terms is being aware of one's existence and is comprised of values, cognitions and emotions (Avolio & Gardner, 2005). Self-regulation is the process through which an Authentic Leader has aligned their beliefs with their actions and is comprised of internalized, balanced processing, relational transparency, and authentic behavior (Avolio & Gardner, 2005). Like WL, AL described self-awareness as a continuous process. Avolio and Gardner (2005) stated "Self-awareness is not a destination point, but rather an emerging process where one continually comes to understand his or her unique talents, strengths, sense of purpose, core values, beliefs and desires" (p. 324). The process of Awakening in Thakadipuram's (2009) model involved cultivating a reflective awareness, where the spiritual leaders studied, recognized inner patterns and inclinations to become negative or unsure of themselves.

For WL self-reflective awareness lead to a deeper inner transformation, a more mindful awareness of deeply held beliefs, and enhanced spiritual qualities (Thakadipuram, 2009). In comparison, both leadership theories capture the practice of self-awareness and self-reflection to access emotions, values, and cognitions. In contrast, there is a spiritual element mentioned that is central to the component, Awakening in WL. For example, the

spiritual leaders studied said living an Awakened life requires an awareness of the psychological and spiritual self (Thakadipuram, 2009). Another important contrast is that in AL self-awareness practices resulted in focusing on "unique talents, strengths, sense of purpose, core values, beliefs and desires" (Avolio and Gardner, 2005, p. 324) where WL practice self- awareness practices to recognize patterns of negativity and weakness (Thakadipuram, 2009).

It is also important to differentiate the aspect of self-regulation between the two leadership approaches. In both WL and AL self-regulation is necessary. This is identified in WL as remaining "poised in moments of crisis and chaos" (Thakadipuram, 2009, p. 157). Additionally, WL uses the continuous practice of self-reflection and awareness to regulate their inner beings beliefs, values, and spiritual self (Thakadipuram, 2009). Some Whole Leaders practiced a "narrative self" as a means of self-regulation (Thakadipuram, 2009).

Avolio and Gardner (2005) stated that ALs practice self-regulation by aligning ones inner self with their actions by setting internal standards, checking those internal standards against expected outcomes, in order to be more transparent about morals, goals and values with their followers. Avolio & Gardner (2005) measured this by "observing behavior that is evaluated with respect to its consistency with identifiable qualities of leader's true self" (325). Sparrowe (2005) argued that an authentic leader who is clearly consistently authentic successfully has to have the same self-talk regardless of the context or event one experiences in one's existence. Sparrowe (2005) would agree with the Whole Leaders that advocated a

narrative self-talk as a means for self-regulation as he did not feel this was addressed appropriately in Authentic Leadership. Additionally, Sparrowe (2005) argued that the true self is so complicated, that merely declaring "self-regulation, self-awareness and consistency" as central to the leader/follower relationship in AL, still does not explain how the followers will transform.

Ultimately, WLs are practicing self-awareness and self-regulation not as a means to reach followers but to continuously transform towards awakening or a state of higher perspective in order to remain in balance and harmony with the universe (Thakadipuram, 2009).

ethic of co-responsibility. When comparing Authentic Leadership and Leadership Wholeness regarding an ethic of co-responsibility similarities and differences emerged. Fostering an ethic of co-responsibility means understanding that interconnectedness of human beings. In this model an ethic of co-responsibility is expressed at the personal level and moves on to the organizational, social, global and environmental levels (see Figure 1).

Leadership Wholeness and Authentic leadership have commonalities through Thakadipuram's (2009) 'circle of relational trust' and 'circle of responsibility'. Thakadipuram (2009) explained that at the circle of relational trust is where the spiritual leaders sought out "trustworthy relationship where they could be themselves and be honest…. through these authentic transparent relationship these leaders could explore their own true self" (p. 187). The circle of responsibility refers to "how the leaders created, and

sustained organizational and institutional structures to carry out their missions with a great sense of accountability" (p. 191).

The circle of relational trust is most similar to what Authentic Leadership calls 'positive social exchange' (Avolio and Gardner, 2005). This means that Authentic leaders "display unbiased processing of self-relevant information, personal integrity, and an authentic relational orientation, leader–follower relationships will be characterized by high levels of respect, positive affect, and trust" (Avolio and Gardner, 2005, p. 326). Like Whole Leaders, Authentic Leaders seek out relationship that will be trustworthy relationships for both persons to explore their inner selves in efforts to become more authentic with each other. The circle of responsibility is similar to what Authentic Leaders call positive modeling (Avolio and Gardner, 2005). Similarly, Authentic Leaders seek accountability through "leading by example as they demonstrate transparent decision making, confidence, optimism, hope and resilience, and consistency between their words and deeds" (p. 326).

Authentic leadership is essence connects greater authenticity with greater influence. Authentic Leaders strive for "high quality and close relationships will in turn foster greater value congruence and follower reciprocation in the form of behavior that is consistent with the leader's values. Such reciprocity is posited to result in greater authenticity, and well being, among followers" (p. 326). This is somewhat similar to Thakadipuram's (2009) fostering an ethic of co-responsibility. However, the big difference, it that for Whole Leaders that influence continues beyond the individual and organizational levels. It is an ethic that

carries on to society, the environment and larger world. Whole leaders exhibit more of an ambition to reach out in to the community and larger world, where Authentic Leaders are more concerned with direct leader-follower relationship that falls within a much closer proximity to the Authentic Leaders themselves.

Summary

This literature review has described the key components in both Leadership Wholeness and Authentic Leadership. These two leadership concepts were compared to point out both the similarities and differences between the two. What the literature review seeks to explain is that although these approaches are similar, Whole Leadership is clearly distinctive from Authentic leadership mainly because of the role crisis plays into the development of the leader. In my primary findings, Authentic Leadership is unable to deal with crisis in the same capacity that Whole Leadership does. Overall each aspect of Leadership Wholeness deals with how to address failures, weaknesses and struggles, aspects which are more inherent to a context such as Jamaica. Because this study is asking how leaders are developed in developing economies that experience crisis; deplorable conditions and post-colonial issues, Leadership Wholeness is the more meaningful approach.

CHAPTER 3: METHODOLGY

In this chapter an overview and justification of the qualitative approach to inquiry used for this study will be explained. As a reminder, this study sought to understand the lived experiences of four Jamaican leaders through the lens of a specific leadership model, namely Thakadipuram's (2010) Leadership Wholeness model.

Overview and Justification of Methods

The case study research approach has been used in scientific inquiry for many years in different disciplines, such as psychology, medicine, law and political sciences (Creswell, 2013). There are several features that define case study research. The researcher(s) must identify the unique real-life, real time case(s) to study (Creswell, 2013). It is essential that the cases be bounded by particular parameters such as time, place, and context (Creswell, 2013). A context could be a setting, or event, process, group, or community and it could be very specific or more general (Creswell, 2013; Stake, 1995). Stake (1995) defined case studies as "both the process of inquiry about the case and the product of that inquiry" (p. 136). He also agreed case studies are specifically defined cases that are bounded by place and time and exemplify real-life situations. Case studies are known for their in-depth descriptions. These descriptions represent very deep understandings about case(s) individually, or collectively. Usually, a researcher collects interviews, document, field observation, and other sources in order to inform such a deep understanding (Creswell, 2013). Thus, it takes more than one type of data collection to obtain such rich descriptions.

Case study research is typically not generalizable.

A qualitative multiple case study research method was the chosen approach to inquiry for this study. A multiple case study allows the researcher to explore differences within and between cases (Creswell, 2013; Yin, 2003). The goal is to duplicate findings across the cases. Due to this being an across case comparison, it is important to choose the cases wisely so the researcher can either make predictions about similarities or contrasts across cases (Yin, 2003).

This multiple case study approach was selected for many reasons. One of the most important first steps a researcher must take in empirical research is deciding on the topic and developing the research questions. This study seeks to answer 'how' questions and 'how' and 'why' questions are typically best answered through the case study approach (Yin, 2003; Creswell, 2003). Specifically, this study addresses how the Leadership Wholeness Model can help explore the process of the lived experience of successful holistic leaders in Jamaica?

Another important aspect of conducting a study is the context. As previously mentioned, the case study research approach allows the research to purposely address certain contextual circumstances believed to be germane to the topic, in this case: leadership development in developing economies that experience extreme crises conditions. Yin (2003) stated, "A researcher uses a case study approach "to deliberately want to cover contextual conditions- believing they may be highly pertinent to your phenomenon of study" (p. 13). This specific multi-case study takes place in Jamaica where four successful holistic leaders

are interviewed to uncover characteristics, attitudes, and situations that have driven them to such succeed in spite of the crisis conditions and post-colonial issues surrounding them.

A case study approach is distinctly different from other forms of empirical inquiry because it allows the researcher to understand a very specific issue from one or many cases. It is a holistic research "strategy that comprises an all encompassing method-covering the logic, design, data collection techniques and specific approaches to data analysis" (Yin, 2003, p. 14). For example, case study researchers can choose and are essentially required to use several other sources of data, such as observation, interviews, different types of documentation to help formulate the rich descriptions and in-depth understanding of each case.

Lastly, selecting the case study approach to inquiry allowed me to uncover themes of how these four successful holistic Jamaican leaders have successfully lead their communities and how they did so in a place that experiences crisis conditions and post-colonial issues. Developing themes is an essential feature of case study research. Creswell (2013) defined themes as "broad units of information that consist of several codes aggregated to form a common ideas" (p. 186). Themes essentially are categories or patterns of common ideas that reoccur when analyzing the data sources. Themes allow the researcher to make assertions about what is uncovered and understood from the subjects.

Description of Protections

After selecting my research topic, deciding upon the context, case(s) and developing

my research questions, I sought approval from the North Carolina State University Institutional Review Board (IRB) for Human Subjects in research. This approval ensures that the study follows ethical practices and the researcher's subjects are protected. Additionally, the IRB is a committee that reviews whether a study may be harmful or present risk to the individuals being studied (Creswell, 2013).

The IRB application (Appendix A) requires very detailed targeted information about how you will access participants and sites and what approaches will be taken with each subject.

1. The researcher must describe the purpose of the study and why it is important.

2. A description of how the subjects will be recruited and any materials used to recruit subjects must be submitted

3. An explanation of sampling procedures is presented.

4. An explanation of any psychological, social, physical, financial, legal or other potential risks to the subjects being studied.

In addition to the application, an IRB informed consent (Appendix B) form is presented to each subject prior to engaging in the interview. The consent form is read and signed by the participants before the interview commences. This consent form offers further protection to the participants. Creswell (2013) clearly states the consent form protections, which are as follows:

1. "The right of participants to voluntarily withdraw from the study at any time;

2. the central purpose of the study and the general procedures to be used in data

   collection;

3. the protection of the confidentiality of the respondents;

4. the expected benefits to accrue during to the participants during the study;

5. and the signature of the participant as well as the researcher" (p.153).

Participant Selection

In a multiple case study research it is important to purposefully select participants

(Creswell, 2013). *Purposeful* sampling means the researcher has selected people who can

"purposefully inform an understanding of a research problem and central phenomenon in the

study" (Creswell, 2013, p. 156). Although the sample was purposefully selected, the sample

in this study could also be considered a convenience sample because the participants were

selected through friendship ties. The subjects were recruited through friendship with a fellow

student who lived in Jamaica for 20 years. She had done her own work in the community to

try and help Jamaica succeed to become a better more balanced whole society. Her

experience with the practice of yoga, other yogis, community leaders and efforts to assist

Jamaica with there prevailing issues, lead her to a network of other successful leaders that

she considered as having the characteristic of a Whole Leader. She and her network of

influential people understood the idea of transformation and reflective practice. She had

known each participant for almost the entire time living in Jamaica. Therefore, she knew

them well. She knew how far their reach went in the community and how their practices and

projects have transformed and impacted others. Thus, these participants were only convenient because she was on the inside of this well-connected network of transformational and self-aware leaders. Nonetheless, they met all the eligibility requirements for this study.

Participants are local holistic leaders in Jamaica recommended through eligibility requirements. Specifically, these four successful local Jamaican leaders must be perceived as having a reputation for ethical-spiritual well-being, social responsibility as well as humanitarian efforts and ecological concerns. As mentioned above, it is through friendship ties the researcher will be connected to those that possess these qualities. It is also important to note that these cases were very unique cases and diverse with regard to their professions and backgrounds.

One participant is a community leader who serves underprivileged youths regarding violence and drug prevention in the heart of Kingston. The second participant started the first yoga practice on the island. The third participant leads and transforms a small community in Jamaica through teaching sports and offering mentorship for both boys and girls. The last participant reaches and leads the community through reggae music, documentaries, and music production. All of these participants have reached outside of their communities and are recognized for the work that they do on an international level. Although they are identified through friendship ties, there is no question of their credibility as successful conscious leaders in the Jamaican community.

I requested participation through email correspondence (Appendix C) and received

confirmation of participation through email as well. Once I arrived to Jamaica, my fellow

student helped me coordinate the meet up times and places best for each participant. The site

and times of each interview were also confirmed with email and telephone correspondence.

Sample size is also an important aspect in participant selection. There are a total of

four subjects in this research study as previously mentioned. In qualitative research it is not

about quantity of participants rather, it is the quality and extensive detailed information

collected (Creswell, 2013). Creswell (2013) recommended, "not to include more than four or

five case studies in a single study, because this number should provide ample opportunity to

identify themes of the cases as well as conduct cross-case theme analysis" (p. 157).

Data Collection

In case study research using multiple sources of data is required. According to

Creswell (2013) the four major sources of data are interviews, observation, documents, and

audiovisual materials. In this study the three major sources of data collection were used:

interviews, documentation analysis, and audiovisual materials.

The first source of data collection consisted of face-to-face semi-structured

interviews. Hermanowicz (2002), a sociologist, stated "interviewing is among the most

central methods is social science research" (p. 479). Furthermore, he suggested that semi-

structured interviews are the best approach for gathering qualitative interview data. Hesse-

Biber & Leavy (2011) stated semi-structured interviews is a method where the interviewer

asks specific questions to guide the interview but is open to following the respondent's lead

during the interview. Therefore, the interview protocol (Appendix D) in this study served as a guide during each interview. The questions from the protocol allowed the interviewer/researcher to be prepared and interview the participants in a natural non-mechanistic way (Creswell, 2013; Hermanowicz, 2002). This allowed for follow-up probes and sub questions that helped to uncover more rich and in-depth information from the participants. Additionally, location was important to the interview process as the more comfortable the interviewee is, the more open the interviewee will potentially be (Creswell, 2013). Participants selected a comfortable and convenient location and time that suited them best.

Upon arriving to each interview site the informed consent was presented. Informed consent is critical in the interview process. The aim of informed consent is to disclose what the study is about, known risks in participating and to let participants know their participation is voluntary and that the interviewee will be recorded (Hesse-Biber & Leavy, 2011). After the consent form was signed, one copy was delivered to the participant while the other was kept by the researcher. Once the process of informed consent was complete, the interview proceeded to take place. Each subject was interviewed once and each interview lasted for forty eight to sixty minutes.

Swanson (2007) suggests that "more than one method of data collection is generally required to gain enough information" and this holds true when using a case study research approach (p. 180). In addition to semi-structured interview, the researcher acknowledged

Swanson's point and also collected documents to perform a documentation analysis. Documentation analysis is another prominent form of data collection used in case study research (Creswell, 2013). Documentation include various types, such as journals, brochures, board meeting notes, etc. Creswell (2013) stated gathering documents could sometimes be a challenge. The participants in this study were very forthcoming with information and provided brochures regarding the how they were communicating their organization's work, mission and goals to the Jamaican community.

The third form of data collection was audiovisual material. Each participant had a website that could be analyzed for more data. Additionally one participant, the music producer/documentarian was able to provide the music videos and documentary information that was also analyzed as another data source for the study. The audiovisual and documentation materials would have allowed for the researcher to practice a deeper reflection regarding each participant (Creswell, 2013).

In case study research it is important to collect several sources of data for triangulation. Stake (2005) stated triangulation reduces misinterpretations and inaccuracy of findings through practicing redundancy. Specifically he explained, "triangulation has been generally considered a process of using multiple perception to clarify meaning verifying the repeatability of an observation or interpretation" (p. 454). Although I received multiple sources of data, due to time constraints an analysis of this data did not take place. However,

the detailed description of participant interviews provided deep insight into the lived experiences of these four Jamaican leaders.

How data is stored is very important to the research process and protection of participants (Creswell, 2013). Each interview in this study was recorded via a high-quality recording device and the voice document was exported immediately following the interview to a password protected cloud storage account. Each interview was anonymously labeled to protect the interviewee's identity and no identities are mentioned throughout the data analysis or write up. All documents from documentation analysis were scanned an immediately exported to the same cloud storage password protected account. Even though the documents and audiovisual data sources are public knowledge, each piece of information was saved using a non-descriptive title.

Data Analysis

There are different strategies researchers can use to analyze data. In this study the researcher analyzed the data in order to develop themes. As previously mentioned developing themes is a common feature of case study research. Themes are " broad units of information that consists of several codes aggregated to form a common idea" (Creswell, 2013, p. 186). I developed themes from two types of coding procedures. For this study the coding procedures implemented are a priori and open coding, which will be discussed in this section.

 Before coding, the data must be organized (Creswell, 2013). This includes

transcribing the each interview word for word, locating the documentation and audiovisual

data and organizing them to make the data easily locatable (Creswell, 2013). After

transcribing the interviews verbatim, I took the time to understand and grasp the amount of

data collected before beginning the coding process. Creswell (2013) explained "the process

of coding involves aggregating the text or visual data into small categories of information,

seeking evidence for the code form different databases being used in a study, and then

assigning a label to the code" (p. 184). For this study, the a-priori codes are predetermined

before analysis and then open coding involves building definitions and descriptions based on

the findings and the context in which the study took place (Creswell, 2013).

A-priori Coding

A-priori coding is considered a type of descriptive coding and it refers to the analysis

of content from each participant. In descriptive coding the researcher uses the participant

quotes to illustrate and substantiate the findings or in this case the "preexisting codes or a

priori codes" (Creswell, 2013, p. 185).

The a-priori codes were developed based on Thakadipuram's (2010) Leadership

Wholeness model. The purpose of developing a priori codes is to analyze the interview

transcriptions and other data sources with Thakadipuram's (2010) model in mind. This helps

to identify the connections between the key components (crisis, acceptance, awakening and

ethic of co-responsibility) and if and how these four Jamaica leaders connect to the

Leadership Wholeness model components. The a-priori coding was analyzed through a

frequency and emphasis coding procedure, which is explained in more detail in chapter four.

Creswell (2013) mentioned that using preexisting coding "does serve to limit the analysis

rather than opening up the codes to reflect the views of participants" (p. 185). Due to this

limitation, I also conducted open coding in order to be open to other emerging codes that

could be present during analysis (Creswell, 2013).

Open coding

In order to ensure that I did not limit my analysis of the participant responses, I also

conducted open coding after my a priori coding analysis. This type of coding is more

interpretive and is a type of narrative analysis. In this analysis the researcher reads through

the transcripts and data, allowing themes to emerge naturally, makes interpretations and not

form preexisting ideas (Creswell, 2013). I began open coding by reading through the

transcripts and made notes and comments in the margins regarding participant responses

(Creswell, 2013). Following this, I reflected on the larger ideas from the notes I had to taken

to build an initial coding scheme. Then I followed Creswell's (2013) prescribed next steps. I

moved from note taking and these initial coding ideas and started to "describe, classify, and

interpret the data" (p.184). Here I created codes based on my views in light of the literature

and findings and use participant quotes to develop in-depth descriptions and understandings

for each code. In open coding the researcher starts out with many codes and then aggregates

them into themes. Creswell (2013) said, during classification the researcher(s) should

identify five to seven themes. Hesse-Biber & Leavy (2011) said, themes emerge as a result of the coding process and show a pattern in the data, which helps to display meaning.

Creswell (2013) stated when conducting a case study with multiple cases it is important to first do a "within-case analysis, followed by a thematic analysis across cases, called a cross-case analysis, as well as assertions or an interpretation of the meaning of the case" (Creswell, 2013, p. 101). For the purposes of this case study only a thematic across case analysis was conducted. These coding procedures allowed me to analyze a holistic picture of all each cases in order to identify dominant and less dominant themes across the cases.

Trustworthiness

Trustworthiness in qualitative research is very important as it helps to ensure "rigor" is present in the study (Sheeton, 2004, p. 63). There are four constructs related to trustworthiness: credibility, transferability, dependability, and confirmability.

Credibility

Credibility as defined by Sheeton (2004) means that "the study tests exactly what it has intended to test" (p. 64). Several practices should take place in order to ensure credibility. First, I used well-established research practices in both the data collection and data analysis. Sheeton (2004) stated "the specific procedures employed such as the line of questioning pursued in the data gathering sessions and the methods of data analysis, should be derived, where possible, from those that have been successfully utilized in previous

comparable projects" (p. 64). Triangulation is another way to ensure credibility. As mentioned in the data collection section above, I was unable to analyze the different data sources to confirm findings but the interviews produced very rich and detailed findings and participants had differing backgrounds. Sheeton (2004) stated that honesty from respondents is another way to add to credibility. Due to the sample being gained through convenience, in that the participant's were leverage through friendship connections, it did allow for very open and honest interviews. Trust and rapport were established due to that connection, thus the findings are a true and deep representation of the respondents viewpoints.

Peer debriefing

Inspection of ideas and interpretations is welcomed. Three academic committee members provided feedback and challenged my assumptions to strengthen all areas of the research study (Sheeton, 2004). Additionally, regular meetings took place with the committee chair as she acted as a "sounding board for the investigator to test his or her developing ideas and interpretations; and probing helped the researcher to recognize biases and preferences in the study" (Sheeton, 2004, p. 67). Lastly, a colleague read selected quotes to confirm accurate/appropriate coding and in general there was full agreement to the code assigned to the quote and the quote itself. When, there was a lack of agreement Thakadipuram's (2009) original descriptions were consulted and agreement was negotiated.

Member checking

        Another important practice is member checking, which are the checks related to the accuracy of the data analysis (Sheeton, 2004). In this study, to ensure that accuracy of the researcher's interpretations I had the interviewees review the transcripts and interpretation of findings. This is so the interviewees can confirm that their " words match what they actually intended, since a tape recorder was used, the articulations themselves should at least been accurately captured" (Sheeton, 2004, p. 68). Emails were prepared that listed exactly the quotes and interpretations or descriptions attached to those quotes that were featured in the findings section of this study. Two of the participants responded and confirmed that my findings were accurate (Appendix E).

Transferability

        Transferability addresses whether the findings from a study can be applied or duplicated in another study (Sheeton, 2004). In qualitative studies, such as this one, the sample size is small and the cases are specific, thus the findings most likely cannot be duplicated and applied to other studies. Sheeton (2004) explained that, " Ultimately, the results of the qualitative study must be understood within the context of the particular characteristics of the organizations or organizations and perhaps the geographical area in which the fieldwork was carried out" (p. 70). However, other scholars suggest that if the context and boundaries are clearly explained, then this gives power to the reader to make a transfer (Sheeton, 2004).

In addressing transferability, the sampling procedures have been explained as both convenient and purposeful samplings. Additionally, the context in which the research took place is explained in detail as taking place in Jamaica, a Caribbean community that experiences extreme conditions in a post-colonial context. The four participants have been selected based on eligibility requirements of being holistic leaders and are described with as much description as aloud per IRB requirements. The data collection methods are described in a way that could be repeated per the methods section and the appendices provided. Lastly, rich descriptions are provided in the findings section to give power to the reader to make a transfer if it applies to them.

Dependability

According the Sheeton (2004), dependability occurs when the researcher has expressed in detail the process and procedures of the data collection and methods that took place in the study. To ensure dependability as proposed by Sheeton (2004) this study includes these three items listed below:

1) "The research design and implementation were described in detail and on a strategic level.

2) The minutiae detail of what was gathered in the field is provided.

3) A reflective practice to evaluate the effectiveness of the process of inquiry undertaken " (p. 71).

In this study, the detail was provided, however this detail could have been on more of a minutiae level. Due, to not being to analyze the documentation analysis, may affect the dependability of the study.

Confirmability

Sheeton (2004) explained, "the concept of confirmability is the qualitative investigator's comparable concern to objectivity" (p. 72). Thus, the researcher findings are accurate representation of the participant experiences and ideas. I avoided imposing any personal interpretations or characteristics onto the findings and followed the prescribed coding procedures as described above.

<p align="center">**Limitations to the Study**</p>

There are some limitations to this study that must be addressed. The first limitation is that the only sources of data collection were the semi-structured interviews from the participants. Secondly, there was an intention to gain triangulation through member-checking and documentation analysis. Due to time constraints and having to reconnect at the international level two participants of the four responded to confirm my findings, descriptions, interpretations were accurate. Secondly, after analyzing the data and generating findings there was realization that the literature review should have focused on literature regarding crisis and not comparing Whole Leadership to authentic leadership. Thirdly, the sample of participants was partially gained through convenience and this may been seen as a limitation to the study, even though the participants were purposefully selected.

Summary

One face-to-face interview of forty eight to sixty minutes took place with each of the four holistic Jamaican leaders. A-priori and open coding procedures were used to develop and uncover major themes. Trustworthiness was addressed by describing how the four constructs: credibility, transferability, dependability and confirmability related to the study. Lastly, the limitations are stated regarding research, sampling, and time constraints.

The findings form the data collected and coding will be described in detailed description in chapter four.

CHAPTER FOUR: FINDINGS

The purpose of this case study was to explore how the Leadership Wholeness model can help understand the lived experience of holistic leaders in Jamaica. The research question that guided this study was: How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica? This understanding was explored through in-depth semi-structured interviews with four identified holistic leaders in Jamaica. These leaders met the eligibility requirements in that they had a reputation of being perceived as conscious leaders who possess strong ethical and spiritual well-being, have ecological concerns, a sense of social responsibility, and participate in humanitarian efforts. Through a cross-case analysis of the four Jamaican leaders , an understanding of how the Leadership Wholeness Model helped to understand the lived experiences of recognized leaders in Jamaica emerged. First, the a-priori coding procedure was used to map each interviewee's transcription to the pre-existing codes created by Thakadipuram (2010). Second, open coding was used to explore possible new themes that were not captured from the model.

Overview of Findings

The findings of both coding procedures offer evidence that the model generated reasonable understandings of the lived experience of these Jamaican leaders in the four categories found within Thakadipuram's (2010) model. However, both the a-priori and open coding analysis suggests that one category, namely 'experiencing existential crisis,' may

need further refinement to more adequately help to understand the role of crisis in holistic leadership. The open coding also produced findings that may contribute to the future development of the model. The open coding procedure generated an additional strong theme that currently does not exist in Thakadipuram's (2010) model: the role of external crises in Leadership Wholeness. The addition of this new theme may provide the model with a higher level of analytical power. Finally, the open coding analysis confirmed the role of spirituality in leadership wholeness, and also found that the story structure as told by the participants followed the same basic alignment that Thakadipuram's (2010) leaders followed.

As described earlier, Thakadipuram (2010) found in his phenomenological study that the ten nationally recognized spiritual leaders he interviewed "had engaged in the quest for wholeness based of strong spiritual value systems, intense aspirations to experience higher consciousness, and the desire to do good for the larger world" (p. 95). Out of his study four major themes emerged: 1) Experiencing existential crisis, 2) Embracing light and shadow (Acceptance), 3) Unfolding the Ultimate dimension of being (Awakening), and 4) Fostering and ethic of co-responsibility. From these major themes, sub themes emerged as well to help describe more in-depth each major theme in order to explicate lived experience of these prominent spiritual leaders he interviewed. Ultimately, Thakadipuram (2010) found that each spiritual leader experienced existential crises, which lead them to a place of inner transformation and acceptance and ultimately a new awakened perspective about themselves and the world around them. These whole leaders sprung from a place of crises and ended up

"broadening their vision and deep concern for all sentient beings" (Thakadipuram, 2009, p. 96). Their path towards wholeness, not to be mistaken with a path towards perfection, was gradually realized at a global influential level (Thakadipuram, 2009). As described above, the role of existential crisis is a keystone to the model, and the findings of this exploratory study suggest that the existential crisis theme offers the weakest analytical power. Consequently, this study may have substantial impact on the future development and direction of the Leadership Wholeness model.

The table below provides participant information using fictitious names. The table also describes their leadership role and recognizes gender. The spiritual affiliation mentioned here is defined based on what was gained from each participant interview.

Table 2
Participant descriptions

Name	Gender	Leadership Role	Spiritual Anchor
Sarah	Female	Drug Prevention community leader in inner city Kingston	Yoga centered, spiritual strength she called 'god force'
Julie	Female	Yogi, community leader, and entrepreneur in Kingston and now Montego Bay	Buddhism, yoga centered
Mark	Male	Community leader working with underprivileged youths in Treasure Beach	Collectivism, interconnectedness, oneness
John	Male	Music and film producer in Kingston	Rastafarianism

Findings for A-Priori Coding

I created the frequency table (see table 3) by listening to the interviews and reviewing the transcripts; I noted each time an interviewee mentioned an idea within one of Thakadipuram's major themes. After the table was completed, I examined the frequency count of each major theme. The four themes had frequency counts of 33, 28, 32, and 46. I noticed immediately that the count analysis would tell only a partial story of the interviews; because some of the statements were emphatic, while others were conversational. The emphatic statements suggested deeper meaning or impact, so I decided to conduct an emphasis analysis after completing the count analysis.

analysis by frequency. I determined that the most meaningful understanding would be to focus on the highest and lowest counts as one way to assess how well the model provided an understanding of the stories. This strategy is regularly used in research studies, namely to focus purposively on high/low or stratified data. Since the top two highest count themes were very close, I decided that the slight difference between them could not justify the exclusion of the second highest theme; consequently, I selected the highest two and lowest one theme for further analysis.

Below, selections from each of the three themes are presented. Each finding includes a group of representative quotes, one from each participant, along with in-depth descriptions about each quote to help make the case that each quote is representative of Thakadipuram's

themes. Moreover, these descriptions seek to provide clarity about why this particular

participant response accurately represented of each themes mentioned.

Table 3
Frequency count of a-priori codes in findings

Theme	Subtheme	Sarah	Julie	Mark	John	Tot.
Existential crisis	Experiencing fragmentation	X,X	X,X	X,X X	X,X X,X	11
	Emotional Crisis	X,X, X	X	X,X		6
	Identity Crisis	X,X	X, X,X		X,X	7
	Value Crisis			X, X,X	X, X,X	6
	Meaning Crisis	X			X,X	3
Totals		**8**	**6**	**8**	**11**	**33**
Embracing light and shadow	Awareness of strengths and shadows	X,X	X	X	X,X	6
	Self-acceptance	X	X	X	X	4
	Failure as learning experience	X	X,X			3
	Growing in Authenticity	X	X,X	X, X,X	X,	7
	Matching soul and role	X,X	X	X, X,X	X,X	8
Totals		**7**	**7**	**8**	**6**	**28**
Unfolding ultimate dimension of being	Creating solitude	X,X	X		X	4

Table 3 Continued

	Reflective awareness	X,X	X,X	X	X, X,X	8
	Inner transformation	X,X	X	X	X,X,	7
	Discovering inner harmony	X	X, X,X	X	X	6
	Keep moving towards the light	X	X	X	X,X, X,X	7
Totals		**8**	**8**	**4**	**12**	**32**
Ethic co-responsibility	Awareness of interconnectedness	X	X	X	X, X,X	6
	Living deep with differences	X	X	X	X	4
	Circle of relational trust	X	X	X		3
	Circle of responsibility	X,X, X	X,X	X, X,X	X	9
	Circle of influence	X,X	X, X	X,X, X,X	X	9
	Circle of compassion	X	X	X,X	X	5
	Circle of solidarity	X	X	X,X, X,X, X	X, X,X	10
Totals		**10**	**9**	**17**	**10**	**46**
Participant Totals		**33**	**30**	**37**	**39**	**139**
Participant % of total count		**24%**	**22%**	**27%**	**28%**	**101**

fostering an ethic of co-responsibility: theme most generated in this study. This
theme was discussed forty-six times among the four interviews; clearly, Thakadipuram's
(2010) model was effective in analyzing the experiences of these leaders. There are seven
subthemes within this main theme. Six of the seven subthemes were mentioned frequently
and regularly; one, however—relational trust—was not as common. The six themes
mentioned regularly were: living with deep differences; the awareness of interconnectedness;
circle of responsibility; compassion; influence; and solidarity. Below are representative
quotes from the leaders that help frame what fostering and ethic of co-responsibility meant to
these four holistic Jamaican leaders.

One subtheme mentioned frequently recognizing and living with deep differences.
This means that the leaders are able to "see what is shared while keeping a deep respect for
everything and everyone with their unique differences" (Thakadipuram, 2009, p. 184). The
quote below, from Sarah, represents this theme; she describes perceiving a deep difference
between her and the other leadership team members she works with. The quote below
exemplifies Sarah's recognition of Thakadipuram's (2010) 'deep difference,' however, she
has worked with this team for twenty-two years and throughout the interview continuously
demonstrated that there is a respect for the work that they do together. They still stay together
and keep moving on as a family working towards drug and violence prevention in their
community despite Name's disappointment that not everyone shares her way of being in the
world. She is OK with this difference. She said:

> We don't have any actual funding that we can rely on a yearly basis. We have to go and find it. It's not like the US where you have big federal grants. We get one small amount from the administer of health every month and apart form that all our salaries everything has to be founded so as I said, I tend to operate a lot on faith.... If my attention is diverted, for example I was in Africa with my daughter 3 weeks, I came back, my father got critically ill was in the hospital so for six weeks I was not really focused and therefore the flow of programs, and ideas and money kind of stopped for that period of time so my challenge is really to find people of like minds who can- who can walk along the road with me and join in with me, so they can learn how to manifest. I know that it's more about creating your life, your future, its all about creation and so the way we think, the words we speak you know that's what's important. Unfortunately, the people two who have been with me for twenty-two years are just absolutely not on that page.

Surprisingly, twenty-two years later her two closest colleagues are STILL not on the same page about looking forward for funding and the 'flow of programs.'

The subtheme of relational trust is also important to fostering an ethic of co-responsibility and was mentioned frequently. Relational trust means that a leader "seeks personal and trustworthy relationships, they received guidance, affirmation and to open the shadows and struggles of their lives" (Thakadipuram, 2009, p.187). For Mark, the quote below represents an emotional and serious situation where a big community decision had to made. He, a prominent member of the community board, listened, respected and trusted the board's process in handling this predicament. In this quote, he refers to the community sports park that was built to help develop the young men and women of their community to become better leaders as well as experience personal development and education. The park plans ran into a big roadblock when the government of Jamaica did not follow through with their promise to provide a water supply by a certain time, therefore the park risked loosing

the grass seed and fertilizer donated by another big Jamaican company. Respecting the

board's decision and trusting the board knew the best for the community—even though he

was concerned-- was how he eventually strengthened the community's relational trust and in

turn build co-responsibility in the community.

> That was the most challenging issue that we have ever had with our board. Because ya know it really tested us. And um we were having to buy water because we did not want to be embarrassed with our sponsor who had given us the money to put in the grass seed and the fertilizer. So it was that was the most testing period of our board since we formed 12 years ago.

> There was a pond and one of the ideas was to tap into the pond and to run 2000 feet of piping to the sports park but there were people on the board that felt that if we take the water out of the pond they would have repercussions and that basically the project and the entire reputation of the project would be at stake and so it got pretty heated. One of directors threatened to resign- it got really heated and strong opinions being thrown around. In reflection it was a good test of the fabric of the board and looking back it was a real fire that we had to walk through to kinda show that we were a strong unit. We didn't end up tapping into the pond. So, there were more for tapping into the pond than against but the repercussion on the environment and the community we thought it through because it strained our resources to keep buying water and it eventually happened and came good and we had some rain but I learned that we are going to have challenges and its how you deal with them and how you work with them and how you think them through and think of different solutions that really test you as a person and test you as a board and how you lead a board through on tough and controversial decisions. So you know its something that was good for us.

The powerful stance on the potential environmental repercussions was respected and because

all did not agree to tap the pond, the pond was not tapped. This profound example shows the

relational trust between Mark and the board members that helped open the door to the

appropriate decision that was best for the community.

Circle of influence is another sub-theme frequently mentioned in this theme. To Thakadipuram's (2009), this type of influence is about how leaders "could affect people's thinking and change their course of events" (p. 194). The quote below represents how Julie generated her own circle of influence. Julie created the first ever yoga studio to Jamaica and was essentially attributed to as bringing yoga to the island. Like the top spiritual leaders in Thakadipuram's research, Julie recognized how she was able to help others through yoga and fitness to find their true passions (e.g., fitness and health). She mentioned there were many others who found their passions after being influence by the spirit of the yoga studio.

> I think when I see somebody who-so this is happened so many times at my yoga studio and it is scary who find their or who all the sudden realize what their dharma is or what their life purpose is and then they make this incredible switch in their life and just go for it. I mean I cannot explain to you. I mean I have a prominent banker who after spinning at my studio for a year, decided this is it. I'm gonna give up my banking job and became a certified spinning instructor and in two years master spinning instructor going around the world to change people through fitness. Umm I had a school teacher who had a baby, who came and our triple x program- its called fit and fabulous in 40 days and she lost all of her weight. And started doing zumba at my studio. She loved zumba, next thing I know she quit, I mean she was a partner in this pre-school for years. I mean she taught my son. She left and found her passion at the studio and went on to own her own zumba Studio. I could go on and on. So many people have found their passion through my teachings and environment at the yoga studio.

These passions were realized through this leaders powerful message of love and life and fitness. Another example of how these leaders built an ethic of co-responsibility is exemplified in the next quote. A circle of solidarity is represented in Thakadipuram's (2009) research as " believing that individuals are a part of a larger whole and need to be interested in common affairs with broader perspective beyond their own individual interests" (p. 203).

John embodied what Thakadipuram found in his research regarding solidarity as well did the other Jamaican leaders interviewed. John is of the Rastafarian faith and contributes to the community and larger world through music and documentaries that promote positivity. He said:

> So when I think about his majesty now and I am like all my life I have been seeing this painting of a Rasta man and I just completely said oh this is foolishness and you know I never really looked into it and now I am now reading his words and everything I found is right there. A leader that really is dealing with truths and rights for mankind and not selfishness and I really have become a student of his majesty and I totally can see the meaning of Christ and that were all one. We are all one. We are one people living on one planet and all we really need to do is just show love to each other and people have it less fortunate and live in harmony.

As illustrated briefly above, these four Jamaican leaders frequently commented about what Thakadipuram (2010) would call their ethic of co-responsibility. Each leader exhibited an understanding and awareness that life and humanity are far beyond their own personal interests. Their devotion through charity work is demonstrated by working in non-profits in the volatile areas in Jamaica, to helping others find their passions, to creating music that sends a positive message, and through sports and leadership programs to develop youths. Each of these leaders had many other examples of how they live their ethic of co-responsibility, and demonstrate a belief in giving in some powerful way to serve their community and world and for intrinsic rewards, and not monetary accomplishment.

experiencing an existential crisis: theme second most generated in this study.

Experiencing crisis was the second most generated response, although as described earlier this theme was not consistent. All participants mentioned in some way or another that they

had experienced their own set of existential crisis. Thakadipuram (2009) described these crises to mean fragmentation, a broken sense of self, pain from breaking through bad situations, and experiencing barriers in their life journey towards wholeness. The study found that these four Jamaican leaders experienced things from feeling conflicted about their life's purpose, to making difficult conflicting transitions, to an overall lost morality at the global level. These quotes below illustrate these moments of crises for these Jamaican leaders.

Sarah had experienced an identity crisis early on in her life. Thakadipuram (2009) described this as having to "part ways" from a group or something the leaders were a connected or bonded to. This was a conflicting time for her because what she had been trained to do as a professional had some how gotten lost along the way and she finally got to a place of feeling broken and lost from her life's purpose. She said:

> I started this journey in life twenty-two years ago. I had been trained as a clinical psychologist but was not working in the field and I was actually running a company a manufacturing company but was not happy and I just asked spirit/the universe to guide me to what my life's purpose was cause I knew it wasn't that and it happened really quickly, within a week I think I heard about the gentleman this was opening the first out patient or treatment program on the island and he was looking for an administrator and I applied for the job and I got it.

Her solution to ask the spirit and universe to help her allowed her to open up to a different source of response. She quickly overcame her crises but in the moment of questioning herself; she felt lost. For this example, the crisis was short lived but nevertheless the feeling of having to part ways with what was familiar was powerful and deep experience for her.

Another leader's experience, Mark, involved a childhood experience of what happened after his father left when he was six years old. His father left to travel the world to promote his artistic work about Jamaica. Mark made it clear that he did not resent his father for leaving. However, he and his mom experienced hardships during his father's absence. They were never sure of where the father was, was or when they would hear from him. (Note: this was back in the 70's before the cell phones were common.) Below is a snapshot of one hardship.

> I walked three miles to school each day. I was the only white kid in school, you know it was a very poor all age kind of school. My mother went to school with me one day and she noticed that a lot of the words on the blackboard were spelled wrong by the teacher. And she said I should probably get you out of this school. It started me bouncing around to a lot of different schools. So, I went to eight primary schools as a child and that was ya know very ya know- I guess unsavory so I did not get to really settle down or really enjoy school life as it were.

This quote illustrated an emotional crisis for this leader. Thakadipuram (2009) defines this emotional crisis as an "encounter with fear, anxiety, and helplessness" (p. 103). To endure having to part ways with what is familiar eight different times presented an "unsavory" experience for this leader. He was not getting the proper education and alluded to missing out of that childhood school life. However, it is reasonable to suggest, in light of the full interview, that he grew from this experience in a positive way.

This next example illustrates Julie's experience with fragmentation. Thakadipuram (2009) found that experiencing fragmentation meant, "that in spite of their long-term spiritual practices, they encountered inner brokenness leading to an experience of restlessness and

helplessness" (p. 99). Here is the story of having to choose between her life's work or being with her husband and focusing on her family. She was fragmented in this sense that she was trying to manage being a successful business owner, a wife and a mother. She explained to me:

> I recently decided to close my most recent business, my entrepreneurial venture based on a decision of either expanding my business or being with my family. So, this has been a really big personal journey to come to that decision. What do I chose? And the reason I had to make this choice is I was, well, my business what based in Kingston Jamaica and my husband had to move to Montego bay to take a job position and I was living in Kingston for three years with my brand new babies who were at that time a six month old and now she is four. I had a two year old that is now seven and I had gosh time flies I had a seven year or eight year old who is now thirteen. So, that was a lot for me to handle and I felt I was I wasn't doing anything well so I decided to move to be with him and in doing so-I definitely felt my business was compromised.

She spoke about this with great emotion because her fragmentation was depleting her of energy from doing well at anything. She was making compromises and not able to put her passion and devotion into all things. She tried for five years to juggle all these aspects of her life and finally came to a decision to choose family. This leader is a yogi who understands what being fragmented can do to the mind, body and spirit and still underwent a period of fragmentation that she had to work through. Now that she has made her decision and feels more at peace, she expressed her ambition to recreate a new studio when the time is right.

John, a devout Rasta man, talked about the overall crisis of values that plagues our planet. Thakadipuram (2009) described crisis of values as "understanding that holding the right of human dignity and integrity was of paramount importance to their lives" (p. 109).

Similarly this Rasta, musician, and documentarian speaks to what he believes as the current

state of the values and morals of mankind.

> The greed of mankind is too great and it needs to burn itself out actually because it's a train that is running and cannot be stopped and it just has to reach its destination and hopefully the earth will replenish itself. We will probably be gone. At least nature has a way of cleansing itself and so that is what you know we know. And that when we see the storms and the floods and all these things when nature itself is reacting to the treatment its getting that's how we see it.

Further, John recognized that mankind is out of balance with the earth. He felt humanity had

lost its moral compass and needed to get back to harmony.

> I love music and music is harmony and harmony is what the earth is made for. But you know we have just gotten out of harmony for a long time and I think every soul is searching for harmony within themselves and would love to desire to see it in the world too but just that as his majesty would say, 'international morality is at stake' because the free will of man and of free beings have disregarded the ancient wisdom and moral foundations and seek whatever there mind can imagine as their own foundation, as far as man to do damage to the earth tremendously and as a result to each other and now we live in an hour where there are so many people in prison mon that have to die everyday. I heard that there is enough ammunition made to kill everybody on the earth two times over. So if we are living in that kind of a world then obviously the morality is eroded.

This above quote represents that crisis happens in our world and at every level. John's

interpretation of crisis superseded his personal level because to him we have a world

experiencing a crisis of values. He also said something so important. He said, "Sometimes it

is through crisis that we understand our consciousness."

As described above, all four leaders talked about their own understanding of their

personal crisis and also described a crisis for the community and larger world. While not all

crises were equal—some crises were deeper than others or more long-term-- nonetheless it seemed to be a common theme in and around their world.

    embracing light and shadow: theme least generated in this study. This theme was the least frequent, with a total of twenty-eight representative quotes. It is important to note that this lower frequency count does not necessarily diminish its importance as a theme in this study or in Thakadipuram's research. All that can be inferred is that in this study, the data did not contain references to this theme as much as the others.

    Simply, the essence of this theme is an understanding of both/and. Like yin/yang or night/day, Thakadipuram's model suggests that holistic leaders have an awareness of the relationship between seemingly opposite or conflicting parts. Thakadipuram (2009) found that the leaders in his study encountered "existential crises positively and turned them into alchemy of inner transformation" (p. 123). In other words, they were aware that the bad was related to the good—that through challenging experiences they could be transformed. These representative quotes below illustrate how each of the Jamaica leaders took crises moments or times in their lives that were painful and transformed from these experiences into new higher perspectives.

    Through attending a work-related training, Sarah described the time she came to realize something new and profound about her identity. After she had realized that she no longer was happy at the manufacturing job, she had decided to ask the universe for help to find her life's purpose. Eventually she began work as a director for a drug addiction

program. However, because she had limited understanding of drug addiction, she was sent to

a treatment facility for training. She uncovered that there was a deeper reason the universe

sent her there that she had not been conscious of before:

> So, I was sent abroad to do my training and I lived in a treatment facility for six weeks and I shortly after recognized that there was a really good reason why I would chose to do this job because I had my own what I call co-dependency issues. I think one of my strong points has been my ability to look at my own shortcomings and my own issues, and try and address them.

To Sarah, she was pulled into a new professional direction and through that experience was

able to take a 'bad' thing (e.g., co-dependency) and transform it into a higher calling. Sarah

also had this to say about life:

> Every experience- I absolutely believe that there are no mistakes and no coincidences so everything that happens to us is just a learning experience therefore if we learn what we need to learn and use that tragedy or crisis or challenge to get to be stronger and to learn from that then we just move on to greater and better things.

> Interestingly, Julie realized while in the midst of her five years of juggling family and

her aspirational goals she recognized that she was depleting herself and loosing her edge as

the inspirational leader to her community. Thus, she addressed that shadow of this crisis of

fragmentation and made a choice. In this quote she is describes how she made a difficult and

seemingly contradictory decision in order to continue to serve others.

> And so that is another really really important thing for entrepreneurs. So everything depends on you. If you are not taking care of you first, everything is going to suffer. And some times life just throws you those situations and curve balls and that's just what you have to do. But I was losing my edge and I want to find a way in the next thing that I do; like how to maintain more of my power and my strength.

Julie realized that she needed to take care of herself in order to be able to continue serving the world in the way she was called to lead, and so she made the tough decision to close her business and take a hiatus. In essence, she stopped taking care of others now, in order to take care of others in the future. She saw the contradiction—the yin/yang—but worked through it anyway.

Thakadipuram (2009) stated that matching soul and role meant, "aligning who they are with what they do" (p. 144), which is something all these Jamaican leaders did really well. For example, it is exactly what John has done to embrace the crises in his life.

> You can only try to do what you have to do and try to find what your purpose is and how you fit in. What is your role and do it. I feel that I am here to help chronicle certain things as a scribe and record certain things visually and audio wise and that is conveying a message of positivity. And instilling redemption and hope of redemption to the people because good in my eyes will overcome bad and therefore that is what you hope for and this is what the message is and I just provide the service of being an echo of that message because it is not coming from me it is that ancient message that we just echo and keep the echo going through our words. Now they look to me as a leader because they see me making the echo go and therefore it is a positive one of encouragement and brotherly love and yes because if I can be strong in doing what I do it will benefit them and therefore it is a positive exchange of positiveness- positive vibrations- you know I like wise are positive to them and encourage them to continue in delivering this positive message and that is challenge because there is always the forces that are against positivity that will become stumbling blocks in our way- but you know therefore, that is where you need faith to overcome these obstacles because everything is happening inside you.

John had spent time reflecting to understand this role and identity that he now lives and breathes. He matched his soul with his role and is aligned within himself about the work he does.

In conclusion, this section provided evidence that the leaders interviewed in this study described key themes found within Thakadipuram's (2009) model. Three of the four themes in the model were selected to be described in detail. The themes were selected based upon frequency count: the two highest and the lowest themes were reviewed. As stated above the two themes with the highest frequency were 'fostering and ethic of co-responsibility' and 'experiencing existential crisis'. The least generated theme by frequency was 'embracing light and shadow'.

These frequency analyses suggests that these Jamaican Leaders fostered a strong ethic of co-responsibility through their activities and visions about their connection to the world outside themselves. They frequently mentioned ideas and concepts that Thakadipuram would consider fostering an ethic of co-responsibility. Consequently, the model was effective in helping to understand how the research participants in this study experience leadership.

Likewise, each leader experienced some type of an existential crisis that played a crucial role in their development and transformation as a leader. Each leader described events or situations that caused them to deeply question themselves or their identity, struggle through the challenge, and emerge transformed. The model was effective in highlighting this experience for these research participants.

Lastly, each participant recognized the shadows, difficult challenges and for some personal weakness within themselves. Most importantly while embracing the shadows they overcame these crucial moments to a place of light, acceptance and transformation.

Thakadipuram's (2009) model and research affirm this transformation; consequently, the

model was effective in helping to understand the leadership experiences of the participants in

this study.

To summarize this section: A frequency count was done to determine the number of

times each participant mentioned one of the themes or sub-themes in Thakadipuram's (2009)

model. The highest (two) and lowest themes were described in detail, and quotes were

presented to illustrate each theme. The frequency count itself was analyzed and in general the

count confirms that these research participants experienced each of the four main themes

found within Thakadipuram's model. However, the count distribution also illustrates that one

theme—namely crisis—may need further refinement. This finding will be described in a

future section. The next section presents the findings by focusing on emphasis, rather than

frequency.

analysis by emphasis. The findings in this section are presented by the emphasis

each research participant placed on statements coded to each theme. When considering

emphasis, I found that the themes of 'fostering and ethic of co-responsibility' and 'unfolding

the ultimate dimension of being' emerged as the two most emphasized themes. I could not

determine a least emphasized theme like I could in the frequency count. Overall, study

participants placed emphasis on comments coded to all themes, which in essence is indicative

of the passionate holistic leaders interviewed for this study. To review, emphasis was

determined empirically: when the participants voice changed to have more inflection and

passion and overall emphatic tone. Additionally, emphasis could be characterized by hand gestures and a change in facial expression. When these changes in voice, gestures, or expression took place in the interviews, it was as if the participants were trying to strongly convince me of their truths and recommendations for changes and transformation—rather than just describe some event or idea.

fostering an ethic of co-responsibility: theme most emphasized. Fostering an ethic of co-responsibility seemed to be the most emphasized theme for the leaders interviewed in this study. As described earlier, Thakadipuram (2009) defined this theme as participating in activities and visions that connect leaders to communities and the larger world. Additionally, this theme also refers to leadership practices and efforts to instill a similar ethic of co-responsibility to others around them. The first story described below illustrates the alignment of Sarah's experience and this theme—not only by virtue of the content (e.g., words), but also by virtue of the way the words are expressed (e.g., emphasis).

When talking about the activities or visions regarding co-responsibility, Sarah, who works in the inner city Kingston, regularly emphasized this theme of fostering an ethic of co-responsibility. This story is one of many times in which Sarah emphasized this theme. The interview began by asking Sarah to talk about her personal experiences that lead her to where she is today. This very first sentence she said flowed effortlessly—it was said with a sense of sureness that was without a doubt an experience was forever embedded in her memory and one retold over and over....

...And then some very significant to me happened and I went to church one Sunday and a catholic priest stood up and said

At this point her inflection changed to a deeper pitch and a little faster pace of talk, and a concentrated look on her face appeared and she spoke as if she was the priest to express the call to action:

and this was in the 70s when the political situation was very violent in Jamaica. People were being thrown out of their homes and he (the Priest) said: you middle class Jamaicans have to step forward and help! You cannot allow this to continue!

Then her voice change to a calm with a sense of gratefulness in her voice regarding how she started working with this priest and how he shaped her life. Her face relaxed and she smiled with gratitude that this man was her hero:

I started working with this wonderful catholic priest who runs Brothers of the Poor just up the road and he really shaped my life. If I had a hero it would be him, he really shaped my life...

It was his speech on that one day in the 1970s that led and shaped her actions in her community. She began to speak with a sense of passion about working in the prisons in the gun court with him:

...and I started working in a prison in the gun court as a counselor with him and that kind of lead me to the work I'm doing today. So that made a significant change or milestone in my life.

This milestone exemplifies how this leader heard a call to action to stand up and help her community. She was participating in an activity that helped her realize the circle of responsibility to her community and became a community leader herself. While telling her story, she became animated, passionate, and authentic. These attributes suggest that the topic

was important to her leadership journey and important to her life's work. This is aligned with Thakadipuram's (2009) model. Thakadipuram's research refers to the circle of responsibility as leaders who "engaged in their own sphere of work and responsibilities based on their calling, charisma and vision" (p. 190). Fostering an ethic of responsibility is about assuming responsibilities as a leader to facilitate positive change for your community and larger world (Thakadipuram, 2009).

Julie talked about an ethic of co-responsibility with similar passion and conviction and an added excitement and happiness in her voice. She used her hands to gesture the greatness that activities she created through her yoga studio had impacted her community around her. She used her hands gestures to emphasize the beginning vision to build this charity and her voice to emphasize the surprise of joy of the success the charity rendered.

> And one of the really other amazing aspects of the yoga studio is that I think that kept the community so strong is that we always had a charity or social consciousness or project or something that we were working towards. There is a community close to my yoga studio called Grants Pen, which is a very volatile community and the American chamber of commerce at the time was trying to work in that community and make it better so they asked me could I help them,

Even more so here, her inflection and way of speaking emphasized an excited and happy sounding impatience: 'What could I do, how can I help?' And even more so, her voice burst with such a sense of wonderful accomplishment for her community by describing how the Love Fest was then created. Then there was strong emphasis on all those involved in the success of the festival. For example, 2000 people attended at one time, people were coming from around the globe. It was just magical how the community came together. Ultimately,

her yoga studio became a beacon of social responsibility thus, exemplifying what Thakadipuram calls circle of responsibility and influence. First, there was responsibility to better the community and larger world and she did so through influencing others to "adopt these new creative and proactive ways" of living a healthier, and more passionate life. The quote below explains this story.

> and I said what help could I do, I just started the business, how can I help. Well the only thing I could do is put on this charity event where people come and do yoga and there's all these fitness classes so that idea came up and I think we did a half a million Jamaican dollars and that was a large amount for that one day thing. So, that concept of doing these charity events around fitness came up and it ended up in the huge festival that we put all and it was called the "XXX Love Fest" where it was, one day, we almost had 2,000 people. It was this continuous day of spinning classes from, master instructors from all over the world, from South Africa to Latin America and we had yoga teachers from every part of the globe, we had fitness instructors, we had motivational speakers and we made four million Jamaican dollars for the local hospital. So, the yoga studio became known as this very socially conscious company and so we grew a lot out of this and all of this happened out of like a three bedroom little house that we converted into a gym.

> Likewise, Mark spoke with passion and conviction about inspiring and training the

youth in Jamaica. He breaks in the first sentence to make sure that I knew that integrity is the most important and ability to motivate people when you are actively leading by example. He emphasized throughout this story, in a sure and intentional way, that it is important to use his business relationship for the betterment of his community. His voice was stronger and confident when speaking of these things. You could here the humility in his voice as he described this role that he feels he needs to fill: a circle of responsibility and influence within his community.

I think you have to inspire people and then once you inspire them you have to train them and then you train them by leading by example. So, integrity is the most important thing and your ability to motivate people and then you know. What I have done is used my business and meeting people through my business to benefit the community so when there is a business relationship- you know whether it's knowing lawyers or politicians or captains of business. I have brought that into you know leaning on those relationship as to the betterment of my community – so it's kinda like the leveraging of your business so that is something that is going to be beneficial to the community.

Finally, John the Rastafarian, explained with great passion and seriousness that

through music and film, the message he presents is positivity and love. This is representative

of what Thakadipuram (2009) calls the circle of compassion; "deeply conscious of the pain

and suffering rampant in the world and were moved with empathy and concern" (p. 198).

The words come off the page with as much spirit as the words coming out of John's mouth as

he spoke. His voice and gesture and facial expression emphasized everything that one thinks

of when they hear such a positive message. It was almost like a soliloquy of hope and

recognition of those that may be less valued or understood in the Jamaican community. His

inflection sounded proud, empathic, and compassionate. One love is all you need to know.

People look down on that poverty and the Rastafari but it's real-and it's ancient elder rastas and it's authentic and it's heritage. So when I see an ancient Rasta I see like a living heritage sight that needs preservation. So, that is my community -Jamaica. Jamaica is where I'm from so I'm just trying to the best I can in Jamaica, my community. Trying to uplift those that are players of the instrument, signers, film and working in the field. I have created things about positivity because not everything has to be about death and sorrow. I try to create the message of positivity and creativity because we (Jamaicans) have the creative juices; we have the creative gift as well as the athletic ability. Jamaica is little, but we are a trumpet around the world. And the message is Rastafarai and one love because if you think about it the principle of one love is really perfect. You know one love man? That says it all and that should really- the world knows, you know. I heard Time magazine put a capsule that they

will supposedly open in year 3000 and in they put all these certain things and they wanted to put one picture of a human being in the capsule and guess whose picture they put in there?- Bob Marley! Their conscious knows this and they're the ones that sign the song of the century- one love and exodus was the album of the century by rolling stone magazine. Bob is the man of the millennium and Bob is preaching one love.

Fostering and ethic of co-responsibility among these leaders was not only the most frequently talked about theme it was the most emphasized. Through the power of voice, body language and facial expression the emphasis around this theme was very clear. In each of the findings the purpose of their convictions came back to the community in Jamaica and the larger world.

The next section describes the emphasis expressed by the research participants' internal selves.

unfolding the ultimate dimension of being: theme ranked second highest in

emphasis. Unfolding the ultimate dimension of being ranked number two in terms of the emphasis placed by the leaders interviewed in this study. Thakadipuram (2009) defined this theme as "The unfolding of inner consciousness that resulted in transformation of mind and helped them to broaden their visions and perspectives of life" (p. 151). This theme has one of the lower frequency counts but was so strongly stated and emphasized, it ranked as the second most emphasized among the four themes in the model. Although crises and difficult challenges were common to these Jamaican leader's lives, 'unfolding their inner consciousness' from those experiences was strongly emphasized and very important to their transformation as leaders in Jamaica. The next set of quotes are examples of how these

leaders 'unfolded the ultimate dimension of being.' Accompanying these quotes is a description of the emphasis each placed on the stories as they were being told.

Sarah emphasized the importance of keeping the creative juices flowing, which for her stemmed from being able to reflect on crisis and difficult challenges. With clarity and ease, and a light positive voice, Sarah emphasized what worked for her after reflecting over the years. Thakadipuram (2009) talked about reflective awareness as " practicing reflections of their actions and their interior dispositions, the leaders gained deeper insight and wisdom about life and its meaning" (p. 156).

> So, ya know being positive and really that's when the creative juices really flow. You know a lot of us when there is a crisis we go (sharp deep breath) into our fear body and therefore we are not opening up to our creativities. So, I have learned over the years, that when there is a crisis or a challenge to take a step back and so okay universe you are trying to show me something what am I to learn here and where is the direction we need to go and then to make this work.

Julie emphasized with deep passion and a positive tone of voice how she uses the teachings of Buddha to practice reflective awareness. This practice was emphasized as being most important to her practice as a person and leader.

> One of my three things or three values that I live by is the teaching from the Buddha and it says at the end of your life that there are three things you should really question. In fact you should question them every day. 1) How much have I loved? How many people have I loved? I mean when I sign any email anything I say 'Shakti love' whether I know you or not. That is what it has always been about love. So its 1) How many people have you loved in your life and opened your heart to? And even though others put you down and want bad mouth you and want to press all your buttons- how much have you loved? How much wisdom have you gained? You know are you just constantly making the same mistakes and you just constantly falling constantly falling into the same habitual negative patterns that are holding you back or does every experience teach you something? And then last, I think the one that has

really driven me is: into this life of service is how can you leave this world a better place than you found it- you know how can you serve?

To Julie, there was clear change in tone, to a more serious and reflective tone, when he talked about how daunting it was looking back. However, he also reflected with passion that he yearned for structure in his life because as a child he really did not have the structure he wanted. He emphasized this reflection about structure as being very important to the kind of leader he is today. In his work with the youths in Jamaica, instilling structure has become a key part of his sports with leadership development program.

> I love playing football, and then there was a period I was between schools and I really had probably ya know had some- Then my mother had me apprentice at this um mechanic kind of place but I was very young and it was not really an established kind of garage- it was like some guy fixing a few cars in the bush and I was ya know- things were pretty daunting looking back at it. And my grandfather who was a very kind of disciplined man and had been in the army and fought WW II and he was a ship engineer. You know he asked about his grandson and when he heard that he was at some bush mechanic he said send him to me. I went to the Cayman Islands where he was and I did-I kinda got back some structure there. Living with my grandparents and I went to a Military academy but not at all for behavioral reasons but as a kid I kind of yearned for structure and discipline. It's a little bit counterintuitive because most kids want freedom and they want to break the rules and you know they want to be mischievous but I wanted more structure and craved for it. So, I excelled and I did every sport- I did the shooting range and ya know I really loved it.

The quote from Mark above represents what Thakadipuram (2009) calls moving toward the light. This is defined as "going through ups and downs, failures, successes, crises and opportunities by engaging in a iterative process of experience, learning and reflection" (p. 175). When one moves toward light it exposes the dark shadows that are being left behind (Thakadipuram, 200). John emphasized the importance of nurturing the light within us and

around us. He used a passionate voice and positive and convincing tone to emphasize his ideas about how art and music help create a means to unfold our own personal dimensions of being.

> As long as there is light and darkness can't shine in light – light overcome the darkness, which is a comical thing and that's where the music come in. And the arts you know so, positive art and positive music change people and make them cry and make them look into themselves and change their ways from bad to good and ya know it can just be a child speaking and it can make a man with the most wicked intention just change ya know it's a mystical thing. So we just have faith in this positive energy and we try to nurture it around us and amongst us and within us.

> We (rastas and artists) make music because it will last longer!

> Analyzing the interviews for emphasis, rather than frequency count, provides an additional layer of understanding. Each leader emphasized that the theme was very important to their inner development and harmony as a person and community leader. Having the skills of reflective awareness and moving towards the light have helped these leaders transform and work through difficult challenges in life. The next section briefly explains that all four major themes in Thakadipuram's (2010) were emphasized.

least emphasized. I could not determine a 'least emphasized' theme because after careful review of the transcripts and countless times listening to the audio recordings, all four themes were emphasized in some way. Notable strong passion, inflection in voice, and gestures accompanied the comments around the themes regarding their community and regarding how they have unfolded their dimension of being. However, there were also signs of strong emphasis when speaking about existential crisis and embracing light and shadow.

Overall, passion and conviction was found in multiple places in all of the interviews conducted for this study.

Model Evaluation

The research question guiding this study was: How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica? The findings suggest that through both the frequency count and the emphasis analysis the model does well in generating an understanding of the four major themes of Thakadipuram's (2010) Leadership Wholeness model. The frequency count illustrates that each participant in this study described elements of each of the four main themes of the model, namely: (crisis/experiencing existential crisis, acceptance/embracing light and shadow, awakening/unfolding the ultimate dimension of and co-responsibility/fostering and ethic of co-responsibility). The emphasis analysis goes beyond the frequency of ideas and to uncover the passion and conviction each participant shared. The emphasis analysis suggests that the model was likewise effective in helping to understand the lived experience of the participants in this study, because each participant demonstrated conviction and/or passion for each of the four main themes in Thakadipuram's (2009) model. This model helped uncover the experiences that these holistic Jamaican leaders have had along their journey towards becoming who and where they are today.

However, the study found a weakness in the 'experiencing existential crisis' theme in Thakadipuram's (2009) model. This theme seems to be the inconsistent after analyzing the

frequency of statements and the emphasis placed on them. As described earlier, each main theme has several sub-themes. In the 'experiencing existential crisis' theme, there was a wide variance in the number of times the research participants the various sub themes undergirding the larger theme. This was unusual, as the other three main themes had more homogenous counts. The other three seemed to have a more balanced representation among the four holistic Jamaican leaders. As you can see from the frequency counts in table 2, the results were inconsistent among the sub-themes of the four cases being studied.

Likewise, analyzing the data by emphasis also suggested that the existential crisis theme may not accurately represent the experiences of the leaders in this study. When examining 'experiencing existential crisis' by emphasis, the results revealed a strong versus weak representation. There was a lack of consistency in emphasis for the sub-themes within this theme as you can see in Table 4. Overall, the strength versus weakness regarding emphasis was inconsistent among the subthemes regarding crisis.

Table 4
Emphasis count in a-priori findings

Theme	Subtheme	Sarah	Julie	Mark	John	Tot.
Existential crisis	Experiencing fragmentation	+	+	+	+	4
	Emotional Crisis	+	-	+	-	2
	Identity Crisis	+	+	-	+	3
	Value Crisis	-	-	+	+	2
	Meaning Crisis	+	-	-	+	2
Totals		**4**	**2**	**3**	**4**	**13**

Table 4 Continued

Embracing light and shadow	Awareness of strengths and shadows	+	+	+	+	**4**
	Self-acceptance	+	+	+	+	**4**
	Failure as learning experience	+	+	-	-	**3**
	Growing in Authenticity	-	+	+	+	**3**
	Matching soul and role	+	+	+	+	**4**
Totals		**4**	**5**	**4**	**4**	**18**
Unfolding the ultimate dimension of being	Creating solitude	+	+	-	+	**3**
	Reflective awareness	+	+	+	+	**4**
	Inner transformation	+	+	+	+	**4**
	Discovering inner harmony	+	+	+	+	**4**
	Keep moving towards the light	+	+	+	+	**4**
Totals		**5**	**5**	**4**	**5**	**19**
ethic of co-responsibility	Awareness of interconnectedness	+	+	+	+	**4**
	Living deep with differences	+	+	+	+	**4**
	Circle of relational trust	+	+	+	-	**3**
	Circle of responsibility	+	+	+	+	**4**
	Circle of influence	+	+	+	+	**4**
	Circle of compassion	+	+	+	+	**4**
	Circle of solidarity	+	+	+	+	**4**
Totals		**7**	**7**	**7**	**6**	**27**
Participant Totals		**20**	**19**	**18**	**19**	**76**

Both the frequency count distribution and emphasis variance suggest that 'experiencing existential crisis' theme may not adequately represent this component of the Leadership Wholeness model as experienced by the subjects in this study. This is an

important finding because the theme 'experiencing existential crisis' is the cornerstone of the Leadership Wholeness model.

To recap the findings so far: the a-priori coding revealed how each holistic Jamaica leader mapped to the Leadership Wholeness model. The a-priori analysis suggested that the model overall generated a reasonable understanding of these four leaders. In the next section, the findings regarding the open coding analysis are revealed.

Findings for Open Coding

From the open coding process, three findings emerged from the interviews. First, exigencies, which will be described shortly, emerged as important to these leaders and is not a part of the model. Second, all leaders described their journey in a way that was aligned to the model. Specifically, I found that each leader described their journey to where there are today as beginning with the self and moving through crisis or difficult challenges by practicing reflection and awareness. Next, these participants transformed by expressing a new and higher perspective on life. Then, through activities and practices they were able to share and project their positive message/perspective of oneness outwardly to their community and larger world in an influential way. Third, I found that some form of spirituality was represented in each leader. More specifically, Buddha and Yoga, Rastafarianism, and Collectivism were the different spiritual streams that anchored the subjects in this study.

The first finding suggests that the model may need an additional element in order to most accurately understand holistic leadership. The second finding confirms Thakadipuram's (2009) ideas about leadership as a journey of self discovery. The third finding suggests that the leaders in this study were strongly anchored in some force or idea or religion that informed their journey. This anchoring may be relevant to the future development of Thakadipuram's (2009) model. Each of these three findings are described below.

exigencies. The existential crisis theme in the model is focused on crises as experienced internally—e.g., self-doubt, fragmentation, loss of identity. In addition to this type of crisis, this study found that another type of crises matters. Exigencies are not represented in Thakadipuram's (2010) model but it emerged as a theme when I analyzed the interviews of the four holistic Jamaican Leaders in this study. Thakadipuram's (2010) model focuses on the internal self and personal aspects of being in crisis when on a path towards Whole Leadership. I found that the context that surrounds these four holistic Jamaica leaders presents interesting challenges that influence the development towards holistic leader. Trying to sustain being an ethical and responsible community leader is difficult with such exigent circumstances is very different from other contexts. Exigencies in this study means these leaders are influenced by the volatile nature of Jamaica, the post-colonial context, scarce resource issues, and financial problems. They ability to lead is impacted by the dominance of crime, and the vast disparity between rich and poor. Jamaica's poverty, crime rate, and social class differences are not hidden. On the contrary, they are loud, apparent and

serious in day to day life. Some might argue that other countries such as the United States

have the same daunting crime and poverty statistic but, on a small island 2.7 million people,

the experience is greatly different and exigent conditions are much worse. While analyzing

the participant responses, I found that exigencies play a role in the lives of these four holistic

Jamaican leaders. In essence, I found that these holistic leaders have to sustain leadership

under different types of critical and dire external crises that are unique to the Jamaican

community.

       Below, Mark works with the youth of Jamaica. He tries to teach structure and

discipline and integrity through sports. In this quote below he talks about the conditions that

that exist in his country and how the conditions are working against his vision:

> We have been somewhat of a controversial country- we are a well-studied country.
> And I say controversial because we do have something that we are very concerned
> about which is our crime rate. That we need to, I feel that a well structured you know
> a youth leadership program is very very much needed and that it is that these kids
> need role models and in the void of vacuum of their being no good models they will
> follow bad models they will follow thugs and they will think of those thugs as robin
> hood figures as opposed to bad influences.

In the above example, he talks about a void in the youths and how bad role models frequently

fill that void. There is an amount fear expressed here that without leadership development

programs for youths they will follow "thugs" in their community instead. He is suggesting

the power of influence of the "thugs" is strong and sometimes the only option for the youth

in Jamaica.

This external exigency impacts Mark greatly as he is trying to develop the youths in his community. The thugs or what he called 'robin hood figures' in the communities are invariably acting against his efforts to change the mindsets of the youths in Jamaica. As a community leader, he is faced with the challenge of sustaining a powerful influence in these young men and women's lives. In his efforts, he is trying to fill the youths by supplying them with positive role models to follow. Sustaining this kind of powerful influence when the society is geared towards following thugs presents a difficult challenge for this community holistic Jamaican leader.

Likewise, John described external exigencies and how they impacted his leadership journey. He described one time he was out in the community filming for a documentary and was held up at gunpoint. This response was from a question I posed about what challenges he had faced in his community. He told this story of his life being threatened first. This example exposes the violent situation in Jamaica that each leader talked about. In some way or another these leaders expressed that Jamaican volatility played a role in their lives.

> I have been held up at gunpoint before while making a film in the middle of Jamaica in the bushes at night in this community. Me and a camera man from Argentina and artist that were going to this dance and we got held up and this guy was saying I have been seeing you come around the community mon and he robbed us and had us down on the ground and was holding a gun to our heads and like saying how he was going to kill me and saying 'hey Rasta I'm gonna kill ya' and I realized after robbing all of us that he was still there and he did not run off. I just decided to pray. At that point I was like well we can't do know we need help of a higher power and I prayed inside myself. I mean nobody could hear me I wasn't saying a word outwardly but I was praying and I said the lords prayer and I said at the end- he said 'okay I'm gonna leave now.' I am gonna drive off- cause I had my car right there with the door open and the key is there and the music playing and the camera in the back seat and he just

walked off. So, that is just one instance where I have had to be tested and down in the Lion Den.

John, who produces music and films for the betterment of his community and the larger world, sometimes has to go in different unfamiliar communities to do his work. This type of violence impacts his ability to get that work done. The gunman had been watching them and waiting for the right time to rob them. However, John understands that this man is unfortunate and less privileged and feels empathy for him. This situation and others that this leader has gone through impacts his ability to deliver his message of positivity. It challenges him to maintain positivity and sustain this message of oneness without giving up on it. Being a holistic leader under these conditions is difficult. Although he used his internal self and spirituality to break through this situation, it was an example of external violent crisis that worked against his ability to lead in his community in a positive direction.

The above examples, and the others in (Appendix F), represent external crises such as financial scarcity, volatile society, and other social and resource issues that should be considered when understanding the lived experience of whole leaders. External forces may be different in different countries or communities. Although Whole Leadership focuses on the internal self, from this study, I found it is important to understand under what conditions a Whole Leader is developing within and under. Additionally, it may be important to understand the role external exigencies plays in Leadership Wholeness.

journey. The theme emerged as I completed the narrative analysis of each interviewee response. Specifically, I analyzed how each participant told their story. In each

holistic Jamaican leader's interview, I asked them to start out by telling me the about the journey that has lead them to the place and role they are in today. It was surprising in a magical way that they in essence described their journey in a same way that Thakadipuram's (2010) model explained. In each of these cases, the participants started their journeys by undergoing existential crises as described in the Leadership Wholeness model. Then their stories became about what they understood from that crises by talking about how they accepted their difficult situations and grew to match their soul with role in their journey. These four holistic Jamaican leaders expressed some level of reflective practices, awareness, seeking inner harmony, and kept moving towards the light to help them unfold their ultimate dimension of being. Magically, these stories began to unfold about how they outwardly emit this wonderful sense of fostering an ethic of co-responsibility to their organizations, community, environment and larger world. Ultimately, there was a unified message of oneness and interconnectedness much like the whole leaders studied in Thakadipuram's (2010) research.

Moreover, as I was analyzing how these four Jamaican leaders were telling their life stories I remembered that these leaders had never heard of the Leadership Wholeness model and new very little about the overall research. Yet, their stories organically unfolded very similarly to how Thakadipuram (2010) described the path towards wholeness. Due to the research question guiding this study: How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica? It is important to understand

how these four holistic Jamaican leaders told their stories. They told their stories in the same way that Thakadipuram suggests in his model.

spirituality. The third and final finding from the open coding was that each leader recognized a spiritual influence or strong guiding force in their lives. The three streams of spiritual strength that anchored these four holistic Jamaican leaders were Buddhism/Yoga centered spiritual strength, Rastafarianism, and collectivism. These three streams continued to appear throughout the each participant interview. The quotes below are representative of these streams of spiritual strength.

Sarah, who works in the inner city Kingston area, expressed several times in her interview the importance of her spiritual strength. This quote below is a summation of this spiritual strength. I asked her: How do you maintain all the different types of relationships you have in your life? She began to explain this to me-- how she maintains these relationships and the boundaries she has to create because of the drug prevention work she does. She concluded this discussion by saying this:

> But I also know that on the surface this is what I am doing but on the bigger plan it's to bring the light into this area and the light into the lives of my employees and the people in this community and my yoga studio, we haven't spoken about that at all. But the studio is a sanctuary and when people walk in there they are like ahhhhhhh-gosh this feels so nice in here. It provides a space and you know it happened without me really trying to plan it- it just started with me wanting to have the pretty, cool, nice quiet environment for people to relax and to nourish. It's that spiritual strength. I don't think I could do this work if I didn't have that strong spiritual belief and that this is my mission and that I do have the ability to attract the right staff, attract the right resources, attract the right programs, so that everything and so despite what we might be facing us right now. I know that in my heart everything is going to be okay.

Julie, an entrepreneur, yogi and community leader who is constantly creating and energizing the community through yoga, in anchored in the teachings of Buddha. She looks to these teaching to guide her reflective and life practices. Her connection to the practice of yoga and spirit was evident in her interview. I asked her about what she viewed as important leadership qualities. After talking about the importance of honesty and the importance of seeing the big picture she switched gears to explaining the three things or values she lives by.

> The three things or three values that I live by are 1) How many people have you loved in your life and opened your heart to? How much have you loved? 2) How much wisdom have you gained? You know are you just constantly making the same mistakes and you just constantly falling constantly falling into the same habitual negative patterns that are holding you back or does every experience teach you something? And then last, I think the one that has really driven me 3) into this life of service is- how can you leave this world a better place than you found it- you know how can you serve?

Furthermore, Julie reiterated that her yoga studio was grounded in a meaningful way, specifically named after a Sanskrit saying connected to a Hindu god. She said:

> The actually definition is " the creative life force that's within us" – the creative life-I 'm able to release it and express it more. For whatever reason, it could be the way we were brought up or maybe it's that we have had to overcome many obstacles or we are enlightened by a guru or we are just blessed. So, the yoga studio is about that creative life force.

In this next example, Mark represented mostly the idea of a collectivist belief. This community leader spoke from the perspective of the community in almost every single response. It is obvious that he is grounded in believing in community and the idea that everything is interdependent in his direct community and the larger world. This response was

to the question: What do you think it means to be a holistic leader? He explained this about

himself:

> That sounds to me of more of a grassroots type of person who I consider myself to be
> … and a holistic leader sounds like a grassroots leader who is touching many many
> different- you know big wide cross section so more at the community level and
> someone who is not necessarily an elected official but who has influence with elected
> officials. Someone who you know understands that everything is interconnected and
> that is looking long term. Holistic means that you understand the interconnection of
> everything and have respect for everything

> John, the Jamaican film and music producer, is anchored in Rastafarianism.

Throughout the entire interview, he mentioned Jah, Rastafarai, Bob Marley, Halle Selassie

and the overall message of oneness. His belief in the life of the Rasta guides every decision,

reaction and energy put out into his community and larger world. When asked to describe his

journey, this quote below was apart of that response. He explained to me the importance that

life and eternity starts here in the living.

> I learn that earth is a heaven and it is a state of mind and we have to live on earth and
> live up in earth and this is where you serve god and where god serves you and your
> connection is to living. It's a living god its not a dead thing. So that is the difference
> between the eastern philosophies vs. western philosophy. Eternity starts in the living
> having children and seeing you in them and this regeneration – a miracle and then the
> connection to be able to think and see a lion in the flesh and the rain falling and the
> birds coming and pitching right there and the fish and every living and breathing
> thing you can see that oneness in all of these things- that is where heaven is. You
> have to live heaven on earth and that has been the light of joy to me and I can preach
> it to people but people don't want to hear any preaching – live with that
> consciousness and then you become alive to other people and so that is all you have
> to be real in all you seek. So I cant tell someone- if a Hari Krishna tells me that is the
> light for him-whatever the light it for you then that is the light for you. I have to
> respect you as someone who is a spiritual brother looking on that higher reality
> because I see that we are spirits in a material world. And that the energy of life is just
> transferred to us in the living we are coming from somewhere as that energy flows

from the invisible to the visible just manifests in this body and when the transcend this physical plane there is still more life. Just in a different dimension- so you cannot see it but so I believe in these things brings a perspective to life and amazing dimensions.

In all of these examples, these four holistic Jamaican leaders spoke of spiritual anchors and guiding forces of a higher spiritual power. This belief drove their energy and creativity and dedication to make change in their community and larger world. This spiritual strength was differentiated from religion. In all cases, they were able to recognize the spiritual strength in themselves and to allow others to be as they wish. Their goal is to share this spiritual strength and ideas of collectivism to their community in hopes that others will follow. That followership is gained by role modeling for others and sharing their profound beliefs of interconnectedness and love not by forcing upon others.

Summary

This study set out to answer the research question: How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica? All four major themes from Thakadipuram's (2010) model were represented in the participant responses. However, the not all subthemes were represented. Even with the variance found within the subthemes, the findings of both coding procedures offer evidence that the model generated reasonable understandings of the lived experience of these Jamaican leaders in three of the four main themes found within Thakadipuram's (2010) model.

As described in this chapter, the findings from this cross-case analysis emerged from the a-priori and open coding procedures. The a-priori findings were presented in terms of

both frequency counts and emphasis analysis. From the frequency count, I found that the theme of 'ethic of co-responsibility' was mentioned more frequently than the other themes. The a-priori analysis and frequency count suggested that there is some variance and disparity in how the leaders described 'experiencing existential crisis'. Due this variance, it may be helpful to re-examine the theme of 'existential crisis', which is the cornerstone theme of the model. Refining this theme may strengthen our understanding of the role crisis plays in whole leadership.

The open coding analysis revealed an additional theme that mattered to the participants in this study. In this study, external crises also impacted how these holistic leaders lead in their communities. Additionally, the open coding confirmed Thakadipuram's (2009) ideas about leadership as a journey: the leaders in this study told their story as though they were moving through the four themes. They began with crisis, moved to practicing acceptance, developed a higher understanding or perspective, and shared their new found perspective in a responsible way to cultivate their relationship with their community and larger world. Finally, the open coding uncovered that spiritual anchors exist within these leaders. Each leader was grounded in a spiritual strength that empowered their inner being to do the work that they do in the world. This anchor or groundedness is not represented in Thakadipuram's (2009) model; future studies may want to include this additional element.

The analysis revealed some interesting and powerful findings. The next and final chapter will discuss the implications, limitations and overall conclusions of the study.

CHAPTER 5: CONCLUSION

The purpose of this case study was to explore how the Leadership Wholeness model can help understand the lived experience of holistic leaders in Jamaica. The research question that guided this study was: How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica? The model was applied to in-depth semi-structured interviews with four identified holistic leaders in Jamaica. These leaders met the eligibility requirements in that they had a reputation of being perceived as conscious leaders who possess strong ethical and spiritual well-being, have ecological concerns, a sense of social responsibility, and participate in humanitarian efforts. Through a cross-case application of the model to the narratives of the four Jamaican leaders, the Leadership Wholeness Model provided a reasonable understanding of the lived experiences of recognized leaders in Jamaica emerged.

Specifically, there are three key findings from this study. First, the study found that one of the categories (themes) in Thakadipuram's (2010) model did not accurately reflect the lived experiences of the participants in this study. The study found that three of the four categories in Thakadipuram's (2010) Leadership Wholeness model were effective in analyzing the lived experience of the four holistic Jamaican leaders. The fourth category, 'experiencing existential crisis,' had wide variance represented in the responses regarding the subthemes within the category for both the frequency and emphasis coding procedures. All

other subthemes within categories were relatively uniform in analyzing the data. The implications of the 'experiencing existential crisis' variance will be discussed shortly.

Second, the study found that what I call 'external' crises were a key influence in the lived experience of the participants in this study. Thakadipuram's model does not include crises that are happening around the leader, within the context that the leader is working and living. Crises like hunger, poverty, and crime, are contextual and this study found they were as influential to developing into a whole leader as the other categories in Thakadipuram's (2010) model.

Third and finally, this study found that spirituality and 'journey' were key themes that resonated throughout the narratives describing the lived experiences of the participants in the study. While aligned with Thakadipuram's (2010) model, these themes that emerged from the open coding process may be integral to the process of developing into a whole leader. The open coding also revealed that much like Thakadipuram's research spiritual strength guided these leaders through their journey. Each participant discussed a form of spiritual strength that guided his or her practices as a leader. Lastly, open coding also uncovered that these holistic Jamaican leaders told the story of their life journey in a way that was aligned with how Thakadipuram described journey or path towards wholeness in his study.

Overall, this study confirmed the reasonableness of the model and extended it into a new context. In this study, Thakadipuram's (2010) model seemed to address—to a greater or lesser extent-- the lived experiences of the participants in this study. This study offers

specific suggestions and recommendations for future scholarship and practice on the topic of leadership wholeness.

Implications for HRD Research

Even though the model did a reasonable job of helping to understand the lived experience of the research participants, I recommend two specific strategies for strengthening the analytical and practical abilities of the model. First, the category of 'experiencing existential crisis' needs to be closely examined. As currently defined, it did not adequately capture the lived experiences of the participants in this study. Could the variance in crisis be explained by spirituality? Could the spirituality be less of a focus of the model in order for it to become translatable to those that are agnostic or have not spiritual guiding force? This change could make the model more applicable or translatable to different cultures or less spiritually grounded leaders compared to those studied in Thakadipuram's (2010) research.

Experiencing existential crisis

In order to enhance the analytical ability of 'experiencing existential crisis' more research on this topic needs to be conducted. This could include a comprehensive literature review on the different crisis constructs and what the literature says about the role crisis plays in developing leaders. Additionally, interviews should be conducted with questions targeting the different crisis constructs to uncover a better understanding of the role those types of crises play in the lives of different types of leaders both foreign and domestic. The big distinction the model assumes but does not explicitly state is the difference between internal

(e.g., existential) and external (e.g., poverty, crime, hunger, or war) crises. Studies could be conducted to see what, if any, difference the two different types of crises mean to developing into a holistic leader.

Transferability of the model to other peoples and contexts

The other suggestion to improve this model would be to understand more about how to modify the model to make it more translatable or universal. Thakadipuram (2009) interviewed internationally or nationally recognized spiritual leaders to develop the model, but not all leaders in modern day organizations are grounded in the same depth and understanding of spirituality. This begged the question; do you have to have a strong spiritual foundation to be considered a whole leader? Thus, I suggest that one could be on a path towards wholeness without having the level of deep spirituality and experience with spirituality as the spiritual leaders interviewed in Thakadipuram's (2009) research. Future studies could seek to understand how the leadership wholeness journey is undertaken by leaders that do not possess a strong spiritual grounding like these nationally or internationally recognized leaders in Thakadipuram's (2010) study. In this study, three of the four leaders recognized their spiritual foundation throughout their interviews, but one leader rarely mentioned spirituality as a guiding force. However, his responses echoed that of a collectivist, which has been considered as a spiritual way of being. The recommendation is conduct other studies with those that do not possess a strong spiritual force to understand how well the model explain their lived experiences. The purpose of this recommendation is

to suggest it may be possible for different types of leaders to learn to be on a path towards wholeness without imposing the spiritual element. This is not being said to discount the importance of spirituality rather to accept that other leaders may not possess the depth of spiritual understanding as those studied in Thakadipuram's (2010) study or even the participants herein.

An additional recommendation for future research would be to study the impact of the individual components on leadership? In this study, the model could be broken apart to study the individual elements of the model to see if any one component of the model impacts leadership more greatly than others.

One other future research idea would be to study whether organizational leaders who possess spirituality and embody Leadership Wholeness encourage higher productivity from employees.

Overall, this study suggests that further research can enhance both the accuracy and transferability of the model. The model could be more accurate through an analysis of the category 'experiencing existential crises.' The model could be applicable to 'regular' people by expanding understanding of spirituality in whole leadership. Combined, these two suggestions offer a clear way forward for the next round of research on Thakadipuram's (2010) leadership wholeness model.

Implications for the Discipline of HRD

This study produced findings that suggest three specific practical steps for the discipline of Human Resource Development (HRD). First, HRD practitioners who are working in countries with a post-colonial context or with extensive exigencies could use the Leadership Wholeness model as a leadership development tool. Comparatively speaking, a leadership development model following a sequenced path towards leadership wholeness may yield better and different results than other more popular leadership development models such as Authentic Leadership, which was described in chapter 2. The idea of specific sequences of leadership development was articulated strongly by the participants in this study, and organizations could create learning experiences and reflective exercises for each phase.

Second, the Leadership Wholeness model could be used to help develop 21st century global HRD leaders in developed countries though a Whole Leaders leadership development program. Third, individual components of this model could be used to assess and then develop specific characteristics of leaders in organizations in different contexts. Each implication listed above is explained in more detail below.

Leadership wholeness leadership development program for post-colonial contexts

The model could be used as a process guide to develop holistic leaders in post-colonial contexts. The strategy would be to conduct interviews with leaders who are battling to make progress in their organizations due to post-colonial struggles. The process would

move through the model traditionally starting with 'crisis', and then moving to the next phases, in sequence, called 'acceptance', 'awakening' and 'co-responsibility'. Whole leadership may be a better leadership development process for leaders in struggling economies because of the role existential crisis played in the Whole Leaders development process. Chapter two discussed and found the difference between Authentic Leadership, a more popular model that has been used in different social contexts. However, it lacked in the ability to analyze crises, which is an important construct to understand when developing leaders in crises-ridden countries. No one leadership development program has been identified as an effective tool for developing leaders in developing economies but it seems that Whole Leadership could become that effective tool. In one example, Arowosegbe (2011) stated:

> "Many African states have no doubt passed through several destructive civil wars since the end of the Cold War, and within these polities the imperatives of reconstructing damaged economies and devastated societies, overcoming entrenched divisions and healing old wounds loom large. There is therefore a pressing need for detailed studies of post-conflict shifts and transitions in the continent with a view to generating concrete options, possibilities and prospects for forging nationhood in countries affected by such experiences" (p. 651).

Arowosegbe (2011) points out one example of how more research needs to be done to understand how African countries experiencing post-colonial struggle can re-build their

nations. It is possible HRD professionals, both researchers and practitioners, could use the

Leadership Wholeness model to help African leaders, Jamaican leaders or leaders alike to

better understand the role 'existential crisis' has played in the development of their internal

'being'. Also, helping leaders to uncover the crisis, and move towards acceptance, awakening

and co-responsibility. Developing these aspects of their 'being' could help them transform to

a more self aware, balanced, strong whole leader. The Leadership Wholeness model can act

as a tool that digs deeper and uncovers shadows to help forge strength. In essence, the

Leadership Wholeness model could be used to rebuild people in hopes that would help

rebuild a fragmented nation.

Developing global HRD leaders for the 21st century

The development brought by globalization has posed a challenge to the next

generation of human resource development (HRD) professionals (Hartenstein, 1999). In a

global economy, HRD leaders are expected to develop a broad understanding of international

issues, including labor markets, the processes of economic development, and the social and

economic consequences of globalization (Marquardt and Berger, 2003; Bates, 2001;

Hartenstein, 1999). Marquardt and Berger (2003) state, "HRD could be a crucial tool for

building and maintaining the reservoir of skills needed for economic and social development

in both developing and developed nations. In Singapore, Korea, China, Ghana, and Chile,

for example, HRD has been a key part of the national strategy to foster sustainable economic

development" (p. 83). Bates (2002) argues that HRD has become more than enhancing

learning, human potential and high performance in the context of work related systems. Most important is the "capacity to enhance" the above listed aspects and to "contribute to sustainable human development" (p. 1). This presents an interesting call to action for HRD professionals to expand their role and competencies in order to "maximize the beneficial elements of globalization and limit its dehumanizing forces" (Marquardt and Berger, 2003, p 283).

It seems reasonable to suggest that HRD professionals could undergo a Leadership Wholeness development program in order to strengthen competencies needed to lead organizational initiatives in the 21st century. These competencies could include cultural literacy, global awareness, reflective awareness, and emotional intelligence.

Understanding the role 'existential crises' has played in their personal life and the lives of others could help provide an HRD professional with a profound analytical ability. Acceptance and awakening could be used as a means to enhance reflective practices, personal awareness and emotional intelligence in HRD practitioners. Lastly, 'fostering and ethic of co-responsibility' could help HRD professionals to enhance their culture awareness, global awareness, compassion and understanding of interconnectedness.

Change and organizational learning leadership development

The organizational learning and organizational change literature often describes the skills leaders should possess in order to enact change and build an organization that learns. The chief foundation of Senge's work in the fifth discipline, 'Systems Thinking', talked about

moving from seeing the world/system as separated unrelated parts and shifting our minds to seeing the whole. Argyris's model is based on Theories of Action. Similarly, focusing on a shift of mental thinking. His model is made of many parts that interact with each other. His Theory of Action is comprised of espoused theories (the way we say we are going to act) versus our theories-in-use (the reality of how we do act). Both authors' models and practices encourage us to move from a surface understanding to a deeper individual and systems understanding. The idea is be able to reflect on the part your mental map, behaviors, experience, and emotions play in leading and acting in organizations.

Both leaders and people at all levels of the organization could use the Leadership Wholeness Model to unveil mental models and in efforts to cleanse the prevailing system of management that hinders our personal, collective growth and systems thinking. Aspects could be broken up and worked on individually or in a more traditional sense, the leadership development program would start with crisis and then move through to the other components. The four major components are mentioned below and each is associated with a practice of how it would help leaders develop and surface their beliefs, which is necessary when working towards a systems thinking mindset.

experiencing existential crisis. This key component of the Leadership Wholeness model could be used to help leaders to identify types of crises they have experienced while leading. For example, being able to identify a crisis of values may help leaders to work towards becoming more ethical. Also, helping leaders identify a crisis of emotions may help

them work towards becoming more emotionally intelligent.

awareness of strengths and shadows. This component can help leaders to build reflective awareness and to grow in authenticity. By learning self-acceptance, and failure as means to learn, and weakness and means towards strength, leaders will become more true to themselves and their organization.

unfolding the ultimate dimension of being. Understanding how to unfold the ultimate dimension of being could help leaders to be more transformational. This aspect helps to create balance and harmony within the self and surrounding environments. Therefore, developing this balance could help organizational leaders to better balance inputs and outputs of people, process, and revenue or the system of organizations.

ethic of co-responsibility. Fostering co-responsibility would help with the development of empathy, compassion, living with deep difference, foster the idea of interconnectedness and trust with followers. As organizations become more diverse with people from different cultures and backgrounds, this aspect would help develop a leaders awareness and appreciation for difference. It will encourage ethical and responsible actions. Also, it could help with developing organizational corporate social responsibility programs.

Conclusions and Future Research

The purpose of this case study was to explore how the Leadership Wholeness model can help understand the lived experience of holistic leaders in Jamaica. The research

question that guided this study was: How can the Leadership Wholeness Model help us understand the lived experience of holistic leaders in Jamaica? This understanding was explored through in-depth semi-structured interviews with four identified holistic leaders in Jamaica. Through a cross-case analysis of the four Jamaican leaders, an understanding of how the Leadership Wholeness Model helped to understand the lived experiences of recognized leaders in Jamaica emerged.

The study found that three of the four categories in Thakadipuram's (2010) Leadership Wholeness model were effective in analyzing the lived experience of the four wholisic Jamaican leaders. The fourth category, 'experiencing existential crisis,' had wide variance represented in the responses regarding the subthemes within the category for both the frequency and emphasis coding procedures. All other subthemes within categories were relatively uniform in analyzing the data.

The study found that exigencies were a key influence in the lived experience of the participants in this study. Originally, this study focused on the role that post-colonial struggle plays in developing leaders in developing countries. After conducting the study and findings analysis, I found the real reason for wanting to understand how leaders are developed in Jamaica is because of the extreme exigencies these leaders experience. This unique island, with small population experiences highest murder rate in the world, vast disparity between rich and poor and other external serious factors that must be considered. It is not surprising that exigencies were very relevant to the leaders in this study. The participants in this study

were different than the original population of nationally and internationally recognized spiritual leaders that generated this theory. The new finding is that Thakadipuram's model does not include a real distinction between internal crises and the externalities or exigencies that are happening around the leader, within the context that the leader is working and living. It is clear that in Jamaica, these exigencies are important to the study.

Finally, this study found that spirituality and 'journey' were key themes that resonated throughout the narratives describing the lived experiences of the participants in the study. Much like in Thakadipuram's (2010) research, spiritual strength guided these leaders through their journey

Overall, this study confirmed the model's effectiveness in exploring and understanding the lived experiences of the participants in this study. This study extended the model into a new context. Looking forward, this study presents specific suggestions and recommendations for future scholarship and practice on the topic of leadership wholeness.

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APPENDICIES

NC STATE UNIVERSITY

North Carolina State University is a land-grant university and a constituent institution of the University of North Carolina	Office of Research and Innovation Division of Research Administration

Campus Box 7514
Raleigh, North Carolina 27695-7514
919.515.2444 (p) 919.515.7721 (f)

From: Carol Mickelson, IRB Coordinator
        North Carolina State University
        Institutional Review Board

Date: May 31, 2012
Title: Leadership Wholeness in Jamaica
IRB#: 2680

Dear Ms. Brummitt,

The research proposal named above has received administrative review and has been approved as exempt from the policy as outlined in the Code of Federal Regulations (Exemption: 46.101. b.2). Provided that the only participation of the subjects is as described in the proposal narrative, this project is exempt from further review.

NOTE: This committee complies with requirements found in Title 45 part 46 of The Code of Federal Regulations. For NCSU projects, the Assurance Number is: FWA00003429.

Any changes to the research must be submitted and approved by the IRB prior to implementation.

If any unanticipated problems occur, they must be reported to the IRB office within 5 business days.

Please forward a copy of this letter to your faculty sponsor, if applicable. Thank you.

Sincerely,

Carol Mickelson, NC State IRB

Appendix B

North Carolina State University
INFORMED CONSENT FORM for RESEARCH
Leadership Wholeness in Jamaica

Primary Investigator: Laurie Brummitt   Faculty sponsor: Julia Storberg-Walker

What are some general things you should know about research studies?
You are being asked to take part in a research study. Your participation in this study is
voluntary. You have the right to be a part of this study, to choose not to participate or to stop
participating at any time without penalty. The purpose of research studies is to gain a better
understanding of a certain topic or issue. You are not guaranteed any personal benefits from
being in a study. Research studies also may pose risks to those that participate. In this
consent form you will find specific details about the research in which you are being asked to
participate. If you do not understand something in this form it is your right to ask the
researcher for clarification or more information. A copy of this consent form will be provided
to you. If at any time you have questions about your participation, do not hesitate to contact
the researcher(s) named above.

What is the purpose of this study?
This research pertains to the topic, Leadership Wholeness. Specifically, *Whole leadership*
goes beyond traditional leadership development and focuses a vision of interconnectedness
between individuals, organizations, society and nature. The purpose of the study is to
interview local organizational leaders in Jamaican to explore their quest for leadership
wholeness.

What will happen if you take part in the study?
If you agree to participate in this study, you will be asked to read and sign   this consent
form. Secondly, you will be asked to participate in an interview that asks several questions
about the life experiences that have led you to be in the leadership roll you are in today.
Additionally, the questions ask about your leadership style, feelings and thoughts about your
organization and community. Ultimately, the interview questions explore local Jamaican
organizational leaders' quest for wholeness.   This interview will be audio recorded, with
your permission. Please do not use full names of others during the interview. This interview
may take approximately one to two hours. The interview will take place in Jamaica in an
environment, which is comfortable for you to speak without being overheard by others.   You
are free to skip any question you do not want to answer during our interview.   Within 30
days after the interview, you will be asked to participate in a member checking procedure.
This means I will produce a transcript of your responses and ask you to review to make sure

that I have transcribed your responses accurately. I will not use names in the transcripts as this protects you against any potential confidentiality breach. You will need to provide a safe email address for me to send the transcript to.

Risks
There are no more than minimal foreseeable risks to you in participating in this study.

Benefits
The benefits of this research include adding to the Human Resource Development field of study. Additionally, this research builds upon the limited research on the concept of Leadership Wholeness. There is no direct benefit to you, but knowledge may be gained through the reflection process as you participate in the interview.

Confidentiality
The information in the study records will be kept confidential to the full extent allowed by law. Pseudonyms will be used in any written notes, transcriptions, and data regarding participants. Documents will be saved as Interview_1.doc, Interview_2.doc, Interview_3.doc and so on. During the transcribing process, I will be in a quite locked room alone. During this process, I will not write down any real names, only pseudonyms. Any quotes that may be used will be written in a way that does not identify you as a participant.   Data will be stored securely in the researcher's personal password protected computer. Once interviews are transcribed and analysis/study is complete, the researcher will destroy/delete the data collected. No reference will be made in oral or written reports, which could link you to the study. You will NOT be asked to write your name on any study materials so that no one can match your identity to the answers that you provide.

Compensation
You will not receive anything for participating.

What if you have questions about this study?
If you have questions at any time about the study or the procedures, you may contact the researcher, Laurie Brummitt, lcbrummi@ncsu.edu or contact faculty sponsor, Julia Storberg-Walker, Julia_swalker@ncsu.edu.

What if you have questions about your rights as a research participant?
 If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Deb Paxton, Regulatory Compliance Administrator, Box 7514, NCSU Campus (919/515-4514).

Consent To Participate
"I have read and understand the above information. I have received a copy of this form. I agree to participate in this study with the understanding that I may choose not to participate

or to stop participating at any time without penalty or loss of benefits to which I am otherwise entitled."

Subject's signature_____   **Date** _____

Investigator's signature_____   **Date** _____

Appendix C

Introductory Letter

Dear participant,

My name is Laurie Brummitt and I am obtaining my Masters in Human Resource
Development from North Carolina State University in Raleigh, NC. During my time at State
I have had the pleasure of becoming good friends with Jennifer Stanigar. Through my
friendship with Jennifer I have been intrigued to visit Jamaica to experience the wonders she
talks about so often. While I am there, I would like to conduct some research that pertains to
research interests. Specifically, I am interested in effective leadership styles and right now I
am focusing on a topic called Leadership Wholeness. This is a very interesting approach to
leadership because it goes beyond traditional leadership and focuses on a vision of
interconnectedness between individuals, organizations, society and nature.   I am contacting
you because Jennifer has identified you as a leader and fabulous person in the Jamaican
community. I would like to know if you would be able to participate in an interview in
Jamaica, sometime during my stay, June 7th through June 21st?

The interview may last for 1-2 hours and will be recorded with a digital audio recorder.
However, your responses will be completely confidential, as I will not use your real name or
any information that specifically identifies you in any written documents that I produce.   All
of the recordings will be saved on my password-protected computer and erased once I have
completed the analysis. In order to ensure confidentiality, a confidentiality agreement will be
presented to you, which requires a signature. A copy of the agreement will be provided for
your records as well.

Please let me know if you are interested. If you are, I would like to set up a time and place,
which is comfortable and convenient for you to be interviewed in person. However, I would
like to know the best way to contact you before I leave Raleigh. This research may be used
in my Masters Thesis paper- so it is all very exciting.

Thank you so much for your time and I look forward to hearing from you.

Best Regards,

Laurie Brummitt
lcbrummi@ncsu.edu

Interview Questions

Lead off question: Tell me about yourself, your journey and how you came to be in the leadership position you are today? Follow-ups: I want to know how you go about building and maintain relationship with others around you? I want to understand more about how you build and maintain work relationships? Describe how you view your community?

Individual Level Questions
1. What do you expect from yourself?
2. What has been your biggest challenge on your journey to becoming a leader? What was the situation- how were you involved- How do you feel about it- how did it help you become a more holistic leader?
3. What do you think being a holistic leader means?

Follow-ups
1. If you could wave a magic wand, what traits would all leaders possess?
2. Think of a problem or issue that you have experienced being a leader,
how did you go about solving it?

Employee/Organizational Level Questions
1. What do you expect from others?
2. What qualities do you value most in your team/employees?

Follow-ups
1. What do you think is the most important thing to remember when leading others?
2. Talk about a time that you learned something valuable from someone else. What did you learn and how did it impact you?
1. Tell me more about the ways that you influence others and/or situations in your community

Community/Environment Questions
1. What do you expect from your community?
2. Have you experienced challenges in your community? If so, explain what happened and how overcame it?

Follow-ups
1. In what ways do you influence individuals, organization and community?
2. In what ways has your community influence

Appendix E

Member checking response 1

Hello there,

I hope all is well in Jamaica. It has been a long time since we have talked. It is Laurie by the way, xxx friend that came to Jamaica and interviewed you regarding holistic leadership.
I hope the business and things are going well. I can't wait to come back to Jamaica; I just had the best time.

I am writing to you because I am so happily wrapping up this thesis project and will be graduating in May- yay!!! I was wondering if would look at my interpretations of our interview to make sure that I have accurately represented you in my thesis. As a reminder your name is not anywhere is the paper. I actually used a fake name and for you, it is Sarah. So, you will see 'Sarah' written a lot here.

Attached is about 6 or 7 interpretations that I used in my thesis. I was relating your responses to a model that I found regarding whole leadership. Do you mind reading them and just sending me an email back with an overall comment of yes- if it is okay the way it is or if it is not okay, then could you explain:)

Thanks again so much! I realize how busy you are! Getting your approval/feedback would strengthen my work greatly. Thanks so much and I really hope to see you again!

Namaste,

Laurie Brummitt

Sarah's Response:
Hi Laurie, got a chance just now to review. It's interesting! I think your interpretations are pretty good. Only thing is...although you want to be verbatim...there are some grammatical mistakes so I'd like to suggest that you read over carefully. Also I guess I said lots of "oms" or something similar. Can those be removed? The jail I worked in was called the Gun Court and the group Brothers of the Poor (not Court).
Congrats, and good luck with thesis!

Member checking Response 2

Hello there,

I hope all is well in Jamaica. It has been a long time since we have talked. It is Laurie by the way, xxx friend that came to Jamaica and interviewed you regarding holistic leadership. I hope the business and things are going well. I can't wait to come back to Jamaica; I just had the best time. I hope you are creating wonderful things in xxx! I am sure you are!:)

I am writing to you because I am so happily wrapping up this thesis project and will be graduating in May- yay!!! I was wondering if would look at my interpretations of our interview to make sure that I have accurately represented you in my thesis. As a reminder your name is not anywhere is the paper. I actually used a fake name and for you, it is Julie. So, you will see 'Julie' written a lot here.

Attached is about 6 or 7 interpretations that I used in my thesis. I was relating your responses to a model that I found regarding whole leadership. Do you mind reading them and just sending me an email back with an overall comment of yes- if it is okay the way it is or if it is not okay, then could you explain:)

Thanks again so much! I realize how busy you are! Getting your approval/feedback would strengthen my work greatly. Thanks so much and I really hope to see you again!

Namaste,
Laurie Brummitt

Julie's response:
Dear Laurie:
Thanks for being patient...just had a moment to read and digest this properly as I was in the middle of moving to a new house when I got your email. I think all interpretations have value and accurately reflect what I was trying to say so go for it and good luck!!

Please check out my new offering to the world through XXX and my XXX DETOX PROGRAMS...can't hold a good entrepreneur and passionate person down for long!
Love and blessings.

Appendix F

Exigency Examples

SARAH

Example 1

I expect respect. I expect them to keep us (the inner city Kingston community) safe because we do tend to be in a community that can be volatile. Inner city Kingston is one of the most violent places on the earth. And so, I expect as I said to be kept safe by the community umm I expect the community to participate in our programs and to really appreciate them and to you them to better themselves. That is what I expect from my community.

Example 2

We have really been so god blessed. I mean we have never had really serious incidents here ever. I mean I have to say the only challenge that we ever have is financial. We have had folks with family members who have been murdered but we have never had actual incident here.

MARK

Example 1

I guess you could say I identify with youth in Jamaica who felt that they don't basically have much direction, exposure or education. Cause I actually didn't go to university myself but leadership is something that intrigues me... I think leadership is something that is actually quite simple- you know leadership itself the fundamentals of it are very very easy to follow its just ya know the trick or challenge rather is how you exercise leadership in a third world country that is poor and sometimes desperate- because its all about long term and keeping your integrity about you and um trying to empower others. I am trying to you know inspire train and um keeping the integrity- so the fundamentals are easy- but in a challenging economy it's not as easy to.

Example 2

I mean I have some fisherman friends who take lobster in the off season and out of season; or pull illegal nets; or for a farmer to get him to use organic methods, because you know when you're poor you are looking for today and tomorrow not for next month and next year. One

of the first one's problems that comes to mind is water supply. Cause um Treasure Beach only gets water about 4 days a week. Um and particularly in the drought months. So how are we going to have beautiful fields for sports education to develop youths and not be a strain to the water supply for the community and happy guests " you know don't take a shower tomorrow- because you know we want to wet the field" (laughter). So um we went about this by approaching the government for assistance and the asked us what once was the one thing they could help with just choose one thing and we said to drill our own well, our own irrigation well. Um and that cost 40,000 US dollars and you know I could not have thought of a more important thing to be done and then we needed to raised another 15 thousand dollars and actually we still own 6,000 but we raised 9,000 US dollars to put in a solar pump.

JOHN

Example 1

You see you cannot take the culture from the people. The people have their culture from in Africa – we are Africans born in Jamaica we are not just Jamaicans. And because being a Jamaican is only limited to their understanding-the Jamaicans were the Tahinos and they got killed off- they are the Jamaicans- we are the Africans that are born in Jamaica. So until we make that conscious reality and come back to Africa – everybody as I was saying before, in the world was born out of Africa.

Example 2

See his majesty is the 25th kind of the King Solomon line in Ethiopia. The same line that Christ came from- the oldest version of the bible is there. And then Judaism started before Christ was born – and it all happened in Ethiopia- this majesty carried this tradition because it was isolated because Ethiopia was 14,000 ft. above see level on a plateau. It was never colonized-or therefore it remained the only non-colonized place. So, it was pure and not infected.