

# Transcendent Hope: A Case Study of Transformational Change in Ghana, West Africa

A dissertation submitted

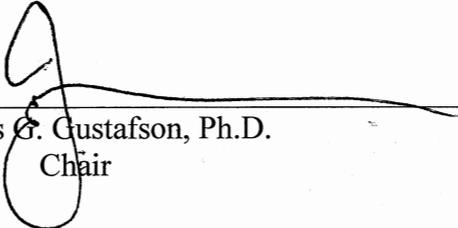
by  
Sherri M. Black

to  
Benedictine University

in partial fulfillment of  
the requirements for the  
degree of

Doctor of Philosophy  
in  
Values-Driven Leadership

This dissertation has been  
accepted for the faculty of  
Benedictine University.



---

James G. Gustafson, Ph.D.  
Chair

June 2017

## Committee Members

James D. Ludema, Ph.D.	Case Western Reserve University
Lee DeRemer, Ph.D.	Benedictine University

Whether we name divine presence synchronicity,  
serendipity, or graced moment matters little.  
What matters is the reality our hearts have  
been understood. Nothing is as real as a healthy  
dose of magic, which restores our spirit.  
~Nancy Long

## **Abstract**

Good leaders are able to provide work that offers meaning and purpose for their followers. This dissertation addresses my interest in what types of leaders are best suited to lead in the future through chaos and crisis situations. I wanted to research the type of leader I had observed at Ford Motor Company who was able to lead followers successfully to exemplary performance while keeping their morale high during economic downturns and periods when people feared for their jobs.

This dissertation examined my unanswered questions regarding leadership through conducting a case study on Pastor Sam Dunya, who has grown a sizeable organization, GlobeServe Ministries, in Ghana, West Africa. The many works of this church and missionary organization has not only saved lives, but they have also given people the means for building a more positive and sustainable future. Recently, Sam Dunya expanded the works of GlobeServe to other West African countries outside of Ghana.

The research for this study was conducted through an on-site visit to Ghana and through the use of an appreciative interview process. A total of 15 individual interviews were conducted—eleven of the individuals were living in Ghana and the other four were living in the United States. A visit to the Ghana countryside was undertaken to photograph and record the everyday life of the Ghanaian people. This

dissertation examined one primary question: “Can transcendent hope help change Ghana?” The resounding answer is “Yes.”

Grounded theory conventions were utilized, including the use of a computer-generated coding system. An iterative coding process led to the emergence of the transcendent hope leadership theory. This particular leader, Sam Dunya, demonstrated multiple qualities found in leadership theory, organization hope theory, and spirituality in the workplace theory. This leader stands firmly on spiritual foundation, expresses hope qualities, and exemplifies transcendence. Models of this new leadership style were developed through an iterative process.

Two implementation models are also included in this dissertation. One is a model for developing countries through the United Nations (U. N.). The other is a model for revitalizing hope for American youth through the use of education and mission trips sponsored by professional retiree volunteers.

## **Dedication**

I dedicate my drive to be a lifelong learner, my curiosity about the world, and my desire to make positive contributions, all of which coalesce in this doctoral program, to my 95-year-old father, Dr. M. Ali Issari, who inspired me to work toward a Ph.D. through his own amazing example. I also dedicate it to my husband, Don Black, whose tireless support through this journey has been instrumental in my ability to come through the Ph.D. experience successfully. In addition, I dedicate this work to my wonderful twins, Dr. Will Black and Christina Black, Esq., who have both surpassed all my expectations for them at age 28. Their academic achievements and life accomplishments as contributing adults inspire me every day. And last but not least, I dedicate this work to all leaders who continue to strive to help their followers be the best they can be and who embrace a spirit of transcendent hope in building flourishing organizations.

## Acknowledgments

You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.

~Buckminster Fuller (as cited in  
Holman, Devane, & Cady, 2007, p. 89)

Undertaking this Ph.D. has been a truly life-changing experience for me, and it would not have been possible without the support and guidance that I received from many people.

I would first like to say a big thank you to my dissertation chair, Dr. “Gus” Gustafson, who inspired me from the very first class he taught. His support and belief in my passion to research transcendent hope enabled me to wait until the right project evolved. He traveled with me to Ghana, and his introduction to Ghana and GlobeServe Ministries and its personnel were invaluable. Dr. Gustafson’s faith and continuous support of his students, especially me, is remarkable. In addition, I appreciate Dr. Gustafson’s spiritual support of me and my family during this long journey. I want to acknowledge Dr. Gustafson’s world class thesis on socially responsible leaders, which served as a model for the Center for Values Driven Leadership doctoral program.

Tremendous gratitude goes to Dr. Jim Ludema, one of my committee members, professors, and the founder and director of the Values Driven Leadership (VDL)

Program. An inspiring conversation with him is what originally brought me to the VDL Program at Benedictine University. His sense of humility and in-depth academic knowledge has touched me immensely and has moved me further down the road of my desire to change the world through values-driven leadership. Through his encouragement, I began writing academic articles. I found Dr. Ludema's thesis and articles on organizational hope, particularly the vocabulary of hope, instrumental; and his works sparked a desire in me to further delve into academic research in this area.

I want to give a big shout out to Dr. Lee DeRemer, who stepped in graciously toward the end of my journey and acted as a valuable committee member, asking thought-provoking questions that provided additional insights into my topic.

I also offer great appreciation to Dr. Sandra Gill for speaking to me about her experiences at another university with a recognizable Ph.D. program and about her experiences at Benedictine University. This insightful conversation helped tip the scale toward Benedictine University. I also want to say thank you to Dr. Gill for her extraordinary vision of starting the VDL program.

A depth of gratitude is owed to Sam Dunya for his inspirational life story and transcendent hope leadership style. He took time out of his busy schedule to speak with me on multiple occasions and to provide the research data for much of this study. Thank you, Sam, for introducing me to the wonders of a Ghana GlobeServe

church service. I hope I have done justice in this thesis to your accomplishments and view toward leadership and to having a lasting and positive impact on humanity.

A heartfelt thank you to Jonhild Dunya for sharing with me her experiences of being a new mom and a newcomer to Ghana. I also want to thank her for providing additional knowledge about the life and works of Sam Dunya and GlobeServe.

Jonhild, I so enjoyed meeting your sons, Joshua and Sam Jr.

A big thank you to GlobeServe's top leadership team:

- Adolphine De-Souza—Thank you for planning our activities, for your touching interview, and for sharing your life story with me. Your love for GlobeServe and all you do for the organization inspires me. Your voice is truly a gift from God.
- Gideon Dorworna—Your thoughtful interview and your second visit to tell us about your thoughts on hope and leadership were memorable and heartwarming. Your work in training pastors and on behalf of GlobeServe is wonderful to see. Thank you for being my contact in Ghana and for answering my numerous questions over many months.
- Eben Dunya—You are truly a soldier of God with your dedication and hard work on behalf of GlobeServe. Your perspectives on GlobeServe were essential.

I am appreciative of the GlobeServe Board of Directors for allowing me to attend one of their meetings. A special thank you goes to board members David Agbeli and

Margaret Atakora, both of whom granted me interviews and shared with me their passion and love for GlobeServe, as well as their insights into Sam Dunya's leadership style.

I offer a big thank you to Kweku Inkoom for driving us to the seashore and for sharing with us his gratitude for becoming a Christian. His telling of the history of the Ghanaian people and the impact of the slave trade—the captives as well as the captors—was enlightening.

My deep appreciation goes to Jim Heseman for spending several hours sharing with me his background at John Deere. He shared his story of how he found himself in Ghana and the joy of the experience of leading mission trips there. Jim was so open, sharing with me his daily mission trip journals as well as those of his daughter, Angie Larson. Reading these journals and hearing about Jim's experience of finding purpose in working with mission trips to support the Ghanaian people provided me with an idea for how to revitalize hope in the United States. A model for this is included in this thesis. Speaking with Jim Heseman provided this thesis with depth and sparked terrific new ideas.

I also want to thank Nick Gadri and Angie Larson for taking time out of their busy schedules to provide invaluable insight. Many thanks go to Kent Carrico,

Benedictine University's CVDL librarian, who helped acquaint me with the library resources and provided me with a great deal of assistance.

A big thank you goes to my talented son, Dr. Will Black, whose wonderful graphics work added a professional look to the models I developed for this thesis.

A debt of gratitude goes to my family members: to my brother Riaz and sister-in-law Judy Journey, who sent messages of encouragement; to my Aunt Soraya Pourvasei, who offered many rejuvenating phone conversations; to Beverly Ness, who supported me through wonderful prayers; and to Leni Wildflower, who served as a wonderful coach. And finally, to all of my friends and family members who have excused my many absences at get-togethers and my lack of involvement at social events while I was busy pursuing my Ph.D. and writing my thesis. I am emerging more hopeful and more humble.

We can live three weeks without food, three days without water,  
and yes, we can live three minutes without air, but cannot  
live without hope.

~Lewis Mumford (as cited in Ludema et  
al., 1997, p. 1015)

# Table of Contents

## Contents

Chapter 1: Quicksand—Martha and the Vandellas (The Horrible Car Accident).....	1
Where Did Our Love Go? (Supremes) .....	1
What's Goin' On? (Marvin Gaye) .....	2
I Can't Get No Satisfaction (The Rolling Stones).....	3
Another Day, Another Ray of Hope (Bill Nelson) .....	3
It's A Shame (Spinners).....	9
Mercy Mercy Me (Marvin Gaye) .....	14
The Kübler-Ross 5 Stages of Grief Model .....	15
Quiet Storm (Smokey Robinson).....	16
The Servant King (From Heaven You Came) (Graham Kendrick).....	22
I Heard It Through the Grapevine (Marvin Gaye).....	23
Dancing In the Streets (Martha and the Vandellas).....	27
You Have Made Me So Very Happy (Brenda Holloway) .....	36
Chapter 2: In Search of the Holy Grail .....	37
In Search of Excalibur .....	37
The Metanoia Tendency of the Ph.D. Journey .....	38
Revised Literature Reviews and Thesis Question .....	46
The Transcendent Hope and Leadership Disconnect.....	46
Purpose of Study .....	47
GlobeServe Ministries Organization.....	48
The Methodological Road Map .....	49
Why A Case Study & Grounded Theory? .....	52
Appreciative Inquiry Interview & Protocol .....	56
Research Approach .....	58
Visit to Countryside for Instrumental-to-Data Gathering (February 21–22, 2016)	61
Ghana Interviews .....	74
Sam Dunya Interview .....	75
Interviews with GlobeServe Top Leaders.....	80
GlobeServe Ministries Board of Directors Meeting—A Rich Source of Data.....	82
Limitations of Quantitative Data from Ghana .....	84
GlobeServe Ethics.....	88
Sam Dunya's Two- Prong Model .....	89
Visit to Philadelphia's Barnes Foundation Museum—Chaos Theory Clarified and Emerging Theory .....	89
Barnes Foundation Museum's Unconventional Art Groupings.....	91
Barnes Museum, Chaos Theory, and New Order Leadership .....	97
Interviews with Jim Heseman—Revelations about Ghana Mission Trips .....	98
Florida Mass Shooting News Coverage and Hopeful Ghana Mission Trip Journal Notes—Emerging Thoughts for a More Hopeful and Peaceful United States .....	100
Nicholas Gadri Interview .....	102

Ghanaian Author Writes First Book, Homegoing—Sells for \$1M .....	103
Religion, Atheism, Agnosticism, Spirituality, Transcendence .....	104
Chapter 3: A View from Academia .....	106
Need for Purpose.....	106
The Quest for Meaning .....	107
Victor Frankl—Meaning, Hope, and Logotherapy.....	108
Why Leadership is Important—Theory and Practice .....	112
Future Leadership Traits—How to Lead in a Turbulent World? .....	115
Transformational Leadership Theory .....	115
Servant Leadership Theory—Introduction .....	122
Servant leadership—Definition .....	123
Positive Leadership.....	125
Richard Boyatzis, resonant leadership and hope .....	127
Theory of Hope—Charles Richard Snyder.....	131
Snyder and Lopez Model—Hope theory .....	134
Jim Ludema et al.—The Vocabulary of Hope .....	138
Building a Textured Vocabulary of Organizational Hope & Relational Attributes of Hope.....	139
Other Applicable Theories.....	148
Ron Lippitt—Preferred futuring .....	148
Chaos theory and leadership .....	151
Maslow’s Hierarchy of Needs—A theory of motivation.....	155
Literature Review Summary .....	157
Chapter 4: Emergence from Swirling Sandstorm .....	158
Research Approach & Setting.....	158
Data Summary .....	159
GlobeServe Ministries output .....	159
Interview data summary.....	160
Interviews—Quotes & Insights.....	161
Listening to Data and Emergence .....	189
New Approaches to Coding Data—Two New Articles .....	190
Additional Approach to Coding—TerMine Computer Aided Extraction .....	192
Workplace Spirituality, its Role in Performance and Flourishing Organizations—	
Theory Review .....	193
Emerging Themes .....	201
Sherri Black’s View on Leadership .....	208
Emerging Transcendent Hope Leadership Theory .....	211
Melding Interview Themes with Literature Review Categories & Sources .....	212
Iterative Development of Theory.....	214
Chapter 5: Clarity and Models.....	215
CVDL Leader Competency Development Model .....	215
First Iteration of Transcendent Hope Leadership Model.....	217
Global Thinking Leads to Big Vision.....	219
Humility with a Sense of Urgency.....	220

Peace-Maker, or Getting a Group to “Yes” .....	222
Consummate Relationship Builder .....	223
Individual and Team Approach .....	224
Virtues, Ethics, and Integrity .....	225
Expectancy for Success—Flourishing Organizations.....	228
People Development .....	230
Dunya’s Motivation “Doing Good” .....	232
Social Responsibility (CSR) .....	236
Is a Transcendent Hope Leader Perfect? .....	237
Model Lacks Handicaps of Other Leader Types .....	238
How is Spirituality Different from Religion? .....	239
Next Iteration of Leadership Model.....	241
Summary—Transcendent Hope Leadership .....	242
Chapter 6: Future Vision & Reflections .....	244
Research Beginnings.....	245
Model Building .....	251
Executive Summary—Transcendent Hope Leader.....	254
Limitations & Future Considerations.....	256
Personal Impact of Writing My Thesis .....	258
My Fondest Hope for Transcendent Hope Leadership .....	258
Peace .....	260
United Nations Proposal for Building Flourishing Developing Countries .....	260
Model for Revitalizing Hope in the United States.....	262
Legacy of Embarking on Thesis Journey on Me .....	265
Epilog: Two Implementation Models .....	269
United Nations Model for Developing Countries .....	269
Kennedy’s Peace Corps—Foundation for Retiree & Youth Program .....	278
Homegoing—A Novel about Ghana.....	281
Model for Revitalizing Hope in America .....	284
Jim Heseman Provides the Impetus—How He Found His Way to Ghana.....	285
Peace & Hope from Mission Trip Notes.....	287
Mission Trip Daily Journal Notes .....	288
Multitude of Volunteer Programs .....	293
A Model for Revitalizing Hope in America’s Youth Through Mission Trips and Positive Education .....	294
A Generativity Model .....	294
Hope is an Antidote to Helplessness, Especially Transcendent Hope.....	295
Personal Journey .....	298
Final Words from Dalai Lama and Lady Gaga.....	299
Appendix A: AI Interview Protocols .....	300
Appendix B: TerMine Term Extraction Report.....	308
References .....	364

## List of Figures

Figure 1. The Kübler-Ross Grief Model.....	15
Figure 2. Sherri Black’s Model of Transcendent Hope Leadership .....	35
Figure 3. Methodological Flow Chart.....	51
Figure 4. Model of Grounded Theory.....	54
Figure 5. Coding Level Steps Summary .....	59
Figure 6. Construction along Ghana Roadway .....	61
Figure 7. Chickens For Sale along Ghana Roadway .....	62
Figure 8. Accra City Monuments.....	63
9. One of Many Open Markets across Accra.....	65
Figure 10. Road Side Market with Antiquated Modes of Transporting Goods.....	66
Figure 11. A New Building—Local Boys Manning a Modern Stand .....	67
Figure 12. The Old and the New—Signs of a Building to Come .....	68
Figure 13. Stop-and-Go Traffic Near City Limits in Ghana.....	68
Figure 14. Ghanaian Women Sell Goods Carried on their Head.....	69
Figure 15. A Market Stand—Small City Center.....	70
Figure 16. Anomabo Resort in Ghana .....	72
Figure 17. Local Man on Beach.....	72
Figure 18. Local Man Walking Along the Atlantic Ocean.....	73
Figure 19. Christian Version of the Center for Values-Driven Leadership Leader Competency Development Model .....	80
Figure 20. GlobeServe Board Members .....	82
Figure 21. GlobeServe Board Members .....	83
Figure 22. GlobeServ Board Members .....	83
Figure 23. Board Members .....	84
Figure 24. The Barnes Foundation Museum.....	92
Figure 25. The Barnes Foundation Museum.....	92
Figure 26. The Barnes Foundation Museum.....	93
Figure 27. The Barnes Foundation Museum.....	94
Figure 28. The Barnes Foundation Museum.....	95
Figure 29. The Barnes Foundation Museum.....	95
Figure 30. The Barnes Foundation Museum.....	96
Figure 31. Excerpt from Daily Journal Notes of Jim Heseman and Angie Larson ..	100
Figure 32. A Conceptual Model of Servant Leadership Theory Synthesis .....	125
Figure 33. Components of the Ideal Self .....	128
Figure 34. Schematic of Feed-Forward and Feed-Back Functions Involving Agency and Pathways Goal-Directed Thoughts in Hope Theory .....	136
Figure 35. Maslow's Hierarchy of Needs.....	155
Figure 36. Sam Dunya, Founder of GlobeServe Ministries.....	162
Figure 37. Adolphine De-Souza, GlobeServe Financial Manager, Administrator, and Board Member .....	168
Figure 38. Gideon Dorworna, Pastor at GlobeServe Ministries & Level 3 Leader ..	170

Figure 39. Eben Dunya, Pastor at GlobeServe Ministries & Level 3 Leader .....	172
Figure 40. David Muwasi Agbeli, GlobeServe Board member and Prior Member of Ghana Parliament.....	173
Figure 41. Margaret Ivy Atakora, GlobeServe Board member .....	176
Figure 42. Jonhild Dunya, GlobeServe Board Member, Co-founder, and Sam Dunya's Wife.....	177
Figure 43. Nicholas Gadri, Ghanaian Government Official & VDL Student .....	181
Figure 44. Dr. “Gus” Gustafson, Benedictine University Leadership Scholar-in-Residence, GlobeServe Board Member, and Consultant.....	182
Figure 45. Jim Heseman, Retired VP, John Deere & Lutheran Church of Hope Mission Trip Leader.....	185
Figure 46. Angie Larson, Minister of Care and Outreach at Luther Memorial Church .....	188
Figure 47. The Center for Values Driven-Leadership’s Leader Competency Development Model.....	216
Figure 48. New Model for Transcendent Hope Leader .....	217
Figure 49. Jim Collins’ Level 5 Leaders Model .....	221
Figure 50. The Development Trajectory and Deep Capacity for Sustainability as Flourishing .....	229
Figure 51. Sam and Jonhild Dunya, September 2016.....	234
Figure 52. Pictured in front of a 60-year-old Muslim Mosque and visiting the cities of Birifor, Kamara, Wali, Konkomba, Komba, Nanumba, Mamprusi, Musi, and Fulani in Ghana. (Facebook, October 5, 2016).....	235
Figure 53. Sam Dunya Speaking at the February 2016 GlobeServe Ministries Board of Directors Meeting .....	236
Figure 54. Sam Dunya Baptizing a Villager in September 2016.....	239
Figure 55. Sam and Jonhild Dunya visiting Ghana Villagers in September 2016 ..	240
Figure 56. Final Transcendent Hope Leader Model .....	241
Figure 57. The Center for Values Driven-Leadership’s Leader Competency Development Model.....	251
Figure 58. New Model for Transcendent Hope Leader .....	253
Figure 59. Final Transcendent Hope Leader Model .....	254
Figure 60. Photo Representation of the Desires of My Heart Professionally .....	268
Figure 61. Leading with a Social Mandate—Winning People's Trust & Acceptance .....	272
Figure 62. Map of Western Africa .....	283
Figure 63. Excerpt from Daily Journal Notes of Jim Heseman and Angie Larson ..	290

## List of Tables

Table 1. Database Hope Research .....	42
Table 2. Data Provided by GlobeServe Ministries (March 2016) .....	85
Table 3. Transformational Leadership Attributes .....	120
Table 4. Personality Characteristics, Behaviors, and Effects on Followers of Charismatic Leadership .....	121
Table 5. Hope Looking Through a Positive Psychology Lens .....	137
Table 6. Comparing Paths of Hope Research .....	146
Table 7. Ron Lippitt's 1960s View of Change .....	150
Table 8. Wheatley Observations about Complexity Theory .....	154
Table 9. GlobeServe Ministries Output Through August 2016 .....	159
Table 10. Sam Dunya & GlobeServe Ministries Interview Data .....	160
Table 11. A Representative Sampling of Definitions of Spirituality in the Literature .....	194
Table 12. Manifestations of Spirituality: Attributes Versus Activities .....	196
Table 13. The Dimension of Spirituality .....	200
Table 14. The Yin and Yang of Level 5 .....	202
Table 15. First Step in Leadership Theory Development .....	212
Table 16. Comparison of Transformational & Servant Leadership Attributes .....	246
Table 17. GlobeServe Ministries Output through August 2016 .....	247
Table 18. Sam Dunya & GlobeServe Ministries Interview Data .....	248
Table 19. First Step in Leadership Theory Development .....	249

# **Chapter 1: Quicksand—Martha and the Vandellas (The Horrible Car Accident)**

Writing your dissertation is one of the most precious forms of activism that you can do.

~David Cooperrider

## ***Where Did Our Love Go? (Supremes)***

Late in 2003, I sat in my Human Resources (HR) office at one of the Big Three automobile companies—one represented by the United Auto Workers—in a suburb of Detroit, and wondered to myself, “What next?” My aim when I had started at this company 22 years ago was to reach this level. After 26 moves and after working in every division of this Fortune 50 company, I had done it all: I had negotiated local and national contracts; I had worked with both labor and human resources (HR) staff; I had worked at the plant and in the field; I had sat on numerous leadership teams and served as a leader on large teams, including the safety team, the medical team, the labor relations staff, HR teams, and security teams; and I had coached various levels of leadership. I had been a positive asset to the company; employees regularly asked for my advice on a variety of topics. I loved what I had been doing. I felt like I served. I felt like I was needed.

My code of ethics was to do my work with integrity, to be honest with employees, and to truly work to serve employees at all levels. The employees, the leadership, and the union teams trusted me. My word was my bond. I took pride in leading in this

manner, which was not the norm at the company; for example, I once had a director I reported to tell me that my ethics were too high. I listened to what he said, but I knew my “true north” and my leadership style were based on my ethics. I was successful because of them. I could not change my values or ethics.

I had loved almost every one of my jobs. But as of late, I had a strange feeling that I had done it all, that God was calling me to something else, something more. He was guiding me to consider moving on. After all this time, this feeling of being unsettled felt strange.

### ***What's Goin' On? (Marvin Gaye)***

My dual culture background—a Middle Eastern father and an American mother—as well as my early years living in the Middle East had prepared me well for the role I played. I had climbed the corporate ranks and had been the first woman in several of my jobs. I had no reason to seek a big change: I found my jobs interesting, I had a great deal of responsibility, I was well compensated, and the Big Three benefits were renowned. So why did I suddenly feel discontent, wanting something more, wanting something different? Why did I suddenly feel unfulfilled? It was as if I were waiting for a new calling. I prayed that something would be revealed to me soon. Then, the Labor Relations Supervisor walked into my office with a new crisis, and my thoughts quickly focused back on work. My new calling, my big change, was quickly moved to the back-burner.

***I Can't Get No Satisfaction (The Rolling Stones)***

Less than a year later, after that day I had sat in my office with those feelings of emptiness and dissatisfaction, I got a call from the Director of Labor Relations. He notified me that the company's HR leadership needed me on a new task force to develop and roll out the implementation of SAP (Enterprise Software) to all company locations in the United States and around the world. It would give me operational experience by making me the organizational development (OD) lead and the training and development lead, and I would perform the HR functions for our U.S. team. I would be leading a cross-functional team comprised of both company and consulting employees. The task was exciting. Gaining operational experience would be an interesting new challenge. I had quite a bit of organizational development experience in my background, so the opportunity to work in this arena was a great change for me.

***Another Day, Another Ray of Hope (Bill Nelson)***

In retrospect, the nugget for my thesis topic of transcendent hope leadership was planted in my mind during my years of work in Detroit. It grew from my curiosity about and interest in leadership practices.

First, in the Big Three automotive world in Detroit, downturns are a way of life. If you are to survive and reach an executive position, you must learn to develop resilience to come through them and to motivate your personnel to navigate through them. I began to notice that certain leaders seemed to do a better job of leading during the downturns, when threats of layoffs permeated the rumor mills at work every day

and the news media—employees read about it first thing in the morning in the local paper and then saw it again at the end of the day on the evening news.

When one lives in Detroit, an automobile town, and experiences job loss during an economic downturn, it is often difficult to find another because so many businesses are dependent on the Big Three. For years, how the Big Three went determined how the rest of the businesses of the city fared. The businesses of Detroit and its suburbs are extremely dependent and intermingled with the economics of the Big Three.

Therefore, the palatable fear that begins with an economic downturn in this city is real. Often, the Detroit automotive companies will take preliminary actions, such as freezing annual merit plans, stopping company matching on 401(k) plans, stopping stock options, etc. Employees begin wondering how they will pay their mortgages, children's college tuitions, monthly bills, medical bills, credit card debts, car payments, etc.

During the many downturns I witnessed and went through, I would occasionally see a leader that had a certain special quality—whether it was optimism, hope, or resilience—that would keep him or her buoyant during this period. In addition, this leader would be able to motivate followers to stay above the fear of rumor mills, to remain positive, and to maintain or even exceed performance expectations. I would marvel at these leaders. I wondered what crafted to their leadership style that enabled them to not only maintain a special equilibrium for themselves during these terrible

economic times, but also to motivate, to calm, and to instill hope in their followers.

Why was it that their followers demonstrated high morale, positivity, and high performance during downturns?

Moving back to my new job on the SAP position, I found the leader of the task force, Mike, to be one of these rare hopeful, leaders. We hit it off, and soon he began using me as a sounding board on team issues as well as on my core job topics. I had done a lot of leadership coaching in my career, and I found him amenable to that. After getting better acquainted, we discovered that we both had strong Christian faith as a common outlook, a shared perspective. Our company was a strong manufacturing company with a predominately male workforce. With the changing times, the company had begun hiring more women in the engineering ranks, but women were in the minority in the manufacturing plants, where the masculine, blue-collar mentality was mostly still in vogue. Religious conversations were not looked on favorably by leadership and were not prevalent, especially among leaders. Therefore, I found Mike's conversations with me about his faith and his prayers about work and our project rather novel.

It was during this year of working for Mike that the glimmer of the concept of transcendent hope became clearer. Trying to develop and initiate the SAP project across the company worldwide was a difficult and unpopular task, as any very large change initiative would be. None of the major divisions wanted the change. This

included engineering, manufacturing, sales, and distribution. Everyone was attached to their antiquated systems. Various languages and cultures were a barrier. There were systems issues rising between our external consultants and our internal systems staff. Yet Mike, with a positive demeanor, equilibrium, and joyous attitude, moved forward on all these issues each day and made progress. He told me that he viewed God as something greater than himself, guiding him to lead this team. Mike asked for direction each day through prayer. He expressed a wonderful sense of hope for himself and for the team's mission. His attitude was contagious, and the various contingencies of employees on the team liked and respected him. I wanted to explore his leadership style, but I did not have the tools at that time.

Mike was moved to a new job after the company decided the project's goal was too big, and the scope of the project was reduced. He was replaced by a new leader, Stacy. She was an excellent leader, but she did not have the transcendent hope quality of leadership. Employees liked her, but in a different way than they liked Mike. I worked for her for a year, and we accomplished a great deal. Then, the HR leaders had a need for me elsewhere.

Although this job had stretched me and showed me that in many ways operational positions were satisfying and frankly more fun than HR or labor jobs, the feeling of dissatisfaction that I was not truly performing my calling was constantly with me. I knew that God always prepares us for the next step, so I took comfort in that.

I was reassigned to be the company's training, development, and OD leader. This position reported to the CEO, and its initiatives were crucial to accomplishing his strategy for the company. A large portion of the company's business was being placed on the selling block, with the hope and the intent that the buying company would take as many employees as possible with the business. Excess employees would then be placed on layoff. The mission of my group was to provide employees with soft skill courses, technical courses, and certifications that would provide them new skills to make them more marketable to new employers, both with purchasing companies and with new companies for those employees that could not be placed as part of a sale. Many employees had 25 years or more of service, but they would not be eligible for retirement. It was critical for our CEO that employees felt that the company was helping to educate them, preparing them for the next step in their lives.

I was excited about this position because I knew I would be able to do a great deal of good and to meet employees' needs. With the plant sales activities, the potential layoffs, and the possibilities of plants closing, this job was one of the only positive leadership positions remaining at that time.

I threw myself into this job with great gusto and attempted to do everything with a spirit of excellence and service. I wanted our team to be known as one that our employees could trust. During another economic downturn, our CEO was able to

secure \$1,000,000 as my team's first-year budget and \$800,000 for its second-year budget. This showed a huge commitment to employee training and development efforts from our CEO and the company. My team and I developed a catalogue of over 1,000 course offerings for our salaried employees, including soft-skill courses, technical courses, university and online courses, numerous certification courses, and occasionally custom courses for a group of employees. The employee evaluations of the efforts of the Training, Development, and Organization Development Department were very high. Employees often came to ask the team for coaching regarding their futures. I was exceedingly pleased with the contributions and offerings from our team.

I then developed a new state-of-the-art transition program for employees potentially being laid off. It included in-depth information on how to interview, how to approach a perspective new employer, and how to financially prepare when facing a layoff. I had benchmarked programs and had developed a best-in-class program. Human Resources dotted-line boss had not asked for this program, but I knew such a program would fit the CEO's organization development strategy during this frightening and stressful period. The CEO and his team loved the program, commenting on my initiative to develop it. I was pleased that we would be serving the true needs of our employees.

During this time, I began working on my second master's degree. It was in organization development at Bowling Green State University. It was an executive program that required attendance on campus one weekend a month, online coursework, off-site readings, and extensive paper writing. This was my strategy for further preparation for consulting work once I had left the company.

### ***It's A Shame (Spinners)***

On July 1, 2008, I drove to work as usual. It was a beautiful, sunny summer morning. I had a presentation for HR later in the day, and I had planned to put a few final touches on the presentation that morning. Just seconds after I entered the parking lot, my SUV's engine made rough grinding sounds and suddenly accelerated up to about 35 mph. I put my foot on the brake, but instead of the car slowing down, I heard the engine grind even more loudly, and my vehicle shot forward. The car accelerated again, this time to about 45 mph. For that tiny instant that I had to think, I realized I was not in control of my car any longer, and I looked ahead to see what would be the best course of impact not to kill any pedestrians or myself. In my subconscious, a prayer of salvation went up to God. I steered the car left. There was a smaller brick building on that side, as opposed to the giant office building and a large group of pedestrians on my right. The next thing I experienced was my vehicle jumping the curb, hitting a brick wall on the driver's side, bouncing back, going through a tree six inches in diameter, and then finally hitting a second brick wall head-on. This impact made my air bag explode. I saw that the hood of my SUV had crumpled like paper before me.

The culture at my company is very tough, very masculine. When you are an executive at my company, especially a leader in the plants, as part of this culture, you learn to never attract attention to yourself and to always come to work no matter how sick you are, as though being on your death bed is the only acceptable excuse for not being at work. We were taught to stay calm during any critical incidents, to always calm employees, and to send them back to work. A leader was never to appear weak or fragile, to never attract attention to any human frailties.

I sat in the car with my neck hurting badly and my hands bloody. I waited there for the security team to arrive to get me out of the car. When they did arrive, as I exited the car, I saw about 100 employees outside the main office building looking at the remains of the accident. Instinctively, the training of my many years at the company kicked in. I had to act calmly to restore order and to ensure employees that everything was fine and that they all go back to work. The company doctor and my manager arrived, and I recall wanting to return to work because of my important presentation that afternoon. Adrenaline had kicked in, and I was not feeling the full impact of the accident yet. Security personnel informed me that all the liquids had drained out of my vehicle and it would have to be towed away. The company doctor offered to drive me home, informing me he would not allow me to return to work.

About an hour after arriving home, my husband told me I had turned completely white and that I should sit down. Soon, my body began to swell, I began feeling the pain of the accident's impact, and the top of my head became so painful I could not touch it. Meanwhile, I had received an email from my manager, the Director of HR, asking me if I was coming to work the next day to present the workshop I had planned. I wanted to say "Yes." I wanted to be well enough to go to work. But I had to say only that I would try.

After a sleepless night, major pain and swelling, I began to fear the worst. Because it was the last work day before the 4<sup>th</sup> of July, and all offices would shortly be closing for the holiday, I saw an orthopedic surgeon I had seen for other injuries. He took x-rays of almost my entire body and said nothing was broken, but from the swelling and the bruising, he could tell I had suffered a major impact. Soon afterwards, my knees sometimes buckled when I walked, my neck was in continuous pain, and my painful right shoulder made it impossible to sleep through the night. It became difficult for me to sit or stand for long periods. All of this seemed like a bad dream, but I had to wake up every morning and face the same type of day.

My primary doctor was an internist and a University of Michigan surgeon by training. He agreed that the car accident seemed to have impacted me very acutely after seeing the x-rays, and when I complained of brain fog, he told me it was certain I hit my head when the airbag exploded at the moment of impact. He said that could cause

some brain injury. The heavy pain medication I was on did not help. The orthopedic surgeon decided to operate on my right shoulder, which was not stable and had gotten much worse after the accident. It was causing me a great deal of pain. The surgery turned out to be much more complicated than he expected. The shoulder showed much more injury than he believed was there. After surgery, my entire arm and shoulder felt stiff and immobile. My pain seemed worse and, ultimately, after several years of therapy, I was diagnosed with a frozen shoulder. I understand that surgeons, when tightening shoulders, often err on the side of tightening too much. This type of surgery is not a science but an art. My surgeon said we would have to deal with my knees that kept buckling. He also sent me to various neck experts. I was experiencing migraine headaches frequently. I had a new fear of driving or of even being in a passenger in the car. This strange new state was diagnosed as Post Traumatic Stress Disorder (PTSD).

I had a broken body that was not healing quickly, and I feared I might never be made completely whole again. I became despondent. I prayed to God: “Why has this happened to me?” I could not understand why God, who had protected me and brought me through so many difficult situations, had not protected me through this. I loved my work. I was in my prime. I had many years of experience in all divisions of the company. I had planned to go on consulting for many years after leaving the company. So why was I stuck here—stretched out in a hospital bed in my living room all day and night in so much pain?

These words spake Jesus, and lifted up his eyes to heaven, and said,  
Father, the hour is come; glorify thy Son, that they Son also may  
glorify thee:

~John 17:1 (King James Version)

So now, in major pain and in a hospital bed, I was incredulous with God and the world around me. For me, who has worked since the age of 16, the idea of not working was akin to not having a purpose in life, and that was the same as dying. In the darkest hours of the night, when I would wake due to pain, the thought would come that “I am done.” It was only my strong faith that turned me to God, and like Jacob, who had spent the night lost in struggle, I refused to turn away from Him until He blessed me, until he fully cured me to return to my normal life. That life included my former job. What kept me going through the pain, discontent, and deep sadness, as one surgery turned into the next and then the next, was my spiritual hope. As I was tempted like Job to say, “Where then is my hope—who can see any hope for me?” (Job 17:15, New International Version).

I recalled Biblical passages filled with God's sense of hope:

The Lord delights in those who fear him, who put their hope in his unfailing love.

~Psalms 147:11 (New International Version)

You will be secure, because there is hope; you will look about you and take your rest in safety.

~Job 11:18 (New International Version)

Through whom we have access by faith into this grace in which we now stand. And we boast in the hope in gained the glory of God. Not only so but we glory in our sufferings, because we know suffering produces perseverance: perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit.

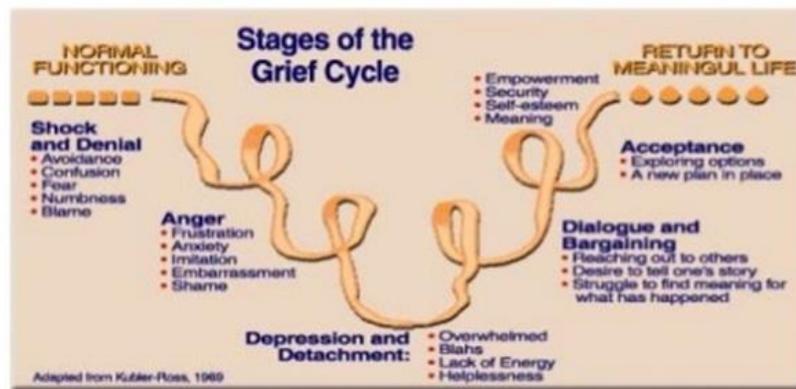
~Romans 5:2-5(New International Version)

### ***Mercy Mercy Me (Marvin Gaye)***

Throughout the next months and years, I battled between two states: my despondency, my symptoms, and my pain versus my positive outlook, my faith, and my spiritual sense of hope. I was slowly going through Elizabeth Kübler Ross's five stages of grieving. Although the process is typically applied for grief counseling in case of death, I had also worked with the model during my training and OD position as a change consultant in discussing potential layoff and job loss.

## The Kübler-Ross 5 Stages of Grief Model

- Kübler-Ross model provides insight into emotions and behaviors exhibited when experiencing loss
- Model simple – reality more complex
- No guarantee people will finish the stages
- Expression of emotion happens in different ways



Source: Adapted from Snowden, 2010

**Figure 1. The Kübler-Ross Grief Model**

I had gone through the *denial* stage, and I had experienced *anger*, but I had a positive worldview from childhood that kept signaling gratitude instead of despair. I believe my Christian hope made me approach these stages differently from the model's stages, and even though I have never gotten to *acceptance*, this is largely due to my hope and belief in God directing our future. I do not believe the Kübler-Ross model fully represents the steps in everyone's recovery, especially mine. My recovery was more like a pendulum.

My salvation and my purpose in life became education. As I mentioned before, I had started my second master's degree in OD at Bowling Green State University prior to the accident. It was mid-term examinations when the accident occurred, and when my body seemed to fail to function, I was intent on keeping my mind alive. As an active executive who had commonly worked a 60-plus-hour work week, to suddenly hit a wall and be flat on my back felt like death. I had to have something to wake up to and to give my mind something to do. I had to have purpose. There is a great deal of grit and determination in me that I got from my father raising me, his eldest daughter, as the son he never had. My father has been an enormous influence on me. For a Middle Eastern father, he was quite forward thinking and promoted education to all of his children beyond all else. I grew up being an excellent student and my curious mind always enjoyed learning.

### ***Quiet Storm (Smokey Robinson)***

The company provided me some excellent training during the years I was not in plants and manufacturing, but being in school again in a master's degree program had felt like being at home. I was curious about everything and tackled all new ideas and theories. The professors at school had observed me and my pre-accident work, and they provided the accommodations they could in the classroom: to lie on a lounge chair in class; to record lectures since I could not use my right hand to write; and to allow me extra time to turn in papers.

Because most students in my OD program worked full-time, and because the executive program was geared to this type of student, my snail-like pace of studying worked well. It also gave me the much-needed purpose I needed. I recall praying to God with gratitude that I had school to focus on. But I also recalled the time when I sat in my office and I asked God and myself, “What next?” This was not what I had in mind, but I humbly prayed to God to show me what I needed to learn, what I needed to know to serve my fellow man in whatever path He deemed best. When the hustle and bustle and the busyness of my work days stopped and the infinite quiet of being at home started, my mind could think about a lot that I had put aside during my working years.

I began examining myself to see what area could use improvement. I had to acknowledge that I was a type “A” leader. Much of it was training and the way to survive the Big Three automotive industry, but I no longer needed that approach. I prayed to God to gentle my spirit, to make me kinder, and to make me more cognizant of my fellow beings’ issues and travails. I slowly become gentler, kinder, and more compassionate, and I worked to see the best in everyone I came in contact with.

But from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God's sight.

~I Peter 3:4 (Berean Study Bible)

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

~Ephesians 4:32 (English Standard Version)

I graduated with the OD master's degree, and, with my disabilities, I felt I had truly earned the degree. I had done it and I was grateful. My thoughts, though, were always returning to work. My degree was my sense of purpose and was something to fill gaps in my resume, justifying those years I was not working. My rationale, my explanation, was that I was improving myself.

So, back to the big question—"What next?" I always rationalized that when the degree was finished, I would be better enough that I could return to work. I thought I had always coached executives and employees, even union leaders, quietly. Lately, professional coaching had become a career field unto itself, and some universities offered certification programs in it. Although I had coached for many years, I believed a certification would work for me. If nothing else, I could coach leaders on the phone when I got better, and that could be a source of income and fulfilling work. I selected the Evidence Based Coaching Certification Program at Fielding Graduate University after being introduced to and impressed by Dr. Leni Wildflower, the

featured speaker of the introductory meeting that I attended over the phone. She developed the coaching certification at Fielding, has coached individuals and executives all over the world, and has written seminal books on coaching. Because of her, I decided that the eighteen-month Fielding program was the one for me. I applied to the school and started the online program, which required that I travel to attend only three sessions in Santa Barbara.

I approached this program with excitement and, like a sponge, I took in all the teachings. Much of the theoretical base had its origin in OD theory I had already studied as part of my master's degree, but the online conversations regarding assignments with other members of the cohort, who were primarily long-term coaches intent on getting their certification, were new and interesting. I learned quickly that my manner of coaching needed some changes to be approved by the International Coaching Federation (ICF).

The demands of this program were less rigorous in the time required, as the program was designed for working adults. I had gone to a pain clinic per my doctor's request, and the doctor at the clinic had prescribed three pain injections into my neck. I did not note much improvement. In fact, the medication made me foggier. During the third injection, the doctor hit a nerve by error. It felt like being electrocuted. I was in unbearable pain for days with no recourse. That resulted in a reoccurring numbness in three fingers on my right hand. Also around this time, I had gone for my second knee

surgery. Surgeries always taxed me more than most people, and my recovery always took longer than most.

Not long after that, we received a phone call that informed us my mother-in-law, Marie, was not well and was hospitalized. She had never been sick more than a few hours at a time, and she had never been in the hospital except to give birth to her children. It came as a shock when she was diagnosed as having an advanced stage of ovarian cancer. She was a logical and practical woman, who only a few years before had buried her youngest son—athletic, fit, and youthful—due to lymphoma cancer. Through my medical contacts, I found her an excellent doctor at the Oncology Department of the University of Michigan Hospital, and he recommended surgery to remove her cancer. However, because the doctor was not able to take out all her cancer, I insisted she come and recoup in our house. Marie and Bill had no other children.

Marie and Bill stayed with us for seven weeks while she recuperated from the surgery. It was a memorable summer. She was feeling better and began eating more, gaining back a little weight. She was in good humor, and she often sat for hours on our sunny deck with the wooded lot behind to watch the birds and read her books. It was an idyllic time with them in my memory. Physically, it was difficult for me to have guests, even though we had help with housework. Hospitality is ingrained in me through my Middle Eastern roots, but in my condition, it was painful and difficult,

though I tried to hide it as much as possible. Even after she began feeling better and better, I insisted they continue to stay with us as we had a large house and our children were off at college. Marie declined. I understood that they wanted to be back in their beloved home around their friends.

The months went by. I was progressing well in the Fielding program. The orthopedic surgeon decided it was time to operate on the other knee. The surgery took longer than he had anticipated. My knee was badly injured and had lost a lot of cartilage. He said I would need a knee replacement soon as my knee was beyond the repair that he was able to do.

The pain from this knee surgery was continuous. My days were mostly spent in the hospital bed with regular physical therapy sessions and doctor's appointments. In between, I worked on my coaching certification with the necessary naps. I had difficulty walking, and going up the stairs to shower proved a challenge.

One day, my husband called me to tell me his mother was not very mobile and looked thinner than he recalled. She had told him to leave her and that she would call hospice to come care for her. There was no way I would allow any member of our family to be sent to an institution or to allow strangers to take care of them. They must have the comforts of home and family around them when fighting serious illness or when facing death. I told my husband to bring her to our home, and he did. This began my

practice of servant leadership, a leadership style I had never used on my corporate jobs.

### ***The Servant King (From Heaven You Came) (Graham Kendrick)***

My gentler and kinder heart truly wanted to serve Marie and make her days with us the best they could be. Coming to grips with the fact that she may be dying was not easy for me. I was the ultimate positive person; I had great spiritual hope and faith, and knew her as a tower of strength. Perhaps she could still overcome this disease. We did our best to make her comfortable; however, she had lost the desire to live. She was soon gone. The following thoughts came to mind and heart in this moment of grief:

The servant-leader is servant first...it begins with the natural feeling that one wants to serve, to serve first.

~Robert Greenleaf (Greenleaf, 1991, p.13)

Six key characteristics of servant-leader behavior: empowering and developing people, humility, authenticity, interpersonal acceptance, providing direction, and stewardship.

~Kent M. Keith (Keith, 2016)

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus who, though he was in the form of God, did not count equality with God a thing to be grasped but emptied himself, by taking the form of a servant<sup>1</sup> being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. by becoming obedient to the point of death, even death on a cross.

~Philippians 2:3-8 (English Standard Version)

It was a terribly sad time for us. We had lost both of my husband's parents within five months of each other. The unselfish love, appreciation, and care I had experienced during this time had wholly impacted me and my approach to people. The type "A" corporate leader had been replaced by someone more like a servant leader.

### ***I Heard It Through the Grapevine (Marvin Gaye)***

I finished my coaching certification studies, but since my physical status was not improving, I once again began thinking, "What next?" This is when I began a long Ph.D. search. I prided myself on being a problem-solver and for having a sound sense of urgency; therefore, I did not see myself as an "Ivory Tower" type, but I loved learning and had an appetite for more. I prayed for God to show me how he wanted me to serve Him best. I knew the Ph.D. was a high aim, and I loved working towards excellence. The example of my father came to mind. I saw teaching as one way of giving back. I saw online instruction as an ideal option for me—it seemed like something I would enjoy, that I could grow from, and that I could physically handle.

At first, I applied to Fielding Graduate University and was accepted, but then I began thinking that a Ph.D. program that was primarily independent study did not appeal to me or best suit my learning style. I always had a love for the Benedictine's OD program, and I knew the high quality of the institution, so I applied there and was accepted. I had a wealth of background and experience in OD. However, the thought came to me that a Ph.D. in this topic would certainly deepen my knowledge base, but

not as much as a Ph.D. in a different field. Time was running out and I had 15 days to make a decision. A new OD Ph.D. cohort began studies at Benedictine every other year, so my decision was crucial. I prayed to God, “If you are telling me this Ph.D. program is not right for me, then please tell me what is.”

There was only one other field I had passion for: leadership. I had spent my entire career working, training, coaching, and building strategy with leaders. I was curious to learn more about leadership and contribute to the field. The only Ph.D. programs in leadership I could find were in education, administration, or as part of doctoral-level business programs. None of these truly fit what I wanted to study.

One night, when sleep wouldn't come, I put the words: “Benedictine” and “Leadership Ph.D.” in my computer's search engine. Surprisingly, I came up with information on the new Values-Driven Leadership Ph.D. I loved the three areas it concentrated on: global leadership, corporate sustainability, and strategic change. The program was brand-new with its first cohort group currently in progress. This sounded like just the program I was looking for. As I searched to find more information on this program, my Internet search led to a Cohort 1 member's blog. I wrote to her that I was considering the program and asked if could speak to her about her experience. We connected the next day. She told me her blog was a personal one, and she had no idea how I had found it. We had similar backgrounds. After I heard about her experience in the program, I was even more interested and much more

intent on speaking to Dr. Jim Ludema, the director of the program. My discussion with Jim Ludema was fantastic. I became convinced I had been divinely led to this program.

During my initial trip to Chicago to interview for the program, I visited one of my best friends from college, Nancy. She had contracted lung cancer. Nancy entered the hospital a few weeks later for an overnight stay, but soon she could neither breathe on her own nor speak at all. Three people in Nancy's life—her father, her long-term partner, and her college friend—took turns sitting with her. I called and spoke to her on the phone with encouraging words while she listened. Sadly, she passed away a few days after Thanksgiving. Her unexpected death had a tremendous impact on me. She was only a year older than me, and we had so many plans to do things together when we both retired.

The deaths of so many people in my life, as well as my own near-death experience, had marred my life and left a terrible imprint. I approached my studies of leadership with great zeal. It was good for me to focus on my passions toward leadership and to learn more about not only what made leaders differ, but also how they build organizations that are sustainable and flourishing. I had a heightened sense of urgency in learning as if my own legacy was tied to what I learned. A quiet dream about my future, a dream that I had only mentioned to Jim Ludema during my interview, began to strengthen in me. I wanted to find a way to help take part in the effort toward

bringing dignitaries and world leaders together to negotiate world peace. With my dual culture background, I knew how the Eastern and the Western minds worked, and I had many years of experience leading negotiations at my company. This was a quiet yet lofty dream of mine.

I continued to struggle with my physical limitations. In fact, during orientation the first day, I wanted to leave and crawl in bed several times. I was exhausted after a few hours. I did not know how I would muster the stamina to sit in class all day. The end of the class day could not come soon enough for me. When I crawled into bed that afternoon after class, I told my husband that I did not know what I had gotten myself into. I really did not know if I could physically attend classes.

At one roundtable session, I met an individual who recounted to me her car accident. She said it had taken her several months to go back to work, and she was certainly not the same person physically when she returned. She had limitations, but she was working around them. She said I needed to think in terms of a “new normal,” as I would never return to my former self. I thought about what she had said, but I still wanted my former self back. I was not being unrealistic. I had faith and hope in God that He would heal me.

I loved each and every class I took in the program. I found that if I rested a great deal before I went for a weekend and went straight to bed at the end of each day instead of

staying to mingle with other cohort members, that I could somehow muster the stamina to sit in class with many breaks and some accommodations. My husband would often bring the car to the parking lot so I could rest during the lunch hour. After I returned home after the weekend, I would rest a great deal to regain my stamina. The subject matters and the excellent teaching made me look forward to each class weekend, and the healing environment rallied me on.

### ***Dancing In the Streets (Martha and the Vandellas)***

I simply loved participating in my new Ph.D. program. The core faculty was made up of amazingly caring and brilliant individuals. The visiting professors were the best in their fields and were brought to us from the most renowned universities from all over the world. And my fellow cohort members were a diverse group of accomplished and bright business people and educators from across the United States and around the world. I found that several of the cohort members had a deep spiritual foundation and spoke openly about it. I was grateful to have been led to such an outstanding program. It seemed like a perfect environment for me to heal mentally and emotionally from the scars of the auto accident.

In my professional life, I had read a great deal about the subject of leadership in *The Wall Street Journal*, in *Business Week*, and now in the huge library of business leader biographies I had amassed. And I had first-hand experience with leadership, having worked in the field for years; I had developed leaders for a large part of my career, coaching them, sitting with them at the leadership table, and helping top leaders—

from plant manager to business CEOs—to lead the business team, discipline employees, and negotiate labor relations issues. The issue of leadership was paramount to my positional responsibilities over the years. After the economic downturn, I became passionate about restoring virtues to CEOs, top leaders, and members of boardrooms, spending hours thinking about the “hows” and the “whys” of this issue. For me, transparent, ethical, and virtual leadership were the core qualities for leading positive, sustainable, and flourishing organizations. I wondered about future leaders who would best lead the millennial generation of employees. As the coursework and class discussions progressed, these were topics that came up, and I wrote about them often. This program was suited for me in another respect: it was both practitioner-based and academic-based. It was teaching a group of business people in a highly academic setting to perform academic research to come up with practical business solutions. In the course of my studies, I was introduced to the Center for Values-Driven Leadership and its Return On Values Project (ROV).

ROV is a partnership between the Center for Values-Driven leadership and The Small Giants Community, a group of (small to mid-size) company leaders who define success not only by their bottom line but by their contributions to their community, dedication to great customer service, and the creation and preservation of workplace cultures of excellence. The University of Michigan’s Center for Positive Organizations is also a research partner for the project. (Center for Values-Driven Leadership, 2017)

As I met leaders participating in this project, I heard some speak of their faith helping them in dire circumstances. Some of these leaders spoke of turning to God to help guide them in efforts to turn around their struggling companies. These stories

reminded me of the leaders who were guided by a sense of what I termed “transcendent hope,” which impacted their followers through what I saw as “organization hope.” It was the same situation as with Mike, the SAP leader.

My course of studies included many seminal moments, but several validated me and impacted my choice of thesis topic. The first was the “Leading Self: Your Career Leadership Legacy” class I took from Dr. James “Gus” Gustafson. His infectious, hopeful approach touched my heart, and his writing assignments of developing my own legacy tree and writing my retirement speech made me realize I still had capacity left and the need to serve. My emotional healing process received a big boost through his class and I felt my prior talents and abilities affirmed.

The second came when Dr. Kim Cameron, a well-known positive leadership author, lecturer, and University of Michigan Professor, visited our class. At my company, I had often hidden my true leadership style. It did not quite fit the male-dominated and heavily-bureaucratic company culture of leadership. I was too positive, too inquisitive, and too employee-oriented. I was politically savvy and kept some of my views to myself to continue being promoted, but pretty soon many employees of various backgrounds came to me seeking my advice as my reputation became one of honesty, fairness, and care. After lecturing the cohort on positive leadership in his gentle and humble manner, I felt my true leadership style affirmed. I had a name for

my leadership style: positive leadership. I was grateful to Dr. Cameron for this new-found knowledge. I was not such an odd duck after all.

Another significant moment for me was when Dr. Richard Boyatzis, a positive and resonant leadership expert from Case Western University, delivered a lecture to our class. I asked him why he thought that so much of the significant leadership and OD change academic literature, such as his own and others (Kim Cameron, Edgar Schein, Ron Lippitt, and more) had evolved around the same period of time. He told me that the country was going through an era of deep change: the Civil Rights Movement was going on, the Beatles were new on the music scene, and the Vietnam War was in progress. He explained that the 1960s became a time of deep rebellion and activism in the country, so it is not surprising that so many new ideas emerged in the academic arena at the same time also. That thought stuck with me. That was the same time that some of the youth in the United States rebelled, left home, and went in search of riding the waves of change. It was a form of activism and rebellion. I wanted my thesis to represent my own sense of activism and rebellion against the status quo, as David Cooperrider so had aptly suggested. I wanted my thesis topic to be vital, one that would make a deep contribution and serve practitioners. It had to be new and significant to the world of leadership. I heard Dr. Boyatzis lecture again at the Engaged Management Scholarship (EMS) Conference in 2015. Boyatzis' (2005) book, *Resonant Leadership*, and his other writings on hope and his cutting-edge

research on positive leadership again reminded me not to settle for anything less than fearless activism and positive contribution in my thesis topic.

In *Resonant Leadership*, Boyatzis and McKee (2005) speak of the “sacrifice syndrome,” in which leaders work harder but with fewer results, sleep at night but don’t feel rested, find relaxation but only with alcohol, gain energy but only with coffee, eat enough but don’t eat well, have families but are not engaged in family life, have personal interests but find less time to do what they enjoy, have friends but can’t think of the last time they had a conversation with a trusted individual, and so on (p. 54). They urge leaders to make specific changes to their lives by going through intentional renewal and becoming resonant leaders through three practices: mindfulness, hope, and compassion. (Boyatzis & McKee, 2005, p. 72). The authors devote a large part of their book to a number of steps, exercises, and approaches to help leaders accomplish these challenges. Notably, in their book, Boyatzis and McKee begin the discussion on leader’s “ideal self,” which Boyatzis’ later research builds on, explaining that the “ideal self is the emotional driver for intentional change in one’s behavior, emotions, perceptions, and attitudes” (Boyatzis & Akrivou, 2006, p. 625).

The next critical moment came when I was introduced to the topic of leadership sustainability activism by Hunter Lovins. Her many stories of the bold approaches to save our earth touched me deeply. I was active in my own company’s sustainability

efforts, but the brave depths of effort that some companies and activists like her were going to really opened my eyes and made me want to do more.

Around the same time, sustainability specialist Dr. Chris Laszlo of the Weatherhead School of Management at Case Western University delivered a lecture to our cohort about corporate sustainability. He was in the final stages of writing a new and exciting book, *Flourishing Enterprise: The New Spirit of Business* (Laszlo & Brown, 2014). In the book, he speaks of how leaders can build sustainable and flourishing organizations by opening up the organization to a practice of spirituality or “a way of experiencing the world and taking action that leads to caring based on a personal quest for connectedness and meaning” (Laszlo, & Brown, 2014, pp. 12–13).

And finally, there was a great deal of influence from Dr. Jim Ludema, the director of the Values-Driven Leadership Program and the Center for Values-Driven Leadership, who had taught for many years at Benedictine’s Ph.D. OD Program. His passion for leadership had driven him, along with Dr. Sandra Gill, to begin this new Ph.D. program to change the world. Jim is a humble, soft-spoken, brilliant professor and leader who early on encouraged me to write. His faith-based upbringing was a quality I observed in his character. He had written his Ph.D. thesis topic on organization hope—specifically, the language of hope.

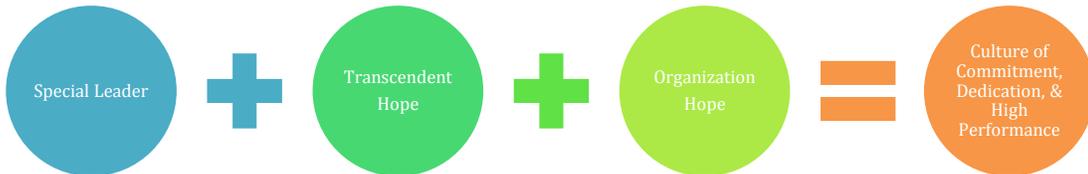
I knew I would write my thesis on organization hope, but I still did not have the courage to write about transcendent hope. Very few people in corporate America spoke of this topic. As I began my literature review on organization hope, several other topics were recommended to me that would be simple and quick and would get a thesis assignment completed. I attempted to settle on one or two of them, but I just could not stray from my passion. I was looking to find a model as part of my thesis research that would be applicable to developing countries. This had become a new goal based on some of my sustainability interests. I landed on a research project that would take me to Liberia with its two-term president, Ellen Johnson Sirleaf, a Nobel Prize winner. The Forbes 500 Summit on Philanthropy, in its outreach to Liberia specifically, engaged over 150 of the world's greatest philanthropists, and money began pouring into the country for projects to provide the country with a rural health medical infrastructure, greater education for girls, and many other projects. (Lane, 2014). There seemed to be opportunities there to study hope, and so I threw out my work and began a new literature review. However, the ongoing outbreak of fighting in Liberia and the periodic outbreak of Ebola made that country unsafe for travel, so I gave up on that idea for my thesis.

While I was searching for an appropriate study on hope to pursue, I came upon the following quotation: "The first gulp from the glass of natural sciences will make you an atheist, but at the bottom of the glass God is waiting for you" (Heisenberg, 1979).

This quotation from Heisenberg, who is known as the father of quantum physics, also reminded me of a favorite quotation from one of my early mentors, the renowned founder of Whole or Large-Scale Change and a well-known OD consultant, Kathleen Dannemiller:

And so, next generation...we pioneers are moving to the next learning environment, and leaving this one to you. My assignment to you, before I go, is the following: Stand on the shoulders of the pioneers who went before you...honor and learn from us, and then spring into the future with new and robust concepts that will be more than we old-timers ever dreamed of. (as cited in Holman, Devane, & Cady, 2007, p. 162)

These quotations and the thoughts they provoked convinced me to pursue my research on transcendent hope. I envisioned transcendent hope as a leadership quality, and its practice as a leadership north star. It rippled through the organization and brought with it organization hope, and out of this emerged a culture, a way of life for the followers that impacted their mission and approach to work. All of this, though, had to begin with an unusually special leader:



**Figure 2. Sherri Black’s Model of Transcendent Hope Leadership**

Then I heard about Pastor Sam Dunya and GlobeServe Ministries in Ghana, one of the only peaceful countries in Western Africa. A case study on this specific leader and this special organization that was saving lives seemed to fit my original vision, and so my courage and passion returned to seek answers for the question: “Can transcendent hope help change Ghana?” With the assistance of Dr. Gustafson, all of the details slowly began to fall into place for my research, the following thoughts, from Antoine de Saint-Exupery, came to mind: “As for the future, your task is not to foresee it, but to enable it” (as cited in Holman, Devane, & Cady, 2007, p.267).

***You Have Made Me So Very Happy (Brenda Holloway)***

I cannot fully express the beauty of the Ghanaian heart. From the moment the airplane touched the ground and I began meeting the Ghanaian people, a joy filled my heart. This was a special place, a peaceful place, and even though poverty was present (raising further questions about the economy and how people made a living), there was something unusual that set these people apart from any others I had met in my travels.

Thank you to those of you who will take the time to read about my journey, my work, and my research findings. It turned out to be a significant time in my life. I hope you enjoy the events as much as I enjoyed living them.

## Chapter 2: In Search of the Holy Grail

Soul work is not  
a high road.  
It's a deep fall  
into an unforgiving  
darkness that won't  
let you go until  
you find the song  
that sings you home.

~McCall Erickson (Erickson, 2015)

### ***In Search of Excalibur***

For every Ph.D. student, there is a mighty rock and a bejeweled sword that must be found before the pilgrimage can begin. Indeed, the thesis research and writing pilgrimage is soul work. Each sword is uniquely a student's, and each student must find their own topic. Some fortunate students come to their Ph.D. program already knowing their research question, while for many the journey includes discovering their research question. Sometimes this search becomes more difficult for practitioner scholars because their business and world experience pose more options. That was the case for me.

## ***The Metanoia Tendency of the Ph.D. Journey***

Have faith in your  
journey. Everything  
had to happen exactly  
as it did to get you  
where you're going next!

~Mandy Hale  
(Hale, n.d.)

The Ph.D. journey often becomes a “metanoia” (μετανοια) journey, a Greek word defined as “a transformative change of heart;... a spiritual conversion” (Metanoia, n.d.). It is truly a journey of change—of the mind, the heart, the spirit, and even of one’s life. For many, the journey or the process of writing a Ph.D. thesis takes many twists and turns, going down different paths until one’s true path evolves. It takes grit and courage to stick with this journey, and often the biggest transformations that occur along the way are those deep changes within oneself. Mine was such an experience.

As a long-term executive coach, I was attracted to researching how to help executives with difficult ethical decisions that result in significant impacts. My papers on this topic, presented at academic and practitioner-scholar conferences, were well received. It was a new topic that lacked substantive research, especially for CEOs and C-Suite executives.

Meanwhile, my own journey toward recovery from accident injuries involved transcendent hope. I read Jim Ludema's (1996) book, *Narrative Inquiry: Collective Storytelling as a Source of Hope, Knowledge, and Action in Organizational Life*, and something triggered in me. An initial literature review on the language of hope and relational capacities of hope showed that this topic was still in its infancy, and that research could be added to the work of C. R. Snyder, Jim Ludema, and others. I could not find anything written about the positive leader who led and built an organization out of crisis with a personal and communal sense of hope. Very little was written about leaders whose followers remained hopeful during their high stress times, when their jobs were on the line and when the morale of others was low. I recalled leaders I had worked with at the automotive company who seemed to exude a high sense of hope in themselves and in their followers, even during circumstances of crisis. Nothing was written about them in the literature on hope. I became enormously curious about the topic, which also resonated with my own recent accident experience and the element of transcendent hope involved in my own journey toward recovery.

My initial idea for a thesis was to encourage a set of leaders to take the C.R. Snyder instrument, the adult hope scale (AHS) instrument (as cited in Snyder, Simpson, Ybasco, Borders, Babyak, & Higgins, 1996), then contrast their scores to their top ten *StrengthFinder 2.0* instrument test strengths (Rath, 2007). The intent was to see how those two instruments' scores correlated. I planned follow-up interviews with the

research leaders' followers. I wanted answers to the following question: Were certain strengths common for leaders that scored higher on the AHS?

I then began work on a project in Liberia, Africa. The idea was to gather the country's top leaders to work on the next set of goals for the country's development using an appreciative inquiry summit. My dissertation Chair, Dr. Gustafson, had a high-level government contact who could help get us started, and he knew an individual who could help with the research locally, if it turned out to be a long-term project. Because I am a child of dual-culture parents, working in a developing country, especially with a two-term, Nobel Prize-winning president, Ellen Johnson Sirleaf, seemed exciting. Liberia had recently been the recipient of millions of dollars of charitable contributions through the Forbes 400 Summit on Philanthropy (Lane, 2014), and it appeared filled with opportunity for impact. I began research on this project; however, after several months of reported incidents of Ebola outbreaks and continued reports of violence in Liberia, it became clear to Gustafson and me that this project had to be abandoned due to safety considerations.

Several professionals who had earned the Ph.D. advised me not to tackle a thesis unless I was passionate about it. Otherwise, the journey would be long, tiring, and lacking the sense of the joy of deep discovery and greater contribution. As Ralph Waldo Emerson said, "Whatever course you decide upon, there is always someone to tell you that you are wrong. There are always difficulties arising which tempt you to

believe that your critics are right. To map out a course of action and follow it to an end requires courage” (as cited in Barada 2014).

Then, an opportunity presented itself—the opportunity to research the works and organization of a church leader in Ghana, West Africa. Initially, I was lukewarm about the idea because I never imagined my research would involve a religious organization. My background involved working in a male-dominated, blue-collar manufacturing organization, and I was searching for an organization that would produce hard-core results. However, an organization in Africa appealed to me because it presented the potential for finding solutions for other developing countries. I remembered my college internship in Geneva, Switzerland, where I had worked at the International Labor Organization, and I recalled how intrigued I had become in finding ways to help developing countries. Also, my childhood dream of “what I wanted to be when I grew up” was to work for the United States government as an ambassador in some far away country. My earlier experiences propelled me to take on this research opportunity. If I could find “transcendent hope” operationalized in Ghana, perhaps I could examine its transferability to U.S. and European organizations. In addition, it provided an opportunity for me to examine my research question through grounded theory.

The research would involve examining the leadership of Samuel Dunya and his large yet ever-growing organization, GlobeServe Ministries. He and his wife, Jonhild Dunya, had built this organization together as an independent organization and not

part of any other church denomination. Sam Dunya was a native of Ghana, while Jonhild Dunya had grown up in the Faroe Islands (near Denmark). From what I was told initially about this organization, I was touched by the hardships the Dnyas had endured in building GlobeServe and the transcendent hope element in Sam Dunya's approach to leadership. The focus of my research shifted from organization hope to transcendent hope. My definition of transcendent hope leadership at this point was a leader who demonstrates hope qualities as described by Ludema, Wilmot, and Srivastava (1997), and, in doing so, transcends self and relies on a force outside of oneself. Maslow (1971) eloquently provides a good definition for transcendence:

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means; to oneself, significant others, to human beings in general, to other species and to the cosmos. (p. 269)

The hope literature will be discussed more fully in Chapter 3.

In attempting to find if anyone else had researched this topic, I conducted data-driven database research during my literature review. The table below summarizes the results:

**Table 1. Database Hope Research**

<b>Search term</b>	<b>Database</b>	<b>Search Field = All</b>	<b>Search Field = Subject</b>
Hope	Academic Search Complete	138,086	2,666

<b>Search term</b>	<b>Database</b>	<b>Search Field = All</b>	<b>Search Field = Subject</b>
Hope	Business Source Elite	147,060	1,000
Hope	PsychArticles and Psych Info	40,737	3,229
Hope	Science Direct	847,889	333
Leadership	Academic Search Complete	147,616	46,896
Leadership	Business Source Elite	324,569	122,453
Leadership	PsychArticles and Psych Info	63,418	36,777
Leadership	Science Direct	164,636	2,935
“organization hope”	Academic Search Complete	580	0
“organization hope”	Business Source Elite	1,012	0
“organization hope”	PsychArticles and Psych Info	151	0
Organization AND hope	Academic Search Complete	8,846	6
Organization AND hope	Business Source Elite	14,30	1
Organization AND hope	PsychArticles and Psych Info	2,765	35
Organization AND hope	Science Direct	215,197	2
“leadership hope”	Academic Search Complete	3	0
“leadership hope”	Business Source Elite	2	0
“leadership hope”	PsychArticles and Psych	4	0

<b>Search term</b>	<b>Database</b>	<b>Search Field = All</b>	<b>Search Field = Subject</b>
	Info		
“leadership hope”	Science Direct	38	1
Leadership AND hope	Academic Search Complete	1,722	18
Leadership AND hope	Business Source Elite	2,370	52
Leadership AND hope	PsychArticles and Psych Info	1,059	52
Leadership AND hope	Science Direct	43,267	2
“transcendent hope”	Academic Search Complete	2	0
“transcendent hope”	Business Source Elite	0	0
“transcendent hope”	PsychArticles and Psych Info	4	1
“transcendent hope”	Science Direct	9	0
Transcendent AND hope	Academic Search Complete	71	0
Transcendent AND hope	Business Source Elite	5	0
Transcendent AND hope	PsychArticles and Psych Info	63	1
Transcendent AND hope	Science Direct	2,010	0
Leadership AND transcendent AND hope	Academic Search Complete	0	0
Leadership AND hope	Business Source Elite	0	0

<b>Search term</b>	<b>Database</b>	<b>Search Field = All</b>	<b>Search Field = Subject</b>
transcendent AND hope			
Leadership AND transcendent AND hope	PsychArticles and Psych Info	1	0
Leadership AND transcendent AND hope	Science Direct	395	0

The above database research shows that there was ample opportunity for research on transcendent hope leadership. Other than nursing studies in hospital settings and studies of patients with dire illnesses turning to hope with positive results, there is virtually no academic research conducted on transcendent hope and leadership.

### ***Revised Literature Reviews and Thesis Question***

My revised literature review was not fruitful in finding items on transcendent hope in the leadership or hope arenas. This topic would take me full circle back to the automotive executives who had piqued my curiosity about their leadership styles. My thesis question became, “Can transcendent hope help change Ghana?” The title of my thesis became, “Transcendent Hope: A Case Study of Transformational Change in Ghana, West Africa.”

In answering my research question, I wanted to find ways hope and/or transcendence had (1) impacted Sam Dunya’s life from childhood; (2) impacted his leadership style; (3) impacted him to motivate him to build his large and successful organization, GlobeServe; and (4) impacted his followers and their development. This case study would provide the opportunity to develop, discover, and contribute incremental knowledge to the field of leadership and, potentially, hope literature.

### ***The Transcendent Hope and Leadership Disconnect***

I wondered why there was such a lack of information about transcendent hope in leadership literature. I deduced that it was because, in many parts of the world, one’s faith, hope, or transcendent/spiritual view is a personal matter. It is largely unacceptable in leadership circles for leaders to speak about their spiritual identity, transcendent/spiritual view, or hope practice, and so few ever do.

## ***Purpose of Study***

May I have the courage today  
To live the life I would love,  
To postpone my dream no longer  
But do at last what I came here for  
And waste my heart on fear no more.

~John O'Donahue  
(Shook & Winner, 2010, p. 1)

My deep desire in writing my dissertation was to write on a topic that would add to the body of leadership literature. I also wanted to do a study that would have the potential to prove useful to practitioners, academicians, followers, and developers of leadership principles. During a period when the two presidential candidates running for the 2016 election in the United States were the most unpopular in history, I had even greater propulsion toward discovering leadership attributes that would inspire a value-based practice of leadership.

For me, researching transcendent hope as a leadership quality was really stepping off the high dive platform. It was not a well-accepted concept in most organizations or by most hard-driving leaders. What I hoped to discover was a new leadership style that would be more suited to a violent and turbulent world and an emerging younger workforce with a different set of values. Almost daily, we are bombarded with news of acts of terrorism, bombings, chemical warfare, and civil unrest, attacks on police, and acts of police violence resulting in deaths. During the period when I was

conducting my research, the United States and much of the world's population seemed to be in the grips of fear and uncertainty, and looking for new and better answers for leaders who could lead through these chaotic times.

If the case study of Sam Dunya could shed light on how leaders use qualities of transcendence and hope to accomplish great goals and build an organization filled with the strong support of followers—followers imbued with a spirit of hope for their goals, values, and future vision—then perhaps it could be the start of a new leadership approach. It could impact other leaders and organizations and could possibly provide a model for other developing countries.

### ***GlobeServe Ministries Organization***

Before embarking on the road map for this study, it is important to discuss GlobeServe Ministries to understand Sam Dunya and the work he performs. The GlobeServe Missionary Church, a Ministry of GlobeServe Ministries International was founded by the Reverend Samuel Anthony Kofi Dunya and his wife, Jonhild, both Missionaries and products of the Bethany College of Missions on June 9, 1996, at Mafi-Adidome, in the Volta Region of Ghana. The following offers a biographical and historical narrative of the pastor and the program:

Rev. Samuael A. K. Dunya and his wife, Jonhild, first met on the Youth With A Mission (YWAM) ship, Anastasis, where they both worked. It was through this shared experience with YWAM, plus a God-given desire for missions, that they were led into full time ministry. While schooling at Bethany, Samuel and Jonhild became members of Wooddale Church. They were commissioned and sent to Ghana in 1995 and actively started their work in June 1996 after their

study at Bethany College of Missions in Bloomington, Minnesota. Rev. Samuel and Mrs. Jonhild Dunya founded GlobeServe and work as Bethany Fellowship Missionaries in Ghana and West Africa. (GlobeServe Ministries International, 2018)

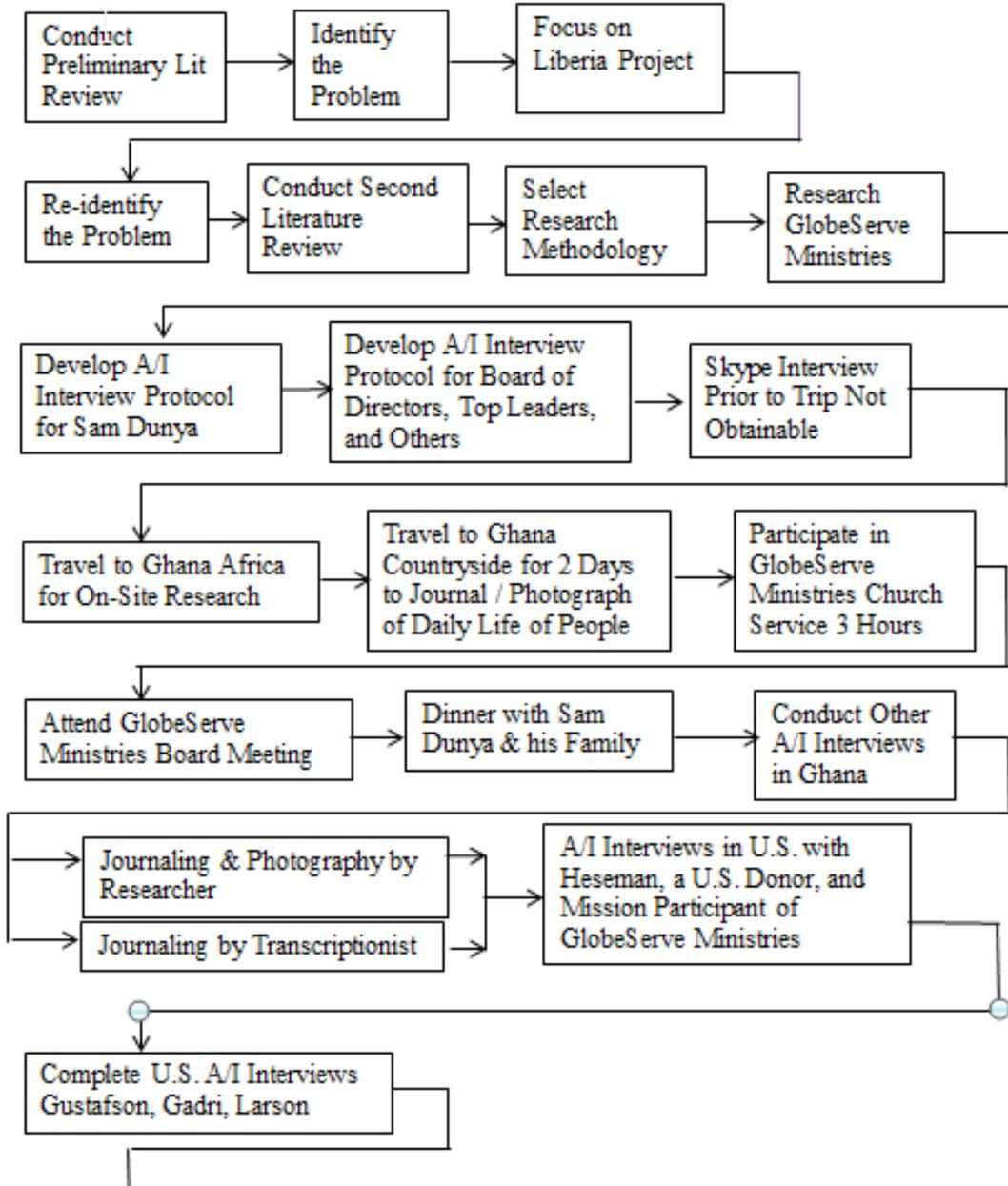
Pastor Sam and Jonhild Dunya have grown the organization from its humble beginnings as a church planted in a small village of Ghana to a thriving ministry that has planted more than 400 churches across all ten regions of Ghana (and beyond). “Their ministry includes planting Churches, Pastors Training, Missionary Sending, Women Empowerment, Free Medical Outreaches through the Bridge of Hope and the provision of fresh water wells commonly referred to as boreholes” (GlobeServe Ministries International, 2018).

Literally, tens of thousands of lives have been saved and transformed due to Pastor Sam Dunya’s unwavering vision and courage to execute. Since the beginning, Pastor Dunya and his wife founded GlobeServe Ghana with the sole aim of honoring God by making more disciples for Jesus Christ. Today, the organization employs more than 40 full-time pastoral, teaching, and administrative staff members, and it supports more than 400 pastors and evangelists throughout Ghana.

### ***The Methodological Road Map***

There were numerous steps involved in conducting this research study. The following figure provides a methodological flowchart showing the steps embarked upon. Some steps were sequential and some steps were simultaneous. It also shows time spent following other potential thesis questions. There has been discussion on some of these

points up to this point, and there will be discussion on the methodological steps for the Ghana and Sam Dunya case study in the remainder of this chapter.



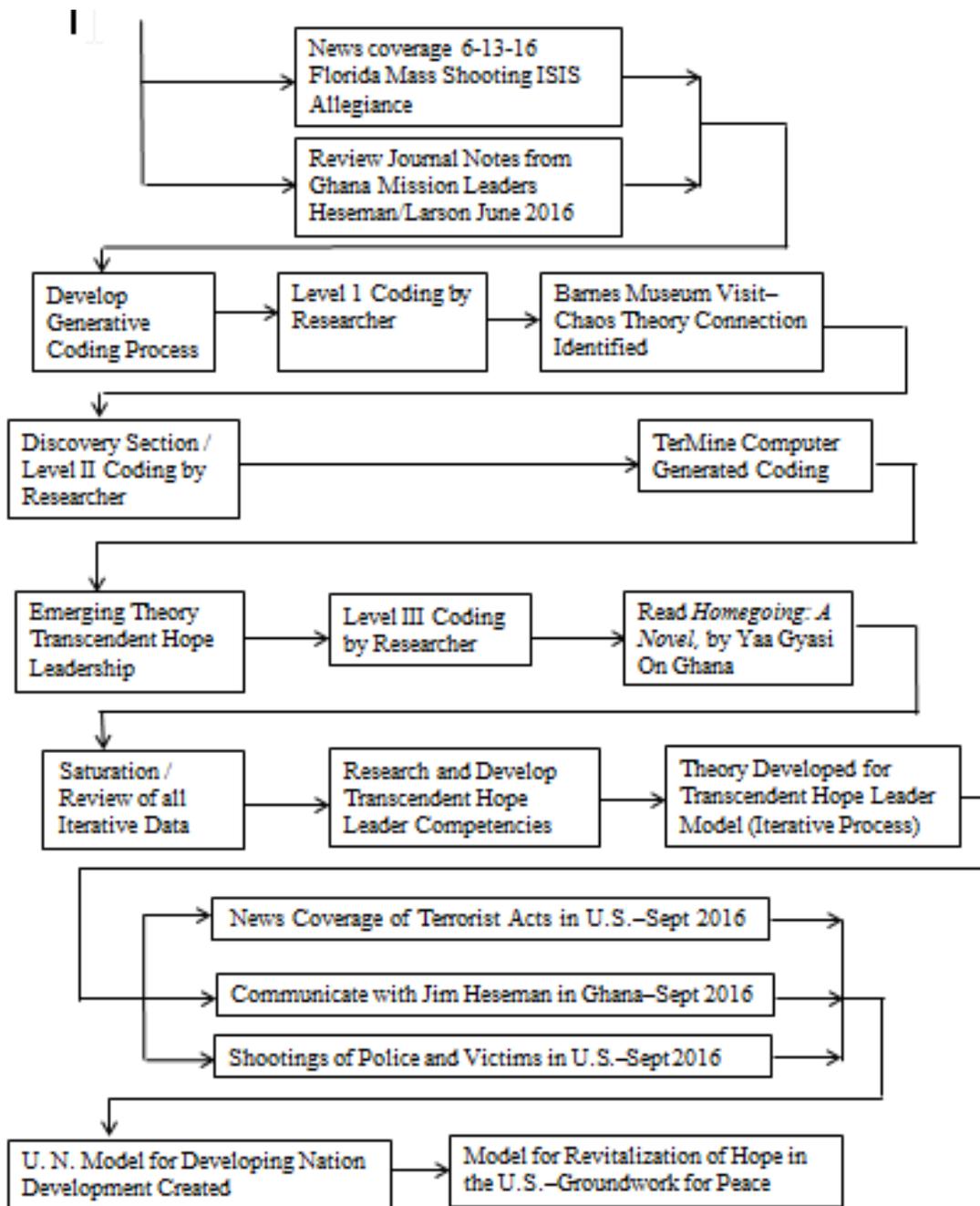


Figure 3. Methodological Flow Chart

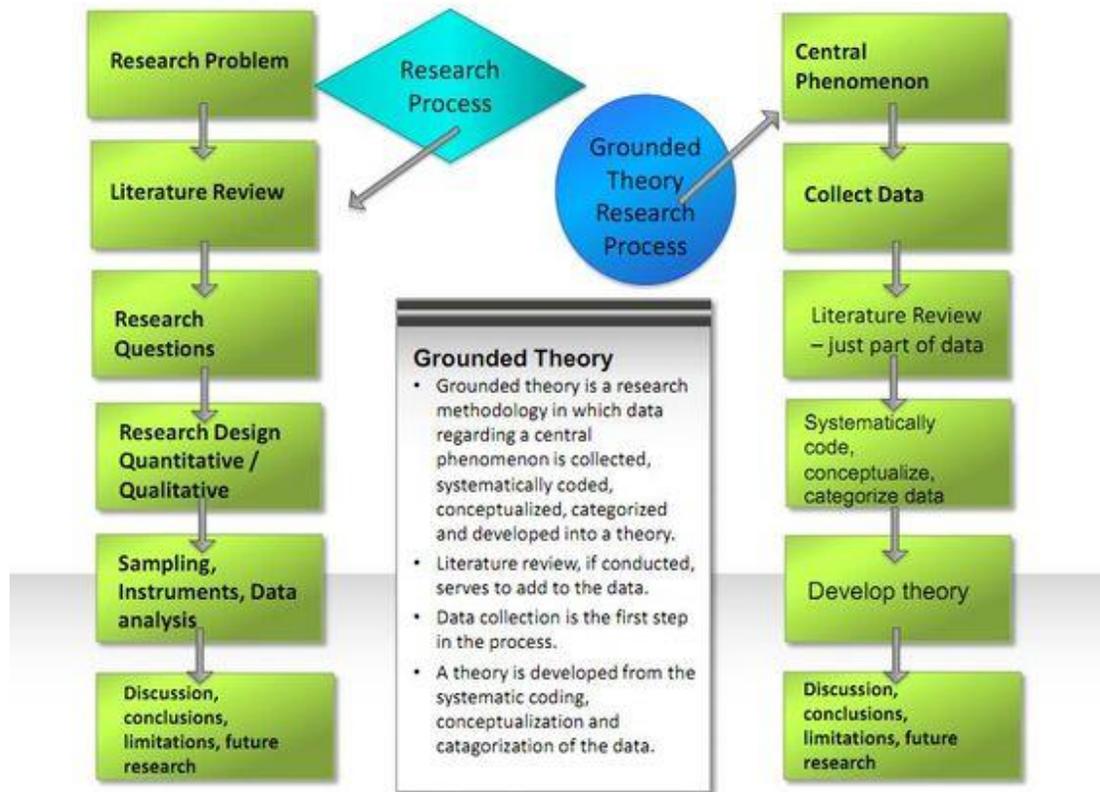
### ***Why A Case Study & Grounded Theory?***

Denzin and Lincoln (2005), Merriam (1998), and Yin (2009) all universally agree on the following principle behind case study research:

Case study research involves the study of a case within a real-life, contemporary context or setting (Yin, 2009). Although Stake (2005) states that case study research is not a methodology but a choice of what is to be studied (i.e. a case within a bounded system, bounded by time and place), others present it as a strategy (as cited in Creswell, 2013, p. 97).

Through this iterative process, I decided to conduct a case study on Sam Dunya. Often when treading in new and unknown territory, a case study can provide information, an in-depth view, observations, and insight—especially when studying leadership. It takes time to study and to digest all of the following: how a leader leads, how their life story has left an imprint on that leadership style, what their motivators might be, what has impacted them to lead the way he leads, how they impact their followers, and what has gone into the building of a thriving organization. This becomes even more of a complex study when one adds a different culture and the differences that are apparent in running an organization in a developing nation. Starting small with one case allows the researcher adequate time to focus on the leader, the board of directors, the other organization leaders, the followers, the membership, the customers, and those impacted by the work of the organization.

Therefore, my strategy in researching the topic of transcendent hope was to visit Sam Dunya, his GlobeServe Ministries organization, and the country of Ghana to experience first-hand what an organization built on transcendent hope looks like. I wanted to know what was important to Sam Dunya, how he leads this organization, how he developed his followers and leaders, and what the impact of his organization is on Ghana and the Ghanaian people. A case study would allow me to answer the compelling question: “Can transcendent hope help change Ghana?” From what I heard about Sam Dunya and GlobeServe, it appeared that that was exactly what was being accomplished. I had no theory to verify, but rather I selected an inductive approach of planning to gather data, to look for emerging patterns, and to see if a tentative hypothesis appeared that would lead to potential theory development. Grounded theory seemed like the perfect approach to study the questions I had.



*Source:* Adapted from Creswell (2011); Graham, (2012); as cited in Shan (2017)

#### **Figure 4. Model of Grounded Theory**

I was visiting Ghana to research transcendent hope leadership. This approach attempts to leverage the unbiased view of the social science researcher entering the field. Yet in Corbin and Strauss (2008), Corbin explains that he “was not a passive recipient of the data” (p. 270). With that in mind, I would work to keep myself from making preconceived notions about what I would find, but to also remain aware that I

had a research question that I was working to answer through the data gathered. I merely had a notion about transcendent hope leadership at this point.

As an OD consultant, I appreciated the qualitative and grounded theory approaches to research because it is an “action research” approach. One learns by “doing” and by interacting with people and situations in the field. In my research, I would be “listening” to the data to see what might emerge. As Mills, Bonner, and Francis (2006) explain, grounded theory that leads to theory- building is a process of emergence:

Grounded theory is a popular research methodology that is evolving to account for a range of ontological and epistemological underpinnings. Constructivist grounded theory has its foundations in relativism and an appreciation of the multiple truths and realities of subjectivism. Undertaking a constructivist inquiry requires the adoption of a position of mutuality between researcher and participant in the research process, which necessitates a rethinking of the grounded theorist's traditional role of objective observer. Key issues for constructivist grounded theorists to consider when designing their research studies are discussed in relation to developing a partnership with participants that enables a mutual construction of meaning during interviews and a meaningful reconstruction of their stories into a grounded theory model. (Abstract)

Creswell (2013) provides the following definition of qualitative research:

[Qualitative research] begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes. The final written report or presentation

includes the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change. (p. 44)

### ***Appreciative Inquiry Interview & Protocol***

I used an appreciative inquiry (AI) interview methodology for interviews and developed my questions prior to arriving in Ghana. The following definition for appreciative inquiry was found in a presentation by Nichols (2011):

- It is the co-evolutionary *search for the best in people, their organizations, and relevant world* around them.
- Is rooted in radical social constructionism, appreciation, and the generative power of positive imagery, *concentrating on positive means and methods rather than deficit-based, curative action.*
- A transformational change process that focuses on improving existing organizational processes and challenging established belief systems through sharing of new ideas and knowledge, in essence to *change how people think rather than what people do.* [Emphases added]

I relied heavily on unstructured interviews (exchanging emails, having discussions with my dissertation chair, reading a book on Ghana, etc.). I had multiple inputs, obtaining as many viewpoints as I could get to reconcile the many realities. This approach was similar to the Vietnam War example used by Corbin (as cited in Corbin & Strauss, 2008) to “give readers more than just a book about procedures[;] I wanted to let readers inside (to have) insights into my analytical journey” (p. 230). AI seemed particularly appropriate methodology to use in transcendent hope research:

Appreciative approaches (Cooperrider & Srivastva, 1987; Srivastva & Barrett, 1988; Srivastva et al., 1990) are based on the constructionist notion that our organizations grow and evolve in the direction of our

guiding images of the future. When we inquire into our weaknesses and deficiencies, we gain an expert knowledge of what is “wrong” with our organizations, and we may even become proficient problem-solvers, but we do not strengthen our collective capacity to imagine and to build a better future. By means of inquiry into the life-giving dimensions of our organizations, however, we stimulate our collective imagination and aspirations to create images of new possibilities that guide our action and thereby contribute to the growth and development of human hope. (Ludema et al., 1997, p. 1046)

From my years in OD and HR, I knew the moment I set foot in Ghana and began interacting with the first Ghanaian individual that it would be a meaningful interaction and I would be collecting data. I wanted to do it well. Having had some training in appreciative inquiry, I knew that asking appreciative questions, questions that are open, thought-provoking, and heliotropic in nature (Whitney & Trosten-Bloom, 2010, pp. 113–119) had the highest probability of eliciting more open-ended and positive stories from interviewees. This approach has a tendency to free people to share their experiences more fully. I had some interview experience using this method and had excellent outcomes in the past. Therefore, I selected this method for my dissertation interview protocol. I relied on my experience to conduct relaxed but “intensive” (Charmaz, 2014, p. 56) interviews. I wanted to get at both the external and internal dialogue of the organization. Corbin and Strauss (2008) have reminded us to remember that “the primary purpose of doing qualitative research is discovery, not hypothesis testing” (p. 317).

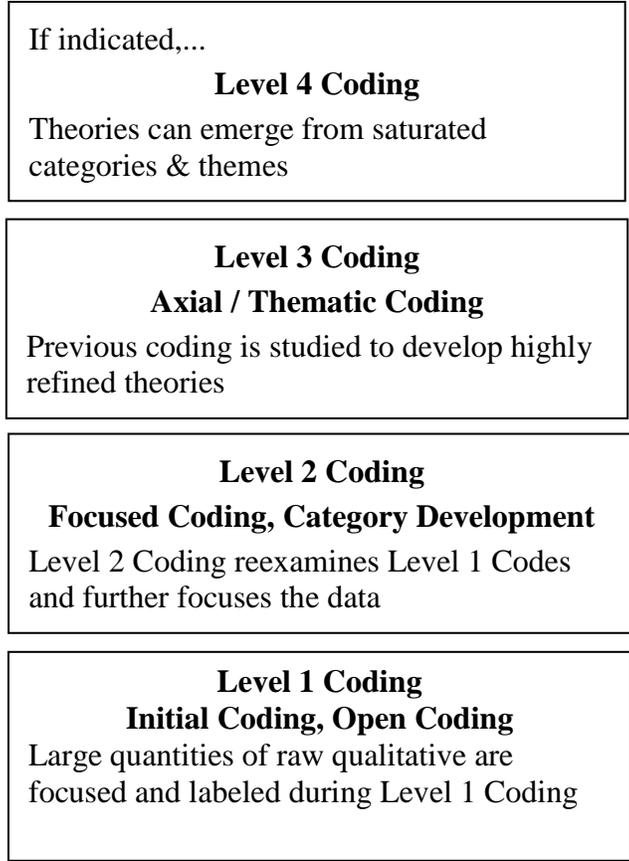
My first experience with appreciative inquiry involved the leadership of a mid-size manufacturing company on the brink of bankruptcy. We went as a group of

consultants brought in by the CEO to help save the company. Conducting an AI interview of each member of the group resulted in rich, positive data focusing on two things: 1) incidents when the organization was at its best, and 2) a portrait of the positive dreams each member envisioned for the future of the organization. I hoped for a similar result by using this method for interviews in Ghana.

### ***Research Approach***

I planned a two-day visit to the Ghanaian countryside to view people in their natural setting. The photographs I took were part of the story as they showed the everyday life of the Ghanaian people and spoke volumes about their physical setting. Other methods used in my overall research included writing memos, taking notes, noting observations, recording/transcribing interviews, reviewing videos of GlobeServe, reviewing videos of the interviews, socializing my pre-findings with other researchers, and then coding the data. In the coding process, I would identify common codes, reduce codes to themes, count frequency of codes, relate codes to categories, and relate categories to the framework identified in the literature (Creswell, 2013, p.181). I would use a traditional coding approach and compare it to a new computerized version. I would look for major themes and see whether a theory emerged. I reminded myself to “remain open” (Corbin & Strauss, 2008, p. 80), especially when it came to reviewing the raw data and coding it. I would use a traditional coding approach and then compare it to a computerized version to see if any new major words or themes emerged.

The following shows the various levels of iterative coding described by Christopher Hahn (2008) that I utilized in my analysis:



**Figure 5. Coding Level Steps Summary**

In conducting my research, I wanted to understand how many churches had been founded by GlobeServe, how many mosquito nets had been distributed, how many water wells (boreholes) had been constructed, and how much deworming medicine had been distributed. I wanted this data for each region of the country so I could determine the impact GlobeServe was having on changing Ghana and its impact on

saving lives. I also wanted to see how many people in each region of Ghana had converted to Christianity through GlobeServe's efforts.

In responding to my primary question, "Can transcendent hope help change Ghana?", I would include Sam Dunya's life story—particularly about the events that had led him to found GlobeServe Ministries. I would look to see how and to what extent the organization was helping the people of Ghana. I aimed at a qualitative approach with enough quantitative data to measure impact. I hoped some new information would emerge about leadership and hope:

The most productive scientists have not been satisfied with clearing up the immediate question but, having obtained some new knowledge, they make use of it to uncover something further and often of greater importance. (Corbin & Strauss, 2008, p.143).

I aimed at conducting a robust qualitative study to accomplish what Morse and Field (1995) described in the following:

On the part of the researcher, creative and solid data analysis requires astute questioning, a relentless research for answers, active observation, and accurate recall. It is a process of fitting data together, of making the invisible obvious, of linking and attributing consequences to antecedents. It is a process of conjecture and verification, of correction and modification, of suggestion and defense. (as cited in Corbin & Strauss, 2008, p. 195)

***Visit to Countryside for Instrumental-to-Data Gathering  
(February 21–22, 2016)***



**Figure 6. Construction along Ghana Roadway**

The following recommendation has appeared in multiple sources that include Strauss as an author (Glaser & Strauss, 1967; Strauss, 1987): “Ideally, the researcher begins the analysis after completing the first interview or observation” (as cited in Corbin & Strauss, 2008, p. 57). However, my research began with a visit to the seaside by the Atlantic Ocean to see how the majority of the Ghanaian people lived.



**Figure 7. Chickens For Sale along Ghana Roadway**

I did not realize what an important element this would be to my research. The first thing that hit me when walking off the airplane at 8:30 a.m. Ghana time is the intense heat and humidity. It was probably more noticeable for someone coming from one of the coldest times of the year in Michigan to one of the hottest times of the year in Ghana.

The hospitality of the Ghanaian people was immediately shown by small bottles of water passed out at the airport lounge. After an hour of waiting to get our luggage, we came out to what seemed like a sea of faces waiting for relatives and friends. I saw the face of a beautiful Ghanaian woman, Adolphine De-Souza, wearing a stylish dress

made of local African fabric, searching for us. Later, I learned that De-Souza is a proficient seamstress and makes almost all of her own clothes. She is the top financial officer at GlobeServe and a member of its Board of Directors. She organizes and hosts all of the mission trips. She has effective organization skills, and she loves the educational arm of the organization that trains girls to sew. She is a lovely hostess.

The city of Accra is like other growing cities I have seen around the world. It has some interesting architecture, some monuments, and some new buildings. I soon learned that it is not representative of the typical life of a Ghanaian citizen. It hides the poverty and the lack of jobs well.



**Figure 8. Accra City Monuments**

I made some important observations during a three-hour drive by an expert Ghanaian driver who knew how to maneuver through the dense traffic on the paved but often bumpy two-way highway. I saw no factories, no sign of any type of established businesses where people could hold jobs. I saw large gas stations that were newly built or are in the process of being built. This is the first sign of an infrastructure developing to connect the country. Trucks and cars would be able to travel through the country soon. However, surrounding these gas stations were primitive shacks where people live. These homes were built out of various scrap materials: metal, cardboard, cloth, chicken wire, etc. There were livestock roaming unattended and laundry hanging on lines. Often, people were sitting along the road side selling goods: fruit, firewood, bottled water, soft drinks, bread, cakes, etc. Some slept at their makeshift stands awaiting the arrival of a customer.



### **9. One of Many Open Markets across Accra**

It is common for traffic to come to a stand-still when nearing a town square, and there one can take time to observe an open market. Outdoor markets and roadside stands are the only source of shopping available to the Ghanaian people outside of major cities. Markets stretch a few blocks and consist of busy stalls or road side “shops” where individuals display their wares. I saw shoes, refrigerators, various fruits, seeds, live chickens in cages, beautifully carved wood beds, and even carved wooden caskets.



**Figure 10. Road Side Market with Antiquated Modes of Transporting Goods**

The major form of work in Ghana appears to be selling at markets or selling wares within cities. (I learn later that over 65% of Ghanaians work in the agriculture sector.) Men and women carry large and often heavy containers on their heads with a variety of items to sell. I saw more of the same as before, and then some new: salted octopus, imported phone covers, purses, pencil bags, etc. Sellers ran to cars when the light was red in hope of a sale. When one realizes the selling on the street is the major source of non-agricultural employment, the poverty and plight of the people becomes evident. There are only a few hotels and restaurants even in Accra and service jobs are limited.



**Figure 11. A New Building—Local Boys Manning a Modern Stand**



**Figure 12. The Old and the New—Signs of a Building to Come**



**Figure 13. Stop-and-Go Traffic Near City Limits in Ghana**



**Figure 14. Ghanaian Women Sell Goods Carried on their Head**

As we drove further out from Accra and closer to the Atlantic Ocean, the population became sparse. The terrain became more jungle-like, and the goods sold at road stands became more unusual to an American: butchered whole antelopes, a large slaughtered monkey, and a variety of freshly caught and smoked seafood, including eels, fish, and octopus.



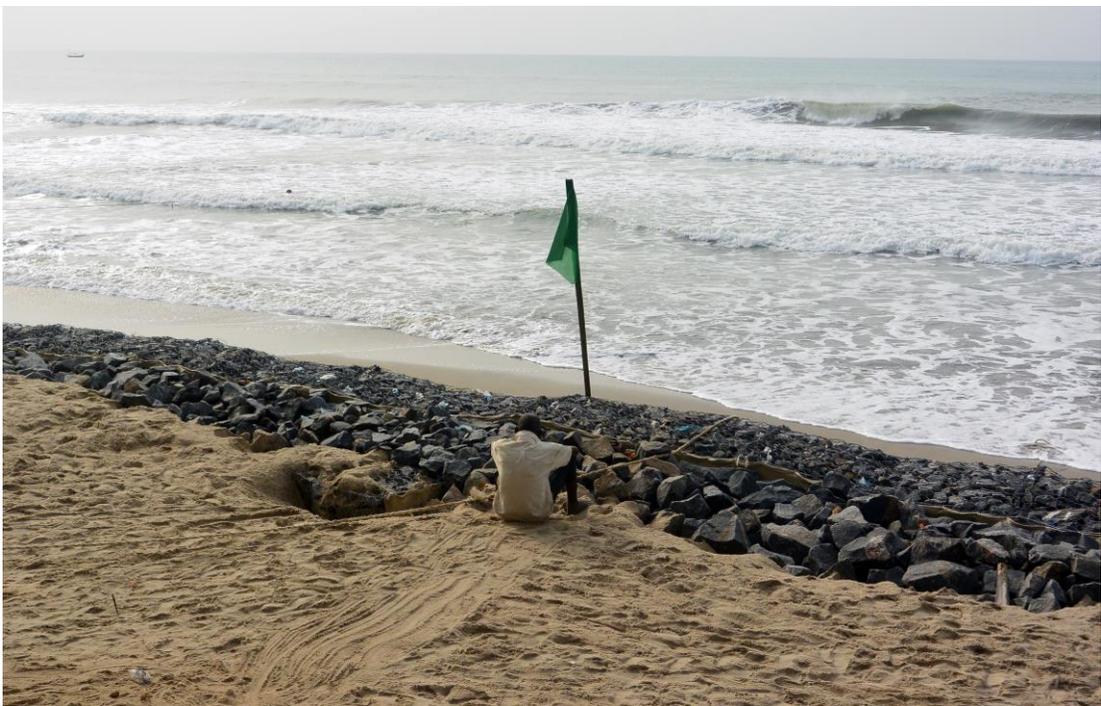
**Figure 15. A Market Stand—Small City Center**

The clothing worn by the people varied. Many men and women had on clothes with a Western influence. For the men, it was shorts or pants, t-shirts, and flip-flops (and not necessarily ones that fit). For the women, it was short skirts, short sleeve blouses, and flip-flops. Occasionally, a woman would be in a Sari or a simple dress made from Ghanaian print fabric. Toddlers and babies were swaddled in cloth and tied to their mother's backs. Occasionally, a mother carrying a baby would be balancing her very large container of goods for sale on her head. Juggling both seemed to be a choir they do gracefully. Getting closer to the ocean, I saw a tall and lanky adolescent boy in his mid-teens walking naked along the side of the road.

We got to the Atlantic Ocean and the Anomabo Resort early in the afternoon. The ocean and beach were beautiful. Although we were placed in one of the highest-priced rooms, the room was sparse. It had a bed, a vintage wood table, and two chairs—it had no clock, no radio, and no television. The hand-held shower was extremely short, making it impossible to keep the water in the shower. The air-conditioning only had one setting, high, which meant the temperature would often get too cold. These details emphasize the fact that a thriving tourism industry may take a long time to come to Ghana. There were a few individuals from other countries staying at the resort (a family from Belgium and a Dutch woman); however, it was the hottest time of the year in Ghana, and that might explain the low number of tourists.



**Figure 16. Anomabo Resort in Ghana**



**Figure 17. Local Man on Beach**



**Figure 18. Local Man Walking Along the Atlantic Ocean**

The beach side was beautiful with tables set for morning breakfast outdoors. Breakfast time was a special time; we sat at our table and watched fishermen in their boats at sea amidst the smooth or crashing waves. We invited Kweku Inkoom, our driver who was also staying at the facility to await our return drive back, to breakfast and had a wonderful conversation. He said he came from a Muslim background, but due to the influence of his uncle, Sam Dunya, he had become Christian. I was told that 80% of the Ghanaian people are Muslim. Kweku's face was jubilant as he told us his story. He said it had truly changed his life and he was very happy. This conversation became an informal interview. I wanted to record Kweku because his story was an insightful one of Ghana and its history, but the opportunity never

presented itself. He worked as the driver for GlobeServe Ministries and liked his job. I asked him questions about Ghana and its history, and he told stories about how Ghana was taken over by the Portuguese for several years. The Ghanaian people particularly disliked the Portuguese reign since the Portuguese were cruel. He told us that if the Portuguese did not like an individual, they would take him out to sea, throw him in, and watch him be eaten by sharks. The fear in his eyes was palpable. He told us that many Ghanaian people were taken by ship and sold into slavery. Kweku also told us how happy he was to be a Christian and that Sam Dunya had played a significant part in changing his life for the better. He viewed the future for his family and himself as very positive.

We spent our time resting and preparing for meeting Sam Dunya, the other GlobeServe Ministries staff, and the board of directors. I wrote about my thoughts on leadership and wondered what type of leader I would find in Sam Dunya. Would he be a charismatic leader whose personality was a dominant characteristic? Would he be the genuine transformational leader whose powers of motivation helped people to achieve their best and accomplish stretch goals? Would he be a servant leader whose hope played a role in his leadership?

### ***Ghana Interviews***

Immediately after returning to Accra, I finally had the opportunity to meet and interview Sam Dunya for the first time. He came across as an exceptional leader as I

began to hear him speak about his experiences. He had been raised in Ghana as a son of devoted Christian parents. The introduction that my chair, Dr. Gustafson, provided for me to the members of this organization was invaluable. He had worked with the GlobeServe leadership team for several years and provided consulting services. He had shared leadership books with them and lectured on the topic of servant leadership. He had formed deep friendships here, and I was grateful he had created this opportunity for me.

### ***Sam Dunya Interview***

A portion of my February 26, 2016, interview with Sam Dunya is provided below. It provides insight into Sam Dunya's character and answers the question, "How did Sam Dunya's childhood impact his leadership style?"

**Sherri Black:** Can you tell me your best memories from your childhood and how some incidents affected your future?

**Sam Dunya:** Memories from childhood... I was born and raised in a very humble home. My dad worked as a postmaster. My mom basically took care of us at home. There were ten children, five boys and five girls.

**SB:** Where were you?

**SD:** I was the sixth one. This recent year we lost our first born. He passed away December 27.

**SB:** So sorry

**SD:** Right now we are five, two sisters and three boys, so we are five left. We lost two boys and three sisters.

Growing up, I'll say we were born to a Christian home. My father is actually my hero. He is very involved, he is strong, strong Christian. He lives it. He is really my hero, very much. He ensured that every Sunday we went to church. And to us, it wasn't really going to church because my dad said we should go. As kids, especially growing up, we were all so passionate about God. We loved God. We wanted to go to church. Even when we were sick with malaria—in those days, there wasn't much attention to medication and that stuff—we would go. Even if you would have to carry us, we would go to church. Church was part of our life, and God was very meaningful to us. My father ensured that intentionally we really loved God. And so that became part of us. In fact, all my brothers and sisters, we became strong believers. My brother Ebenezer is also a pastor in GlobeServe Ministries, that's how he came to GlobeServe. My sisters, they love the Lord. They act to worship, to act to minister, in various, various ways.

At the age of seven...six or seven...I personally accepted the Lord. This happened in our Sunday school class. Our teacher came and said it doesn't matter whether you were born in a Christian home or not, that doesn't qualify you as Christ for the Lord, as a Christian. That it is personally inviting Christ into one's life. That is what would make the difference. And when he said that, I was struck with that statement. Because I was born in a Christian home, I came to church, we were normal kids. We didn't get involved with all kind of [things]. We were protected from all sorts of social vices and all that. And so for him [the Sunday School teacher] to come and say we are not Christians until Jesus Christ is invited into one's life. [He said] one has to really confess and open up for Him to come into his life as his Lord and Savior. Until then you are not really a Christian. So that day I decided to do that, so I raised my hand and said I want to receive this Jesus, I want him to come into my life. All along I thought being born and raised in a Christian home made me qualified as a Christian, so that day I gave my life to the Lord, I accepted Jesus as my Lord and my Savior. I committed my heart to him.

Then, at the age of twelve, I had the privilege to travel with my father from where we were in the eastern region of Ghana, a place called Adidome. We travelled to the Volta region, where he basically originated from. The village was my grandfather's village. So we went there and Sunday morning I expected to go to church, as we did at home. So I got up Sunday morning in this village that I was visiting with my dad, ready to go to church. I got up and took my bath, came to

the room and saw my father still sleeping. It was unusual, so I went to him and counseled him, and said: “Daddy it's time. Are we not going to go to church?” He looked at me and smiled and went back to sleep. And so I went ahead, continued getting ready. And then came to him one hour later ready to go to church. He said: “Son, there is no church. There isn't any church.” And for the first time, I realized I was going to miss church. I was really not a happy 12 years old. I went back in the room, walking back and forth, trying to figure out what next, what next. I went to [Dad] and I said: “No, this cannot be, coming to this place, this village is a big, big, sizeable village. Why is there is no church?”

And then I hear some noise, some drumming, coming from the background. I said: “Is that not church?” Because when we go to our church on Sundays, we love to dance and we love to sing and shout and praise God. I thought the noise I was hearing was coming from a church. My dad caught me and said: “No, no, no.” The noise was so loud that I attributed the noise to come from church, not knowing it was actually coming from a shrine from people worshipping idols. Actually it was the year when it was customary for the chiefs of the villages to come from all over Ghana to pay homage to the gods of the land and to the ancestors. They pray for them, thank them for safety, food, the rain, and protection they've had and re-commit their lives to their gods.

**SB:** To their ancestors and the idol gods?

**SD:** Exactly. So the noise I was hearing...[Dad] said “No, it's not from the church, it's from the people in the shrine, worshipping idols.” And when I heard idols, it caught my attention. It was just a week before in our Sunday School class back home when we were talking about idols. We talked about sharing our faith with the people who are worshipping idols. And I had never seen an idol before. And here I am, very close to where people are worshipping idols. So I told my dad, “can we go? Because we were told in our Sunday School class that we should share the gospel with these people. So can we go?” He looked at me. I don't want to miss church and I was really persistent. “Daddy, we'd love to go, let's go, because the Bible says and we were told in Sunday School that we should share our faith with people worshipping idols.”

[Dad] looked at me and smiled and said, “Son, you are only twelve years old. *Wait till you grow up and when you grow up you can come here and share the gospel.*” When he said that, there was a kind of peace that came, and those words “wait till you grow up” never left me. It was like it was written in indelible ink on my hands... “wait till you grow up, then you can come back.” And then, right then, I felt the Lord was calling me to something, to ministry. When we left my grandfather’s village and went back home this experience never left me. Now I share this story with our Sunday School classes. I was so near, very close to seeing an idol. I told the class I feel God wants us go to back to that place and bring the gospel. And of course, all along, those words kept coming, coming, coming. Then I went to college.

**SB:** Where did you go to college?

**SD:** I went to college first in Ghana here, and I attended Salvation Army College of Commerce and studied business administration. I did that for four years. Upon graduation, I applied to go to the Youth With A Mission (YWAM) Discipleship Training School. I already felt like I wanted to be in ministry, the Lord was calling me there. So I went to the Discipleship Training School for six months. After that, I applied to work with YWAM. They have a ship called the Anastasias. It was a medical Christian ship. What it does is missionaries join the ship and go to countries in Africa to do evangelism, build hospitals, and [do] medical work. So that attracted me...to go to the villages and bring the original gospel to the people. That really attracted me. I worked on the ship for two years. While I was on the ship, I believe the ship experience really helped me to really think deep about my calling. I thought about my encounter, my experience back in my grandfather's village, how valid it could be. The ship ministry was in the rural areas, going to the villages. So that brought back a lot of memories. My experience at the age twelve become more meaningful. I felt like the Lord is calling me.

In fact, Sam Dunya returned to his grandfather’s village many years later to begin his Christian ministry. He returned to Ghana as a newlywed with a toddler daughter and his wife, Jonhild, expecting their second child. Sam Dunya’s father’s words proved to be prophetic.

The stories I heard in my several interviews with Sam Dunya were inspiring, and they unfolded a story of a leader who cares deeply about people and saving the lives of his beloved countrymen. There is a deep sense of love that exudes from Sam Dunya. He expresses a sense of urgency about the work he is doing. Yet more than anything in this early interview, it was Sam Dunya's humility that struck me. I had never seen such a sense of humility from a powerful CEO of a company.

Sam Dunya's experience on a Christian ship helped develop his social welfare model, (which will be introduced in a later chapter), and it became an important part of the mission of GlobeServe. As my interviews progressed, I saw in Sam Dunya qualities of both a transformational leader as well as a servant leader. Yet, there seemed to be qualities that set him apart—in a transcendent way—from both of these types of leaders. Additional portions of Sam Dunya's interviews will be shared in a later chapter.

Interviews with three of GlobeServe Ministries' top leaders gave me insight into the culture of GlobeServe and showed me how deeply Sam Dunya cared about his followers and their development. In fact, Dunya is the most involved leader I have ever encountered—he works tirelessly to build leadership talent in his organization and has a concrete leadership development process, utilizing at its foundation a Christian version of the CVDL Leader Competency Development Model.



**Figure 19. Christian Version of the Center for Values-Driven Leadership Leader Competency Development Model**

### ***Interviews with GlobeServe Top Leaders***

While in Ghana, I interviewed the organization’s top leadership team. They included Gideon Dorworna, Ebenezer (Eben) Dunya, and Adolphine De-Souza. The culture that exuded from these leaders was one of true hope, service, and community with solid relationships developed. They all seemed to express that they received greater meaning and a sense of purpose from their work. Their ethics seemed sound. As Edgar Schein stated, “The only thing of real importance that leaders do is to create and manage culture” (as cited in Kispert, 2013). It appeared that Sam Dunya had done exactly that. These leaders spoke openly of being motivated by the work of Sam Dunya—they helped build the organization to accomplish greater goals and they were

not motivated to work for pay. In fact, some of these leaders said they made just enough to meet the basic needs of their families and themselves. Their devotion to the lifesaving mission of GlobeServe Ministries was readily apparent. All three expressed a sense of hope about the organization's present work and its future. There was a spirit of positive leadership present in the organization and the expectation of great success with their work ahead. I was discovering many qualities of hope in these leaders.

Another similarity between Sam Dunya and his three top leaders was their reliance on spirituality, on a force outside of themselves. They viewed themselves as a vessel for God to accomplish good. The three leaders viewed Sam Dunya as an extraordinary leader who served as a role model for them. What Sam Dunya was able to accomplish appeared to transcend the accomplishments of anyone else. He seemed to have endless energy; what he accomplished with villagers and leaders was extraordinary. In fact, Eben Dunya, in conversation, referred to Sam Dunya as "a second Jesus." They viewed him as a consummate relationship builder and one who could bring peace to difficult situations.

## ***GlobeServe Ministries Board of Directors Meeting—A Rich Source of Data***

The following are some pictures from the GlobeServe Board of Directors meeting:



**Figure 20. GlobeServe Board Members**

(pictured from left to right: Dr. James “Gus” Gustafson, Dr. Archibald Letsa, Togbi Kofi Tutu V, David Agbeli, and Jonhild Dunya)

I attended the scheduled board of director’s meeting during my stay. It provided rich data on the business of the organization during the compilation of its leaders. The minutes handed out provided me with excellent data as well.



**Figure 21. GlobeServe Board Members**

(pictured from left to right: Togbi Azadagli Dededo, Togbe Agu Asamoankwanta III [chairman of the Board], and Sam Dunya, [Founder & General Overseer])



**Figure 22. GlobeServ Board Members**

(pictured from left to right: Reverend Philip Tutu, Dr. Joseph Kippo, and Eben Dunya)



**Figure 23. Board Members**

(pictured from left to right: David Mawusi Agbeli and Margaret Ivy Atakora)

### ***Limitations of Quantitative Data from Ghana***

Having been trained by the Ford Motor Company, I was used to being data-driven, and I had a good reputation for backing up my reports with solid data. I wanted to have the same approach to my thesis. I was conducting a qualitative study, but I wanted to bolster and quantify the impact of the work being done by GlobeServe with data to more fully answer the thesis question: “Can transcendent hope help change Ghana?” I was hoping much of what I asked for would be off-the-shelf data, and so I asked for the following:

- Number of churches they have built by region by year
- Number of wells dug in villages by region by year
- Number of mosquito nets given out by region by year
- Number of students attending GlobeServe's schools (historical data)
- Number of women graduating GlobeServe's sewing program (historical data)

Unfortunately, the only concrete data I was able to extract at that point is summarized in the following table:

**Table 2. Data Provided by GlobeServe Ministries (March 2016)**

<b>Region</b>	<b>Population</b>	<b>Male</b>	<b>Female</b>	<b>Capital</b>	<b>Churches</b>	<b>Initial Membership</b>
Western	2,325,597	1,176,189	1,149,408	Takoradi	8	353
Central	2,107,209	998,409	1,108,800	Cape coast	5	310
Greater Accra	3,909,764	1,884,127	2,025,637	Accra	4	267
Volta	2,099,876	999,190	1,100,686	Ho	90	5605
Eastern	2,596,013	1,252,688	1,343,325	Koforidua	32	1,468
Ashanti	4,725,046	2,288,325	2,436,721	Kumasi		
Brong Ahafo	2,282,128	1,161,537	1,120,591	Sunyani	14	962
Northern	2,468,557	1,210,702	1,257,855	Tamale	143	13,264
Upper East	1,031,478	497,139	534,339	Bolgatanga		
Upper West	677,763	333,355	344,408	Wa	8	404
Volta North					63	4,578
<b>Total</b>	<b>24,223,431</b>	<b>11,801,661</b>	<b>12,421,770</b>		<b>367</b>	<b>27,211</b>

The chart I received provided some information on churches, but it did not provide any information on wells or mosquito nets. It is unfortunate that I was not able to perform the planned quantitative analysis I had intended. There are reasons why information may not be available for mosquito nets. I have been told by both Gustafson and Jim Heseman (former business executive and a Church of Hope mission trip leader who has visited Ghana numerous times) that data collection was not a high priority on GlobeServe's list of activities. Their primary priority was, and still is, serving those in need.

I have been told that even when the organization attempts to collect data, it is not always accurate through no fault of their own. When GlobeServe representatives visit a village, there is no advance information on how many people will show up. Some people will hear about the arriving missionaries and come from surrounding villages. Although the distribution of mosquito nets is planned ahead of time by counting the number of individuals in each village family (one woman and one small child counting as one person since they can share a mosquito net), other individuals may appear when workers arrive and the nets are distributed to those people. No data appears to have been kept on the total number of nets given out at the time of each village visit.

Both Gustafson and Heseman informed me that during their Ghana mission trip in June of 2016, they were not sure if they had enough deworming pills to give out in

one village. In another village, they did not give out the clothing they brought because many more people arrived than anticipated, and they realized they did not have adequate supplies. In another village, Heseman was concerned that they would not have an adequate supply of the Meals From the Heartland (MFTH), healthy meals they had brought to serve all the village children; but in the end, somehow all the children got a little.

I recognize the limitations of small organizations in developing countries for data collection. This activity becomes more difficult for organizations like GlobeServe that are growing fast. They do not have adequate systems, manpower, technological resources, or the focus we Americans place on quantitatively recording their accomplishments as they move forward. Their business is about doing and not counting. They are more concerned about holistically making a significant and sustainable difference in the lives of their stakeholders. They believe so strongly in operationalizing the vision and they trust God will work out the details.

During a conference in 2016, Melanie Gates mentioned the difficulty the Gates Foundation has in obtaining data in developing nations. It was an important lesson for me to see that when people are in the process of doing good and saving lives, record-keeping—even with the best of intentions—is not a top priority. I recognized that gathering quantitative data would likely be an ongoing issue for researchers working in developing countries in the future.

I recognize the importance of keeping good records in an organization, especially records on how money is being spent. This is true especially for organizations in which the majority of funds are generated from donations. GlobeServe actually does this more effectively than many non-profits, even those in the United States. They ensure that every donor knows exactly how their money is being spent through a series of customized summaries that they prepare for each individual philanthropic organization.

I was later able to obtain additional information that strongly makes the case that Pastor Sam Dunya's organization is making a significant difference—quantitatively as well as qualitatively—which is summarized in Table 9 in Chapter Four.

### ***GlobeServe Ethics***

It is important to note that I heard praiseworthy comments about the ethical manner in which GlobeServe is run. Gustafson said that when he asks Sam Dunya on behalf of the Hope Church in Des Moines, Iowa (which has funded much of GlobeServe's missionary services for many years), "What does your organization need right now?" Sam Dunya will answer something nominal, such as "flip charts."

After my several interviews with Sam Dunya, I got the impression that he is highly ethical and that his love for the people of his country and his desire to help them is what drives him. In fact, virtuousness is one of Sam Dunya's notable leadership

qualities. Like the other member of his leadership team, money is not Sam Dunya's first concern or motivator. There are efforts underway to have Heseman, an astute businessman, build a system and processes for GlobeServe to maintain more detailed data to show the organization's great accomplishments. I imagine data collection and retention at GlobeServe will improve.

### ***Sam Dunya's Two- Prong Model***

Sam Dunya's approach is twofold: social welfare comes first, and then the introduction of Christianity and the erection of a church to serve as a community center and a place of worship. GlobeServe strongly believes in the presentation of both sides of the Gospel of our Lord Jesus Christ. GlobeServe takes its evangelistic and social mandates seriously, and its ministry is neither one nor the other, but it stands for both ends of the Gospel and propagates it. Jesus's dual mandates found in Matthew 28:19 and Matthew 22:37 are two cardinal messages which find expressions in the work of GlobeServe. More about this concept will be discussed in later chapters.

### ***Visit to Philadelphia's Barnes Foundation Museum—Chaos Theory Clarified and Emerging Theory***

I got a break from thesis writing for a weekend trip to Philadelphia to visit my daughter who had recently moved there. Little did I know how significant this trip would be to my thesis theory development.

During our stay, we visited the famous Barnes Foundation Museum. We had visited many museums throughout the world in the past. However, I became speechless as I entered the first few display rooms at the Barnes Foundation Museum. My heart beat fast, and my mind did not know how to take in the amazing quantity of paintings on one wall and dizzying array of displays on another. This museum was the life work of Albert Barnes (1872–1951), who was born to working-class parents in Philadelphia, but he became wealthy when, as a physician, he discovered and sold one of the first gonorrhea drugs, Argyrol, for \$6,000,000 in 1929. Barnes spent much of his life studying and collecting world-class art with the assistance of a friend and artist, William Glackens. His collection continues to be one of the most prominent art collections in the world:

The Barnes Foundation was established by Albert C. Barnes in 1922 to “promote the advancement of education and the appreciation of the fine arts and horticulture.” The Barnes holds one of the finest collections of post-impressionist and early modern paintings, with extensive works by Pierre-Auguste Renoir, Paul Cézanne, Henri Matisse, Pablo Picasso, Henri Rousseau, Amedeo Modigliani, Chaim Soutine, and Giorgio de Chirico, as well as American masters Charles Demuth, William Glackens, Horace Pippin, and Maurice Prendergast, old master paintings, African sculpture, American paintings and decorative arts, antiquities from the Mediterranean region and Asia, and Native American ceramics, jewelry, and textiles. (The Barnes Foundation, 2016).

In total, the Barnes Foundation Museum today owns more than “2,500 objects, including 800 paintings, estimated to be worth about \$25 billion.” (The Barnes Foundation, 2016)

### ***Barnes Foundation Museum's Unconventional Art Groupings***

Why did Albert Barnes arrange his collection in such unconventional groupings, mixing together paintings, decorative arts, and utilitarian objects from different cultures and time periods? He received a great deal of ridicule and criticism for it.

To be honest, I was used to seeing one or two paintings on a wall. And from many gallery viewings, I believed art should be displayed individually and separately on a white wall for best effect. The photographs below are examples of what you see when you walk into the Barnes. It is important to consider the following quotation by Margaret J. Wheatley (2002) while thinking about the Barnes Foundation Museum:

Relationships are all there is. Everything in the universe only exists because it is in relationship to everything else. Nothing exists in isolation. We have to stop pretending we are individuals that can go it alone.



**Figure 24. The Barnes Foundation Museum**



**Figure 25. The Barnes Foundation Museum**



**Figure 26. The Barnes Foundation Museum**

In each of the Barnes Foundation Museum rooms, my eyes did not know quite what to focus on. It felt like a sensory onslaught. A room of metal pieces followed by varied paintings and then pieces of furniture. But after going from room to room, looking at so much art, the feeling is almost claustrophobic. But I kept trying to think of what this reminded me of. The answer came as soon as I breathed, relaxed, looked beyond the seeming confusion, and tried to look for the relationship between and among the pieces as they had been placed. As I looked more deeply at each room, trying to look outside of the box, each room's feeling of claustrophobia was replaced with its own unique beauty. And it was at this moment that I finally realized each room had reminded me of chaos theory. And in that instant, I understood Margaret Wheatley's chaos theory and her emphasis on relationships. Each piece in each room had been reproduced in Philadelphia exactly as it had been originally placed by Mr.

Barnes in his vast collection at his home, preserving it as it was when he died. I learned from a film about the collection that “Mr. Barnes wanted to show relationships in the manner of his display.” This reverberated with me. Margaret Wheatley (2017) said, “When we seek for connection, we restore the world to wholeness. Our seemingly separate lives become meaningful as we discover how truly necessary we are to each other.”



**Figure 27. The Barnes Foundation Museum**

We can't be creative if we refuse to be confused. Change always starts with confusion; cherished interpretations must dissolve to make way for what's new. Great ideas and inventions miraculously appear in the space of not knowing.

~Margaret J. Wheatley (2002)



**Figure 28. The Barnes Foundation Museum**

Disorder can play a critical role in giving birth to new, higher forms of order.

~Margaret J. Wheatley (2017)



**Figure 29. The Barnes Foundation Museum**

We are, always, poets, exploring possibilities of meaning in a world which is also all the time exploring possibilities.

~Margaret J. Wheatley (2017)



**Figure 30. The Barnes Foundation Museum**

Despite current ads and slogans, the world doesn't change one person at a time. It changes when networks of relationships form among people who share a common cause and vision of what's possible. This is good news for those of us intent on creating a positive future. Rather than worry about critical mass, our work is to foster critical connections. We don't need to convince large numbers of people to change; instead, we need to connect with kindred spirits. Through these relationships, we will develop the new knowledge, practices, courage and commitment that lead to broad-based change.

~Margaret J. Wheatley (2017)

And when I turned my thoughts to see if I could apply my Barnes experience to leadership, Margaret Wheatley's powerful words of her famous speech came to me:

Everywhere around us and within us we experience complexity and diversity. Everywhere around us and within us we experience change, death, and renewal; order and chaos; growth and decay that becomes new life. Everywhere around us and within us we see pattern upon pattern, ever-deepening levels of complexity and variety. Why do we resist the vision or blind ourselves to the beauty or fail to embrace the learning? (Wheatley, 1993, p. 2)

### ***Barnes Museum, Chaos Theory, and New Order Leadership***

It came to me that perhaps a quality of an exemplary future leader was the ability to move through chaos with poise and to understand what was significant about it.

Making order and meaning out of the chaos of various international market forces, the chaos of political and financial climates surrounding the business, the chaos of internal factors such as people, systems, and culture, and more—all that would be a primary focus of a new order leader. Today's leaders face more and have to grasp more, digest more, and reach more decisions faster than ever before. They live and operate in a conglomeration of factors bombarding them, from the ever-changing price of oil to threats of terrorism. At some point, human capacity taps out. The most intelligent and dynamic leaders facing today's business climates can run out of creative solutions and ideas to lead. Perhaps a test of leadership will become who can feel calm and make sense out of the surrounding chaos?

The reason that I shared this story and all of the pictures from my visit was to capture a point that became poignant for me in my reflections upon Pastor Sam Dunya's ability to lead at a transcendent, hope-filled level. Despite the chaos that is going on

at any given point in Ghana—whether it is a drought, a malaria outbreak, a starving child, a thirsty village, extreme poverty, etc.—Pastor Sam Dunya somehow remains calm. He can transcend the circumstances to find a solution and can execute with excellence. This sense of calm confidence gets projected onto whoever Pastor Sam Dunya is dealing with at the moment. He is equally as comfortable speaking with a Member of Parliament as he is feeding a malnourished child in a remote village. He manages chaos, not by trying to make meaning from it, but by embracing the tension that exists and seamlessly operating within the context.

### ***Interviews with Jim Heseman—Revelations about Ghana Mission Trips***

Corbin and Strauss (2008) stated that “one should include as many different perspectives on the issue or topic as feasible” (p. 273). I was first put in contact with Jim Heseman when I asked GlobeServe for a source for pictures of their mission trips. At the time of my discussions with him, Heseman had travelled to Ghana five times to serve on GlobeServe Ministries mission trips with his daughter, Angie Larson, and sometimes his grandson, Chase Larson. I asked if he would share with me some of his photographs from his trips. I wrote to him several times, and he shared pictures and videos he had masterfully collected. It became apparent after several conversations that he had found a new life purpose while on his trips to Ghana. I found him exceptionally bright and a wonderful problem-solver similar to other executives I had worked with. He soon became an excellent new voice for my

study as he provided me with his perspective on Sam Dunya's leadership and GlobeServe. Heseman provided me a view from a seasoned executive's viewpoint, which I found immensely valuable.

Heseman lives in Des Moines, Iowa, and he and his wife are members of Lutheran Church of Hope, which has generously supported GlobeServe financially for several years. I found that Heseman and Angie Larson have acted as co-leaders for Ghana mission trips. Angie's son, Chase Larson, began going on mission trips when he was 16. Heseman's stories and experiences helped me in theory development. His perspective and comments will be covered in Chapter 4.

Because I had shown great interest in the Ghana mission trip that Heseman and Angie and Chase were going on for 10 days in June of 2016, Heseman suggested he would add me to an email list of Hope Church members. These members would be supporting the mission trip with prayer. They would receive daily mission trip journal notes. I appreciated this as I could experience a mission trip virtually. Below is a sample of one of the daily journal notes co-authored by Heseman and Angie Larson.

**Day 9**

Hello Prayer Partners,

Very casual day today as we begin to wind down our trip. A nice breakfast at our Tamale hotel which included fresh watermelon and mango. Devotions on the patio with AnnaLise using a passage sent to her by her brother just before embarking on this mission trip as the basis of her message to TRUST GOD. We have trusted him as we walked the paths this week. We have trusted him as we overnighted in a village. We have trusted him to help us say and do the right things this week as we reflected his love for us. Now we need to Trust Him to absorb all that we have experienced and let him guide our hearts and minds as we begin to re-enter our "normal" world. Perhaps it is easier to Trust God away from the distractions of tv, radio, Internet, newspaper, Facebook, and so much more. AnnaLise's message encouraged us to have the same level of Trust every day of our lives.

We have traveled by air from Tamale and by van to the Cape Coast. Tonight we will have our team dinner listening to the waves of the ocean and hopefully watching the stars in the sky as we continue to absorb His majesty and the many blessings showered on us during our time here.

We have trusted that he has kept you all safe while you have trusted him with our care. Thanks for all the support and love that made our trip possible.

Angie and Jim

**Figure 31. Excerpt from Daily Journal Notes of Jim Heseman and Angie Larson**

***Florida Mass Shooting News Coverage and Hopeful Ghana Mission Trip Journal Notes—Emerging Thoughts for a More Hopeful and Peaceful United States***

As I was reading inspiring emails about the group of mission travelers and their activities in Ghana, I was away from television and newspapers for a few days while writing my dissertation. When I came home and turned on the news, I was shocked to hear about the June 12, 2016, mass shooting in Florida, which was reported as the worst massacre by a gunman in U.S. history. The subsequent news service stories were devastating to the American public:

Reaction to the Florida mass shooting at the Pulse Orlando nightclub Sunday when police say a gunman wielding an assault-type rifle opened fire before dying in a gunfight with SWAT officers; at least 50 people were killed and dozens of others wounded. (ISIS vs. U.S., 2016)

During the next two months, there were reports of several other ISIS related mass shootings and violent acts that shocked nations overseas as well as in the United States:

A gun and bomb attack on Istanbul's Ataturk airport has killed 41 people, at least 13 of them foreigners, and injured more than 230, officials say. (BBC News, 2016)

[Eighty four] people were killed and about 100 more injured when an armed man drove a truck at full speed into a crowd who had gathered to watch the Bastille Day fireworks display over the seafront in Nice on Thursday night. (Chrisafis & Dehghan, 2016)

The Islamic State claimed responsibility for the Bastille Day attack on a seaside promenade in Nice, France, which killed scores of people. In total, more than 1,200 people outside of Iraq and Syria have been killed in attacks inspired or coordinated by the Islamic State, according to a New York Times analysis. (Yourish, Watkins, Giratikanon, & Lee, 2016)

Knife-wielding attackers interrupted a French church service, forced the priest to his knees and slit his throat on Tuesday, a murder made even more shocking as one of the assailants was a known would-be jihadist under supposedly tight surveillance. (Reuters, July 29, 2016)

At the same time ISIS-related violence was rocking the world, the United States was facing pre-election negative news coverage of two of the most unpopular candidates in its presidential history: Donald Trump and Hillary Clinton. The Bernie Sanders candidacy and movement of change became stronger, especially among young voters.

Tensions in the United States rose also by reported police shootings of African Americans, leading to more protests and greater activity in the Black Lives Matter movement. Repeated shootings of police officers in various cities created a counter-reaction, known as the Blue Lives Matter movement.

The mood of the country is not positive, and an element of heightened fear and despondency has set in. In the midst of all this negativity, I would read the inspiring mission reports from Ghana daily. In pondering the question of violence, negativity, and ill will toward others, I gained a sense of peace from reading about the daily ways the mission travelers were helping the Ghanaian people. It dawned on me that we needed to start early and help our children get a better understanding of the sanctity of human life. I believed that positive actions designed for our school-age children to see the impact they could have on the lives of those less fortunate could be one approach to turning around this ugly and negative mood and disheartening culture. The idea for sponsored mission trips abroad and locally, all led by retired leaders, came to me while I was writing about chaos theory. Seemingly unrelated events took on significant meaning for me. This idea will be discussed more fully in future chapters.

### ***Nicholas Gadri Interview***

I interviewed Nicholas Gadri, a native Ghanaian and former government official in Ghana, who was presently a Ph.D. student in Benedictine University's Values-Driven Leadership program. My conversation with him was a reaffirming one. He agreed that

to make progress in Ghana, Sam Dunya's initial social welfare strategy was critical to gain the trust of the people. In addition, he agreed with me that no government or private agency watched over Ghana's non-renewable natural resources. He shared in my concern and liked my idea about having an entity such as the U.N. foster keeping the country's natural resources intact and safe as the country becomes modernized.

### ***Ghanaian Author Writes First Book, Homegoing—Sells for \$1M***

I was not reading any books for pleasure while writing my thesis, but then on May 26, 2016, I saw a book review on a book about Ghana in *The Wall Street Journal*. The book's review partially reads as follows:

Yaa Gyasi, whose debut novel sold for at least \$1 million last year, was 20 when she stepped into the haunted dungeon of Cape Coast Castle for the first time. It was 2009. She had just completed her sophomore year at Stanford University and was spending the summer in Ghana, the country she left as a toddler. (Maloney, 2016)

Ms. Gyasi was 26 and attended Berkley University in June, 2016, when her book was published. Her book is anticipated to become a blockbuster similar to *Roots*. A quick summary of the book is provided below:

Ghana, eighteenth century: two half-sisters are born into different villages, each unaware of the other. One will marry an Englishman and lead a life of comfort in the palatial rooms of the Cape Coast Castle. The other will be captured in a raid on her village, imprisoned in the very same castle, and sold into slavery.

*Homegoing* follows the parallel paths of these sisters and their descendants through eight generations: from the Gold Coast to the plantations of Mississippi, from the American Civil War to Jazz Age

Harlem. Yaa Gyasi's extraordinary novel illuminates slavery's troubled legacy both for those who were taken and those who stayed—and shows how the memory of captivity has been inscribed on the soul of our nation. (Penguin Random House)

The novel came at a good time in my own writing. It provided meticulous and well-founded research on the history of Ghana and its people. It provided me with a better understanding of the country, the struggles, and the achievements of its people.

### ***Religion, Atheism, Agnosticism, Spirituality, Transcendence***

It is important before the conclusion of this chapter to discuss and define the context which this study is being undertaken. I am a person of faith, and my faith is based on a personal search for meaning and transcendence. I was born to a Muslim father in a predominately Shia Muslim country and to an American mother with a Christian faith. Neither religion was pushed on me. I was afforded the freedom of choice regarding my view of God and the universe. I chose the Christian view.

The study of transcendent hope is not meant to be a foray into religion. In approaching this study, I am viewing transcendent hope as being an attribute that could be practiced by any individual that is open to receiving wisdom, ideas, and insight from a power outside of self. It has to do more with a practice of spirituality than belonging to a religious body or denomination. Even though my case study involves Sam Dunya, who has established a Christian organization, it is not focused on Christianity. The practice of spirituality can come from a belief in God, nature,

meditation, etc. As Native Wisdom (n.d.) tells us, “Regard Heaven as your Father, Earth as your Mother, and all that lives as your brother and sister.” Spirituality is more about how an individual approaches the world and his fellow beings than about dogma or organized religion. The following quotation by Haile Selassie exemplifies the standpoint upon which I conduct this study.

The temple of the most high begins with the body which houses our life, the essence of our existence. We must stop confusing religion and spirituality. Religion is a set of rules, regulations, and rituals created by humans, which was supposed to help people grow spiritually. Spirituality is not theology or ideology. It is simply a way of life, pure and original. Spirituality is a network linking us to the Most High, the universe, and each other. (as cited in Mynzah, 2015)

It is not meant to appeal only to Christians or people of faith, but rather the practice of transcendent hope leadership is to be viewed as a trait and foundation exemplified in all individuals with a belief and practice of spirituality in its many forms. Therefore, I hope to appeal to a vast audience of people with various religious backgrounds as well as to atheists and agnostics.

## Chapter 3: A View from Academia

The purpose of organizational and social science ought to be to create *textured vocabularies of hope*—theories, stories, evidence, and illustrations—that provide humanity with new guiding images of relational possibilities. (Ludema et al., 1997, p. 1016)

### ***Need for Purpose***

At the core of man’s motivation for existence is having purpose and finding meaning.

Today’s millennial employees are looking for a sense of belonging, an extension of family, and a sense of meaning in the workplace. Meaning takes the form of purpose, value, self-efficacy, and a sense of belonging (Baumeister & Wilson 1996, pp. 332–333). Wrzeniseski (2003), reviewing research in sociology (Bellah et al., 1985) and psychology (Baumeister 1991; Schwartz 1994), pointed out that employees “define their work as a job, a career, or as a calling” (as cited in Cameron, 2012, pp. 85–86).

A job is done for basic material or financial rewards. Those who view their work as a calling “are motivated by accomplishment and success” (Cameron, 2012, p. 86).

Those who see their work as a calling are “driven by the meaning associated by the work itself. The actual tasks involved in their work provide intrinsic motivation and profound purpose” (Cameron, 2012, p. 86). These individuals see work as “inherently fulfilling” and search for “greater good” (Cameron, 2012, p. 86), regardless of the rewards offered.

### ***The Quest for Meaning***

In Victor Frankl's 1946 book, *Man's Search for Meaning* (published in the United States in 1959), and when considering his theory of logotherapy, it is evident that his humanistic views and positive mindset kept him alive when many others perished in concentration camps. Finding meaning was at the heart of Frankl's life work. Frankl (1959) said, "Life is never made unbearable by circumstances, but only by lack of meaning and purpose."

Baumeister (1991) identified four needs driving meaning in individuals and for society:

- Purpose, "through which present events draw meaning from their connection with future events"
- Values, which "lend a sense of goodness or positivity to life and can justify a certain course of action"
- Efficacy, or a "belief that one can make a difference"
- Self-Worth, which is necessary because "people seek reasons for believing they are good, worthy persons as individuals (Wood, 1989) or collectively as from belonging to a group" (Turner, 1975). (as cited in Baumeister & Vohs 2002, pp. 610–611)

Baumeister and Vohs (2002) point out that when individuals encounter difficulties or problems, they "shift down" because "lower levels of meaning seem to facilitate

solving problems and making changes” (p. 610). They further explain that when people “shift to higher levels” of meaning, circumstances in their lives are going well. The shift upward itself is experienced “as a very positive event that brings satisfaction and pleasure” (Baumeister & Vohs, 2002, p. 610). The increase in satisfaction that occurs from moving to higher levels of meaning is especially relevant to positive psychology (Baumeister & Vohs, 2002, p. 610).

People who are aware of their activities at low levels of meaning were found to be “amenable to influence and change” and concentrate on “specifics and details”, while those whose activities were at high levels of meaning were able to be guided by “intelligent reference to values and principles” and made “connections across time and to broad goals.” Baumeister & Vohs, 2002, p. 610).

### ***Victor Frankl—Meaning, Hope, and Logotherapy***

Frankl was a psychologist, a psychiatrist, and a philosopher, but because he was a man of science, I would not have pegged him as a man of spirituality as well. He was able to keep himself hopeful and persevered through the trials and tribulations of a Nazi concentration camp by holding positive views of the future:

Frankl (1959) provides an analysis of these life-giving attributes of hope in a personal description of his experience while imprisoned in a concentration camp in Germany. For many prisoners “there was a psychological ‘giving up,’ a loss of faith and belief in the future resulting in apathy” (p. 64). Frankl described these behaviors as hopelessness and noticed that people did not continue to live very long after losing hope. However, even the slightest cause for hope enabled people to continue living even under the systemic horrors and daily executions. According to Frankl, hope was defined by those who

survived as a “spiritual freedom, a freedom which cannot be taken away, a freedom that makes life meaningful and purposeful” (p. 66). It is this ability to rise above or to stretch beyond difficult circumstances and to renew life by seeing and building upon those things that claim ultimacy for human existence that is most notably associated with the moral or spiritual dimension of hope. (Ludema et al., 1997, p. 1038)

Frankl (1959) has offered an explanation of his personal perspective, which helped him to survive in the concentration camp:

So I began by mentioning the most trivial of comforts first. I said that even in this Europe in the sixth winter of the Second World War, our situation was not the most terrible we could think of. I said that each of us had to ask himself what irreplaceable losses he had suffered up to then. I speculated that for most of them these losses had really been few. Whoever was still alive had reason for hope. Health, family, happiness, professional abilities, fortune, position in society—all these were things that could be achieved again or restored. After all, we still had all our bones intact. Whatever we had gone through could still be an asset to us in the future...

Then I spoke of the many opportunities of giving life a meaning. I told my comrades (who lay motionless, although occasionally a sigh could be heard) that human life, under any circumstances, never ceases to have a meaning, and that this infinite meaning of life includes suffering and dying, privation and death. I asked the poor creatures who listened to me attentively in the darkness of the hut to face up to the seriousness of our position. They must not lose hope but should keep their courage in the certainty that the hopelessness of our struggle did not detract from its dignity and its meaning. I said that someone looks down on each of us in difficult hours—a friend, a wife, somebody alive or dead, or God—and he would not expect us to disappoint him. He would hope to find us suffering proudly—not miserably—knowing how to die. (pp. 85–87)

Frankl’s discovery of logotherapy was a significant step in his understanding of man’s search for meaning. He believed that there were three sources for meaning:

- Work and achievement;

- Love and relationships; and
- The attitude one takes toward unavoidable suffering.” (as cited in Hemphill, 2015, p. 61)

Frankl (1959) explained the connection between logotherapy and meaning of human existence in the following excerpt:

In connection with logotherapy, Logos is intended to signify the spiritual and, beyond that, the meaning, for logotherapy focuses on the search for the meaning of human existence. Such a search is an important undertaking, in psychotherapy since the lack of awareness of life's meaning is among the most important causes of emotional frustration in our time. (p. 31)

Logotherapy is made up of three principles: a) that life has meaning in every circumstance, however desperate; b) that man's primary motivational force is his drive to find meaning in life; and c) that people have the freedom to choose their attitudes regarding how they approach each situation, even those that deal with unchangeable conditions.

In the practice of logotherapy, man is viewed as a being whose main concern is fulfilling a meaning and actualizing values rather than in mere gratification and satisfaction of drives and instincts (Frankl, 1959, p. 164). “One could define logotherapy by literal translation as healing through meaning” (Frankl, 1967, p. 140).

In his later work, Frankl (1997) got to the heart of the matter, which is poignant to the issues of our changing times:

For too long we have been dreaming a dream from which we are now waking up: the dream that if we just improve the socioeconomic situation of people, everything will be okay, people will become happy. The truth is that as the *struggle for survival* has subsided, the question has emerged: *survival for what?* Ever more people today have the means to live, but no meaning to live for. (p. 94)

In the passage below, Frankl (1959) showed his movement toward love and transcendence and even a spiritual sense of life:

The more one forgets himself—by giving himself to a cause to serve or another person to love—the more human he is and the more he actualizes himself. What is called self-actualization is not an attainable aim at all, for the simple reason that the more one would strive for it, the more he would miss it. In other words, self-actualization is possible only as a side-effect of self-transcendence.” (pp. 79–80)

In the passage below, from one of Frankl’s (1997) later books, he looked to love as where man finds the greatest meaning:

A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth—that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love. I understood how a man who has nothing left in this world still may know bliss, be it only for a brief moment, in the contemplation of his beloved. In a position of utter desolation, when man cannot express himself in positive action, when his only achievement may consist in enduring his sufferings in the right way—an honorable way—in such a position man can, through loving contemplation of the image he carries of his beloved, achieve fulfillment. For the first time in my life I was able to understand the meaning of the words, "The angels are lost in perpetual contemplation of an infinite glory.

### ***Why Leadership is Important—Theory and Practice***

The leadership-followership relationship is one of the most important for progress. Currently, our world can be described as having an unprecedented expansion of information technology, an increased globalization of economic markets, an overlapping of cultures and accelerated refugee movement; an ongoing state of war and conflict, and a threat of nuclear war and the associated reconfiguration of international and national boundaries. These combined forces have significantly ramped up demands on leadership. There is a need to replace some of the cynicism and negativity in organizations with an atmosphere of hope and positivity. We need new theories of leadership to help today's organizations thrive and flourish.

The phenomenon of leadership has been evident since antiquity (Bass, 1990). However, the systematic social scientific studies of leadership did not begin until the early 1930s (House & Aditya, 1997, p. 409). There is an extraordinarily large volume of literature on the topic of leadership. For example, there are 3,000 articles on the topic of the relationship between leaders and their followers (Bass, 1990).

According to Barrow (1977), the theory and practice of leadership is one of the most researched social influences in the behavioral science field because the success of our organizational systems, economic institutions, and political institutions are an outcome of the leaders' roles in these systems (as cited in Parris & Peachey, 2013, p.

377). A study of organizations' leaders is a critical factor in understanding the success of organizations. Multiple experts on the topic (Barrow, 1977; Cyert, 2006; Plsek & Wilson, 2001) have said that this success includes the skills employed to influence followers to work conscientiously and enthusiastically toward the goals of the organization, specifically those for the common good (as cited in Parris & Peachey, 2013, p. 377). The role of great leaders is to create a vision for the organization that all employees can understand, relate to, and believe in. According to Banutu-Gomez and Banutu-Gomez (2007) and Kotter (2001), leaders build a shared vision, articulate it throughout all levels of the organization, develop a path to achieve the various steps of the vision, and guide the effort, creating paths and solving problems along the way to achieving set goals (as cited in Parris & Peachey, 2013, p. 377). Schneider (1987) stated that the most important aspect of building organizations with legacy is the success of the engaged people: employees, volunteers, and leaders (as cited in Parris & Peachey, 2013, p. 377). Bass and Bass (2008) explained that leadership theories attempt to explain and define the complexity of the type of leadership and its consequences (as cited in Parris & Peachey, 2013, p. 377). In recent years, research has identified ethics as an important attribute of leadership. Literature, according to multiple sources (Graham, 1991; Lanctot & Irving, 2010; Parolini et al., 2009; Russell, 2001; Whetstone, 2002) supported high ethical behavior as most frequently noted in the transformational leader—morality, virtues, and ethics are linked to servant leadership (as cited in Parris & Peachey, 2013, p. 378). In addition, the

success of a leader in developing and reshaping an organization's culture is important (Schein, 2010).

Leadership theories often reflect the norms and culture of a specific period in time. Initial academic writings discussed management, then leadership, and now stewardship. Employees' view of work is changing too. Many employees look to their work for a sense of meaning and purpose. Employees today look for an extension of family and a sense of meaning in the workplace, all of which impacts the practice of leadership.

Regarding management theory, Ludema et al. (1997) point out that the density of research on management theory hasn't necessarily helped with understanding it:

[T]he arena of management theory has become a "jungle" which is daily becoming "more dense and impenetrable" and is symbolic of "deep fragmentation of the discipline" marked by "intense competing and rival paradigms" (Astley 1985). For George (1989) the variety of incommensurable perspectives within organizational science has become "a violent babble of competing voices ... leading nowhere loudly" (p. 269). And for Wollheim (1980) the quicksand of deconstructive reflexivity may lead to complete "immobilization of scholarship." (p. 1018)

To write on all works on leadership would fill thousands of pages. This dissertation will only discuss leadership theories applicable to the development of the transcendent hope leadership model.

### ***Future Leadership Traits—How to Lead in a Turbulent World?***

My research on hope began by considering today's crisis-oriented world facing leaders. Multiple academic conference papers and discussions revolved around the following larger question: If today's changing world and business climate seem to be filled with challenges, upheaval, complexities, disruptions, and constant change, then what type of leader would be best suited to lead people out of these circumstances: through economic unrest, future uncertainty, and rapidly changing technologies? For me, it became critical to consider how leaders' best lead during periods of crisis or when no prior roadmap exists.

I have worked with some positive leaders over the years, and I have witnessed the impact of their leadership on people and their imprint on their organizations. Their leadership had engaged their followers in the organization's mission with a sense of ownership, high morale, and excellent productivity. I was particularly curious about leaders who had successfully led followers during periods where jobs and the survival of the organization were on the line.

### ***Transformational Leadership Theory***

Transformational leadership has been a theory of leadership that has been researched since the 1980s. Much of its popularity is because of its emphasis on "intrinsic motivation and follower development" (Northouse, 2013, p. 185), which fits the needs of today's millennial generation. At its best, according to Avolio (1999), it is a

leadership process that transforms people and enables followers to accomplish more than what was originally expected of them, and it helps individuals reach their full potential (as cited in Northouse, 2013, pp. 185–186). An example of such a leader is Mohandas Gandhi, who “raised the hopes and demands of millions of his people, and in the process, was changed himself” (Northouse, 2013, p. 186). This type of leadership has especially worked during crisis periods when organizations must meet unusually difficult goals.

Burns (1978) and Zhu, Avolio, Riggio, and Sosik (2011) have explained that another important aspect of transformational leadership is that it increases the level of morality and “moral uplifting” (as cited in Northouse, 2013, p. 187) and ethics. In fact, this form of leadership has been shown to have the highest standard of ethics practiced among its followers. Because these leaders have very high moral and ethical conduct, their followers respect them and want to emulate them. In its purest form, as Howell and Avolio (1993) described it, transformational leadership is “socialized leadership,” and its concern is “collective good” as “socialized transformational leaders transcend their own interests for the sake of others” (as cited in Northouse, 2013, p. 187).

Around the time that Burns’ book on transformational leadership was published in the mid-1970s, Robert House introduced his theory on charismatic leadership. As Conger (1999) and Hunt and Conger (1999) explained, this theory has been studied

extensively by researchers (as cited in Northouse, 2013, p. 187), and some even speak about it interchangeably with transformational leadership. The connotation of charisma as developed by House in his theory was positive. House followed Weber (1947) in his views of charisma as “a special gift” certain individuals have that enables them to perform “extraordinary deeds” (as cited in Northouse, 2013, p. 188). House saw a charismatic effect from the actions of these leaders on their followers and described these leader’s personalities with the following qualities: dominance, strong desire to influence, self-confidence, and awareness of one’s own moral values. For example, Gandhi advocated non-violence and used himself as a role model for civil disobedience (Northouse, 2013, p. 188). John F. Kennedy also had charismatic attributes, and he exemplified several aspects of charismatic leadership: communicating high expectations to followers; showing confidence in followers’ abilities to perform expectations; and instilling task motives in followers that may involve power, affiliation, or esteem (as identified in Table 4). An example of this last quality is President Kennedy’s appeal to American human values by asking them, “Ask not what your country can do for you: ask what you can do for your country” (as cited in Northouse, 2013, pp. 188–189).

According to multiple sources (Bass, 1985; Bass and Avolio, 1990; Burns, 1978; Bennis & Nanus, 1985; Devanna, 1986), transformational leadership occurs when certain qualities are met:

Leaders broaden and elevate the interests of their employees when they generate awareness and acceptance of the purposes and mission

of the group, and when they stir their employees to look beyond their own self-interest for the good of the group. (as cited in Stone, Russell, & Patterson, 2004, p. 350)

Bass (1990) further stated that transcending self-interest is intended for the “group, organization or society” (as cited in Stone, Russell, & Patterson, 2004, p. 350). Yukl (1998) stated that transformational leaders have the ability to build follower commitment to organizational goals and empower followers to achieve those objectives (as cited in Stone, Russell, & Patterson, 2004, p. 350). The result, at least in theory, is increased follower performance (Stone, Russell, & Patterson, 2004, p. 350). Burns (1978) voiced concern regarding this leadership style—he explained that leaders are either transformational or transactional, while other authors viewed this as a continuum, with leaders being at one end or the other (as cited in Stone, Russell, & Patterson, 2004, p. 350). Bass (1990) stated that the transactional leader “exchanges promises of rewards and benefits to subordinates for the subordinate’s fulfillment of agreements with the leader,” whereas a transactional leader according to Daft (2002) sees followers’ needs and defines the exchange process to meet those needs. In both instances, the leaders and followers benefit for the exchange transactions. However, Tracey and Hinkin (1998) defined the transactional leader as one based on “bureaucratic authority, focuses on task accomplishment, and relies on rewards and punishments” (as cited in Stone, Russell, & Patterson, 2004, p. 350). Transformational leadership, according to Bass (1985), is substantially different as it “transforms the personal values of followers to support the vision and goals of the organization by fostering an environment where relationships can be formed and by establishing a

climate in which visions can be shared” (as cited in Stone, Russell, & Patterson, 2004, p. 350).

Avolio et al. (1991) discussed four major behaviors of transformational leaders:

- Idealized influence (or charismatic influence)
- Inspirational motivation
- Intellectual stimulation
- Individualized consideration (as cited in Stone, Russell, & Patterson, 2004, p. 350).

The table below shows, in detail, the functional attributes and accompanying attributes for transformational leadership. This is provided to acquaint the reader with this leader type:

**Table 3. Transformational Leadership Attributes**

<b>Functional Attributes</b>	<b>Accompanying Attributes</b>
Idealized influence/charisma	Vision Trust Respect Risk sharing Integrity Modeling
Inspirational motivation	Commitment to goals Communication Enthusiasm
Intellectual stimulation	Rationality Problem solving
Individualized consideration	Personal attention Mentoring Listening Empowerment

*Source:* Adapted from Stone, Russell, & Patterson, 2004, p. 352

The following table shows various attributes of charismatic leadership. This is intended to show the reader there are differences between transformational and charismatic leaders:

**Table 4. Personality Characteristics, Behaviors, and Effects on Followers of Charismatic Leadership**

<b>Personality Characteristics</b>	<b>Behaviors</b>	<b>Effects on Followers</b>
Dominant	Acts as strong role model	Trust in leader's ideology
Desire to Influence	Shows competence	Similar beliefs between leader and followers
Self-confidence	Articulates goals	Unquestioning acceptance
Strong moral values	Communicates high expectations	Affection toward leader
	Expresses confidence	Obedience
	Arouses motives	Identification with leader
		Emotional involvement
		Heightened goals
		Increased confidence

*Source:* Adapted from Northouse, 2013, p. 188

There is a negative quality that scholars attribute to charismatic leadership. It is unclear at times whether the leader's goal is simply to elevate the self, unlike the intentions of the "pure" transformational leader, whose intentions are clearly to serve the good of the organization.

## ***Servant Leadership Theory—Introduction***

Robert Greenleaf's book, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (first published in 1970 and republished in 1977) introduced the concept of servant leadership. When I first read this book over 20 years ago, his ideas regarding legitimate power and greatness were impressive and appealing. However, working with the powerful top leaders at the Ford Motor Company and the ultra-competitive nature of the automotive business, I could not fathom how organization in the Big Three would ever be led by a servant leader. I argued that such a leadership style would perhaps be more successful on a smaller scale, like for a small business or a small non-profit organization.

When I read Greenleaf's book again as part of my doctoral coursework, the same concern came up. Perhaps leaders would have to be mature enough and highly experienced enough to be proficient servant leaders. This type of leadership came with growth in humility and giving up the ego, which are leadership qualities most young leaders have not yet developed. Humility is a leadership trait I had not often seen in the C-Suite of Ford or in the top leaders and the CEO offices of the executives I have coached. Somehow, a humble servant leader who puts the needs of others before his own seemed to be the antithesis of the strong and dominant charismatic leader who asks opinions and makes final decisions. When I think of the world's great leaders, servant leaders fall into the category of those examples who bring about important social change, like Gandhi, Mother Teresa, and Martin Luther King Jr.

However, I had not run across any examples of servant leaders who served as heads of large, competitive, international companies that are for profit and who have a board of directors to answer to. This had been my experience.

### **Servant leadership—Definition**

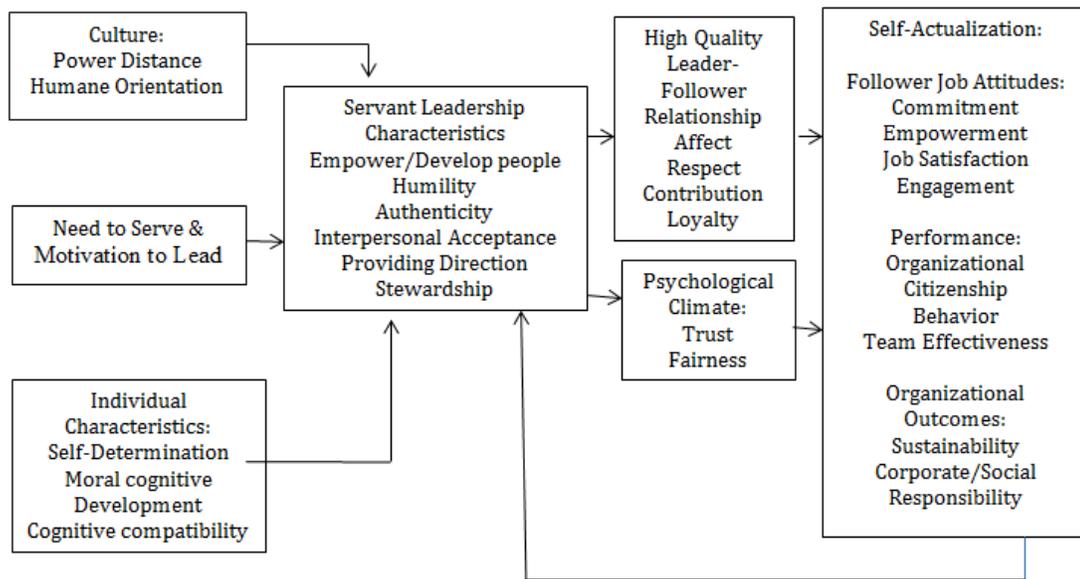
Robert Greenleaf (1977) provided a definition of servant leadership that is shared among many researchers as definitive:

The Servant-Leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The best test, and difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or at least not further be harmed? (p. 7)

Servant leader are individuals who go beyond their own “self- interest” (van Dierendonck, 2011, p. 1230). According to Luthans and Avolio (2003), they create opportunities within the organization to “grow followers” (as cited in van Dierendonck, 2011, p. 1230). Their focus on organization well-being distinguishes the servant leader style, an approach clearly supported by Stone, Russell, and Patterson (2004) (as cited in van Dierendonck, 2011, p. 1230). Growing followers and serving them in a nurturing and sustaining way builds a sense of “commitment” and “reliability” (van Dierendonck, 2011. p. 1231), which then has ripple effects throughout the organization.

Servant leadership has not been clearly defined as a leadership theory for practitioners. Simply put, it can be said that leaders who *show* a need to serve along with a motivation to lead can be characterized as servant leaders (van Dierendonck, 2011, p. 1228). These leaders may be more caring, more ethical, and more follower-oriented—qualities that make them more suited for our time. Luthans (2002) and Macik-Frey, Quick, and Cooper (2009) explained that in the field of positive organization behavior, leadership is critical for an organization to have “engaged employees” and to become “flourishing” (as cited in van Dierendonck, 2011, p. 1228–1229).

The following chart provides the most current theory of servant leadership and its associated attributes. It provides a clearer definition of individuals who are servant leaders as well as their behavioral characteristics, the culture they would develop, their driving motivators, and their espousal of followership qualities.



Source: Adapted from van Dierendonck, 2011, p. 1233

**Figure 32. A Conceptual Model of Servant Leadership Theory Synthesis**

### ***Positive Leadership***

Kim Cameron (2012) examined the qualities and practice of positive leadership in her book, *Practicing Positive Leadership*:

Positive leadership is heliotropic. This refers to the tendency in all living systems toward positive energy and away from negative energy. From single-cell organisms to complex human systems...Positive leadership aims not just to create positive emotions in people-to help people feel happy-but to dramatically affect organizational performance for the better...The four positive leadership strategies include cultivating positive climate, positive relationships, positive communications, and positive meaning. (pp. xii-xi)

Cameron (2012) further described the orientation of a positive leader as the following:

- It stresses the facilitation of *positively deviant performance*, or an emphasis on outcomes that dramatically exceed common or expected performance.
- It emphasizes an *affirmative bias*, or a focus on strengths and capabilities and on affirming human potential (Buckingham & Clifton, 2001).
- The third connotation emphasizes facilitating the best of the human condition, or a focus on virtuousness (Cameron & Caza, 2004; Spreitzer & Sonenshein, 2003). (as cited in Cameron, 2012, pp. 2–3).

Hope is a practice of positive leadership, according to Cameron (2012). These fundamentals are summarized by Cameron as positive leadership practices that lead to positive strategies:

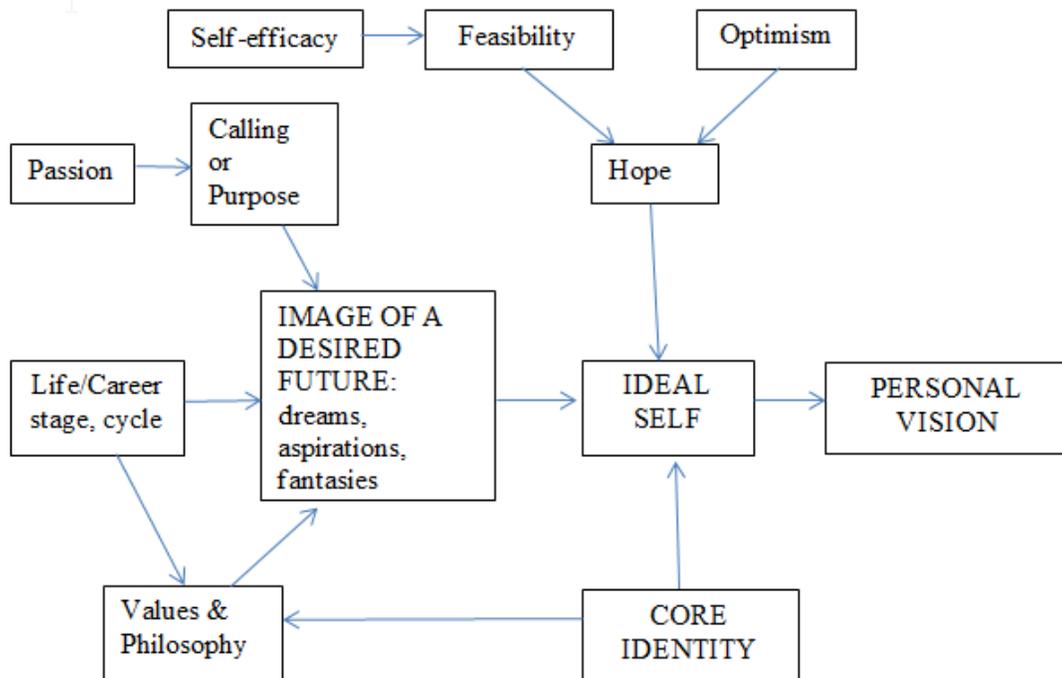
- Positive Climate
- Develop Positive Energy Networks
- Positive Relationships
- Deliver Negative Feedback Positively
- Establish Everest Goals
- Positive Meaning
- Create a Culture of Abundance (Cameron, 2013, p. 151).

Cameron's (2013) concept of "creating readiness through language"—his concept of using language to build the culture you want—"is another important trait of Positive Leaders" (pp. 29–30).

**Richard Boyatzis, resonant leadership and hope**

Richard Boyatzis is another pioneer in the field of positive leadership and resonant leadership, and he has new work in the field of hope as it relates to leaders. In *Resonant Leadership*, Boyatzis and McKee (2005) wrote of the “sacrifice syndrome,” in which leaders work harder but with fewer results, sleep at night but don’t feel rested, find relaxation but only with alcohol, gain energy but only with coffee, eat enough but don’t eat well, have families but are not engaged in family life, have personal interests but find less time to do what they enjoy, have friends but can’t think of the last time they had a conversation with a trusted individual, and so on (p. 54). Boyatzis and McKee (2005) urged leaders to make specific changes to their lives by going through intentional renewal and becoming resonant leaders through three practices: mindfulness, hope, and compassion. (p. 72). A large portion of the book is devoted to constructive “how to” exercises to help accomplish the triad practices that make up his theory of renewal.

Boyatzis and McKee (2005) began the discussion on leader’s “ideal self,” which Boyatzis’ later research built upon. He stated that the “ideal self” is the emotional driver of intentional change in one’s behavior, emotions, perceptions, and attitudes” (Boyatzis & Akrivou, 2006, p. 625). The chart below summarizes Boyatzis’ & Akrivou’s (2006) research into components of “ideal self”:



Source: Adapted from Boyatzis & Akrivou, 2006, p. 627

**Figure 33. Components of the Ideal Self**

The model above begins with the theory that dreams or aspirations play an important part in the process of change (Boyatzis & Akrivou, 2006, p. 624). Research has shown that an individual's vision and visualization of expected change, according to Taylor et al. (1998) and Snyder et al. (2002), has often been discussed in sports performance (as cited in Boyatzis & Akrivou, 2006, p. 624). Curry et al. (2004) explained that it has been discussed in academic performance as well (as cited in Boyatzis & Akrivou, 2006, p. 624). Moyers (1993) and Matthews et al. (2004) researched ways it was applied when recuperating from illness and surgery (as cited

in Boyatzis & Akrivou, 2006, p.624), and Seligman and Csikszentmihalyi (2000) researched ways it was applied in psychotherapy (as cited in Boyatzis & Akrivou, 2006, p. 624). The ideal self, according to Baumeister (1998) and Higgins (1989) is viewed as a psychological aspect of self (as cited in Boyatzis & Akrivou, 2006, p. 625), part of which is conscious and part of which is unconscious. In the realm of positive psychology, the ideal self is seen as “the core mechanism for self-regulation and intrinsic motivation. It is manifest as a personal vision, or an image of what kind of person one wishes to be, what the person hopes to accomplish in life and work” and is viewed as “an evolving, motivational core within the self, focusing a person’s desires and hope, aspirations and dreams, purpose and calling” (Boyatzis & Akrivou, 2006, p. 625). It is connected to self-regulation and helps orchestrate the desire to change and motivate self-regulation. Positive emotion also plays a role in the ideal self.

Boyatzis and Akrivou (2006) concluded that the view of the ideal self unleashes the forces that drive intentional change. This, in turn, provides the impetus for leaders to facilitate change in their organizations and in their followers. They propose the following principle:

[O]nce the force of the ideal self is activated, it plays an executive or motivational function with the self. It monitors and guides all actions and decisions in a direction which ensures deeper self-satisfaction, through the articulation and directions either the emergence of a new state of being with self-actualization as a core quality—evident in either an internal sense of the self in action, such as knowing you are acting with character and consistent with one’s values, or as evident to others through one’s accomplishments, or the maintenance of a current

character (i.e. way of being) or state or condition in life or work, with increased clarity and mindfulness. The latter requires effort, intentional effort, to sustain the balances achieved so it must be a result of focused effort to alter the likely forces of dissonance and entropy. (pp. 625–626)

Boyatzis and Akrivou (2006) further described the three major components of the ideal self:

[First, the] ideal self contains imagery of a desired future (a novel one, or one existing over time, or one continually forming and revisited). This image is the articulation or realization of the person’s dreams, aspirations, and fantasies....

Second, the ideal self is emotionally fueled by hope. Although the psychological processes related to hope are still under research, most researchers agree that hope is caused by the degree of the person’s optimism. Also, it is the expression of their degree of “self-efficacy”. Self-efficacy determines their perceptions of possibilities—to differentiate this component from “pie in the sky” or false hope (Groupman, 2000).

The third component of the ideal self is the person’s core identity. This is relatively stable, and likely unconscious set of enduring individual characteristics, like his/her unconscious motives and traits, as well as roles adopted consistently in social settings.

Hope is the affective driver. Goals are seen to be the cognitive component that is at the core of recent hope research. Accordingly, hope has been conceptualized as a cognitive set which is built on the importance of goals.

In Snyder’s model, his concept of “pathways thinking” is similar to Boyatzis’ & Akrivou’s notion that self-efficacy affects the person’s experience of hope by creating a belief in the feasibility, or possibility that the desired future or state might occur. In this way, the hope is genuine and foolish....Therefore; we believe optimism must be incorporated into the components that affect a person’s experience of hope.

Snyder...said that people with high hope are also producing alternative routes to their goals....Strength of a person's efficacy predicted behavior change (Kolo & Boyatzis, 1970; Bandura, 1982). The stronger the perceived efficacy, the more likely are people to persist in their efforts until they succeed (Bandura, 1982).

Does this mean that people who are relatively lower in self-efficacy and optimism experience less hope? Yes. We believe that the experience of hope drives the energy through positive emotions, attached to the image or dream of a desired future. (as cited in Boyatzis & Akrivou, 2006, p. 626–632)

### ***Theory of Hope—Charles Richard Snyder***

Charles Richard (Rick) Snyder (1944–2006) was the most prolific author on the topic of hope. In the 1980s, he began formulating the tenants of his hope theory by looking at individuals who made mistakes or had poor performance. Snyder and Lopez (2002) explained that these “excusing” individuals had another motive and that was to “reach for positive goals” (p. 249). Snyder and Lopez (2002) next reviewed “motivational” literature from the 1960s and 1970s. They found a common theme of a desire in humans to look for goals—some examples are Cantril (1964), Farber (1968), Frank (1975), and Stotland (1969). Snyder and Lopez (2002) researched extensively on “cognitive revolution” and were influenced especially by Craik’s (1943) classic book, *The Nature of Explanation*, which reasons that the brain’s purpose is to understand and anticipate causal sequences. Other cognitive theorists also emphasized pathway-like thinking—for example, Miller, Galanter, & Pribrams’ (1960) *Plans and the Structure of Behavior*; Newell & Simons’ (1972) *Human Problem Solving*; and Anderson’s (1983) *The Architecture of Cognition* (as cited in Snyder 2002, p. 249).

Like much good academic theory, collegial advice played a role in Snyder's (2002) theory development. Fritz Heider, an academic friend of Snyder's, suggested Snyder interview individuals about the process of their thoughts. The results of approximately a year of interviews showed three findings: a) Individuals tended to speak about their actions as "goals"; b) test subjects thought about how to get to or find pathways to their goals; and interviewees spoke about their motivation to use their pathways. (Snyder, 2002, p. 249). Then, in 1959, Snyder heard Karl Menninger, President of the American Psychiatric Association, deliver an address titled, "The Academic Lecture on Hope." Menninger encouraged Snyder to focus his work on the core of hope rather than the emotions.

The hope theory Snyder developed has several parts. It starts with the concept that humans are goal oriented and that "goals are the targets of mental action sequences, and they provide the cognitive component that anchors hope theory" (Snyder & Lopez, 2002, p. 258). Goals must hold adequate value to occupy conscious thought and may be uncertain. According to Averill, Catlin, & Chon, 1990, individuals reported that "hope flourishes under probabilities of intermediate goal attainment" (as cited in Snyder & Lopez, 2002, p. 258). Goals may be short or long term. Individuals must think of themselves as capable of achieving their goals, and, according to Irving, Snyder, and Crowson (1998) and Snyder et al., (1991), this process "of generating workable routes to the goals is referred to as Pathway Thinking" (in Snyder & Lopez,

2002, p. 258). Pathway thinking involves generating at least one and often more avenues to a goal and involves positive internal messages (e.g. “I will find *a* way to do this”).

In his hope theory, Irving, Snyder, and Crowson (1998) and Snyder et al. (1991) categorize individuals as “high hope” and “low hope.” High hope individuals are competent at finding one and often several alternate routes to reach their goals. Producing several alternate goals becomes important when encountering obstacles (as cited in Snyder & Lopez, 2002, p. 258).

Agency thinking is the motivational aspect of the Snyder et al. (1998) hope theory. This involves both the individual’s perceived thoughts about starting and continuing movement along a pathway toward one’s goal. High hope individuals embrace self-talk, such as “I can do this” and “I am not going to be stopped” (as cited in Snyder & Lopez, 2002, p. 259). According to Diener, (1984), Emmons (1986), Little (1983), and Ruhlman and Wolchik (1988), individuals who encounter problems in achieving their goals report “lessened well-being” (as cited in Snyder & Lopez, 2002, p. 259). The general consensus among hope authors is that a lack of progress toward goals is the cause of “lessened well-being” rather than vice versa (Snyder & Lopez, 2002, p, 259).

It is important to note that hopeful thinking deals with both the capability to envision various routes and the energy toward reaching goals. Therefore, as defined by Snyder, Irving, and Anderson (1991), hope is “a positive motivational state that is based on an interactively derived sense of successful (1) agency (goal-directed energy) and (2) pathways (planning to meet goals)” (as cited in Snyder & Lopez, 2002, p. 258).

Pathway thinking increases goal-pursuit which further promotes additional pathway thinking and so forth.

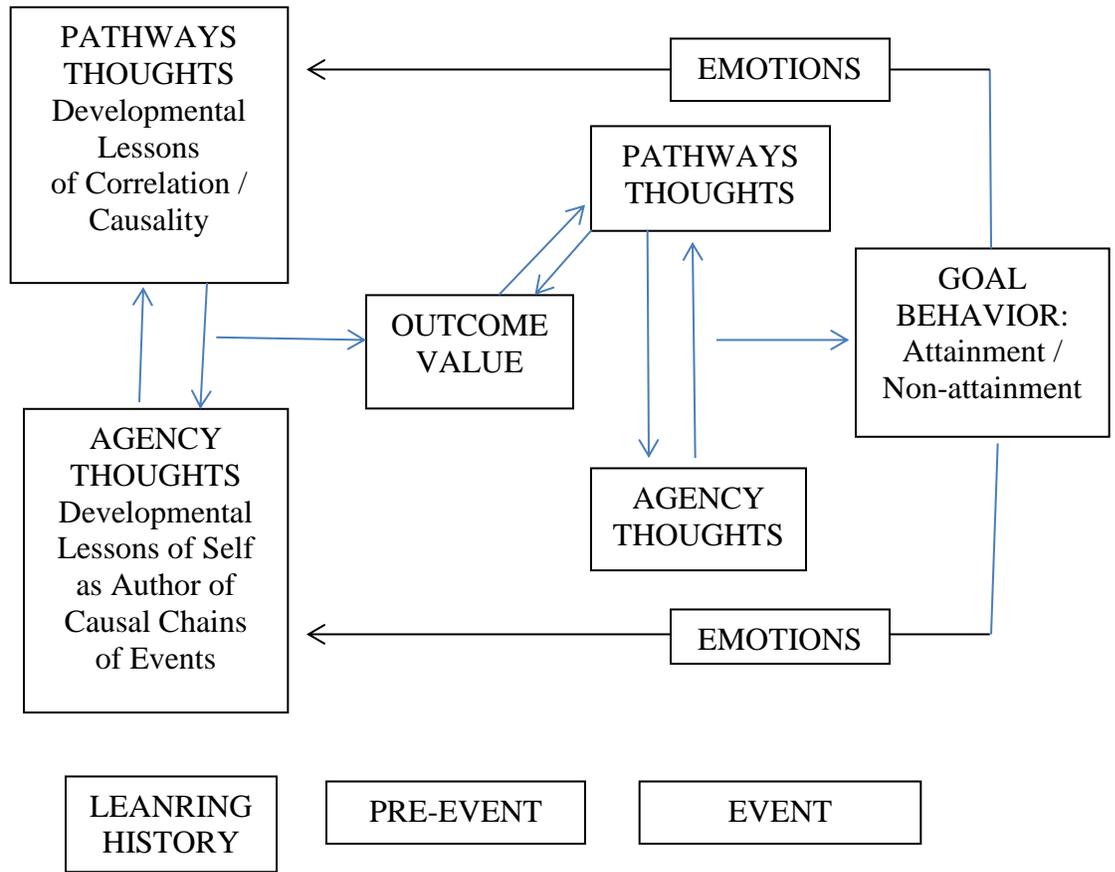
Although most researchers have primarily viewed hope as an emotion, Snyder and Lopez (2002) have specified the thinking process involved. They, however, agree that: “goal pursuit cognition causes emotion” (p. 258). Obstructions toward a goal cause negative emotions, while successful and uninhibited goal pursuit results in positive emotions (p. 258).

### **Snyder and Lopez Model—Hope theory**

The model below is intended to show the order of thought sequence in hope theory.

The causes of the thought begin at the far left. The model deals with a newborn’s pathway thinking immediately after birth to sense “what is what” (e.g., what events in time appear to be correlated with each other (Snyder & Lopez, 2002, p. 259). Up to one year of age, these lessons combine together so that the baby understands that he is a separate entity from others, including his caregiver. This provides him with a sense

of personal agency. The child's ability to gain goal-directed hopeful thought is critical for his welfare and thriving (Snyder & Lopez, 2002, p. 259).



Source: Adapted from Snyder & Lopez, 2002, p. 259

**Figure 34. Schematic of Feed-Forward and Feed-Back Functions Involving Agency and Pathways Goal-Directed Thoughts in Hope Theory**

The table below provides a view of hope research through positive psychology in various arenas. It shows the reader how hope has become visible in various arenas.

**Table 5. Hope Looking Through a Positive Psychology Lens**

Topic	Comment
Academics	Research shows hope bears a substantial relationship with academic achievement.
Athletics	High-hope thinking enables athletes to find the best routes to the goal in a given sport, as well as the motivation to use those routes.
Physical Health	Hope has been implicated in each of the areas of promoting and maintaining good health, preventing, detecting, and treating illness.
Psychological Adjustment	Hope theory fosters better understanding of adjustment, as well as the best approaches for facilitating it. One way in which psychological adjustment is influenced by hope is the belief in one's self. As is the case with physical health, hope also is crucial for psychological health. Psychological health is related to people's routine anticipation of their well-being.
Human Connection	Hope is inculcated in children through interactions with their caretakers, peers, and teachers. As such, the goal of connecting with other people is fundamental, because the seeking of one's goals almost always occurs within the context of social commerce. It is high-hope as opposed to low-hope individuals who are especially involved in making contact with other people. Researchers have also found that higher levels of hope are related to more perceived social support, more social competence, and less loneliness.

Topic	Comment
Psychotherapy	Jerome Frank pioneered a view that hope was a common process across differing psychotherapy approaches. Beneficial changes occur because clients are learning more effective agentic and pathways goal-directed thinking. We post that hope should relate strongly to meaning because it is through our self-reflections about the goals that one has selected and the perceived progress in the journey toward those goals that a person constructs meaning in his or her life. We believe that hope theory offers a new angle for looking at the nature of meaning.

*Source:* Adapted from Snyder & Lopez, 2002, pp. 263–267

### ***Jim Ludema et al.—The Vocabulary of Hope***

In his doctoral dissertation, Jim Ludema (1996) wrote about organization hope and made significant contributions to the literature on the subject of the language and the role of hope in organizations. Boyatzis and Akrivou (2006) summarized the work as follows:

Ludema (1996) traced the roots of the concept of hope. He reported in his review on the concept of hope in Western tradition, that in Greco-Roman times, there was ambivalence about hope. It was both a human projection of desire, with human failings and limitations. Judeo-Christian tradition saw hope as a divine gift with practical implications here on Earth. But it was the Christian theologians of the Middle Ages that brought hope into an ethereal level. Augustine called hope a basic human virtue and a path to God. Meanwhile, Aquinas claimed hope gave direction toward action. From in-depth interviews, Ludema (1996) concluded that hope has four enduring qualities:

- (1) hope brought people together and built relationships;
- (2) hope assumes openness to the future and imagination;
- (3) hope is an “ultimate concern” of human nature; and
- (4) hope feeds creativity. (p. 629).

Ludema (1996) specifically discussed hope as the ultimate concern for man. This is particularly important to Sam Dunya's leadership style.

Hope is nourished and sustained when people collectively pursue their ultimate concerns in a spirit of love and action.

- Ultimate concern is a life-giving act: it promotes hope and renews life by enabling people to place immediate circumstances in the context of broader and deeper possibilities.
- Ultimate concern is a source of wisdom: it is a holistic way of knowing that draws on a range of affective, normative, spiritual, and relational resources to spawn passion and creativity.
- Ultimate concern integrates the modes of time: it allows people to draw on the brightest images, ideals, and values of the past to inspire hope and positive possibility for the future. (Ludema, 1996, p. 74)

### ***Building a Textured Vocabulary of Organizational Hope & Relational Attributes of Hope***

Perhaps the best research on organizational hope applicable to my research is provided in research by Ludema, Wilmot, and Srivastava (1997). Several points in their work supported the direction of my research and my early notions about transcendent hope and leadership. I have provided concepts from their article that contributed to supporting the foundation of my thesis work and my thesis question: "Can transcendent hope help change Ghana?"

Ludema et al. (1997) described the qualities and application of hope in the following passage:

[H]ope has been considered a fundamental attribute of humanness and an invaluable resource for the creation of positive knowledge and action... hope is shown to display four enduring qualities that contribute to its transformative character: it is born in relationship; inspired by the conviction that the future is open and can be influenced; sustained through moral dialogue; and generative of positive affect and action.

The authors recommend: "...advancing epistemologies and methods of inquiry that facilitate the creation of textured vocabularies of hope. Following Rorty (1980), it is suggested that by advancing vocabularies of hope social science may, in some small way, reverse the current trends of academic and cultural cynicism and contribute to a maturing spirit of human hopefulness at the organizational and societal levels. Appreciative and narrative methodologies that span boundaries of epistemology, profession, creed, and culture and that highlight and illuminate the best, most glorious aspects of our social and organizational lives are encouraged. (as cited in Ludema et al., 1997, p. 1017)

Applying various sources, Ludema et al. (1997) supported a spiritual attribute in the following passage:

They argued that the sense illusions require us to question the reliability of our ordinary sense experience, and the possibility that all of our experience is a part of a dream creates the occasion for doubting the reality of the world itself (Popkin, 1979). (as cited in Ludema et al., 1997, p. 1018)

Hosts of critical and deconstructive methods for doing social scientific research have emerged (see, e.g., Schwandt, 1994; Kincheloe & McLaren, 1994; Olesen, 1994; Stanfield, 1994; Fiske, 1994). Based on the premise that all claims of truth are arbitrary and should be questioned, these methods provide increasingly sophisticated tools with which to examine, expose, demystify, and debunk existing accounts of reality. (as cited in Ludema et al., 1997, p. 1018)

Ludema et al. (1997) further explained the need for a positive vocabulary of hope and optimism, for a positive relational construction, and for an affirmative approach in the discussion of flourishing organizations experiencing negative vocabularies of deficit:

Gergen (1994a) argues persuasively that the vocabularies of deficit proffered by much contemporary social science support what he calls broad “cultural enfeeblement” (p. 148). By creating hierarchies of discrimination, eroding naturalized patterns of community, and expanding arenas for self-depreciation, scientific vocabularies of deficit contribute to a pernicious cycle of “progressive [societal] infirmity” (p. 155). (as cited in Ludema et al., 1997, pp. 1018–1019)

In a similar manner, the vocabularies of human deficit produced by the critical social and organizational sciences diminish the human capacity for positive relational reconstruction by rending and unraveling the intricate social, political, and moral fabrics that make human existence and organizing possible. (Ludema et al, 1997, p. 1019)

Weick (1982) appeals for an affirmative approach to social science that creates compelling images of human possibility and seeks to discover examples of them in the “real world,” even if they are extremely rare. Cooperrider and Srivastva (1987) encourage “appreciative” modes of inquiry that uncover the “ordinary magic, beauty, and real possibility of organizational life” (p. 165) and help scholars and practitioners to “shape the social world according to their own imaginative and moral purposes” (p. 161). (as cited in Ludema et al., 1997, p. 1020)

As is evident from these examples, the structuring of vocabularies of hope is less a technique than it is a commitment...Dewey contributed to the growth of human hope by promoting inquiry into high human ideals— notions of truth, rationality, progress, freedom, and democracy. (Ludema et al., 1997, p. 1024)

Ludema et al. (1997) also laid the groundwork for a definition of hope and its qualities:

It is argued that the act of hoping, far from being an exercise in groundless and naive wishful thinking as it has often been described, is

in fact a holistic, relational way of knowing that unifies both the tacit and explicit dimensions of experience and puts them to work in transforming the future. When people inquire into the unexplored reaches of their collective norms, beliefs, and assumptions; values, mores, and purposes; plans, desires, and wishes; visions, ideals, and dreams, they engage in the act of hoping by prefiguring a valued and vital future that they hope someday to build, inhabit, and enjoy. These hopeful images of the future, in turn, become powerful catalysts for change and transformation by mobilizing the moral, social, and relational energies needed to translate vision into reality and belief into practice. (Ludema et al., 1997, p. 1025)

Second, much of the literature suggested that hope is fundamentally a relational construct. It is always engendered in relationship to an “other,” whether that other be collective or singular, imagined or real, human or divine. (Ludema et al., 1997, p. 1026)

A third surprise was that hope is almost always portrayed as having a moral, spiritual, or religious dimension. While different epistemological traditions use different words to describe this dimension, they converge around the notion that often, when people persevere in the face of almost certain failure, they do so because of a belief in a sublime, transcendent, or noble purpose. Frequently, this purpose will sustain hope even after periods of failure, disappointment, or disability. (Ludema et al., 1997, p. 1026)

Ludema et al.’s (1997) definition of hope is as follows:

[Hope is] an affirmative form of social discourse through which communities of people (1) generate new images of possibility for social relationship, and (2) mobilize the moral and affective resources necessary to translate image into action and belief into practice. This definition is meant to highlight the three tenants of a constructionist epistemology as outlined earlier: the primacy of relationship, the pragmatics of language, and the generative potential of social knowledge. (p. 1027)

The relationship nature of hope is supported by multiple leaders and researchers in the field:

Marcel (1951) suggests that when people begin to hope in relationship with one another, they enter into the kind of “spiritual interconnection.” (as cited in Ludema et al., 1997, p. 1032)

Lynch (1965) suggests hope does not flourish under all relational conditions. It assumes relationships of mutuality in which the value and integrity of all persons is affirmed...For the final object of all our hope is love. (p. 171). (as cited in Ludema et al., 1997, p. 1032)

Hope is the interior sense that there is help on the outside of us...when we are especially aware that our purely inward resources are not enough...” (p. 40). (as cited in Ludema et al., 1997, p. 1032)

The servant leadership nature of hope is captured by Ludema et al. (1997) in the following excerpt:

The literature suggests that while hope is often inspired when one receives sustenance or nurturance in a time of difficulty or of growth, it is also enkindled when one gives sustenance or nurturance to another...it is not the empty relationship of mutual self-gratification that brings the ego to life; rather, it is a relationship in which one ...“reaches out...beyond his narrow self, prepared to consecrate his being to a cause which is greater than he is, but which at the same time he makes his own” (p. 25). Hoping, therefore, prospers to the extent that people place themselves in service to others. (Ludema et al., 1997, pp. 1032–1033)

Hope as a community-building construct is vital to developing flourishing organizations:

Moreover, it is suggested by some that the act of hoping can become a binding force of community for all relational forms—the family, organization, community, world, etc.—because it encourages exploration of the values and ideals that people share for their futures. It allows people to discover and develop a common understanding about that which unites them as people. Dauenhauer (1986), following Gadamer (1981), proposes that human history is a never-ending, self-renewing struggle for genuine solidarity and freedom for all. Embracing a dialogical character of human existence where human beings are inescapably tied to one another, Dauenhauer advocates that

people are en route and rotationally free as agents to create their social and political realities collectively. He suggests that when people come together in acts of hoping, they engage their unbounded relational freedom to dream and creatively construct the future in ways that reflect their common ideals. (Ludema et al., 1997, pp. 1033–1034)

Ludema et al. (1997) emphasized that hope is an important element in building a preferred future for individuals and collectively within organizations:

Numerous writers concur that human hoping celebrates the ontological stance that the future is open and becoming, rather than closed or fixed in a deterministic way. Kast (1991), for example, refers to hope as “an open orientation for the better that extends as far into the future as the afterlife” (p. 148)...Marcel (1951) depicts it as a “fundamental openness” and an expectant act of the whole person in which “the soul turns toward a light which it does not yet perceive, a light yet to be born...” (p. 31). (as cited in Ludema et al., 1997, p. 1034)

Ludema et al. (1997) further emphasized that hope is critical to engaging organizations in crisis as well as developing countries:

Hope alone takes seriously the generative possibilities with which all reality is fraught. Not content to remain mired down in the deficiencies of the present moment, it recognizes that no matter how seemingly despairing current circumstances might be, “everything is still full of possibilities.” (p. 1034)

Kast (1991) and Bloch (1986) suggest that, in affirming the “not-yet-seen,” hope does not require a clear picture of the future to come alive. On the contrary, hope’s positive orientation endures and perseveres even when the future looks bleak or is “still unnamed.” (as cited in Ludema et al., 1997, p. 1035)

Hope is tied to the best in humans and, therefore, often recognizes the best in organizations. As Ludema et al. (1997) explained, hope incorporates a spiritual element and a sense of transcendence:

Hoping, then, involves a continuous inquiry into and affirmation of the best, most positive aspects of people and situations. As Kast (1991) notes, “Hope can be learned first by our being knowingly dissatisfied and rejecting deficiency, and then by our pursuing the daydreams and imaginary worlds that point the way to change” (p. 151). Hoping engages and apprehends all aspects of a situation but then transcends its seeming impossibilities and attends to its most promising features and possibilities. Thus, Bloch (1986) can say, hope “is in love with success rather than failure” (p. I). (as cited in Ludema et al., 1997, p. 1036)

Hope springs to life when people pursue what Plato calls the good, the true, and the beautiful; Marcel calls universal values; Bloch calls the absolute, infinite, and unobtainable other; Otto calls the holy; and From calls the transcendent or the spiritual.

Marcel (1951) talks of hope in terms similar to those of Tillich when he claims that there exists a persistent and inescapable transcendent or noble character to the standards by which human beings govern their collective existence, standards which seem to “belong to a different world, founded on kindness, scruples, sacrifice, a world entirely different from this one” (p. 8). For Marcel, the collective pursuit of these standards, or what he calls universal values, is the essence of human hoping. Likewise for Bloch (1986) hoping is a continuous movement toward the superlative, the sublime, or in his words, “the best as a totality.” The best can have many faces—“Happiness, freedom, non-alienation, the golden age, the land flowing with milk and honey, the eternal feminine, the trumpet call in *Fidelio*, and the Christ pattern Of the resurrection day afterwards” (p. 1627)—but it is the condition for hope in any situation. (as cited in Ludema et al., 1997, p. 1037)

Hope’s moral and spiritual qualities are described by Ludema et al. (1997) below:

The notion of ultimate concern gives hoping a moral or spiritual quality that makes it a potent force for sustaining and nurturing human

life, even in the midst of overwhelming hardship. Hoping has been characterized as the ability to resist being overcome by the absoluteness of the present; as a quality of being able to live beyond current circumstances. (Ludema et al., 1997, p. 1037)

In sum, the interdisciplinary literature on hope highlights hoping as a primary source of positive generativity in human communities. (Ludema et al., 1997, p. 1043)

The table below provides an excellent summary and comparison of the three main directions hope research has taken. Although some research has been done in the organizational hope arena, no research was found on leadership theory and hope or transcendent hope.

**Table 6. Comparing Paths of Hope Research**

	<b>First Path: Hope As An Individual Goal Attainment</b>	<b>Second Path: Hope as Relational Possibility</b>	<b>Third Path: Hope as Organizational Process</b>
Key Conceptions	Hope as positive expectancy of goal attainment resulting from an interaction of <i>ways</i> (a sense of available pathways) and <i>will</i> (a sense of agency), primarily individual, goal-oriented, and cognitive in orientation	Hope as a mode of acting that is intensely relational, thrives on the open-ended, is sustained by a moral dialogue, and is a generative engine of development; acknowledges collectivity, emergence, and emotion	Hope as phenomenon; a future-oriented and emotive quality of experiencing that interacts with other organizational processes and is contextually and situationally shaped; acknowledges collectivity, emergence, and emotion

	<b>First Path: Hope As An Individual Goal Attainment</b>	<b>Second Path: Hope as Relational Possibility</b>	<b>Third Path: Hope as Organizational Process</b>
Underpinning traditions of research and philosophy	Solid tradition dominated by the hope theory of Snyder (2000a; 2000b; 2002) and colleagues in positive psychology as well as Luthans, Youseff, and Avolio (2007) and others on positive psychological capital, antecedents in psychiatry and clinical psychology, and use of narrative theory	Fragmented field of theorizing with limited uptake in organizational studies, except for the paper by Ludema, Wilmot, and Srivastava (1997); broad inspiration from many parts of social science including theology, psychology, pragmatist philosophy, and narrative theory	Established tradition of process studies of hope within health-related research; emergent tradition within positive organizational scholarship; uses broad theoretical inspiration, e.g., from positive psychology, narrative theory, and the philosophy of pragmatism
Main thrust of studies	Measurements of covariance of positive states based on standardized scales	Philosophical and conceptual work with societal focus, with the exception of mixed-methods like story studies within narrative psychology	Studies of processes and functions of hope in everyday work, mainly with a qualitative, interpretive orientation

*Source:* Adapted from Carlsen, Landsverk Hagen, & Mortensen, 2012, p. 290

## ***Other Applicable Theories***

### **Ron Lippitt—Preferred futuring**

Each of us needs to learn how to think in the future tense, to crystalize the vision of what we want. The question is no longer can I change the world, but what kind of world do I want? (Lippitt, 1998, p. 3)

I cannot conclude the literature review chapter without acknowledging and giving tribute to Ron Lippitt, my earliest teacher of OD and change. I took a nine month internship from Lippitt and Kathie Dannemiller when I was working at the Ford Motor Company. William Edwards Deming had been working with us to introduce his successful management techniques, which were well-proven in Japan. I will never forget the day Lippitt taught us his preferred futuring model. He used his preferred futuring model in many of his consulting-change interventions, and it worked with a variety of clientele. It serves as the basis for much of the futuring work being conducted today by a variety of OD consultants.

Ron Lippitt (1998), a social scientist, was in search of a method to help groups problem solve in a more effective manner. He noticed that when a picture of a preferred future was created the sense of excitement and enthusiasm in the group rose markedly, the goals created were more creative and breakthrough in nature, and individuals had more energy, commitment, and empowerment toward working toward goals (pp. 4–5). It made individuals feel part of a system, and it moved people away from a “quick fix” and toward a future they felt passionate about. An outcome

of this work was the realization that, to a large part, people are able to create their own futures by envisioning:

Deep within each of us is a desire, a hope for a better future. It is engraved on our souls. If you find a way to ask people, listen, and write it down, an image of that future can begin to take shape. (Lippitt, 1998, p. 20)

The power of this technique was demonstrated by Ed Lindaman, a co-founder of Preferred Futuring, in 1974 and 1975 when he chaired the governor's task force for the state of Washington—as task for that involved 60,000 individuals representing the three million citizens of the state. These people were taken through a preferred future model and exercise. Alvin Toffler referred to this as “the most sophisticated citizen participation program in the history of the world” (as cited in Lippitt, 1998, p.8).

There is something about future hope and expectancy that begins to transport an individual's present toward that vision of the future. I believe that appreciative inquiry's dream phase is similar to Lippitt's preferred futuring, and that envisioning one's future is a major component of effective whole system change. I was also struck by how well Ron Lippitt's views of change theory developed the 1960s holds up to more modern change theories. For example, Margaret Wheatley's chaos theory and Kathleen Dannemiller's whole scale change theories would support Lippitt's view.

Below is a chart explaining Lippitt's (1998) view of change, which was quite novel in his day:

**Table 7. Ron Lippitt's 1960s View of Change**

<i>Change Was</i>	<i>Change is Now</i>
Orderly	Chaotic
Logical	Organic
Controllable	Uncontrollable
Incremental	Continuous

*Source:* Adapted from Lippitt, 1998, p. 17

I was a practitioner scholar in search of hope. That was who I was deep down. I was recovering from a terrible car accident and was facing the prospect of serious neck surgery, two knee replacements, and a shoulder replacement. This accident robbed me of the job I loved at a company where I felt like I made a difference. Before the accident, I had purpose. I coached leaders and employees, helped the leadership team set strategy, and my presence in HR and labor leadership impacted lives in very important ways.

Now, my present as a Ph.D. student—especially in Values-Driven Leadership—was keeping my sense of purpose alive while I hoped my body would recover enough to someday return work full time. It was giving me hope that I could continue to work in the future—to make a difference in the world of work, in the world of leadership, in the lives of followers, in the world of building flourishing organizations, and,

perhaps, in the world through the quest to bring about world peace, my deepest life desire.

In retrospect, it is not surprising to me that I became intrigued by the construct of hope in the business world, with leaders, and as an aspect of positive leadership. The questions that I once explored in papers for presentation at conferences kept resonating with me:

- “What qualities would future leaders need to deal with the ever-changing nature of our world today?”
- “What type of leader would best lead the millennial workforce?”
- “What type of leader would I be developing as the future CEOs?”
- “What leadership qualities still need research to serve the needs of a positive future?”

### **Chaos theory and leadership**

Everywhere around us and within us we see pattern upon pattern, ever-deepening levels of complexity and variety....Why do we resist the vision or blind ourselves to the beauty or fail to embrace the learnings?  
(Wheatley, 1993, p. 2)

One aspect of my dissertation question “Can transcendent hope help change Ghana?” is to examine the role of chaos theory in the context of Pastor Sam Dunya and his leadership of GlobeServe Ministries. I had seen Ford Motor Company leaders who

had practiced transcendent hope in their leadership do their best during turbulent times of economic decline, when the products and services of Ford were experiencing a downturn in the market place and assurance of continued employment with the company was in danger for many employees. During these turbulent periods, these Ford leaders expressed resilience, an ease, a confidence in practicing a hope-filled leadership and produced exceptional results. This ability to appear comfortable in the midst of chaos and to have their organization emerge stronger with startling results was noteworthy, especially when other leaders in the organization had employees with morale and performance in steady decline, leading many to quit. As I mentioned earlier, the role of chaos theory in leadership became crystallized during my experience at Philadelphia's Barnes Foundation Museum—and even and more is written about this in a later chapter. In this chapter, though, I am including a review of the chaos theory and its relevance to leadership because it will be one lens through which I examined Pastor Sam Dunya's leadership.

In 1993, during a keynote address Margaret Wheatley asked the following question:

For three centuries we have been planning, predicting and analyzing the world. We've held on to an intense belief of cause and effect and we've let numbers rule our lives. But at the end of the 20th century, our 17th century organizations are crumbling. Our world grows more disturbing and mysterious. Our failures to predict and control leer back at us from many places. Yet to what else can we turn? If our world is not predictable, then our approaches cannot work. But then, where are we? (p. 2)

The same question can be posed regarding leadership. Centuries of attempting absolute control—the antithesis to the inevitability of chaos—have not resulted in the best leadership styles for our ever-changing, highly-turbulent and crisis-oriented business climate. Perhaps the following question should be asked: “What type of leader is most comfortable leading through chaos?”

To find an answer to this question, organization can develop new leadership traits by examining chaos theory. When looking through the lens of chaos theory, organizations can seek individuals who are comfortable with forming “communities of inquirers, serious explorers seeking to discover the essence of order,” (Wheatley, 1993, p. 2) and those who are not uncomfortable leading in the midst of chaos. Wheatley (1993) subscribed to the idea that “chaos is the root to truly transforming organizations” (p. 7). She further referred to Ikujiro Nonaka, a Japanese theorist who studied chaos and self-organization. Nonaka said, “Whether or not an order is formed depends on whether or not information is created. The essence of order is in the creation of information” (as cited in Wheatley, 1993, p. 6). Wheatley (1993) argued that if we want an organization to organize itself, we need to do it “without the imposition of structures and plans and reengineering and templates and models...” (p. 6). She further stated that the “kind of information that does create fundamental shifts in the self-organizing system is always information that it doesn't want to hear” (Wheatley, 1993, p. 8). We need our leaders to have new ideas, new ways of seeing,

and new ways of establishing new relationships to prosper in a world which requires building flourishing organizations.

Wheatley’s observations about complexity theory are provided in the table below.

The information in the table will be reviewed in future chapters examining Sam Dunya’s transcendent hope leadership style. This table summarizes Margaret Wheatley’s views on organizations, change, and the roles of chaos and order.

Wheatley’s theory becomes important to my own understanding of Sam Dunya’s leadership style.

**Table 8. Wheatley Observations about Complexity Theory**

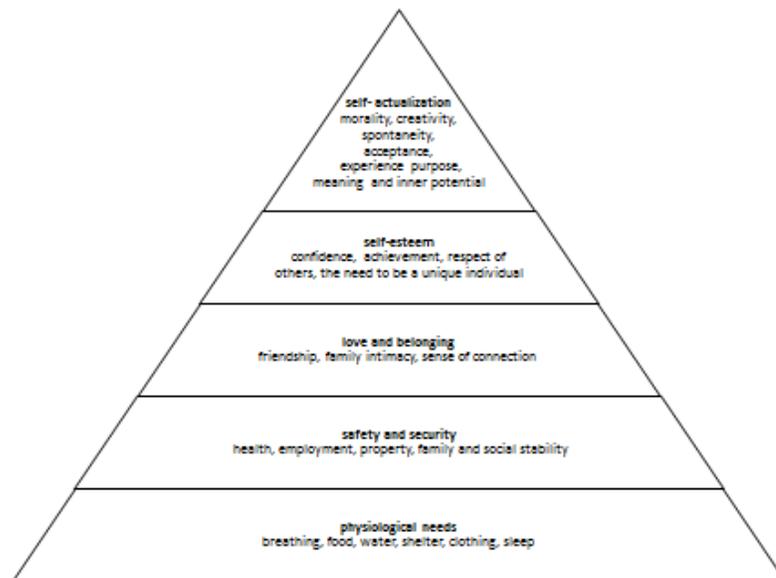
#	Assumption	Truth	Lesson
1	Organizations are machines	Organizations are living, dynamic systems	You cannot see order in chaos moment to moment
2	Change happens as a result of external influences	Change is an inherent capacity of living systems	Chaos breeds self-organization and creativity
3	Things fall apart	Order is inherent in the universe	Complexity arises from simplicity
			Relationships are what matters—even at the subatomic level
			Life is a vast web of interconnections where cooperation and participation are required
			Chaos and change are the only route to transformation

*Source:* Adapted from Wheatley, 1993

**Maslow's Hierarchy of Needs—A theory of motivation**

Abraham Maslow (1943), a noted humanistic psychologist, wanted to understand what motivates people. His hypothesis was that individuals possess a set of motivation systems unrelated to rewards or unconscious desires. He deduced that people are motivated to achieve needs. Once one need is fulfilled, an individual seeks to fulfill the next one, and so forth. This theory is evident in Sam Dunya's approach to his work and ministry in Ghana, which will be discussed in detail in later chapters.

Maslow's (1943) earliest hierarchy, shown below, included five motivational needs, often depicted as hierarchical levels within a pyramid. The categories have been more fully defined over the years.



*Source:* Adapted from Maslow, 1943

**Figure 35. Maslow's Hierarchy of Needs**

Maslow's needs can be divided into basic or deficiency needs, such as physiological, safety, love, self-esteem, and growth needs—for example, self-actualization (Maslow, 1943). Basic needs motivate individuals when those needs are not met. People need to satisfy lower needs before they can move up to higher and more complex needs.

Maslow (1943) concluded that every person has the capability and desire to move toward self-actualization, but only one person in a hundred becomes self-actualized.

It is important to note that Maslow was a humanist psychologist and, as such, did not believe people could be influenced by mechanical forces such as stimuli and reinforcements (behaviorism) or by unconscious instinctual impulses (psychoanalysis). As a humanist, Maslow focused on the potentials or the belief that humans strive for upper level capabilities.

Some critics have argued that Maslow's Hierarchy of Needs is inaccurate because it has no place for the spiritual needs of an individual. In later years, Maslow (1969) examined what motivates an individual once self-actualization is achieved. And so he amended his model and placed self-transcendence as a motivational step above self-actualization.

Maslow's Hierarchy of Needs will be discussed further in the later chapters of this thesis.

***Literature Review Summary***

The literature review for this study covered three major categories: leadership, hope, and spirituality in the workplace. Next, it drew on the works of Margaret Wheatley, Jim Ludema et al., Ron Lippitt, and Abraham Maslow to support various elements in Sam Dunya's leadership.

## Chapter 4: Emergence from Swirling Sandstorm

That's what hope is. Imagining and then fighting for and struggling for and sometimes dying for what didn't seem possible before.

~Barack Obama,

Address at the Ebenezer Baptist Church  
20 January 2008, Atlanta

(as cited in Cameron & Spreitzer, 2012,  
p. 288)

Hope is that glimmer of light in the darkness, an extended hand when you seem lost.

Hope is a drink of water in the desert when the sun is pounding, your footsteps in the sand become heavy, and your eyes see one mirage after another. Hope is opening yourself to a sense of possibilities, a brighter future, a sense of arriving, a sense of yes.

### ***Research Approach & Setting***

The approach taken in this research study utilizes a case study as the context for grounded theory methodology. Both appear appropriate because the concept of transcendent hope leadership was new and untested, and it was based on a notion I had developed during my years at the Ford Motor Company. Sam Dunya's GlobeServe Ministries in Ghana, West Africa, became the organization for this study. Data was gathered from appreciative interviews with various individuals, providing insight on Sam Dunya's leadership, hope, and the organization. In addition,

photographs, videos, journal reflections, documents from GlobeServe, and computer analysis coding became data sources.

### ***Data Summary***

#### **GlobeServe Ministries output**

The table below was provided by members of GlobeServe Ministries over several months in response to my request. I wanted data to show the impact and large growth GlobeServe had experienced as well as the organization's positive impact on Ghanaian people. The data shows the output of GlobeServe through August, 2016.

**Table 9. GlobeServe Ministries Output Through August 2016**

<b>Item</b>	<b>Number</b>
Number of churches	435
Number of members	31,000
Number of Level 1 leaders—Grassroots leaders, including the deacons and deaconesses	163
Number of Level 2 leaders—Presiding elders, elders, and all departmental leaders	7830
Number of Level 3 Leaders—Pastors	26
Number of wells installed	92
Population served by wells	45,000
Number of mosquito nets distributed	39,000
Population of Ghana	26,400,000

For an organization that started with only Sam and Jonhild Dunya’s move to Ghana in 1996, took several years to take root, and has had its major growth during the past 10 years, the progress and growth as an organization is impressive.

### Interview data summary

The table below provides a summary of the details of the interview data gathered for the project on Sam Dunya.

**Table 10. Sam Dunya & GlobeServe Ministries Interview Data**

<b>Interview Party</b>	<b>Pages</b>	<b>Words</b>	<b>Interview Time</b>
Adolphine De-Souza	11	6,218	1:02:00
David Muwasi Agbeli and Margaret Ivy Atakora	14	7,003	0:57:39
Eben Dunya	12	8,064	1:09:01
Gideon Dorworna part 1	12	7,435	1:37:33
Gideon Dorworna part 2	5	3,069	0:22:45
“Gus” Gustafson	20	12,846	1:27:12
Jim Heseman part 1	1	349	not recorded
Jim Heseman part 2	21	13,935	1:14:10
Jim Heseman part 3	13	8,195	0:54:54
Jonhild Dunya	20	20,586	1:19:19
Angie Larson	13	7,601	0:55:07
Nicholas Gadri	18	19,170	1:17:51
Sam Dunya part 1	28	18,121	2:21:58
Sam Dunya part 2	9	5,379	0:45:34
<b>Total</b>	<b>197</b>	<b>137,971</b>	<b>15:25:03</b>

This table shows several interviews with Sam Dunya, interviews with GlobeServe leaders and board of directors members, an interview with a former Ghanaian government official, a consultant and coach working with GlobeServe, and interviews with leaders of missions sponsored by GlobeServe and attended by members of Lutheran Church of Hope in Iowa. An effort was made throughout these interviews to get as many vantage points on Sam Dunya's leadership and to collect as many of the interviewee's definitions of hope as possible.

### ***Interviews—Quotes & Insights***

The following provides some basic information, pictures taken of interviewees, and the quotations from individual interviewees that most resonated with me. I have added some of my impressions from my journal and notes where applicable. The level of detail provided is to provide the reader with enough context to get a sense of the essence of the conversations in addition to the content.



**Figure 36. Sam Dunya, Founder of GlobeServe Ministries**

Sam Dunya came across as an exceptional leader based on all interviews and my own impressions of him. The following excerpt from Brian Arthur, Assistant Executive Director of Applied Behavioral Health Policy (ABHP), seems particularly applicable to Sam’s style of leadership, especially when Dunya travels—often by himself—to outlying regions and works with diverse people representing various religions, cultures, and levels (village chiefs, witch-doctors, government officials, etc.):

Great Leaders are identified by their ability to perceive the nature of the game and the rules by which it is played as they are playing it. In other words, the act of sense making is discovering the new terrain as you are inventing it. (as cited in Holman, Devane, & Cady, 2007, p. 44)

This ability to “discover the new terrain as you are inventing it” that Arthur spoke about is one of the unique characteristics of Sam Dunya and other exceptional future leaders. Part of being proficient at doing this comes from this leader’s ability to lead with poise and calm in the midst of chaos and to see order in what is transpiring around him. Sam’s agape love for all people, his respect for them, and his spirit of inclusivity is evident in his work. He is a consummate relationship builder. He also has the courage to inculcate his virtues and to stand up for the right thing under the most difficult of situations. Some stories of Sam Dunya’s interactions between Muslims and those believing in the spirit of their elders, and then forging strong relationships between them were remarkable. And yet one of the most effective qualities that Sam Dunya displays in all arenas of his life is a deep sense of humility. He views himself as a vessel for God and often talks about being *led*, *called*, or *guided* by Him. He exemplifies great courage in dealing with issues and people. Sam Dunya’s great example helps his followers, fellow village people, and even the board of directors to get through difficult—and even crisis—situations.

Sam Dunya’s life work involves traveling alone to new villages he has never been to; in many cases, he is the first man from the outside world the villagers have ever seen. These travels are fraught with potential danger, but he insists on going as he believes it is his calling to reach as many individuals as he can in Ghana. He often walks into situations where witch-doctors reside, those who worship pagan gods and the spirit of their ancestors. Many villagers he encounters are polygamists or Muslims. He often

travels into areas known to be hostile towards Christians, and yet he goes with a spirit of calm, equanimity, and purpose. There is a marvelous smile on Sam Dunya's face that makes him approachable and comfortable, and he makes people feel they are in the presence of a dignified man.

Another aspect of Sam Dunya's work that immediately makes an impact is his approach to his ministry. Because Sam Dunya understands the nature of man and, in essence, Maslow's hierarchy of needs, he takes care of basic human needs first before he speaks about his love of God and his Christian faith. He has a two-pronged approach. Initially, GlobeServe staff or missionaries take mosquito nets to a new village along with deworming medicine. If missionaries are visiting a new village, children often receive a healthy, vitamin-infused meal from Meals From The Heartland, an item of clothing, or a ball or a doll. When funds are available, a village gets a borehole dug for fresh, clean water. He brings in teams of missionaries to conduct training on how to eradicate malaria in their villages and to properly reduce incidences of other preventable health conditions. It is after this social mandate and meeting the basic needs of the villagers that sincerely expresses Sam Dunya's and GlobeServe's genuine concern for the people that they then put up a community building, which can also serve as a Christian church. Jim Heseman, one of those interviewed, described this approach to me in the excerpt below:

GlobeServe's response to the Social Mandate is indeed a difference maker. It shows the commitment and demonstrates God's love for the communities. You know Jesus responded in a very similar way quite often—taking care of people's theological needs as well as their

physical needs. Recall the feeding of the 5000... And many other stories....(J. Heseman, personal communication, September 11, 2016)

This approach stems from Sam Dunya's great concern for the betterment of humanity and the expression of the Latin *summum bonum*—"the highest good." Having lost two brothers and a four-year-old nephew to malaria, Dunya is especially sensitive to the dangers of disease. He wants to stop the death of his beloved countrymen.

Adolphine De-Souza, another GlobeServe leader, also suffered from malaria. She says she was fortunate though because the village she lived in as a child had a medical doctor. She was taken to him when an attack would begin, and he would inject her with malaria medicine. It is significant that GlobeServe can demonstrate that no additional deaths have resulted from malaria in the villages where they have distributed mosquito nets (39,000 through 2016) and have conducted village talks on health issues. GlobeServe is both literally and figuratively saving lives throughout Ghana.

Sam Dunya's mother, Mary Dunya, was a strong influence on his humanitarian approach to his ministry. He spoke of being one of ten children in a modest household where his father was a postmaster. Sam Dunya recalled that after dinner each night his mother would always tell her children to go out and to find other children who were hungry and to bring them back to their house to be fed. His mother's benevolence made a huge impact on Sam Dunya. Unfortunately, he lost his mother, Mary Dunya in 2016.

And then there are the water wells, or boreholes. Providing a source of clean water to a village may be the best gift yet. People in Ghana, as in many developing countries, do not have a ready source of clean water. Young girls and their mothers often walk 10 miles or more a day to bring back a container of water for their entire household. The water is often contaminated with animal feces or types of harmful impurities, usually unbeknown to the villagers. Bringing a readily available source of pure water to a village is a miracle and saves lives. It allows the young girls to go to school, the women to have more time to devote to cooking and caring for their children and household, and the entire village to improve its health dramatically. As of August 2016, GlobeServe Ministries has put in 92 boreholes. The cost of putting in one well was initially \$8,000. If several wells in a close geographical area are put in at the same time, the cost can be reduced to as low as \$5,000 each. Words can't adequately express the elation that a village enjoys when a well is dug. Each well can serve clean water for up to 1,000 people in the village and surrounding areas. Indeed, Sam Dunya's work results in lives being saved.

Another aspect of Sam Dunya's leadership that came out of interviews with his leadership team and Jonhild Dunya is his ability to provide meaning and purpose to the lives he touches. It is evident that the majority of individuals working at GlobeServe look at their work as a calling and not a career. It is evident that the work there is meaningful to each in a different manner. Jonhild Dunya mentioned that

villagers comment often about GlobeServe's contributions to the betterment of their lives. Kweku Inkoom, the driver mentioned in Chapter 1, showed visible gratitude not only for his position as driver at GlobeServe, but mostly for being introduced to Christianity.

In his everyday life, in his speech, and in his actions, Sam Dunya uses positive language, speaks about a better future, and expresses an expectancy of success. These traits, which are qualities of hope, spirituality, and positive leadership, have immense impact on GlobeServe employees, volunteers, and those he encounters and/or serves.

Sam Dunya has a focus on leadership development that is rare in most accomplished CEOs. I am told that he is able to determine how any one individual can serve best; he can identify what each person's special talents are and then assigns them to that type of work. He is a strength-based leader. In addition, he has regular leadership team meetings where he shares his vision and goals with new and upcoming leaders. He understands that new leaders need training, and he has worked diligently to put in place a robust training program for pastors, deacons, Level 1, 2, 3 leaders, and more.



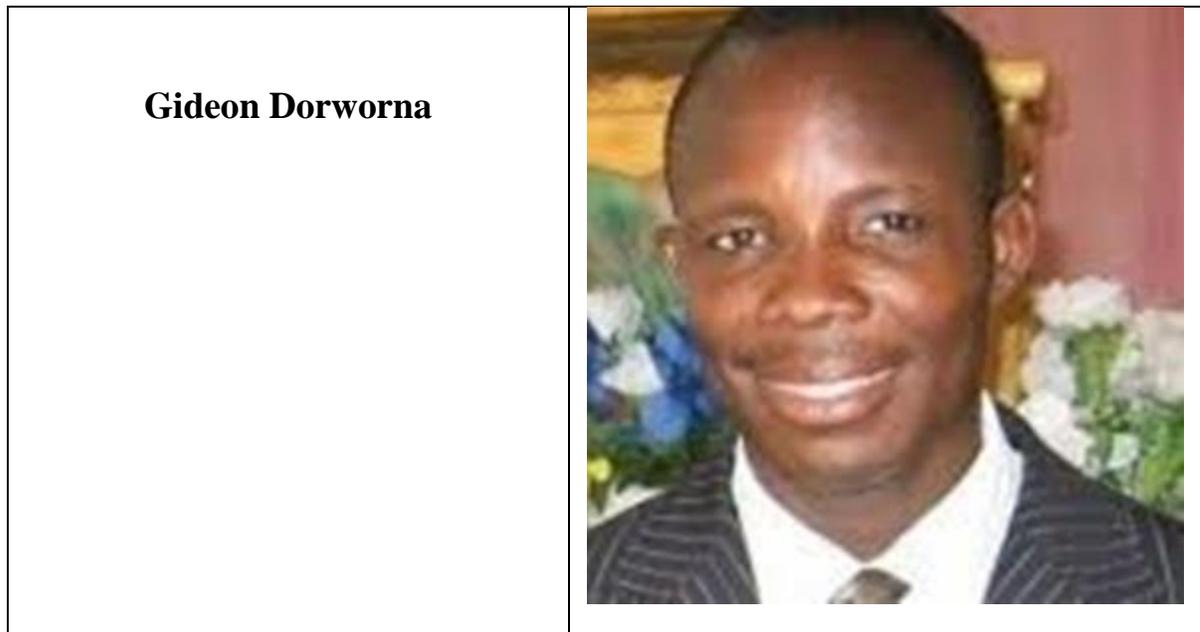
**Figure 37. Adolphine De-Souza, GlobeServe Financial Manager, Administrator, and Board Member**

Adolphine De-Souza is a multi-talented member of GlobeServe’s Senior Leadership Team. She has a special gift of connecting with the younger members of the mission trips. She is the top financial officer of GlobeServe and sits on the board of directors. She is a talented seamstress and has a passion for training young girls in sewing. She organizes and leads various GlobeServe activities, and she accompanies those who come to Ghana on one of the many GlobeServe sponsored mission trips. She has the gift of delivering sermons through her beautiful singing voice. Every member of the leadership team’s life story is unique, but De-Souza’s story is especially poignant. She had malaria as a child while living with her beloved grandmother. When asked

about how she defines hope and how she views Sam Dunya's leadership, she shared the following:

If I should define hope, there is a place that I know one day I will reach, even though if I didn't get there, I have the hope. I have the feeling that I'll get it, I will get there. With him [Sam Dunya], he doesn't give up, no matter what. And the storms, the challenges—I mean, when you are saying this is how it is—no matter what, it is God that calls. So He will provide, and no matter what, He doesn't promise it will not be rough, He doesn't promise it will not be stormy, but in the midst of the storm there is still peace within me, especially me personally. No matter what, things that I see, things that I hear, where we are going, where he wants us to go, it's funny to the others. People are not seeing what he is seeing, so most of the time this man is there. Any real thing that he is saying, will it be real? There is something and that thing I know is my mighty God, and He will do what He said he will do, because He said it. He will do it. So my hope is built on nothing else.

I see growth over the next five years. The challenges, I see a lot of challenges, but like I said, in the midst of those challenges, because the foundation of GlobeServe is Jesus Christ, because he is the ultimate foundation, we will get there. I see more leaders coming up, and I see the deacons and the deaconesses. I'm beginning to see some changes, and I'm hoping the next two, three, four, five years, as we grow in age we also grow in the sense of God. Yes, it's not going to be easy, but we will get there.



**Figure 38. Gideon Dorworna, Pastor at GlobeServe Ministries & Level 3 Leader**

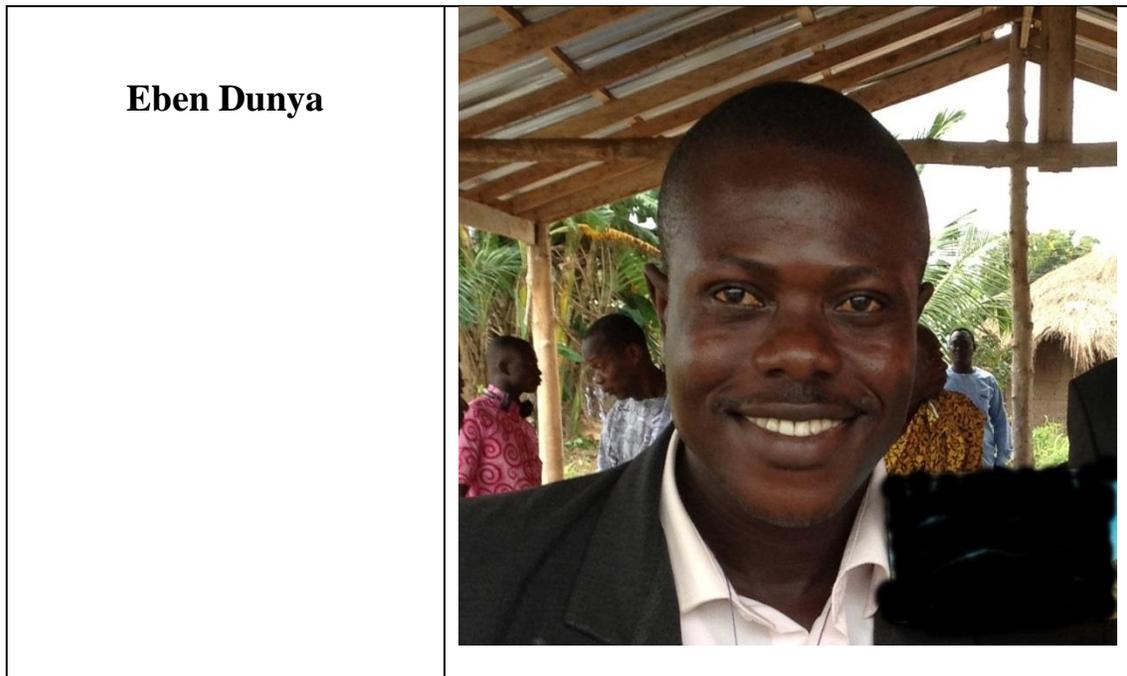
Gideon Dorworna is a soft-spoken but impactful member of Sam Dunya's leadership team. He is responsible for the church department and oversees the recruitment and training of GlobeServe's new pastors. Like the other leaders, Dorworna travels to villages and preaches as he is needed. His view of hope was filled with an expectancy of good:

The word hope is a feeling of expectation and a desire to see something happen. Because you are hoping for something, it is difficult to see it, but it's a feeling of expectation, a desire to see something happen. An example is the five-year plan. You ask what is GlobeServe's five-year plan in my department? Yes, I want to see Pastor Sam stop supporting the church department [financially]. We should be able to raise money ourselves with all these churches that Pastor Sam has raised and helped us to plant. We should be able to. It's my hope and I will see it, yes.

Every leader has a vision and is driven by a passion to achieve that vision. And it takes hope, the hope of the leader in his own vision, to

see what others don't see, and then impart that vision, based on the hope he has. The God who gives the vision is able to make it possible. So that is a key. And then the vision that is driven by hope or by values—and, of course, hope is a value—a vision that is driven that way helps the leader to communicate the goal to followers. It is exciting that they buy into it quickly and then they are ready to own it.

I realize, even as a ministry, this is one of the driving forces because our members and pastors own the ministries, like a personal property, even though it's God providing. It is like a personal thing, and this key question keeps ringing through my personal thoughts: if it is my own, if this is my own corporation or my industry, how would I take care of it? So we see the ministry as God's company and we are only managers of it. We are hired so we are only workers. So hope is key because in every leader's life, in every organization's life, there are always ups and downs. There are times that I believe every leader must feel lonely or will feel lonely when nobody knows the leader's thoughts, nobody is even willing to come close.... It's even difficult to know what our leaders are going through. [They go through] challenges personally and then they also go through challenges as leaders of the organization. So there is a time in every leader's life when it's possible that even family will not be there for [them], friends will not be there, teachers, lecturers will not be there, nobody will be there except your hope in the vision that God has given. Then I will know I can still trust the Lord who gives me this hope or gives me this vision, and I keep pressing on. So hope is very important in every leader's life and in every follower's life. Knowing that the leader's vision is achievable and supporting him in every way possible to get it done.



**Figure 39. Eben Dunya, Pastor at GlobeServe Ministries & Level 3 Leader**

Eben Dunya is a soft-spoken but highly determined leader. As Sam Dunya's younger brother, he grew up in the same household, and so the passion they share regarding Christianity and the work of GlobeServe is evident. He is clearly aware of the unique leadership role his brother plays in GlobeServe and is a devoted supporter of him.

The following is his response regarding the role of hope in the organization:

Hope is important because if you look at Sam Dunya's passion for church planting, and if you look at the church membership of 37,000 plus, without hope, this couldn't be possible. This hope in our lives, takes it from Jesus Christ. We go into the village to give Jesus to the people. It's hope for them to know that in this world you may not have all the material things, but if you have Jesus, you have eternal life. And we are giving them this gospel because some areas [in their lives] are difficult, but by the grace of God we able to give them hope of life. And then giving them the boreholes...because hope is expectation, it is desire, and for some of them to get good drinking water is life. It's

leadership that has given them hope; it's life changing for the people. ...As leaders, we need to bring hope, we need to take people from the situation in which they were and place them in a different situation so they will not die. Or me, myself, because of this man [Sam Dunya], they have hope, and I know that what I am doing, I love it. His leadership is reflected in us, blessed all of us. Because he avails himself and because he's training us and helping us so we have the ability to go out and help [villagers] see that they can do better than they are doing. All this is about hope, helping somebody to achieve Sam Dunya's vision. A lot has been accomplished at GlobeServe and a lot of people are watching his vision, its hope.



**Figure 40. David Muwasi Agbeli, GlobeServe Board member and Prior Member of Ghana Parliament**

David Agbeli is an animated and impressive leader. He is a strong supporter of Sam Dunya and the work of GlobeServe. He was a prior member of Ghana's Parliament and is a successful businessman. He used to be a banker and he founded a construction company. He has over 25 years' experience in banking. He originally comes from the northern region, which is a difficult region for outsiders, even other

Ghanaians, to travel to. In the northern region, some villagers practice polygamy, and the practice of idol worship is more common. David Agbeli is familiar with their traditions. In speaking about Sam Dunya's leadership, he shared the following with me:

After I mentioned to Sam that "Oh, if you are there [a certain northern village], you can contact this person and that person and they will help you." I'm yet to visit the northern region to see what GlobeServe has done. But the amazing thing is that God is using him [Sam Dunya], God is using us. A single person [Sam Dunya] to be able to do so much is impressive. I cannot understand why the church is in [the village named] Ho, yet I know Pastor Dunya has been able to plant more than 30 churches in that area alone. Do you understand me? It's not that there are no [Christian] churches. There are so many churches in Ho and its surroundings but he's been able to in-plant [a church in the] same area. These are areas that would not have churches and would not even know God. He has been able to do that.

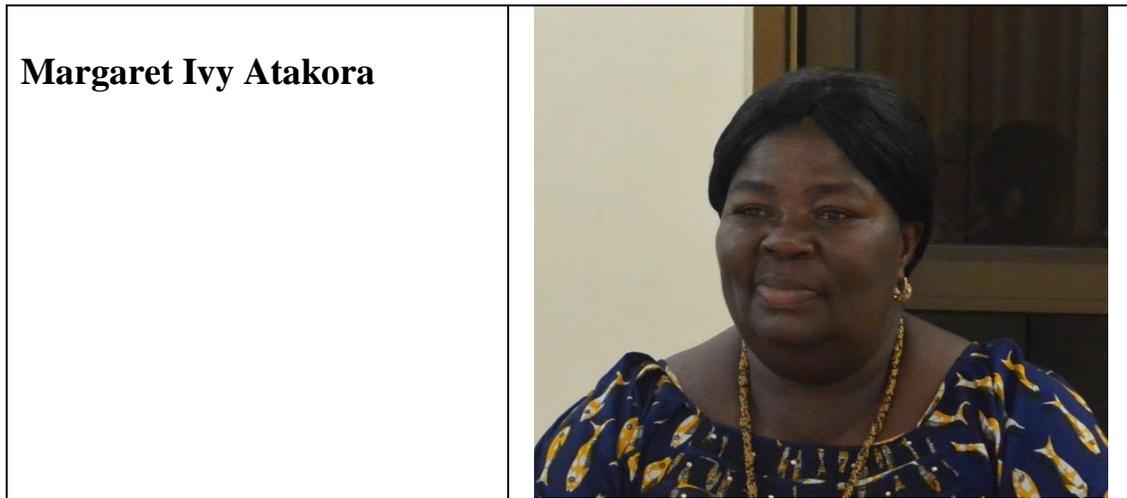
These comments are significant coming from David Agbeli because he is originally from the northern region and is familiar with the traditions of its people. He continued sharing his perspective on Sam Dunya:

If you're meeting Sam Dunya for the first time, you can't refuse him. He has a natural attraction to humanity. He's friendly, he has composure. Seriously, there are times that are so [difficult] for him. I only see a smile on his face instead of a frown. No tension and things like that. You want to see this smile on his face, and I also think that the fear (love) of God is in him, and I'm sure that is what is driving him, the fear (love) of God is in him. Pastor Sam Dunya comes to you and he sees a problem, and until he resolves that problem, he's not moving. And he knows our ways [our traditions]. The areas in which he goes are problem areas. These are areas that have not seen light, these are areas that have not seen water, and these are areas that have not seen God. And so for them to see somebody who comes to preach to them that there is God, even though they hear it, they sense nobody has approached them to tell them there is God anytime. When he goes to an area that has no water, Sam says, "No, we can't live like this. We

are all human beings. We can't live in a community that drinks the same water as animals." And with his whole capacity, [Sam] works for them.

People die in Ghana because of malaria. Many don't know the cause. The cause of malaria is some small insect that bites you. But if you use a swatter, it will die, and yet it can kill you [with] malaria. Sam provides them with water and mosquito nets and tells them about God. It's enough to get that job done.

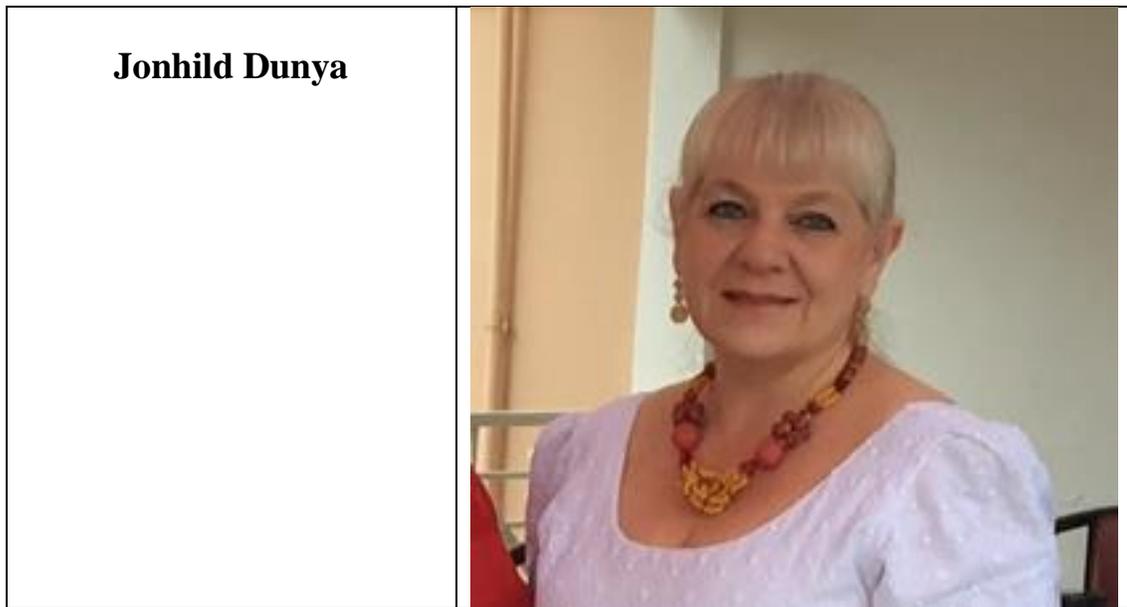
I'm sure it would have been difficult planting these churches. But most of these areas are [places] that have not heard about God, particularly in our Volta region and in the northern region. In the north, it is difficult for transport to get in except by bicycle. Nobody will go there. You don't have Jesus at this time in our systems. All other churches used to walk and only go so far. There's no transportation, so other churches would say, "Let them live on their own." And now you have somebody who will go to those villages. Look, I was born and bred in the north. I left the villages in that region at the age of 30, and [Sam] has been there. He's been there. These are villages if you asked me to go, by bicycle, I wouldn't go to. But he's been there.



**Figure 41. Margaret Ivy Atakora, GlobeServe Board member**

Margaret Atakora is a bright individual who describes herself as a professional teacher. She enjoys her work with GlobeServe and works avidly on education issues. She is the headmistress of the school in Adidome and is the Secretary of the school board. She describes Sam Dunya's leadership qualities in the following:

Describing Pastor Sam to someone who's never met him before is hard. They wouldn't be able to understand him. Because he has the talent, he has been so versed with God's power. If he's teaching, you see that in his teaching. Whenever he calls us for a meeting and he is teaching versus session-like [board meetings], you see that God has given him the talent in teaching, in doing everything he wants to do. That is why he's successful. And he doesn't envy anybody. He has the hope for the future. And he knows clearly: "I know God will do this, not me, [not] Sam."



**Figure 42. Jonhild Dunya, GlobeServe Board Member, Co-founder, and Sam Dunya's Wife**

Jonhild Dunya is called “mother” by many church members and others. Her love for children and talents in the sewing arts endear her to the Ghanaian people. It is impressive how well she acclimated to life in Ghana and the Ghanaian culture. She speaks the language fluently. She also stands out in Ghana as a blonde-haired and blue-eyed woman from the Faroe Islands. She provides Sam Dunya with a wonderful and supportive home life and takes care of the needs of their two college-age daughters, their son in high school, and their ten-year-old son. She provides outreach to women and works on projects with them. Her courage in coming to a new country and starting a new church organization with her husband under difficult circumstances is admirable. Also, as co-founder and wife of Sam Dunya, Jonhild

Dunya is on call at all hours of the day. She described it to me in the following excerpt from her interview:

We arrived in Ghana on 11 December 1995 and on 18 [December] had our first wedding anniversary. So when we came to Adidome village, I did not know what to expect. I had absolutely no expectations. I didn't think about a toilet, water, or lights. I didn't know maybe we would be in a mud hut, whatever, I was ready. But ideally having a ten-month-old child and being seven months pregnant, going out to the mission field might not be the best thing to do, but that was what I was ready to do. So I didn't think about that. I know it was hard for me. There was like a pit, but it was full of cockroaches, so I couldn't use it. So I had to find other means. I imagine I was running all the time because of the water. The only way to get water was to get every drop we could from heaven, and then there was a river at least a half hour walk from our house, that we had to go [to] and carry water from.

And we didn't have any money when we came to Ghana. I think we started with \$150 or maybe \$250. I mean Bethany Missions was not happy with us, because we didn't have enough support, but they couldn't stop us because Samuel was a Ghanaian. He was going home. They can't say anything. If it was an American couple they wouldn't have allowed us to go. We didn't have much money to buy something to help us push the water from the river, but eventually we managed to buy this truck with four-wheels and some boards on it, and they put water on it and pushed it. Eventually, we used to hire it. And in the house also, that belonged to one of Samuel's relatives. It was supposed to be a hotel kind of thing, but there was nothing there, just the rooms, there was a generator, so we could buy gas, petrol, to run the generator for a few hours in the night. And you know the hottest time of the year in Ghana is December, and that is when we came. But I will tell you, when we came to Adidome the first time, I was overwhelmed, I was so excited. It was everything—more—than I had expected, there was nothing that was bad.

To me, because I did not expect to come to a house where everything was cemented, [yet]the floors were cemented and the owner had it furnished, because there were beds in it, and they were fancy, and there was a chair, and a few benches and that was amazing for us. We didn't have to buy a bed, we didn't have to buy a mattress. What we brought with us was a gas stove with two burners, one or two cooking pots, a frying pan. I had sent all my personal things like cups with the

ship, and the ship came to Denmark. So I brought my stuff from Faroe Islands and put it on the ship. The ship went to Torin, and they brought it to Ghana, and someone went for it and brought it so we had some plates. It was hard but I didn't see us dealing with anything terrible, because my mind was set on it. I never regret anything.

Very little food was available. There was an open market in Adidome, and we went out some to do some of the cooking. We had to do all hand washing. People came and helped me. I would do some of the hand washing, but they wouldn't allow me. They wanted to do things for us, so we had some people coming in every morning to help us do the wash. I had two children, two babies with diapers that were not disposable; I had a lot of diapers every single day, and I needed them to be dry by night. They helped me through that. They would want to buy things from the market. And we went straight to the local food; there was nothing else to eat.

If it wasn't because of our hope in Christ, we wouldn't be here. Because there have been so many things that would be the perfect reason to stop what we are doing. But you know, where we were going, you know you have something that is driving you; you have a purpose to be here. That is what has kept us [going] through all the challenges and difficult situations; ups and downs. There have been many different finances; you know finances have been very hard. That has been most hard for us for a long time, but when you see the results, you just can't stop, because you see people's lives are changed, and you see hope in people's faces, and that is the reward. It is that reward that keeps you going. And I think for us, I keep saying that for us, coming to the village, starting on that level, has given us—to me personally—[credibility]. I'm saying [this], because I've never been here before Samuel has grown up in it, he's used to it. For me personally, it has been so encouraging to start at that level. I had to get into everything that people do, what the people eat, I had to eat that, there was nothing else to be had. I had to learn to go hungry because we didn't have money to buy food. And I was nursing mother with two small children. Sometimes I had nothing to eat, and I can identify with people who are hungry because I've tried it.

Going in a public bus, where everybody is squeezed like this, there is a three seat but five people are sitting there. We travelled that way, and then coming up, like when we moved from Adidome to Ho, which is regional capital of Volta region. Oh, it was overwhelming for me to move into a house which was so huge, that we could go to the market

and buy meats and get brown bread. That was a celebration. So those steps, keep you going. Its encouragement and you can see that there are rewards for the endurance and, of course, that gives you hope.

I think that now, where we are now, we have been in this for some 20 years now, it is so rewarding. When we have gone to the northern region and we see, literally, people's lives are changed. Not that we see it but people talk about it, and that gives us hope. That shows us that it's worth it. And it strengthens you as a person—it's not about me, and it's about who I serve. It always has to be about Christ, not about me, because if we were not in Christ we wouldn't be here. Because it's crazy in people's eyes, what we are doing is crazy. My family has told me many times that I need to come home. I shouldn't be here; that this isn't good. When we came to Adidome, people were [asking] Samuel, "Why did you bring this white woman to this village?" It was like they were rebuking him. They said, "You should have taken her to Accra, in the city where things are available." But he knew that's where we were going to be and start (in Adidome). That is where we wanted to be. We didn't want to be in the city. I personally have not seen it as a sacrifice, so that's what gives us hope... that I'm serving Jesus.

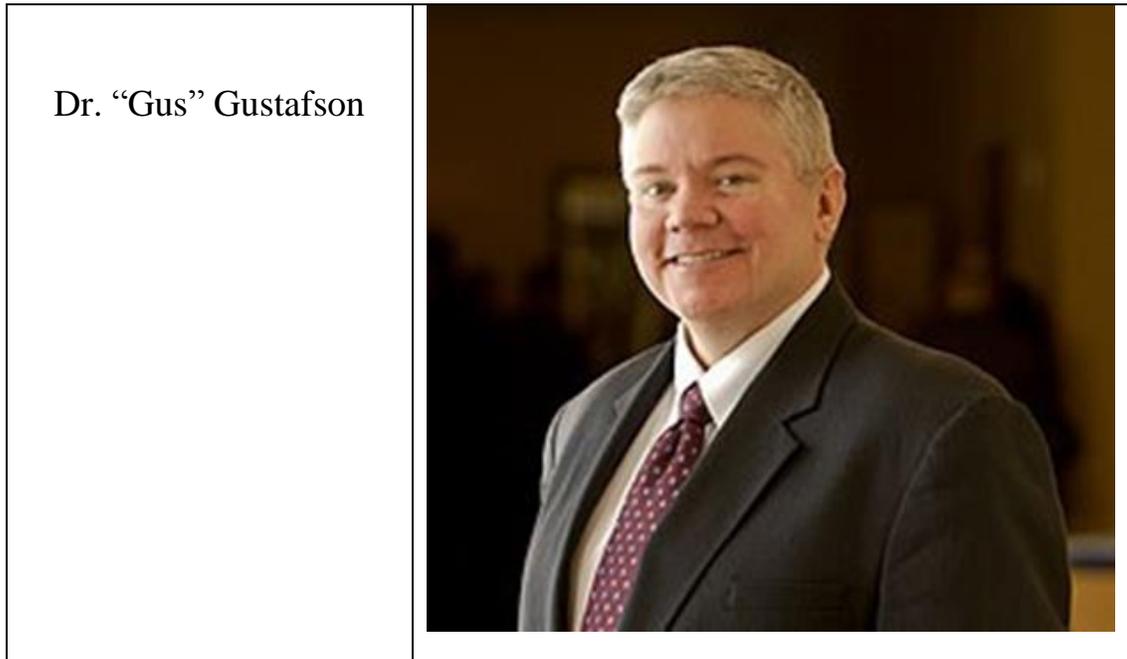


**Figure 43. Nicholas Gadri, Ghanaian Government Official & VDL Student**

Nicholas Gadri is a native Ghanaian who began working as a surveyor and then went to journalism school. He worked in civil service in Ghana, and he worked in the Ministry of Lands and Forestry. Gadri's view of hope represented hope for Africa. He shared the following with me:

Our hope in Africa, in Ghana, is to break the vicious cycle of poverty. Because poverty is what surrounds and engulfs us. Poverty is what encloses us. So how do we come out of that poverty? It is hope that helps us come out of poverty. So when you define your hope, it is to come out of what we are. Being a needy person who becomes somebody who doesn't need is the goal. That is all Pastor Sam is doing. If I have to travel for 10 miles to fetch water before I go to school, Pastor Sam is providing me fresh water. That is hope. You remember, He who will give you water will give you life. That is Africa's proverb. So Pastor Sam is giving hope to a needy family. For example, if Pastor Sam is able to pay somebody's school fees, and that person graduates from college, and he gets a job, what's that done for the family? That person [with the job] has better hope for the family.

So our hope is, we see that the position we have today and [we see] a better position tomorrow. So the people in the present generation we are in now will see the next generation be better than what we are now. That's what we always hope for our people. And that is what Pastor Sam is doing.



**Figure 44. Dr. "Gus" Gustafson, Benedictine University Leadership Scholar-in-Residence, GlobeServe Board Member, and Consultant**

I was fortunate to have Dr. Gustafson serve as my dissertation chair. He had worked with Sam Dunya and GlobeServe for several years as a coach, missionary, leadership consultant, and current member of the board of directors. Gustafson had gotten acquainted with this organization through his own pastoral work for Lutheran Church of Hope in Iowa. When asked about his views on hope, Gustafson shared the following:

When I think about hope, I think about people being able to see a preferred future that is somehow better than their current circumstances. So you and I are both big fans of Victor Frankl's work,

and he describes so beautifully one of the things that helped him survive when many others didn't. He had this crystal clear picture of the future, a preferred future, that transcended his situation, so he was able to tough it out. So to me, whether you're giving hope to others or [are] an inspiration for hope for others you're somehow providing a picture of no matter what you're going through, it'll be ok, and things will get better. And all of those are esoteric relative words. What does good mean and getting better? But to me it's the most powerful life-giving force on earth, because when people lose hope it is why they give up. And I think it would be really in this situation, for a lot of Ghanaians, if you're sitting up north, and your village is already extraordinarily poor, and all you have is farming, and then it doesn't rain for a season. This would be really really easy to just go, "You know what, I'm going to throw in the towel, or I'm going to cheat, steal, rob, do whatever I need to do just to survive."

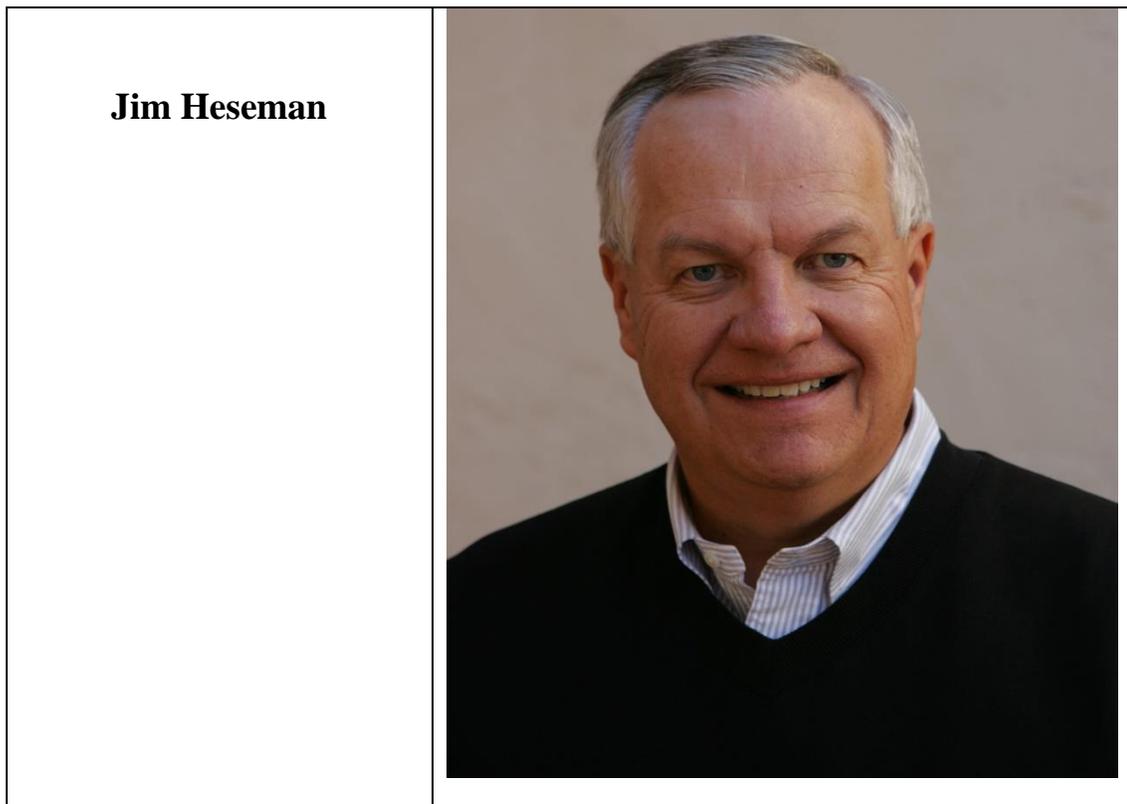
Hope to me is that thing that gives people this sense of there's something out there bigger than themselves, and it gets you through the toughest times, where, you can't, it's like I'm having difficulty putting in words, hope is one of those things that you, it's very difficult to explain in words because it transcends human logic, so human logic would say, Victor Frankl, an older gentleman, not super healthy, lots of young people around him, he had a very low likelihood to survive this concentration camp. The ones that didn't have hope for the future were the ones that just succumbed or gave up. You know Muhammad Ali just recently passed way, so there's a guy that gave hope to a whole generation of people that had never seen anything like him before. When you hang around little kids, I've got a picture up on my wall, of that I've had forever. It's a signed picture of Muhammad Ali when he was Cassius Clay, standing over Sonny Liston, where he knocked him out. It's one of my favorite pictures. To me that represents hope, it's almost like the David and Goliath story. David had no reason walking up against this giant that was armed, with just a slingshot and a rock, and yet he had this hope in him. So when I see Sam, he operationalizes that for me: (1) he's done it at the personal level because he had the courage to move back to Ghana with a pregnant wife and an infant, with no money, to move into this place with no electricity and no running water, and put out this big hairy, audacious vision... you've heard the story Millard Fuller put the headquarters for Habitat for Humanity in this little city in Georgia... Sam had the audacity to put GlobeServe Ministries, he didn't say Adidome Serve, or Volta Region Serve, or even Ghana Serve. It was GlobeServe. So his vision from day one was bigger. He didn't just sit

back and say, “Ok, I've got to wait for the money to come in, or I've got to wait for.” He just rolled up his sleeves and started operationalizing hope. He started making his own hope, and through that others got inspired. This is just like Martin Luther King, Mother Teresa or Gandhi. Others got inspired by his selflessness and his willing to put himself out there. To me, that's what hope is all about.

When I'm at a dark place, or I'm feeling bad about myself, or [I'm] in a place where I'm complaining about what we call “first world problems,”— you know, stuck in traffic or something like that—it's people like Pastor Sam or Millard Fuller and Habitat for Humanity or Mother Teresa [who] come to mind for me. These people that came before me that overcame the most difficult of circumstances and became this...well I called them in my final model in my dissertation, “beacons of hope.” They became lighthouses for the rest of the world. It's like Eleanor Josaitis, [whom] you've gotten a chance to experience through some of the videotapes and some of the stories—she was a beacon of hope for Detroit at a time when racism was running rampant and riots were happening. There was this little old lady who had the courage to say, “This is wrong, I'm not going to take this anymore.”

Hope is...I admire what you're doing because you're tackling something that is very very difficult to put into words. Yet it's what going to transform our world, and I think it's the only thing. If I didn't have hope that the Kelli's [daughter] and Grant's [son] and the [m]illennials [who] want to be part of something bigger than ourselves... this is kind of a scary time to live in the United States. When you look at what's going on with the elections, to what's going on all over the world, and you've got this group of young people that are coming up that don't see color, they care about meaning and purpose, they want to serve, they care about the planet, they're the ones that are going to save the planet. It's not the Baby Boomers, it's not the Gen-Xers. I think it's the [m]illennials. It's seeing the hope in their eyes that they can make a difference that helps give me hope. I think this work is significant...because...when you talk about this notion of transcendent hope, to me, transcendence, it's why the story Gandhi or Martin Luther King [Jr.]... You can play the “I have a Dream” speech in a boardroom, or in a developing nation, or in a hospital, or in a governmental agency, or in an educational institution, and it inspires people to want to be better than they thought themselves capable. That transcendent quality of hope, to me the word transcendence means it's universal, it kind of goes beyond time and generations and cultures. You're tapping into the thing that makes civilization great. And these

people that have lived it, like Pastor Sam, I don't think they have any clue when they started out, thinking I'm going to go change the world, I think it's they're looking at the person in front of them, and saying how do I help this person, and they look at the next person, and the next person. They start equipping people and then it gets bigger, bigger and bigger and it becomes a movement. But it doesn't have to be at that level. It is why, you can see a lady that runs a soup kitchen out of her kitchen for neighborhood kids that will never get famous, and has maybe touched 20 lives, not 2,000,000 lives. She is just as much a transcendent hopeful leader to me as is a Gandhi or a Mother Teresa. To me it's not so much about the scale as it is about the authenticity; it's all about the why behind the motive behind the work.



**Figure 45. Jim Heseman, Retired VP, John Deere & Lutheran Church of Hope Mission Trip Leader**

Heseman observed the following about his participation in mission trips:

They are special days when you get to go in a village and you're welcomed and we really feel good, and the chief goes back and tells you that we've demonstrated God's love. That is a pretty special day. The joy of that and the celebration of it, it's the Acts church, it's the basic Christianity. You know that Jesus came and died for our sins, and we're going to heaven when we pass our earthly life. It's not deep theology, it is basic Christianity. But that works there and that's how it starts. You get into the villages, and not everybody in the villages is Christian, it might be 10%, it might be 20%, sometimes the chief is Christian and sometimes the chief is not, but the chief always has to give his support to have a church there. You can't build a church in the village without the chief's support because he owns all the land. And the joy in the worship services there are just awesome. The spirit is very much alive. It's a special Sunday when we get to worship in one of these villages. The services are 2 or 2 ½ hours long. There's lots of singing and lots of dancing.

Heseman share his unique perspective on Sam Dunya's leadership qualities:

I would describe those as the ability to embrace people, to get to know them, to understand their story, to learn who they are. One of the things he asked, he said, "Jim, you bring all these meals from the Heartland over, I'd love to see more." We had some time on Saturday when he was in the U.S. I said, "Well, we'll take you to the packaging center, you and I'll go down there and we'll package some meals." He said that would be wonderful. So we went down to the packaging center. [There are people] already at work and we just joined the line. You've got to put these nets over your hair and he had to wear a beard [net] because of his facial hair. Because you're around food, you wear plastic gloves due to food safety purposes. And we went online with a couple of families and children. Sam wanted pictures with all the kids and himself. One mother was gushing, "Our children got to talk to somebody who actually gets these meals and gets to serve these meals to children halfway around the world." He just gave all the time he could to the kids and the families while we packaged those meals. He tried to explain to them the importance of those meals in Ghana, Africa.

So you see those types of things. Those are opposed to saying, "I'm busy, I'm the lead pastor." No, no, no. He was out there. Last September we were trying to get to a village. It was in the rainy season. We were in a four-wheel drive Toyota vehicle... We [only] got so far and the driver decided he couldn't make it and he turned around.

We're driving down this narrow road through yam fields, and the driver missed a turn just a little bit. He should have been more to the left. He was a little farther to the right trying to avoid a rut, and the right front tire and then the right rear tire both went into the yam field. We sank up to the axle, and we couldn't get it out. It wouldn't move. It was 95 degrees. We're in the middle of a field. It literally took a village to get us back out of there. And Sam just allowed them to do their thing. He was trying to direct a little bit and use his knowledge, but he understood that the driver needed to save face and needed to get his [own] vehicle out. Sam was trying to lend all the support, and finally he just got some children from the village. He was singing songs with them and teaching them a couple of new songs, just relaxing while we're baking in the sun. But it was another human side of Sam, allowing the driver to save face.

Also, he's tolerant of us as Americans and our cultures and our norms coming over on mission trips. Sometimes we are doing things that don't necessarily fit their culture, whether it's our words or practices. Women are very much subservient to the men in Ghanaian culture. Some of the women we have on our trip are not necessarily of that persuasion. And he's very very accommodating to that. He never derides anybody. He never comes back and says, "You should not do that." He is just thankful that we're there. We're thankful that we're helping them in the partnership that we have, but he's very tolerant of practices that probably we need to help coach.



**Figure 46. Angie Larson, Minister of Care and Outreach at Luther Memorial Church**

Angie Larson is Jim Heseman’s daughter. She is a powerful woman and a dedicated Christian. She leads many mission trips to various countries and in the United States. Since the majority of individuals who go on the mission trips from Lutheran Church of Hope are women, it is good to have a female leader along. I understand she provides excellent counseling and has exceptional trip debriefing skills. When asked about her views on hope, Larson shared the following:

The reality is if we're really true to the gospel, there's hope because we know that Jesus wins. Jesus wins over death and wins over everything. But then also Jesus is empathetic for suffering and pain, so it's more about honesty than hope. I think you can be hopeful, but I get nervous about hope, because sometimes we Pollyanna it, and we just sit there and say, "Hey, everything's going to be okay." Our conversations in Ghana were more like "I can't fix this. I have hope in a God that loves and cares and will give me some tools to help one kid." That's where I

[glean] hope from. But you trust that there is a God that is active and the spirit that's moving, and maybe I can help one kid. But I can't save Ghana. Jesus is the only one who can save Ghana. I can't save anything.

### ***Listening to Data and Emergence***

The phrase *quantitative methodology* refers in the broadest sense to research that produces descriptive data—people's own spoken or written words. (Taylor, Bogdan, & DeVault, 2015, p. 7)

After all of that—after all the words were spoken, interviews transcribed, board meeting attended, church celebration attended, videos reviewed, pictures viewed, books read, people and scenery observed, and after entrenching myself in articles on theory and the heart of hope, after coding and more coding, after thinking and absorbing, and then diving into the chaos freely while also leveraging my prior practitioner experience as an executive coach, labor relations practitioner, HR and OD consultant—things really began to take shape. I allowed my mind to enter the fray, the patterns took shape, and a sense of order emerged with new understanding. I felt like I had come through a massive storm. The storm had overwhelmed me, sometimes made me lose direction, and sometimes led me to what I thought were dead ends. I then sat patiently, no longer fighting the storm, and I prayed. The noise quieted and I walked out of the storm. The remnants of the storm that stuck to me was significant. What remained were major themes, ideas, critical words, categories, significant behaviors, and my intuition from the data hitting my gut. All of these, both individually and collectively, started to take shape into the beginnings of a transcendent hope theory or model for leaders.

### ***New Approaches to Coding Data—Two New Articles***

In analyzing the data in a grounded theory approach, I discovered two approaches that were particularly useful to me as an emerging researcher.

I expanded my approach to coding the data by “listening to the data,” as recommended by Corbin, and then using the expanded coding approach summary provided in two additional articles: “How and What to Code,” by Gibbs and Taylor (2010) and “Techniques to Identify Themes in Qualitative Data,” by Ryan and Bernard (2003). I explored the grounded theorists’ use of “open coding, and what classical content analysts call qualitative analysis (Berleson, 1952) or latent coding (Shapiro & Markoff, 1997)” (as cited in Ryan & Bernard, 2003). I made use of the following techniques for coding:

- (1) an analysis of words (word repetitions, key-indigenous terms, and key-words-in contexts); (2) a careful reading of larger blocks of texts (compare and contrast, social science queries, and searching for missing information); (3) an intentional analysis of linguistic features (metaphors, transitions, connectors); and (4) the physical manipulation of texts (unmarked texts, pawing, and cut and sort procedures). (Ryan & Bernard, 2003)

I made use of the technique of looking for “local terms that may sound unfamiliar or are used in unfamiliar ways. Patton (1990: 306, 393–400) refers to these as ‘indigenous categories’ and contrasts them with ‘analyst-constructed typologies.’” (as cited in Ryan & Bernard, 2003). In addition, I made use of looking for *specialized*

*vocabulary* because I was in another country and culture, and I paid special attention to *verbatim comments* made by various interviewees, a method used by Spradley (Ryan & Bernard, 2003).

In addition, I used the compare and contrast method, paying careful attention to the language and behaviors of various individuals:

The compare and contrast approach is based on the idea that themes represent the ways in which texts are either similar or different from each other. Glazer and Strauss (1967:101\_116) refer to this as the “constant comparison method.”... Typically, grounded theorists begin by conducting a careful line-by-line analysis. They read each line or sentence and ask themselves, “What is this about?” and “How does it differ from the preceding or following statements?” This kind of detailed work keeps the researcher focused on the data themselves rather than on theoretical flights of fancy (Charmaz,1990). (as cited in Ryan & Bernard, 2003)

Furthermore, I examined the behaviors and relationships of interviewees:

Spradley (1979:199–201) suggested searching interviews for evidence of social conflict, cultural contradictions, informal methods of social control, things that people do in managing impersonal social relationships, methods by which people acquire and maintain achieved and ascribed status, and information about how people solve problems. Bogdan & Bilken (1982:156–162) suggested examining the setting and context, the perspectives of the informants, and informants’ ways of thinking about people, objects, processes, activities, events, and relationships. “Moving across substantive areas,” says Charmaz, “fosters developing conceptual power, depth, and comprehensiveness” (1990:1163). (as cited in Ryan & Bernard, 2003)

Strauss and Corbin (1990:158–175) urge investigators to be more sensitive to conditions, actions/interactions, and consequences of a phenomenon and to order these conditions and consequences into theories. (as cited in Ryan & Bernard, 2003)

I found in the process of coding my data that I had utilized “a-priori” codes, which can be identified by the qualities below:

- Previous research or theory
- Research or evaluation questions you are addressing
- Questions and topics from your interview schedule
- Your gut feeling about the data or the setting (Gibbs & Taylor, 2010)

Other approaches to coding I reviewed include the following:

- Events—short, once-in-a-lifetime events or things people have done that are often told as a story
- Activities—events of a longer duration, involve other people within a particular setting
- Strategies—practice or tactics
- States—general conditions experienced by people or found in organizations
- Meanings—a wide range of phenomena at the core of much qualitative analysis. Meanings and interpretations are important part of what directs participants’ actions

### ***Additional Approach to Coding—TerMine Computer Aided Extraction***

No computer can ever do the work of the humans as it lacks the creativity of the human mind. However, I wanted to see what a computer-aided extraction of coding would produce for my data. I fed all of my interview transcripts through TerMine

(Frantzi, Ananiadou, & Mima, 2000), and compared the results to see the repeated words and phrases to see if the same patterns emerged that I had come up with. It was good to see a confirmation of my coding efforts. This report is in Appendix B.

In a sense, the TerMine exercise is an approach like the Key-Words-In Context (KWIC) coding approach:

KWIC is based on a simple observation: if you want to understand a concept, then look at how it is used. In this technique, researchers identify key words and then systematically search the corpus of text to find all instances of the word or phrase. Each time they find a word, they make a copy of it and its immediate context. Themes get identified by physically sorting the examples into piles of similar meaning. (Ryan & Bernard, 2003)

### ***Workplace Spirituality, its Role in Performance and Flourishing Organizations—Theory Review***

As I have discussed, the concept of spirituality which leads to transcendence is a foundational quality in Sam Dunya's transcendent hope style of leadership. To confirm this, I wanted to examine the construct of spirituality (not limited to Christian faith) in academic literature. The following is what I found:

**Table 11. A Representative Sampling of Definitions of Spirituality in the Literature**

<b>Definition of Spirituality</b>	<b>Source</b>
The personal expression of ultimate concern	Emmons, 2000
That which involves ultimate and personal truths	Wong, 1998, p. 364
How the individual lives meaningfully with ultimacy in his or her response to the deepest truths of the universe	Bregman & Thierman, 1996, p. 149
The presence of a relationship with a higher power that affects the way in which one operates in the world	Armstrong, 1995, p. 3
Our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place	Berrier, 1989, p. 20
A way of being and experiencing that comes about through awareness of a transcendent dimension and one that is characterized by certain identifiable values in regard to self, life and whatever one considers to be the ultimate	Elkins et al., 1988
A transcendent dimension within human experience...discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context	Shafranske & Gorsuch, 1984, p. 231
A subjective experience of the sacred	Vaughn, 1975, p. 105
A personal life principle that animates a transcendent quality of relationship with God	Embien, 1992, p. 45
The human dimension that transcends the biological, psychological, and social aspects of being	Mauritzen, 1988, p. 118
That vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion, with purpose	Tart, 1975, p. 4
That human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine	Dale, 1991, p. 5

Definition of Spirituality	Source
Pertaining to the innate capacity to, and tendency to seek to, transcend one's current locus of centrality, which with transcendence involves increased knowledge and love	Chandler & Holden, 1992
The animating force that inspires one toward purposes that are beyond one's self and that gives one's life meaning and direction	McKnight, 1984, p. 192

*Source:* Adapted from Giacalone & Jurkiewicz, 2015, p. 7

It is my hypothesis that leaders possessing spirituality and transcendence characteristics in their leadership have virtues that help them lead with equipoise in almost every situation and circumstance, no matter how difficult or challenging. It is not that they are perfect, but that they have a means to overcome their human imperfections through their link with a source outside themselves. Human intelligence, capacity, know-how, and creativity all have limits. Divine capacity is unlimited. Having access to a spiritual source enables enhanced capacity.

Two key ideas from Louis Fry (2012), author of the book *Maximizing the Triple Bottom Line through Spiritual Leadership*, get to the heart of the definition of spirituality: “search for meaning and consciousness of interconnectedness” (as cited in Laszlo & Brown, 2014, p.12). Transcendent hope leaders appear comfortable with the meaning of their own lives and works and have direction. Their work is a calling. They are busy helping others find more meaning in their work. What is admirable about this type of leader is their consciousness of interconnectedness, which is at the

root of their ability to build so many close relationships and traverse through difficult situations.

The manifestation of spiritual traits in individuals and leaders, including transcendent hope leaders, is identified in the table below. This table shows examples of spiritual attributes and spiritual activities. Some of these matched themes emerged from interviews regarding Sam Dunya's leadership. Some of these attributes and activities were included in the transcendent hope leader model.

**Table 12. Manifestations of Spirituality: Attributes Versus Activities**

<b>Spiritual Attributes</b>	<b>Spiritual Activities</b>
Broad worldview	Acting on positive attitudes and relationships with the word
Intention to live with integrity	Acting virtuously
Intention to develop sacred relationships	Living out one's deep personal values
Belief that there are multiple levels of reality that are not readily apparent	Acting with altruistic love and action
Confidence that life is deeply meaningful	Affirming what is essential through service
Confidence that one's own existence has purpose	Acting with authenticity
Sense of responsibility to life itself	Ability to live with inconsistencies and contradictions in one's life
Sense of inner truth	Accepting life and others on their own terms
Greater capacity to live	Transcending physical and material aspects of existence
Recognizing divine presence in ordinary activities	Experiencing a heightened state of awareness

<b>Spiritual Attributes</b>	<b>Spiritual Activities</b>
Deep awareness of human suffering, pain, and death	Utilizing spiritual resources to solve difficulties
Integrating factor within personality	Embracing the experiences that life provides as opportunities for growth
Desiring meaning and purpose	Seeking personal integrations
Having a source of yearning	Self-actualization
Desiring to make a difference	Living in the moment
Desiring to create a meaningful world	Going beyond one's self-interest
Desiring inner peace	Needing to contribute to the betterment of others
Desiring truth	
Having a strong sense of community	
Having a strong sense of social justice	

*Source:* Adapted from Giacalone & Jurkiewicz, 2015, p. 13

The top key spiritual attributes consistent with the above chart, those that were either observed or described to me during interviews, include the following: integrity, multiple levels of reality not all of which are apparent, meaningful relationships, confidence in one's own purpose, awareness of people's suffering, a strong sense of community, and a broad worldview.

And finally, there is support from the works of Martin Seligman for the empirical nature of transcendence and from Mihalyi Csikszentmihalyi for hope as an attribute for making people happy (Seligman & Csikszentmihalyi, 2000).

Seligman & Csikszentmihalyi (2000) introduced six classes of virtues that are comprised of 24 character strengths. The six virtues include wisdom and knowledge, courage, humanity, justice, temperance, and transcendence.

Psychology has, since World War II, become a science, largely about healing. It concentrates on repairing damage within a disease model of human functioning.

The field of positive psychology at the subjective level is about valued subjective experiences, well-being, contentment, and satisfaction (in the past), hope and optimism (for the future), and flow and happiness (in the present). At the individual level, it is about positive individual traits, the capacity for love and vocation courage, interpersonal skill, aesthetic sensibility perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship responsibility, nurturance, altruism, vitality, moderation, tolerance and work ethic. (Seligman & Csikszentmihalyi, 2000, p. 5)

Treatment is not just fixing what is broken; it is nurturing what is best....Prevention researchers have discovered that there are human strengths that act as buffers against mental illness, courage, future mindedness, optimism, interpersonal skill, faith, work ethic, hope, honesty, perseverance, and the capacity for flow and insight to name several. (Seligman & Csikszentmihalyi, 2000, p. 7)

It is these traits that make the transcendent hope leader a consummate relationship builder and likeable by people at all levels. This leader is trusted, viewed as a role model, admired, and willingly followed. This leader is an internationally accepted leader, one who can reach idol worshippers in Ghanaian villages and millennials in a corporate setting. This leader's work is about doing good, making a difference for the betterment of humanity, and, therefore, is well-suited to lead corporate business as well as sustainability strategies. This leader's intent is to build flourishing organizations with great impact for people and their circumstances. Because the concept of spirituality as a foundational quality of leadership is relatively new, I searched and found the following descriptions of spiritual dimensions in individuals. In particular, the dimensions of spiritual well-being, spiritual transcendence, and spiritual development described below correlate well to Sam Dunya and the source of the quality of transcendence in this leader type.

**Table 13. The Dimension of Spirituality**

<b>Spiritual dimension</b>	<b>Description</b>	<b>Source</b>
Spiritual well-being	The affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness.	Ellison, 1983; Moberg, 1984
Spiritual transcendence	Capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective.	Piedmont, 1999
Spiritual development	The process of incorporating spiritual experiences that result ultimately in spiritual transformation.	Chandler & Holder, 1992
Spiritual wellness	Spiritual wellness represents the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, the maximizing of potential for growth and self-actualization.	Westgate, 1996, p. 27
Spiritual needs	Any factors necessary to establish and or maintain a person's dynamic personality relationship with God (as defined by that individual) and out of that relationship to experience forgiveness, love, hope, trust, and meaning and purpose in life.	Stallwood & Stoll, 1975, p. 1088
Spiritual distress	A disruption of the life principle that pervades a person's entire being and that integrates and transcends one's biological and psychological nature.	Kim et al., 1987, p. 314
Spiritual intelligence	Abilities and competencies that may be part of an individual's expert knowledge. These include the capacity to transcend the physical and material, the capacity to be virtuous, and the ability to experience heightened states of consciousness, sanctify everyday experience, and utilize spiritual resources to solve problems.	Emmons, 2000

<b>Spiritual dimension</b>	<b>Description</b>	<b>Source</b>
Spiritual (religious) self-consciousness	The extent to which individuals reflect on their faith and beliefs.	Leak & Fish, 1999
Spiritual growth	Reflective of the gratification of individual needs, especially “belonging” and those of a higher order such as a sense of achievement.	Burack, 1999
Spiritual health	Optimal function is the enhancement of spiritual oneness with whatever a person considers to be more than oneself as an individual with reason experience, and intuition; the ongoing development of an adherence to a responsible ethical system.	Stroudmire, Balman, Pavlov, & Temple, 1986

*Source:* Adapted from Giacalone & Jurkiewicz, 2015, p. 8)

### ***Emerging Themes***

In coding the various data points, the following five top themes emerged: humility with a sense of urgency; a vision big and global in nature; reliance on God (the basis for this leader’s transcendence qualities); providing meaning, purpose and hope; and a compelling view of a preferred future, including expectancy of success in the lives of his followers and their works.

Sam Dunya is a man of humility and is as lacking in ego as a leader can be. He fits Jim Collins’ (2005) description of a Level 5 leader: “an executive in whom genuine personal humility blends with intense professional will” (p. 136). And yet there are some differences. In reviewing the coding for Sam Dunya’s leadership, his strong humility yet sense of urgency for results resembles Jim Collins’ Level 5 leader or

those that can get organizations from good to great. The table below provides information on that:

**Table 14. The Yin and Yang of Level 5**

<b>Personal Humility</b>	<b>Professional Will</b>
Demonstrates a compelling modesty, shunning public adulation; never boastful.	Creates superb results a clear catalyst in the transition from good to great.
Acts with quiet calm determination; relies principally on inspired standards, not inspiring charisma, to motivate.	Demonstrates an unwavering resolve to do whatever needs to be done to reduce the best long-term results, no matter how difficult.
Channels ambition into the company, not the self, sets up successors for more greatness in the next generation.	Sets the standard of building an enduring great company, will settle for nothing less.
Looks in the mirror, not out the window, to apportion responsibility for poor results, never blaming other people, outside factors, or bad luck.	Looks out the window, not in the mirror, to apportion credit for the success of the company, to other people, external factors, and good luck.

*Source:* Adapted from Collins, 2005, p. 142

Sam Dunya fits perfectly into Jim Collins' definition of personal humility and professional will. However, Dunya's superb results come from a source not defined by Collins. It is Dunya's spiritual reliance, his view of himself as a vessel, and his great demonstrations of hope qualities that enable his great success. Both of these factors give Dunya a fluidity and grace in being a Collins Level 5 leader. In Ghana, West Africa, Dunya does not have access to the best HR recruits for positions within his organization; however, he does have a good sense of what jobs people would be good at places them into jobs according to their natural talents. He does not believe in

luck or other forces; rather, he believes in the power of his God. He works within the limitations surrounding him; however, he works from expectancy for success and a preferred future, both qualities of hope. He believes his purpose has been defined for him by God; therefore, he knows that he has a calling. These make his “personal humility” and his “professional will” easier to understand and easier for his followers to see in a positive light.

Another observation is that Sam Dunya’s vision is big and global in nature. Everyone I spoke to used such words to describe Sam Dunya’s vision. GlobeServe was started in 1996 with nothing but the efforts of Sam Dunya and his wife, Jonhild. It is extraordinary that the organization has given out 39,000 mosquito nets, installed 92 boreholes, built 445 churches, added 31,000 members, and trained 163 Level 1 leaders. What is even more significant is Sam Dunya’s 10-year business plan for the organization’s future (through 2026), which includes the following highlights:

- Six major areas of development: discipleship, spirituality, numerical growth, mission/outreach, infrastructure, and stewardship
- Growth plans anticipate 70 new local churches per year; 5 new regional churches per year; 20 wells per year; 3,000 nets per year; 2,750,000 cement blocks per year
- Exponential growth in membership, starting at 30% per year, will grow to 45% per year, to reach a total of almost 700,000 members (out of a population of approximately 27 million in Ghana)
- Expansion beyond Ghana further into West Africa

- Create the infrastructure to handle the increased membership
- Continued development of Level 1, 2, and 3 leaders
- Print booklets and pamphlets and use various social media to reach people
- Continued use of donated resources such as Meals from the Heartland, and contributions for wells and nets
- Continued support of vocational schools
- Appoint a new general overseer and create a succession plan
- Hold annual regional and national leadership conferences

Sam Dunya's reliance on God is a notable aspect of his leadership. He speaks about the Lord readily in his speech with a deep sense of authenticity. Like many other executives, Sam Dunya's days are filled with big problems. He calmly and single-mindedly proceeds through his days, often working late into the night. The stories shared with me about Sam Dunya exemplify his transcendent hope style of leadership. Two stories in particular, shared with me by Gustafson, demonstrate the impact of Sam Dunya's and GlobeServe's presence:

There's a village up north that Sam had to go through to get to another village where they were going to plant a church. And this was a village that had a witch-doctor that lived in the nicest hut... The chief of the village, tribal chief, had many wives, and believed in ancestral worship and idolatry. When the pastors tried to ask permission to drive through their village on their motorbikes to go to the next village, the chief said, "No, we want you to plant a church here." So through discussion and negotiation, it was decided that this was a place to build a church. [This was normally] a place that Christians would never ever think of going and never think they would be welcome. So we went in to plan to build a church, and one of the things that we do when we build a church is we show this movie called *The Jesus Movie*. It's a two-hour

film that they get the entire community together once the structure has been put into place. It tells the story of Jesus Christ and who Christ is and what his life was like. So *The Jesus Movie* was shown, it was a Saturday night, and this mom had a baby that was very very sick on Saturday night.

When she woke up Sunday morning the baby was on fire with fever. All she had known her entire life was when your child gets sick, take him to the witch-doctor. And yet she had just seen this movie, and we had just finished completing the church, which means we had also completed a parsonage, which, as you know, is a mud hut, so she's in this dilemma. [She is wondering], do I take my baby to the witch-doctor [who] will do incantations, and she had seen some children get better and some children not get better. Or [she wondered] should I take my baby to the pastor, because I've now seen and heard about this savior named Jesus? So she ended up taking the baby to the pastor and the pastor, instead of killing chicken or waiving incense, laid hands on him and prayed over him and vocally prayed for health. And she as a mom knew he was not going to make it if there wasn't something radical that was done. And the baby was literally instantly healed. We came that next Sunday to bless the church, to lay hands on it and bless it, and to worship there and pray. I got to hear this lady and I got to meet the baby, and [I got to] hear her story through one of the pastors translating. If God had not showed up through GlobeServe at that time, her baby would not have made it. There were goose bumps rising on every single level.

And I have one other story, and this one is more of a fun one, more of a light-hearted one, [one] that was, oh my goodness, life-changing. One of the other things I learned on one of my earlier trips was, we were building these wells all over, but the wells were being padlocked off, until someone from America came and actually laid hands on the wells and blessed them. We didn't realize this. So we planted all these wells and we're thinking all these people are drinking clean water, and I go over on a trip, and it was just me and I think our mission director at the time, and we go to this village, and we knew that we were doing a well blessing, but we thought it was just kind of a ceremonial well blessing. We get there and it's padlocked off, and that's when they explained to us that this was their belief that it needs to be blessed before anyone can drink and we have to pump it and take the first sip, so then it was like our whole trip agenda changed. We're going to go to every single village and we're going to go lay hands on and bless those wells, and every village we went to the chiefs of the village

would come up to us and say, “Thank you, thank you so much, Pastor Sam,” and “Thank you, Pastor Gus,” and “Thank you, Lutheran Church of Hope,” and “This is making such an impact.” There was one village we went to where the chief was very adamant about one well not being enough. He said, “My village is too big and one well won’t support all the people from the neighboring villages,” and it was really being laid on my heart. I know that one well costs roughly \$8,000, so do I pull out my checkbook? What do I do? And I looked to pastor Sam for guidance. He just very calmly tells this leader, “God will provide.” And the leader is insistent, and they’re new to their Christianity, they’re new to the faith, and he’s saying, “Yes, but we need this other well, we need this other well.” Sam responds, “God will provide.” We get into the SUV to drive away, and here’s how cynical I was. I said, “Oh Pastor Sam, that’s just the answer that all you senior pastors give when you don’t have resources. You say, ‘God will provide.’ That’s your standard answer.” And he just smiled at me, like, *I believe it.*

At that point, Sam had a USB Wi-Fi drive. I hadn’t had access to my computer for four days, so I put the USB drive into my computer. We’re about 10 minutes from the village. You know what the roads are like. So we’re on this bumpy road, and I’m watching all these emails download, and I see the name of one of the Cohort 1 members go by, and the subject line said “well?” or “wells?”. So it caught my attention, and I scrolled down. I don’t even remember talking to Cohort 1 about the wells, but it was from one of the students in Cohort 1. It said, “Hey Gus, my wife and I are doing really well financially, and this year for Christmas we aren’t giving each other gifts. What we want to do is give something that’s going to outlive us, and it seems to me like you mentioned wells somewhere in Africa. We’d like to donate a well.” So I’m like, “Sam, stop the car.” So Sam stops the car and I turn the computer screen to him. He didn’t even look surprised. He said, “Well, we’d better turn around and tell them. God will provide.” That to me was a huge testament to faith, and God doesn’t always show up like that, but it showed the cynicism in my heart. Sam was completely confident, that, oh yeah, if it’s meant for you to have another well, God will provide, and he did it in such a tangible way. And it was through the Center for Values-Driven Leadership. If we had never started that program, that email wouldn’t have come in and God would have shown some other way to provide. That was just cool.

Heseman recounts a story that shows the influence of Sam Dunya’s organization within the community. He tells of visiting another village in Ghana:

[W]e were in the village to help dedicate a new church that had been there a few months. There were probably 150 people in the village church that day, and Pastor Sam helped to dedicate the building and consecrate to God. There was a young man sitting on the floor in front of the pews, the benches the people were sitting on. He was sitting cross-armed and cross-legged, and he was kind of rocking back and forth, and he had some handicaps. He had a large open wound on his hand, . . . and it was bright red, and you could see the flies flying to it, and he was shooing them away. And I noticed it, when I was talking, Pastor Sam noticed it too. When we got all done, Pastor Sam and I both made a bee-line to the young man at the same time, and his mother was there with him. We said, “What happened to his hand?” and she said—and I’m getting this through Pastor Edward’s translation—“He hurt it.” And we said, “Well, we have some medicine in the car, we have some clean water, can we wash it and put some medicine and maybe a bandage on it to help protect it.” She told us that we were welcome to do that, but Jesus would take care of it”. She said, “Doesn’t worry, Jesus will heal it.” And we said okay. Now, at this time the young man is getting up and he’s wandered off. He is standing over by the altar, and talking to some others, the village is kind of dispersing a bit, and he’s walking around and he’s talking, and we wanted to go get some medicine. This lady had such faith that Jesus would heal his hand. She said, Of course he will, because before the Jesus church was here, my son had never walked. We prayed for him, after the church was here, and look, he’s walking now.” And he’s probably nine or ten years old. She said, “He’d never walked. If he (Jesus) can do that, he can take care of his hand.” Yeah, he probably can. She goes on: “Since the Jesus church has been here, only one person has died. When people get sick, we bring them here, and we pray for them. And the mortality rate in villages is much higher than one person in five or six months. But since people go there, they pray for them, and they get better.”

Adolphine De-Souza tells about a time where there were a group of village leaders in a room and they were of many minds and none could reach agreement. After a period of time passed, Sam Dunya arrived and spoke to them and pretty soon there was agreement. She said the GlobeServe members in that room were in a state of wonder. Then De-Souza told me that Eben Dunya sometimes referred to Sam Dunya “as the

second Jesus.” The way De-Souza told this story and the expression on her face was touching.

There is a light in the expression on the faces of most of the people working at GlobeServe, which speaks to the love they have for the work they do. There is a phenomenal sense of purpose and meaning that comes through the various people I spoke to. People here have a calling.

### ***Sherri Black's View on Leadership***

I have been a leader for many years, and my view on leadership has changed over time with experience, trial and error, and academic study. To me, leadership is a process of becoming. In my early days, Ford was quite a bureaucratic manufacturing and male-dominated organization. Many of my early leaders were examples of how I did not want to lead. I thank each of them because the lessons I learned were good ones. Next, I worked for a few “young Turks” who were dynamic, powerful, and bureaucratic. These included both men and women, and I took these to be examples of good leadership. Ford never trained new leaders in my day. They had a philosophy of sink or swim. As I tried to emulate the leadership style of the “young Turks” early on in my career, I found that some of my staff did not particularly like me. I would get comments such as, “Sherri has exceptional standards; she never expects more of her staff than she expects of herself.” I had become a workaholic, I didn’t take care of myself, and I showed up to work even with bronchitis. I wanted to bring much-

needed change to every job I worked at a furious pace but did not consider the impact on the staff.

I had been a positive and hopeful person since childhood, seeing the cup as half full, with a wonderful view of the future. I had a close relationship with God and a spiritual base since my early teen years, and that followed me into the workplace quietly and privately. My spiritual beliefs did not line up with the type of leader I was becoming. Academic learning soon replaced my Ford model of leadership, and my Lippitt and Dannemiller OD internship provided me exposure to new leaders and their views of leadership—all of them unlike the leaders at Ford. As a new young labor supervisor, I probably learned the most about leading people from a man named Dale, a grizzled 30-year labor lead in an axle and transmission plant. Dale had such an easy-going way about him. Any time any of the labor representatives wanted vacation, he would tell me, “Don’t worry, we’ll cover it.” Other people’s needs always came first with him. And everyone seemed to work with him to get the job done—and the job would *always* get done. I learned a lot from him about leadership. At the same time, I learned about Ron Lippitt’s preferred futuring method, which I previously described.

At this time, I decided I needed to move away from being a “Type A” Ford leader to a leadership style more evenly balanced between the needs of people and the task at hand. I actually learned some lessons working alongside the union leadership. This

was a difficult balance, and sometimes I felt as though I was walking a tightrope trying to balance the two. As a labor supervisor and HR manager in Ford's plants, to balance and negotiate the needs of management and the union became an interesting dance. Working my best to achieve this balance brought out the best in me.

As a Ford HR executive, I had the opportunity to coach business leaders in my various positions. As a coach, I would start by asking them what they wanted to be coached on. Generally, it involved some aspect of performance and leadership. Occasionally, it would slip into a personal arena. Over the years, I would have to keep myself up-to-date on leadership literature, various instruments, and it was important that I model what we discussed.

I believe that leadership is closely tied to self-development. As we grow and develop ourselves, get to our core, and discover what is truly important in life, we grow as leaders. We have to feel comfortable in our own skin first in order to be able to be authentic and lead. It is vital to grow ourselves and to grow our followers simultaneously for best results.

The two days that Kim Cameron spoke to our Ph.D. class on positive leadership were very affirming for me. I felt as though someone who was a leadership expert was affirming my style of leadership, which I had kept hidden for many years because it

was not approved at Ford. Reading Cameron's (2012) book, *Positive Leadership*, had a similar effect on me. It felt like a stamp of approval.

So for me, good leadership involves positive leadership, creating with the followers a vision of a positive future, one they want to work toward. It is hope-filled, and for me the journey includes a spiritual connection to get through the ups and downs. I want to have kindness and empathy for people I meet along the way. And my Ford training impels me to create a pathway that includes a sense of urgency to get us to our destination safely and with a sense of purpose and meaning for all on this journey.

### ***Emerging Transcendent Hope Leadership Theory***

One important step in creating the transcendent hope theory and model for leaders was to take qualities I highlighted in my academic literature review for the constructs of leadership, hope, and spirituality in the workplace. Next, I took these qualities and matched them with what emerged as themes in the interviews on Sam Dunya's leadership style through the coding process. Then I looked for the academic theory/theories represented and looked for their source in my literature review materials. These steps show the movement of my research through grounded theory.

### ***Melding Interview Themes with Literature Review Categories & Sources***

**Table 15. First Step in Leadership Theory Development**

<b>Theme</b>	<b>Theory Category(ies)</b>	<b>Source</b>
Surpasses goals (finds path & agency)	Hope	Snyder & Lopez, 2002, p, 259
Hope has Moral, Spiritual, Religious Dimensions	Hope & Spirituality	Ludema et al., 1997, p. 1026
Positive Action & Knowledge	Hope	Ludema et al., 1997, p. 1017
Born in Relationship	Hope	Ludema et al., 1997, p. 1017
Future Open & Can Be Influenced	Hope	Ludema et al., 1997, p. 1017
Sustained by Moral Dialogue	Hope	Ludema et al., 1997, p. 1017
Generative of Positive Affect & Action	Hope	Ludema et al., 1997, p. 1020
Vocabularies of Possibility & Positivity	Hope	Ludema et al., 1997, p. 1020
Vision of a Preferred Future	Hope	Lippitt, 1998, p. 3
Humility/Lack of Ego	Leadership	Collins, 2005, p. 136
Sense of Urgency	Leadership	Collins, 2005. p.136
Non Stop Work	Leadership	New
Authenticity	Leadership	Northouse, 2013, pp. 253–285.

<b>Theme</b>	<b>Theory Category(ies)</b>	<b>Source</b>
Honesty and Integrity	Servant Leadership	Stone, Russell, & Patterson, 2004, p. 353
Teaching	Servant Leadership	Stone, Russell, & Patterson, 2004, p. 353
Empowerment	Servant and Transformational	Stone, Russell, & Patterson, 2004, p. 353
Vision	Servant and Transformational	Stone, Russell, & Patterson, 2004, p. 353
Fierce Resolve (sense of urgency)	Leadership	Collins, 2005, p. 136
Leading through Chaos with Poise	Leadership	Wheatley, 1993
Joy in the work	Spirituality	New
Consummate Relationship Builder	Hope	Ludema et al., 1997, p. 1026
Use of Positive Language	Leadership & Hope	Cameron, 2012 p. 65; Ludema et al., 1997, p. 1020
Authenticity	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Integrity	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Altruistic Love & Action	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Greater Capacity (works longer & harder)	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Desire to Make a Difference	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Having a Strong Sense of Community	Hope & Spirituality	Ludema et al., 1997, p. 1043; Giacalone & Jurkiewicz, 2015, p. 13
Expectancy for Success	Hope & Spirituality	Ludema et al., 1997, pp. 1029,1046
Spiritual Interconnection	Spirituality	Ludema et al., 1997, p. 1032

The emerging theory of transcendent hope for leaders covers three primary areas: a) it reflects attributes from traditional and new leadership theories; b) it reflects attributes from hope theory and literature; and c). it reflects attributes from spirituality at the workplace theory and literature.

### ***Iterative Development of Theory***

The next chapter continues the theory development that began in this chapter. Chapter 5 shows the iterative versions of my theory development for the transcendent hope theory and model for leaders. I will show the various versions of the model that I developed utilizing grounded theory methodology through my final version.

## Chapter 5: Clarity and Models

The soul never thinks without a mental image.

~Aristotle (as cited in Holman,  
Devane, & Cady, 2007, p. 573)

### ***CVDL Leader Competency Development Model***

One of my great finds at Benedictine University was the leadership model below that was developed by Dr. Gustafson and Dr. Griffin and gifted to the Center for Values-Driven Leadership (CVDL). I found it to be one of the best models for use in my leadership coaching and consulting practice as it provides an excellent balance between sound business results (developing a vision, strategy, and accomplishing tasks) and the “people” aspect of the business (appropriate people involvement and development). Using the model with both practitioners and academicians has been successful.

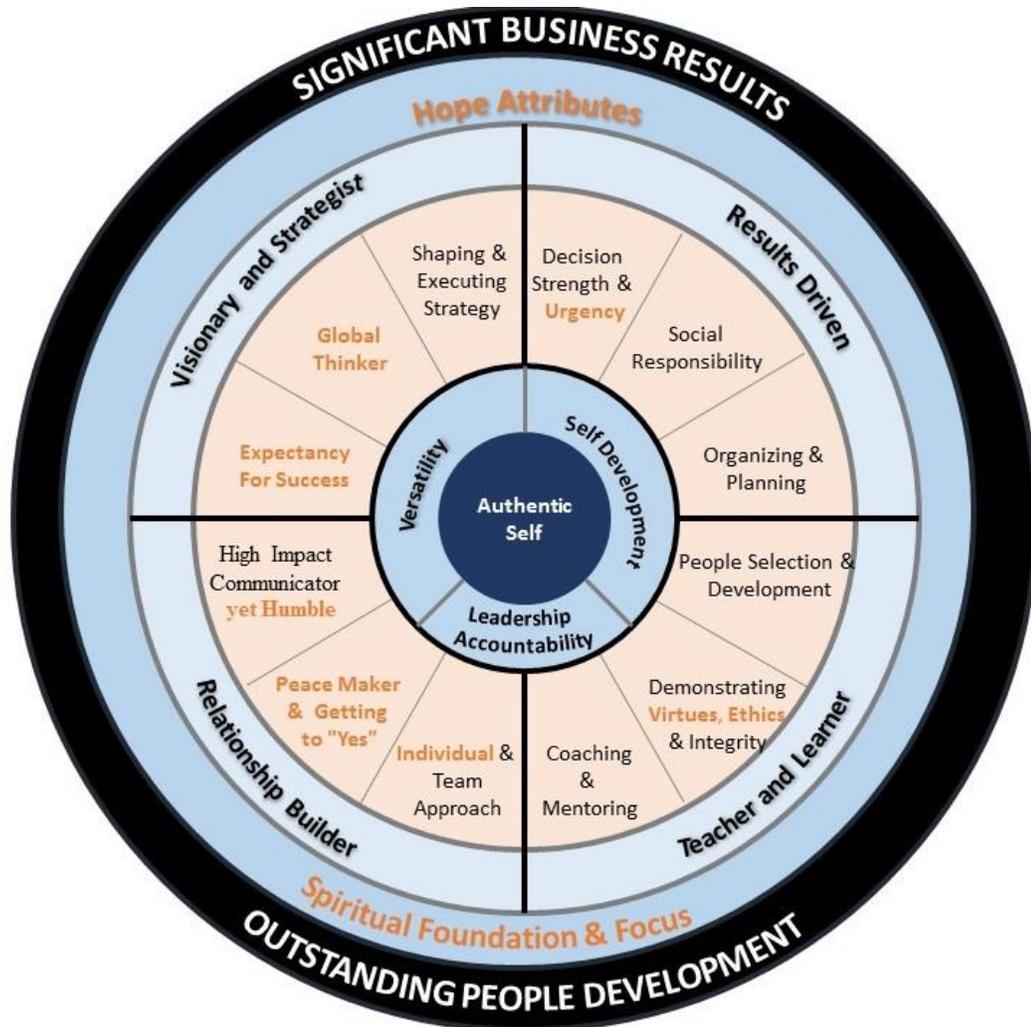
When I began thinking of designing a model that represented the new approach to leadership that I had observed in Sam Dunya, I began with the CVDL model as the foundational model. I wanted to see if the unique qualities of Dunya could make up a leadership model that could be used by practitioners and open up discussion among both academicians and practitioners.



**Figure 47. The Center for Values Driven-Leadership's Leader Competency Development Model**

Most of my professional career has been spent working for leaders, collaborating with fellow peer leaders, and developing leaders through coaching, training, or developing training made for leaders. I have a passion for developing strong and competent leaders with humanistic views and a high sense of integrity and ethics. The above model expressly points out the various aspects of successful leadership. I hoped the new model I was developing would also assist in leadership development efforts.

## First Iteration of Transcendent Hope Leadership Model



**Figure 48. New Model for Transcendent Hope Leader**

In Figure 49 above, leadership qualities highlighted in orange are changes to the CVDL model (Figure 48) to reflect qualities I have attributed to Sam Dunya through interviews and observations. Although I have highlighted these unique qualities in Sam Dunya' leadership, it is especially noteworthy that Dunya demonstrates all of the

qualities represented in the model and takes them to an even higher level. It is also important to note that Sam Dunya is excellent at knowing when to lead with both loose and tight business organizing and planning skills. There is a great deal that goes on with the various activities at GlobeServe. The tremendous growth that GlobeServe has undergone during its past ten years attests to Sam Dunya's business acumen.

This was my first attempt at placing the leadership, hope, and spirituality-at-work qualities of Sam Dunya into a leadership model. The following sections describe the new qualities that I've revised and added to the CVDL model.

### ***Spirituality and Hope***

The two anchors for this new model are a spiritual foundation/focus and hope attributes. Spirituality, or reliance on a source outside of self, is what gives this leader a constant, ever-present source for problem solving; a sense of meaning and purpose; stamina, humility, expectancy of success; the ability to see order in chaos; and to have a positive and hopeful outlook on everyday life and the future. Louis Fry (2005) defined spiritual leadership as the following:

Spiritual leadership comprises the values, attitudes, and behaviors required to intrinsically motivate one's self and others in order to have a sense of spiritual survival through calling and membership—i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated. The effect of spiritual leadership in establishing this sense of leader and follower spiritual survival is to create value congruence across the strategic, empowered team, and individual levels to, ultimately, foster higher levels of

organizational commitment, productivity, and employee well-being.  
(as cited in Fry, Vitucci, & Cedillo, 2005, p. 835)

Human beings have their limits, but when relying on a spiritual source, people can—and often do—accomplish superhuman results. In addition, hope attributes lead to creativity. For example, several of Sam Dunya's associates and advisors commented that he travels by himself miles into the northern region into areas that cars can't get to and into lands of witch-doctors, ancestor worshipers, and people who have never heard of Jesus or Christianity. Yet, Sam Dunya has a sense that he is protected and that his mission is from God. He continues to make these trips with wonderful results, building new boreholes, new churches, and healthier, more sustainable villages.

Hope qualities, as discussed in the writings of Ludema et al. (1997), gird this leader with many elements of positive leadership with a view of a preferred future for the organization and the followers. He also solves a myriad of problems calmly. Sam Dunya has enhanced relational capacities with a diverse group of people throughout Ghana. The combination of the spiritual and hope components truly make this leader strong, loving, and dynamic.

### ***Global Thinking Leads to Big Vision***

Being a global thinker is a competency that poises the transcendent hope leader well for leading today and in the future. This leader is a citizen of the world no matter where he resides. He understands the connectivity of people and resources and, therefore, has an expanded view of the world and the work he and his organization

perform. This leader can easily be transplanted to other locations in the world to lead. He adjusts well to working with people in different countries and cultures.

Sam Dunya's expansive view of the world is demonstrated in naming his organization GlobeServe at its inception in 1996. His new ten-year business plan through 2026 extends the ministry work to other West African countries, benefiting non-Ghanaian people. This is an important quality for successful future leaders, this ability to be a global thinker and to see the importance of a world presence. As Jack Welch once stated, "Good business leaders create a vision, articulate the vision, passionately own the vision, and relentlessly drive it to completion" (as cited in Tichy & Charan, 1989).

Another noted quality of the transcendent hope leader that is tied to being a global thinker is big vision. Sam Dunya's vision is big and is exceptional in its reach and scope. Sam Dunya's new ten-year business plan is significant in its plan to move GlobeServe's activities to other Western African countries, and eventually even beyond Africa.

### ***Humility with a Sense of Urgency***

Humility is a quality one does not often see in CEOs or in C-Suites. As we move into the organizations of the future, this may well become one of the most sought qualities in top leaders. It is the quality at the base of authenticity and one that followers, especially millennials, relate to. We are still in search of more examples of Jim Collins' Level 5 leaders. Because Sam Dunya is strongly connected to a spiritual and

transcendent source, he can remain humble. He can rely on this source for answers to all issues, knowing what to do next, and he does not have to rely merely on human intelligence or stamina for the work he accomplishes.



*Source:* Adapted from Barker, 2016

**Figure 49. Jim Collins' Level 5 Leaders Model**

At the same time, I saw in Sam Dunya a sense of urgency which I had only previously witnessed in members of manufacturing organizations, where product had to get out the door every day. The combination of these two qualities—humility and a

sense of urgency—coupled together truly make for an exceptional leader. As Leonardo de Vinci said, “I have been impressed with the urgency of doing. Knowing is not enough. We must apply. Being willing is not enough. We must do.” (Toren, 2015).

### ***Peace-Maker, or Getting a Group to “Yes”***

Another quality which stands out in Sam Dunya is his ability to be a peace-maker and to foster unity. I will never forget Adolphine De-Souza’s story about how she was with a group of village chiefs and there were many arguments and “no meeting of the minds.” Then Sam Dunya arrived and spoke to the chiefs and the room reached agreement on what specific direction to move in and what specific steps to take in that direction. In these turbulent times, leaders who have the ability to act as peace-makers and can get a group of powerful individuals to reach “Yes” are truly exceptional leaders. Sam Dunya has been able to accomplish this over and over again in villages with diverse constituencies.

Eben Dunya also told me about a similar incident when Sam Dunya walked into a tense and fragmented room only to bring unity of purpose to the individuals. I was impressed at the GlobeServe Ministries Board of Director’s meeting I attended. I noticed that Sam Dunya listened a good deal and only spoke when he was giving a report or responding to a question in a manner to promote a spirit of cooperation. The Dalai Lama once said, “The planet does not need more successful people. The planet

desperately needs more peacemakers, healers, restorers, storytellers, and lovers of all kinds” (as cited in Poulter, 2016). Sam Dunya fulfills those needs.

### ***Consummate Relationship Builder***

Sam Dunya is a consummate relationship builder. Among his many positive qualities, perhaps it is his patience and tolerance of diverse people that makes him so good at this. He truly sees God in each individual he meets; he brings out the best in people. Heseman told me about how Sam Dunya has never criticized the American mission attendees or even hesitated one minute when dealing with female leaders (it is the norm in Ghana for men to deal only with male leaders). There is a smile on Sam Dunya’s face that speaks volumes about the equanimity and sense of grace in him. He also has a phenomenal sense of hospitality. Edgar Schein (2013) examined relationships like this as the root of organization success:

The world is becoming more technologically complex, interdependent, and culturally diverse, which makes the building of relationships more and more necessary to get things accomplished and, at the same time, more difficult. Relationships are the key to good communication; good communication is the key to successful task accomplishment; and Humble Inquiry, based on Here-and-now Humility, is the key to good relationships.

Sam Dunya is a community builder in his spirit of relationship-building, too. Peter Block (2003) says, “The price of change is measured by our will and courage, our persistence, in the face of difficulty...the essential challenge is to transform the isolation and self-interest within our communities into connectedness and caring for the whole” (p. 46). Sam Dunya is continually building communities with his social

welfare model, building community centers/churches, and introducing villagers to Christianity.

Another aspect of Sam Dunya's effectiveness in establishing good relations is through his excellent communication skills. He is a masterful preacher and communicator with groups and individuals. Zig Ziegler stated: "In many ways, effective communication begins with mutual respect, communication that inspires, and encourages others to do their best" (as cited in Depasquale, 2014). There is positivity in the manner Sam Dunya communicates, which brings out the best in other people.

Sam Dunya is approachable to everyone and anyone. He communicates well with village chiefs, new pastors, Americans on mission trips, and people of other faiths and cultures. As Albert Einstein said, "I speak to everyone in the same way, whether he is the garbage man or the president of the university" (as cited in Depasquale, 2014). Sam Dunya treats everyone with dignity and respect and shows sincere interest in all the people he meets.

### ***Individual and Team Approach***

Much is written in today's leadership literature about team building and working with teams; however, an exceptional leader must understand when to use individual effort and when to use a team. The transcendent hope leader works with and develops followers as individuals and fosters teamwork. It is an organization-building tool for a

leader to have capabilities in both. Max DePree (1992), author of *Leadership Jazz*, understands this well, as he described it in his book:

One way to think about leadership is to consider a jazz band. Jazz-band leaders must choose the music, find the right musicians, and perform in public. But the effect of the performance depends on so many things—the environment, the volunteers in the band, the need for everybody to perform as individuals and as a group, the absolute dependence of the leader on the members of the band, the need of the leader for the followers to play well. (DePree, 1992, p. 8)

### ***Virtues, Ethics, and Integrity***

Gustafson tells me that Sam Dunya keeps meticulous records of the money that is donated to GlobeServe. Though a humble man, Dunya's high sense of integrity, his virtues, and his deep ethics come through clearly in conversations with him. He rights any wrongs, ensures that the organization's reputation is not sullied by any action, and takes appropriate action with employees when required. When something is wrong in the organization, he will not hesitate to act. This is good for the welfare of the organization, employees, and the trust of the board and donors.

It is important to understand the terms we use in discussing this important area of leadership. The word *Integrity* is defined as "The quality of being honest and having strong moral principles" (Integrity, n.d.). Having a moral compass is especially important after the moral demise during the 2008 financial collapse and thereafter. There are many examples of executives who ruined their companies and their own reputations through their lack of integrity. Additionally, it refers to an individual that is grounded or centered positively with moral fortitude and honesty. This is

particularly important for followers, for people the organization deals with, for customers and clients, and for those who attend mission trips and visit. The top leader sets the tone for the ethics of the organization. As Dwight D. Eisenhower said, “The supreme quality for a leader is unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office” (as cited in Kiisel, 2013).

To the transcendent hope leader, his virtues, including his ethics and integrity, are usually his most sacred possessions. Albert Einstein once said, “Whoever is careless with the truth in small matters cannot be trusted with important matters” (as cited in Heathfield, 2016). The transcendent hope leader understands that one can never compromise oneself and one’s integrity—once trust is compromised, trust is never fully there again.

It is important to a leader’s accountability for them to have a set of ingrained virtues to help a leader steer the course and to maintain the followers’ trust. The word *virtue* is described by Walton (2012) as the following:

[W]e deem it as objective, *an actual quality considered morally good or desirable in a person*. Virtues are the foundation to your core value system, the very essence that makes up good character.

According to Jiminez (2008), values are especially important to running and leading a healthy organization:

In an organization, values serve as a framework for the behavior of its members. These values are based on the nature of the organization (its purpose); why it was created (its objectives); and its projection into the future (its vision). To this end, they must encourage the attitudes and actions required to achieve the organization's objectives...In this regard, an organization's values should be reflected in the specific behaviors of its members, and not just in its mission statement.

Yet the word *values* has been added to our language recently. Benson (1996) argued the following point:

What has not yet been sufficiently noted is that this "values" language has gradually overtaken the place previously occupied by the more robust framework of virtue and character education. "Values" are valid in relation to such things as aesthetic choices or what type food we prefer but we must be careful not to reduce the moral order to a question of merely personal preference. "Virtues" on the other hand, have specific application to an individual person in terms of that person's nature.... (Benson, 1996)

The word *virtue* has its origin in the Greek philosophy:

[M]odern virtue ethics does not have to take a "neo-Aristotelian" or eudaimonist form...almost any modern version still shows that its roots are in ancient Greek philosophy by the employment of three concepts derived from it. These are *arête* (excellence or virtue), *phronesis* (practical or moral wisdom) and *eudaimonia* (usually translated as happiness or flourishing). (Virtue Ethics, n.d.)

Human virtues can be defined as the following:

A virtue is an excellent trait of character. It is a disposition, well entrenched in its possessor—something that, as we say, goes all the way down, unlike a habit such as being a tea-drinker—to notice, expect, value, feel, desire, choose, act, and react in certain characteristic ways. To possess a virtue is to be a certain sort of person with a certain complex mindset. A significant aspect of this mindset is the wholehearted acceptance of a distinctive range of considerations as reasons for action. An honest person cannot be identified simply as

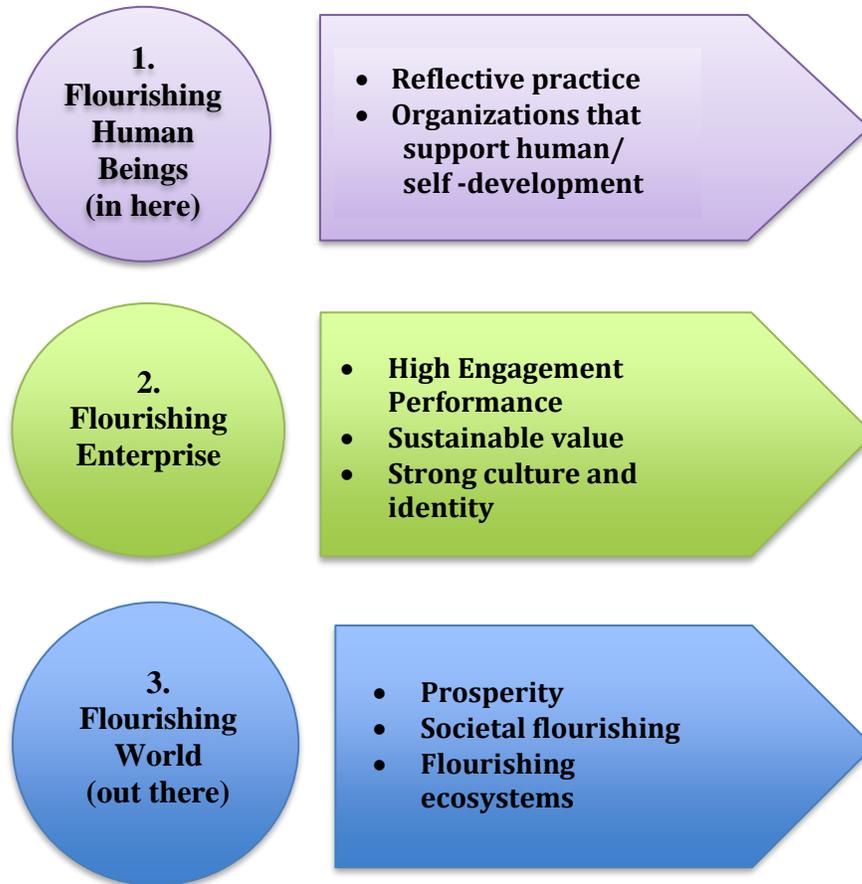
one who, for example, practices honest dealing and does not cheat.  
(Virtue Ethics, n.d.)

Sam Dunya demonstrates integrity, and he lives and leads with a high sense of ethics and deep personal virtues. This is evident to his followers, the customer base, the board of directors, and the positive reaction of those who visit Ghana.

### ***Expectancy for Success—Flourishing Organizations***

From a sense of hope comes a great expectancy for success along with a preferred view of the future. This imbues followers with hope for their own futures and their organization's future. It is this quality that can help move an organization through crisis times, and can make a team resilient and optimistic even during the most difficult periods.

To be successful, future leaders must work toward developing a flourishing organization. David Cooperrider defined flourishing as being, “inspired, innovative, engaged, caring, aware, and generative ...” (as cited in Laszlo & Brown, 2014, p. 169). The diagram below further portrays what a flourishing organization provides:



*Source:* Adapted from Laszlo & Brown, 2014, p. 170

**Figure 50. The Development Trajectory and Deep Capacity for Sustainability as Flourishing**

To be competitive in the world of work now and to be successfully competitive in the future—for both profit and for talented people—leaders need to create an environment for flourishing. David Cooperrider and Marty Seligman discussed Seligman’s book, *Flourish: A Visionary New Understanding of Well Being*, a book about optimism, motivation, and character; a book which shows how to get the most

out of life. It provides a new theory of what makes a good life for individuals, for communities, and for nations. Cooperrider stated that they explored many attributes of flourishing or the good life and Seligman came up with the acronym PERMA.

Cooperrider explained PERMA in more detail:

In many respects the PERMA model is a great summation of the extraordinary findings of positive psychology from the past decade. *P* stands for the study of positive emotion and explores questions such as “what good are positive emotions such as hope, inspiration, and joy?” *E* signifies the “engaged life,” or a life in which our unique strengths are engaged, and how the pillar of well-being and growth is actively applied in the workplace. *R* underscores high-quality relationships and the centrality of the other in a theory of flourishing. *M* is all about the rule of meaning—about how, without a life of meaning and purpose, there can be no sense of flourishing. Finally, *A*, for accomplishment, is about the part of human happiness or well-being that is not fleeting but enduring. (as cited in Laszlo & Brown, 2014, p. 172)

### ***People Development***

As we look ahead into the next century, leaders will be those who empower others.

~Bill Gates (as cited in Kruse, 2013)

People-development is not new to the CVDL leadership model. However, Sam Dunya’s people-development skills are exceptional so it needs comment.

Sam Dunya is one of the best people-developers I have met. He says one of the first actions he undertook as part of establishing GlobeServe was to institute training for new pastors. He also has established three levels of leader development at GlobeServe. He often asks new, young pastors to preach in big churches like in Accra

with himself or other more experienced pastors there to support the new pastor and to give him pointers. Sam Dunya clearly understands that developing followers and new leaders includes developing skills necessary to perform their work, creating a comfortable space to offer constructive criticism to leaders, and conducting ongoing discussions about virtues, ethics, and integrity.

In addition, Sam Dunya cares deeply about educating the people of Ghana, the villagers. GlobeServe offers schools for children for a fee. In addition, it has initiated some skills training for villagers. Both sewing and cooking apprenticeship programs are in process for young girls, especially sewing for girls pregnant outside of wedlock. At the end of a three-year program, each girl receives her own sewing machine so she can start a business. Dunya understands the importance of skill-development to move Ghana from being predominantly a farming country to one where greater employment options are available.

For its training programs, GlobeServe makes use of the Accra Bible College, hotel rooms, schools, and church buildings for training its Level 1 and Level 2 leaders.

There is a sewing program for young girls at Ho and a second training center is being built in Bong Bong to establish another sewing program there. The organization has one school in Adidome where GlobeServe was started by Sam Dunya.

With his immense responsibilities and heavy travel schedule, Sam Dunya is extraordinarily busy, but he takes time to converse with followers in efforts to develop them. Dunya's efforts fit the following description by Peter Drucker: "Leadership is lifting a person's vision to high sights, the raising of a person's performance to a higher standard, the building of a personality beyond its normal limitations" (as cited in Kruse, 2012). In addition, Harvey Firestone (2017), founder of Firestone Tire and Rubber Company, stated, "The growth and development of people is the highest calling of leadership."

### ***Dunya's Motivation "Doing Good"***

You are the universe, expressing itself as a human for a little while.

~Eckhart Tolle (n.d.)

After his missionary studies, Sam Dunya could have stayed in the United States with a good salary and a comfortable house in beautiful surroundings with his wife, baby, and the baby who was on her way. However, he chose to go back to his beloved Ghana, his homeland, to help his people. He was expressing his great love for his countrymen, whom he knew needed help the most, and he was heeding his calling. It was as if the die was cast from the day he was in Adidome and he couldn't go to church when his father told him, "You are only twelve years old, wait until you grow up. When you are grown up, you can come and share the gospel." One of the secrets to Sam Dunya's great success and the love he has for the people is his social welfare model, which has saved so many lives in Ghana.

Thomas Paine (1791) once said that “Independence is my happiness, and I view things as they are, without regard to place or person; my country is the world, and my religion is to do good.” This concept of “doing good” or improving the state of people is at the core self of the transcendent hope leader. He cares deeply about the predicament of those less fortunate and of those needing help. As discussed before, Mary Dunya, Sam and Eben Dunya’s mother, had a kind and generous heart which impacted both her sons. Both recollected the many times she would send them to go in search of hungry children to bring them home to be fed. This is significant because the Dunya household was not a wealthy household. But it was a warm and welcoming one—regardless of what the Dunya family had, they shared it with those less fortunate. This type of leader is a humanitarian at heart.



**Figure 51. Sam and Jonhild Dunya, September 2016**



**Figure 52. Pictured in front of a 60-year-old Muslim Mosque and visiting the cities of Birifor, Kamara, Wali, Konkomba, Komba, Nanumba, Mamprusi, Musi, and Fulani in Ghana. (Facebook, October 5, 2016)**

The visitors in the figure above are on a media project telling the story of ENGAGE500 for Bethany International. Pictured from the left to right, the photo includes Adolphine De-Souza, Dan Geramo, Jonhild Dunya, Samuel Dunya, Rubens Mello, Christopher Levin, and Doug Goodmundson. The quotation below, from this picture’s original description, shows that the world is beginning to recognize GlobeServe as an organization that is doing work in the “unreached areas” of the world:

Bethany International has an initiative called “Engage 500” focused exclusively on partnering with ministries abroad to go where the

Gospel has not been preached. Through the Fusion Media North studio we hope to document what God is doing in these unreached areas. Just recently, we've received a rare opportunity to travel into Ghana, West Africa. We've been invited to document a ministry that has received numerous invitations to build churches in Muslim villages, some of which are totally unreached. (Bethany International, n.d.)



**Figure 53. Sam Dunya Speaking at the February 2016 GlobeServe Ministries Board of Directors Meeting**

### ***Social Responsibility (CSR)***

This area is not a top priority for Sam Dunya as at this time he is busy saving lives.

Maslow's Hierarchy of Needs comes into play in Sam Dunya's vision and strategies.

As previously mentioned, the most notable competency of the transcendent hope

leader perhaps is his Humility combined with a Sense of Urgency. Dunya first has to

ensure people have fresh water and mosquito nets to keep them alive before he can appeal to their spiritual needs and need for conservation of natural resources.

However, it is important that this competency be on the radar of the transcendent hope leader as it is important to organizations in developing areas of the world and, therefore, part of this model. As Paul Hawken described it, “Sustainability, ensuring the future of life on Earth, is an infinite gain, the endless expression of generosity on behalf of all” (as cited in *Role of Governments and Nongovernmental Organizations*, n.d.).

McWilliams and Siegal (2001) defined Corporate Social Responsibility (CSR) as “situations where the firm goes beyond compliance and engages in ‘actions that appear to further some social good, beyond the interests of the firm and that which is required by law’” (as cited in McWilliams, Siegal & Wright, 2006, p. 1). In recent years, another goal recommended for CSR has become building flourishing organizations.

### ***Is a Transcendent Hope Leader Perfect?***

The answer to this question is “No.” We are all human, despite our strengths, and we all have faults and weaknesses. Jonhild Dunya said that “Sam Dunya has a hard time turning off work at home. . . .he will not leave for tomorrow when he can accomplish today.” This means that he takes work home, calls trusted advisors at midnight to discuss an issue, and, according to her, travels “in dangerous territory.” These

weaknesses that Jonhild Dunya observed in her husband Sam Dunya are issues that other powerful executives' spouses have observed in their partners. It somehow comes with the territory; those leaders who are intent on making great inroads and helping people as much as possible often experience this inability to separate work life from personal life. It often goes with the territory of great leadership. They all seem to lack a life of balance and the ability to "turn off" work. Perhaps when the mission is so impactful and so far reaching, these leaders' energy must drive toward doing as much if the work as possible.

### ***Model Lacks Handicaps of Other Leader Types***

Transformational leaders have the handicap of the charisma factor—one never knows if their end goal is for personal gain or for the good of the organization. Servant leaders seem suited for non-profit organizations, and concrete examples of their presence have not been seen in Fortune 500 for-profit companies. If one looks at Cameron's positive leader and Boyatzis' resonant leader discussed earlier, both have qualities of hope. And, as discussed by Snyder et al. (1996) and Ludema et al. (1997), they can easily embrace spirituality. It is the spiritual connection that allows this leader a positive view of followers and their capabilities. However, the transcendent hope leader type requires more study for validity testing.



**Figure 54. Sam Dunya Baptizing a Villager in September 2016**

### ***How is Spirituality Different from Religion?***

It is important for me to reiterate that spirituality does not equate to religious beliefs. I not only come from a dual-culture household, but I also come from a dual-religious household—my dad is Muslim and my mom is Christian. The subject of my research involved a Christian minister, but the concept of spirituality and transcendence is much broader than that. The following reflection from the Dalai Lama provides some clarity on the topic:

Religion I take to be concerned with faith in the claims to salvation of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience, tolerance, forgiveness, a sense of responsibility a sense of harmony—which brings happiness to both self and others. (as cited in Laszlo & Brown, 2014, p. 13)

A definition of spirituality for flourishing enterprises includes:

1. Intentional practices such as meditation that
2. Serve to integrate and align our hearts, minds, and behaviors
3. Leading to an observable expression of mindful path that
4. Incorporates the process of inquiry, appreciation, and discovery in ways to engage and empower others to bring their whole selves into their participation in a larger system. (Laszlo & Brown, 2014, p. 18)

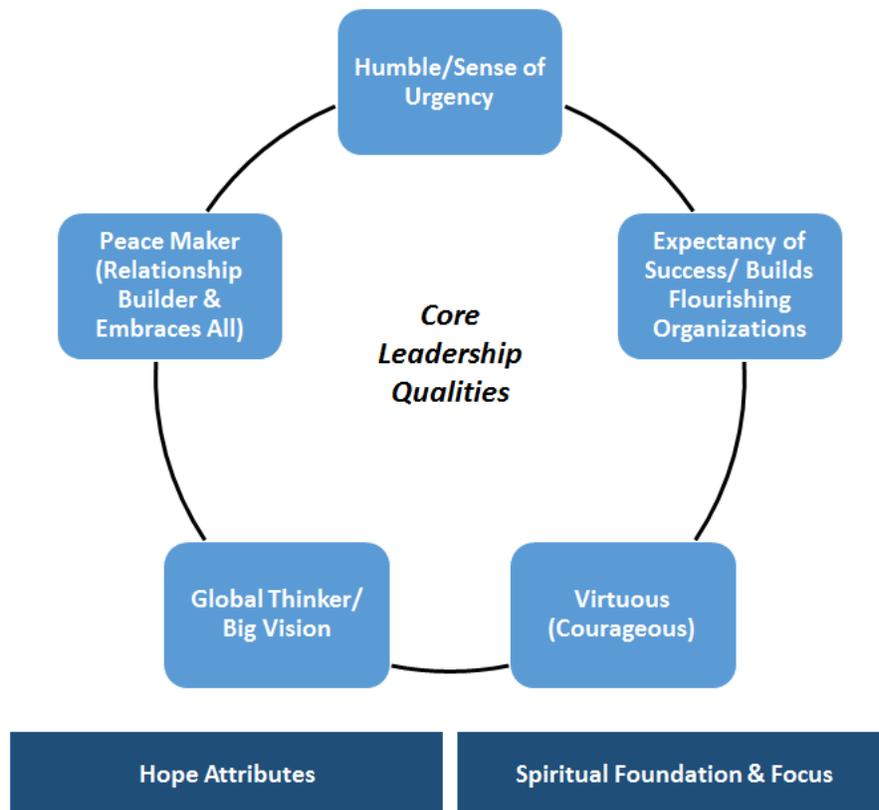


**Figure 55. Sam and Jonhild Dunya visiting Ghana Villagers in September 2016**

**Next Iteration of Leadership Model**

After contemplating the model discussed earlier, I decided to simplify it to its core qualities that make this new style of leadership unique. This is grounded theory at work, showing the next iterations of my work in developing theory.

**Transcendent Hope Model for Leaders**



**Figure 56. Final Transcendent Hope Leader Model**

### **Summary—Transcendent Hope Leadership**

I conducted a case study of GlobeServe Ministries in Ghana, Africa. Using grounded theory, I developed a model of transcendent hope leadership. This leader is defined as an individual who, through reliance on a spiritual force outside of self and expressing various hope attributes, is able to go beyond normal limits and triumph over negative and restrictive phenomena facing many leaders. Core qualities of this leader include the following:

- *Humble with a Sense of Urgency*—This leader is humble because this leader views oneself as a vessel (does not rely on only human intelligence, stamina, or skills), and relies on a spiritual and transcendent force outside oneself. This leader expresses a sense of urgency for results in their speech and actions.
- *Expectancy of Success/Builds Flourishing Organizations*—This leader, through language and actions, creates an image of a positive future, even during crisis periods. This propels followers and the organization toward exceptional performance and achieving *summum bonum* (“the highest good”). This leader builds flourishing organizations, which provide individuals with a sense of meaning and purpose in their work.
- *Peace-Maker*—This leader is capable of getting in the middle of difficult situations with groups or individuals and getting them to “Yes.” A consummate relation-builder (embraces all people, views, nationalities, cultures, races, religious beliefs, and world-views), this leader expresses agape love toward others and is well received.

- *Global-Thinker and Big-Vision*—This leader cares about the world and considers various people and issues in solutions. This leader has the ability to develop long-term global strategies and has a vision that is large in scope and impact.
- *Virtuous*—This leader expresses high ethical and moral principles, including integrity. This leader is courageous about standing up for the leader's own virtues publically and privately. Virtuousness is as natural to this leader as breathing. Because this leader has a spiritual and hope-based foundation, acting in a manner that would hurt others is unthinkable.

Supporting the five core qualities above, this leader has two foundational qualities which fortify and strengthen the leader's overall leadership:

- *Spiritual Base & Focus*—This leader has a strong spiritual foundation and focus and relies on a force outside of self to support decision making, problem-solving, etc. This is not based on any single religious belief but rather is expansive and inclusive.
- *Hope Attributes*—This leader is generally a high hope individual and excels at goal attainment by finding both path and agency for solving issues. This leader is adept at utilizing relational possibilities of hope in building community and individual relationships. This leader brings out the best in individuals.

When these qualities come together as in the GlobeServe Ministries, they can have transformative implications.

## **Chapter 6: Future Vision & Reflections**

Change is the law of life. And those who look only to the past or present are certain to miss the future.

~John F. Kennedy (as cited in Holman, Devane, & Cady, 2007, p. 441)

### **Research Findings—Transcendent Hope: A Case Study of Transformational Change in Ghana, West Africa**

Researching my thesis question of “Can transcendent hope help change Ghana?” proved to be a rewarding experience. This study is significant in that it led to the emergence of a new theory. It has made inroads in the area of organizational hope and how this construct can be used by a leader to develop a flourishing organization. It also provides new insights into leadership literature by introducing a new leadership theory and model. This new approach to leadership is particularly suited for leading through chaos and crisis situations and for leading the millennial generation into flourishing organizations of the future. The research also adds to the literature on spirituality in the workplace by showing how a leader who has a spiritual foundation and focus can become transcendent in various aspects of his leadership.

As an outcome of this study, transcendent hope leadership is defined as an individual who, through reliance on a spiritual force outside of self and expresses various hope attributes as defined by Ludema et al. (1997), is able to go beyond normal limits and triumph over negative and restrictive phenomena facing many leaders.

***Research Beginnings***

The research began by reviewing attributes and qualities of transformational leaders and servant leaders. The chart that follows shows similarities in the two leadership styles (Functional attributes are in italic font, and accompanying attributes are in regular font):

**Table 16. Comparison of Transformational & Servant Leadership Attributes**

<b>Transformational leadership attributes</b>	<b>Servant leadership attributes</b>
<i>(Idealized (charismatic) influence</i>	Influence
Vision	Vision
Trust	<i>Trust</i>
Respect	Credibility and competence
Risks sharing	Delegation
Integrity	<i>Honesty and integrity</i>
Modeling	<i>Modeling and visibility</i>
	<i>Service</i>
<hr/>	
<i>Inspirational motivation</i>	
Commitment to goals	Stewardship
Communication	Communication
Enthusiasm	
<hr/>	
<i>Intellectual stimulation</i>	
Rationality	Persuasion
Problem Solving	<i>Pioneering</i>
<hr/>	
<i>Individual consideration</i>	<i>Appreciation of others</i>
Personal attention	Encouragement
Mentoring	Teaching
Listening	Listening
Empowerment	<i>Empowerment</i>

*Source:* Adapted from Stone, Russell, & Patterson, 2004, p. 353

The table below shows the impressive output of GlobeServe, which has grown especially large during the past 10 years. This exceptional growth is exceptional for an organization that was founded two people—Sam Dunya and his wife—with no more than \$250 in their pockets.

**Table 17. GlobeServe Ministries Output through August 2016**

<b>Item</b>	<b>Number</b>
Number of Churches	435
Number of Members	31,000
Number of Level 1 Leaders—Grassroots Leaders, including the Deacons and Deaconesses	163
Number of Level 2 Leaders—Presiding Elders, Elders, and all Departmental Leaders	7830
Number of Level 3 Leaders—Pastors	26
Number of Wells installed	92
Population served by Wells	45,000
Number of Mosquito Nets distributed	39,000
Population of Ghana	26,400,000

The table below shows details on the 15 interviews of 11 individuals conducted for this study. These individuals were both Ghanaian and American, and the interviews were conducted in both Ghana and the United States. Because English was not the first language of some of the interviewees, it took approximately 160 hours to transcribe the interviews.

**Table 18. Sam Dunya & GlobeServe Ministries Interview Data**

<b>Interview Party</b>	<b>Pages</b>	<b>Words</b>	<b>Interview Time</b>
Adolphine De-Souza	11	6,218	1:02:00
David Muwasi Agbeli and Margaret Ivy Atakora	14	7,003	0:57:39
Eben Dunya	12	8,064	1:09:01
Gideon Dorworna, part 1	12	7,435	1:37:33
Gideon Dorworna, part 2	5	3,069	0:22:45
“Gus” Gustafson	20	12,846	1:27:12
Jim Heseman, part 1	1	349	not recorded
Jim Heseman, part 2	21	13,935	1:14:10
Jim Heseman, part 3	13	8,195	0:54:54
Jonhild Dunya	20	20,586	1:19:19
Angie Larson	13	7,601	0:55:07
Nicholas Gadri	18	19,170	1:17:51
Sam Dunya, part 1	28	18,121	2:21:58
Sam Dunya, part 2	9	5,379	0:45:34
<b>Total</b>	<b>197</b>	<b>137,971</b>	<b>15:25:03</b>

An important step in creating the transcendent hope theory and model for leaders was for me to jot down the important aspects of my academic literature review qualities I had discovered regarding the constructs of leadership, hope, and spirituality that I saw emerging as themes in Sam Dunya’s leadership through my coding. I looked for the academic theory/theories these qualities represented and noted their source in my literature review. I did this for the categories of leadership, hope, and spirituality,

which were the three elements in developing a new theory. This step shows the movement of my research work through grounded theory:

**Table 19. First Step in Leadership Theory Development**

<b>Theme</b>	<b>Theory Category(ies)</b>	<b>Source</b>
Surpasses goals (finds path & agency)	Hope	Snyder & Lopez, 2002, p, 259
Hope has Moral, Spiritual, Religious Dimensions	Hope & Spirituality	Ludema et al., 1997, p. 1026
Positive Action & Knowledge	Hope	Ludema et al., 1997, p. 1017
Born in Relationship	Hope	Ludema et al., 1997, p. 1017
Future Open & Can Be Influenced	Hope	Ludema et al., 1997, p. 1017
Sustained by Moral Dialogue	Hope	Ludema et al., 1997, p. 1017
Generative of Positive Affect & Action	Hope	Ludema et al., 1997, p. 1020
Vocabularies of Possibility & Positivity	Hope	Ludema et al., 1997, p. 1020
Vision of a Preferred Future	Hope	Lippitt, 1998, p. 3
Humility/Lack of Ego	Leadership	Collins, 2005, p. 136
Sense of Urgency	Leadership	Collins, 2005. p.136
Non Stop Work	Leadership	New
Authenticity	Leadership	Northouse, 2013, pp. 253–285.
Honesty and Integrity	Servant Leadership	Stone, Russell, & Patterson, 2004, p. 353
Teaching	Servant Leadership	Stone, Russell, & Patterson, 2004, p. 353

<b>Theme</b>	<b>Theory Category(ies)</b>	<b>Source</b>
Empowerment	Servant and Transformational	Stone, Russell, & Patterson, 2004, p. 353
Vision	Servant and Transformational	Stone, Russell, & Patterson, 2004, p. 353
Fierce Resolve (sense of urgency)	Leadership	Collins, 2005, p. 136
Leading through Chaos with Poise	Leadership	Wheatley, 1993
Joy in the Work	Spirituality	New
Consummate Relationship Builder	Hope	Ludema et al., 1997, p. 1026
Use of Positive Language	Leadership & Hope	Cameron, 2012, p. 65; Ludema et al., 1997, p. 1020
Authenticity	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Integrity	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Altruistic Love & Action	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Greater Capacity (works longer & harder)	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Desire to Make a Difference	Spirituality	Giacalone & Jurkiewicz, 2015, p. 13
Having a Strong Sense of Community	Hope & Spirituality	Ludema et al. 1997, p. 1043; Giacalone & Jurkiewicz, 2015, p. 13
Expectancy for Success	Hope & Spirituality	Ludema et al., 1997, pp. 1029,1046
Spiritual Interconnection	Spirituality	Ludema et al., 1997, p. 1032

The emerging theory of transcendent hope for leaders has three areas: a) reflects attributes from traditional and new leadership theories, b) reflects attributes from hope theory and literature, and c) reflects attributes from spirituality in the workplace theory and literature.

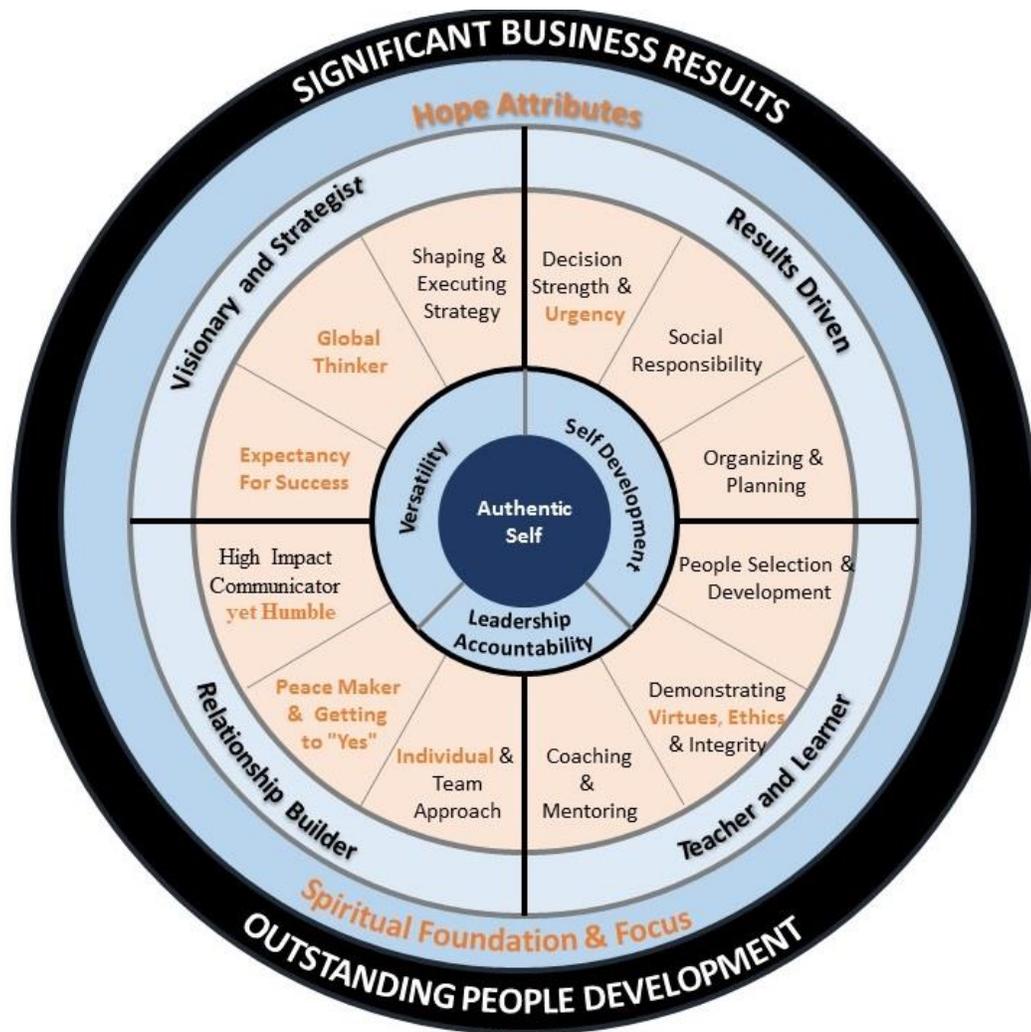
## **Model Building**

In developing the leadership model that emerged out of the data, I began by using the Center for Values-Driven Leadership model shown below. I have found this model effective in my coaching practice with practitioners. I like the model because it has a comprehensive balance between accomplishing goals and committing attention and development to people. I began by using this model as my foundational model.



**Figure 57. The Center for Values Driven-Leadership's Leader Competency Development Model**

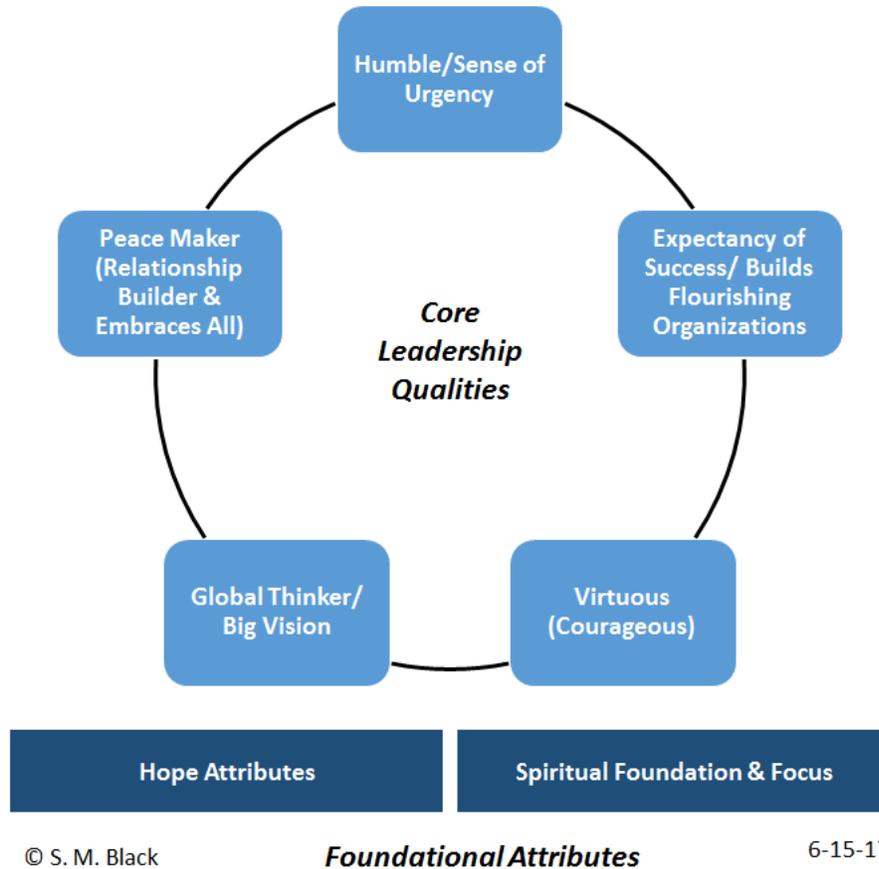
The model below is my first model. It shows in orange Sam Dunya's most pronounced leadership qualities and what makes a transcendent hope leader. A competent leader has a balance of all the qualities identified in the CVDL chart above: business acumen, task accomplishment, strategy, planning, and people attention/development skills. Interestingly, when both spirituality and hope qualities are incorporated into the model, these two complement one another and a special foundation for extraordinary accomplishments through crisis periods and calm periods occurs. In a sense, when a leader has both spiritual and hope qualities, it is almost as if the leader is on steroids for positivity, expectation of success in the future, bringing out the best in the people, and having transcendent performance.



**Figure 58. New Model for Transcendent Hope Leader**

I next focused on condensing this leadership style into its core qualities and developed the next model. It shows the true essence of a transcendent hope leader and what qualities make this leader unique from other leader types.

## Transcendent Hope Model for Leaders



**Figure 59. Final Transcendent Hope Leader Model**

### ***Executive Summary—Transcendent Hope Leader***

I conducted a case study of GlobeServe Ministries in Ghana, Africa. Using grounded theory, I developed a model of transcendent hope leadership. This leader is defined as an individual who, through reliance on a spiritual force outside of self and expressing various hope attributes, is able to go beyond normal limits and triumph over negative

and restrictive phenomena facing many leaders. Core qualities of this leader include the following:

- *Humble with a Sense of Urgency*—This leader is humble because this leader views oneself as a vessel (does not rely on only human intelligence, stamina, or skills), and relies on a spiritual and transcendent force outside oneself. This leader expresses a sense of urgency for results in their speech and actions.
- *Expectancy of Success/Builds Flourishing Organizations*—This leader, through language and actions, creates an image of a positive future, even during crisis periods. This propels followers and the organization toward exceptional performance and achieving *summum bonum* (“the highest good”). This leader builds flourishing organizations, which provide individuals with a sense of meaning and purpose in their work.
- *Peace-Maker*—This leader is capable of getting in the middle of difficult situations with groups or individuals and getting them to “Yes.” A consummate relation-builder (embraces all people, views, nationalities, cultures, races, religious beliefs, and world-views), this leader expresses agape love toward others and is well received.
- *Global-Thinker and Big-Vision*—This leader cares about the world and considers various people and issues in solutions. This leader has the ability to develop long-term global strategies, and has a vision that is large in scope and impact.
- *Virtuous*—This leader expresses high ethical and moral principles, including integrity. This leader is courageous about standing up for the leader’s own virtues

publically and privately. Virtuousness is as natural to this leader as breathing.

Because this leader has a spiritual and hope-based foundation, acting in a manner that would hurt others is unthinkable.

Supporting the five core qualities above, this leader has two foundational qualities which fortify and strengthen the leader's overall leadership:

- *Spiritual Base & Focus*—This leader has a strong spiritual foundation and focus and relies on a force outside of self to support decision making, problem-solving, etc. This is not based on any single religious belief but rather is expansive and inclusive.
- *Hope Attributes*—This leader is a high hope individual and excels at goal attainment by finding both path and agency for solving issues. This leader is adept at utilizing relational possibilities of hope in building community and individual relationships. This leader brings out the best in individuals.

When these qualities come together as in the GlobeServe Ministries, they can have transformative implications.

### ***Limitations & Future Considerations***

Due to restrictions of time and finances, my research has some limitations. It was based on one case study in the developing country of Ghana, West Africa. It was a study of Sam Dunya, who, along with his wife, had established a church organization, GlobeServe Ministries, which has grown immensely in a short period of time and is

now expanding outside of Ghana. To ensure reliability and validity, the transcendent hope leader theory and model must undergo vigorous testing. It should be tested in U.S. and European companies as well as in various sectors of business to see how well the theory and model transfer. The sample size must be also be expanded, despite the fact that the story of Sam Dunya, the experiences of those working at GlobeServe, the impressions of those on mission trips, and the stories of people impacted by the services of GlobeServe are all very impressive. It would be necessary to expand the leader sample to between 50–75 leaders to add to the quantitative validity of this leadership theory and model. I recommend that future studies take place in both for-profit and non-profit companies to see if that become a factor in finding this type of leader. In addition, I believe it would be important to expand this study to a larger interviewee base. Although the sample population of 15 interviews with both Ghanaians and Americans provided rich and adequate sampling for the emergence of theory, a larger interviewee base of followers, customers, and people impacted by the work of organization would add to the richness of the data gathered. In particular, I would like to see some research in mid-size and large Fortune 500 companies conducted in the future.

Although the data that emerged is promising and provided an answer to a notion I had about leadership in my days at the Ford Motor Company, this model needs additional research in other organizations, other sectors, in other cultures, and in other countries to give it breadth, depth, and further credibility.

### ***Personal Impact of Writing My Thesis***

Writing my dissertation has certainly been the highest form of activism I have ever undertaken. At the root of all activism is love for an idea, for a vision of a world that could be, and for a contribution to change. One must be extremely curious about exploring an idea, a construct, a hunch, and be willing to spend many hours thinking, researching, and then writing about it. It proved for me to be a “metanoia” (μετανοια) journey, a Greek word defined as “a transformative change of heart;... a spiritual conversion” (Metanoia, n.d.). It was truly a journey of change.

### ***My Fondest Hope for Transcendent Hope Leadership***

My fondest hope for transcendent hope leadership is for it to become a focus of dialogue among academicians and practitioners. I hope it provides confirmation for individuals who practice this style of leadership—confirmation for what they believe works for them. Reliance on spirituality and transcendence and expressing hope qualities is not in vogue in most companies. I want this thesis to open up conversation and legitimize this form of leadership. Our world, our organizations, our businesses, and our followers—especially millennials—are looking for a better leadership model, one which captures the best of the transformational leadership and servant leadership models. This new model set out to accomplish that.

If I were to continue this research, I would select between 35–50 top leaders from companies and organizations participating in the Center for Values-Driven

Leadership's Return On Values (ROV) project. I would then interview their leaders, followers, and stakeholders using the appreciative inquiry questions similar to ones I used for this thesis. The goal would be to see if the transcendent hope leadership theory of leadership resonates with them. I have spoken to several of these company leaders as part of my course work at Benedictine University, and I believe there are some leaders in this group who may have leanings toward a transcendent hope leadership style.

I would also contact Jim Collins to see if he would be interested in working with me to interview leaders he ranks as Level 5 leaders to see if they have a spiritual-and hope-based foundation for their leadership styles. I would do the same with Dr. Gustafson for his socially responsible leader group.

I would venture also into several Fortune 500 companies and interview top leaders, followers, and stakeholders to see what that data reveals. My belief is that individuals who lead in this manner do not readily speak about it since the concept of spirituality, transcendence, and hope are not openly shared in most organizations today. As shown in the research in this thesis, there is a hunger among many people for meaning and purpose at work. Research shows that people want to fulfill a calling and to have more than just a career or a job. Laszlo & Brown (2014) propose that there is a place for spiritual practices in the workplace. I believe that a leader with a spiritual- and

hope-based foundation provides the best possibility of accomplishing these goals in organizations.

### ***Peace***

As a Ford UAW negotiator, I have always been curious about negotiating peace. I believe the transcendent hope leader has powerful abilities to bring peace and unity to various groups and is able to have people coalesce around one idea. I would like to interview individuals who specifically work at bringing about peace to see if there is any correlations between their leadership style and that of the transcendent hope leader. This could be an idea for a whole new Ph.D. thesis.

Another outcome of my research project in Ghana is the creation of the two implementation models. The first model is intended to help developing countries through the United Nations, and the second model is to enable local professional retirees to utilize their leadership skills to impact the future of the youth of the United States through mission trips and teachings on positive psychology, spirituality, service, and hope.

### ***United Nations Proposal for Building Flourishing Developing Countries***

The answer to my research question, “Can transcendent hope help change Ghana” is a resounding, “Yes,” and that resulting help is for the betterment and good of its

people. Sam Dunya, through his double-pronged strategy of providing the Ghanaian people social welfare first and then building a community center and church next, has worked effectively in Ghana and for her people.

Given the great numbers of people that GlobeServe has impacted, it is certain that the Ghanaian people who have been helped by Sam Dunya and his organization have better health and declining mortality rates as they are now drinking clean water. Now, the clean water from boreholes also gives young village girls and women valuable time to become educated, learn a skill, and take care of their families, making their lives better and more fulfilling. Before the wells, these girls and women would spend hours walking to water holes each day. In addition, malaria nets have stopped malaria deaths, which is a big problem in Ghana and Africa. The building of a community center in villages enhances a sense of community by giving villages a location to meet. The building can also serve as a church, and the introduction of the Christian faith gives a concrete source of spirituality to those villagers who are receptive to it. For the people of Ghana in their isolated villages, the changes Sam Dunya and the members of his organization bring are joyful, hopeful, and create a much better future. It is introducing a whole new way of life to these people and the level of their gratitude is impressive.

I found it surprising that the Ghanaian government does not see its role as providing any social welfare. Other local Christian churches stay close to major cities and don't

visit or tend to the majority of the people residing in Ghana's outlying villages. The immense amount of good that Sam Dunya and his followers and mission visitors are doing in Ghana is extraordinary and unique. It is building the country and saving lives and helping to transform Ghana. Edgar Schein (2011) offered the following perspective on helping others:

Help in the broadest sense is, in fact, one of the most important currencies that flow between members of society because help is one of the main ways of expressing love and other caring emotions that humans express.

I plan to introduce a proposal to the United Nations that is based on Sam Dunya's model combined with a plan for sustainability. I hope they will consider this model for developing other developing nations. Based on Sam Dunya's work, the outcome is immensely promising.

### ***Model for Revitalizing Hope in the United States***

Where humanity  
sowed faith, hope, and unity,  
joy's garden blossomed.

~Aberjhani (2010)

My greatest hope for the future of the United States is for Americans to glimpse hope in their country now and in the future. The polarization of the 2016 election, ISIS threats, police and police-victim shootings, school shootings, threats of nuclear war—all this has left our country in a dark state and has lowered hope in the people. As Martin Luther King Jr. said, "We must accept finite disappointment, but never lose infinite hope" (as cited in Kashtan, 2013).

While working on the research on Sam Dunya's leadership theory, I had an idea for a model to revitalize hope in the United States. It connects professional retirees who still seek professional purpose and an opportunity to contribute to the youth of our country. There are many single-parent homes in America who could use role models to help their children. Teaching values and a positive sense of self and hope, and the opportunity for each of us to impact others, is largely left to under-funded schools and over-extended school teachers today. The proposed model creates a retiree-sponsored mission trip that enables the retirees and youth to come together on a mission trip in conjunction with a church-sponsored program, school system, or an approved community center. Mission trips could take place abroad or in areas of need in the United States, such as the Appalachia region, Native American Reservations, or inner-urban neighborhoods. The intention is to provide the youth with teachers and leaders to help them understand the impact of serving others.

Chase Heseman (Jim Heseman's grandson) and Kelly Gustafson ("Gus" Gustafson's daughter) have participated in Ghana GlobeServe mission trips in their teen years and chose the trip in lieu of vacation trips. A mission trip experience—including the ability to help people who have so little and to impact people through their actions and the mission trip offerings to the poor—can give our youths a direction for their lives and change the model that violence is the only approach to activism. Retirees participating in this program would teach topics such as spiritual transcendence through various sect teachings, meditation, communion with nature, etc. The goal is

to show the youth how they can forge a connection to a force outside of self that is more powerful than themselves. This, coupled by witnessing powerful acts of goodness and positivity in impacting the lives of others, has the potential to change the direction of our youth toward good and, ultimately, can impact our country's positivity. Such activities can help put an end to youth violence, suicides, lack of direction, and hopelessness. A change in the viewpoint of our youth can spill over to their parents and families and have an overall positive impact. This process can also have positive impact on the lives of our professional retirees by giving them a sense of purpose as they mentor the next generation. It is truly a win/win model for revitalizing hope. It is a mini Peace Corps experience for our youth and retirees. In our busy world, this model pairs professionals who have spare time and knowledge to share with those who can benefit from knowledge and guidance. Instilling the audacity of hope into our society at both ends of the age spectrum is a powerful approach to add benefit. As Buddha once shared:

Just as treasures are uncovered from the earth, so virtue appears from good deeds, and wisdom appears from a pure and peaceful mind. To walk safely through the maze of human life, one needs the light of wisdom and the guidance of virtue. (as cited in Decelles, 2013, p. 30)

My hope for this initiative is that the works of people like Jim Heseman, "Gus" Gustafson, and Angie Larson and the impact on the many youths traveling to Ghana on mission trips will be broadcast and their stories told. As this information is shared, professional retirees in the United States will want to participate in this initiative and

others like it. Then this model will gain traction. I plan to write and speak to others about this idea to see if such a program could be initiated.

### ***Legacy of Embarking on Thesis Journey on Me***

Hope then is a great truth. In the pain, the agony, and the heroic endeavors of life, we pass through a refiner's fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. (Faust, 1979)

I believe the above quotation will be what my husband and children and people who know me will remember about me: that I persevered through great adversity and pain and chose a new path to gain purpose and meaning in my life again. People will see that the car accident was not the end of me. I continued to be a life-long learner and found a way through academic endeavors to reinvent myself. I was driven to prove to myself that I had value in my new circumstances. Through my spiritual faith and prayers, it came to me that I still had great work ahead of me despite disabilities and a body that no longer works perfectly. Writing my dissertation has been one of my greatest accomplishments because of how it has reinforced the good in me. I will always be grateful for the opportunity to have been trained to have a Ph.D. mind. My approach to the world has changed through the rigors of the Values Driven Leadership Ph.D. program, and I am humbled by the experience.

My own life has shown me the power of hope, especially that of transcendent hope. My research through the life and works of Victor Frankl showed me how people can move through adversity with grace. I often saw that great theories can emerge out of

great adversity. Victor Frankl's experiences at the Auschwitz concentration camp, including the death of his beloved wife and child and the atrocities experienced by so many others at the hands of the Nazis, seems unimaginable. Yet Frankl never gave up. He retained hope and emerged to write *Man's Search for Meaning*, discovered logotherapy, and, through his practice and writings, impacted generations of people in their search for meaning. Frankl found the greatest in himself through a seemingly hopeless experience. The horrors of what he saw, experienced, and survived is unimaginable. Yet he lived to write about it and to find meaning and inspiration about the human spirit through it. Frankl (1959) said:

What man actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him. What he needs is not the discharge of tension at any cost, but the call of a potential meaning waiting to be fulfilled by him....Striving to find meaning in one's life is the primary motivational force in man. (p. 104)

The same pattern is seen in Sam Dunya's life. His vision at age 12 in the city of Adidome, when his father told him that when he grows up he can build the first Christian church in Adidome, was like finding his true north. He now has had a hand in building 435 churches in Ghana, converting idol-worshippers into Christians, and transforming the lives of multitudes of Ghanaian villagers. Out of his great distress on that Sunday morning in Adidome, his life's purpose was discovered, and that experience has impacted him and led him to lead as a transcendent hope leader, changing and blessing many lives.

I too believe that the worst experience of my life—the terrible car accident that at the height of my career caused so much physical injury and emotional distress—was profound. In the days and years that followed, I lived through pain and despondency of having so much that gave me purpose and meaning taken away from me so suddenly. It was the experience of rising through ashes that I chose to engage in academic endeavors to discover purpose. The ultimate discovery of purpose was embarking on the Values-Driven Leadership Ph.D. program. This program helped me regain hope and deepened my spiritual faith.

I always wanted to simply go back to my former self and to be “normal.” Today, as my academic skills have become stronger, I see a future of writing, coaching, teaching, and consulting. These enable me to envision “a new normal” for myself. I will never sit in an office and work 50–60 hours a week, but that is okay. My work will take a different form.

In my last course for my Masters of OD, I was asked by my professor to create a slide show with the vision of my future career. I was reduced to an accident victim then, and it was hard to imagine a positive future. However, I found a photo that expressed the desires of my heart professionally—to help people become the best they could be, especially leader; to help individuals gain a positive vision of their potential; and to have a hand in bringing about world peace. This is that photo:



**Figure 60. Photo Representation of the Desires of My Heart Professionally**

Today more than ever this photo symbolizes for me my future life work. The future appears brighter. Like Frankl and Dunya, it took traversing through the worst experience of my life to bring out the best in me. There is great power in getting through adversity, especially when one practices spiritual and transcendent hope. That is why the transcendent hope leader can be such a force for building flourishing organizations today and for our future. It is true that sometimes, against all odds, against all logic, we still hope.

## **Epilog: Two Implementation Models**

Another outcome of my research project in Ghana is the creation of the two implementation models. The first model is intended to help developing countries, and the second model is to enable local professional retirees to utilize their leadership skills to impact the future of the youth of the United States. through mission trips and teachings on positive psychology, spirituality, service, and hope.

### ***United Nations Model for Developing Countries***

Because Sam Dunya's transcendent hope leadership style and his outreach model are working so well for Ghana, I examined the idea of using the same approach for other developing countries under the sponsorship of the United Nations (UN). The Globally Responsible Leadership Initiative (GRLI) is a U.N. organization self-described in the following way:

[GRLI] strives to catalyze the development of globally responsible leadership and practice in organizations and societies worldwide....[GRLI] is the result of a year of intensive work done by a group of senior representatives from companies, business schools, and centers for leadership learning from five continents. The group was formed by the European Foundation for Management Development (EFMD) with the support of the United Nations Global Compact. The initiative aims to promote understanding of globally responsible leadership and to develop its practice. GRLI is developing a body of knowledge on globally responsible leadership and encouraging its practice in companies worldwide. (Globally Responsible Leadership Initiative, 2016)

The GRLI's newsletter, *Global Responsibility* (2016) describes its goal in the following:

[W]e continue to investigate catalysts and catalytic actions. In doing so, we get a clearer picture of the true character of the Globally Responsible Leadership Initiative (GRLI) as a movement that inspires and sparks many programmes of action across the globe.

It further provides several examples on responsible leadership, such as

“Verena Fritzsche, Mary Gentile, Liliana Petrella and Sauli Sohlo, as well as a social enterprise in South Africa called Partners for Possibility” (Global Responsibility, 2016).

The GRLI brings various leaders, professionals, academicians, and next-generation individuals together to create “awareness of the need and urgency for responsible global action and to equip individuals, organizations and societies to respond to this call.” (Globally Responsible Leadership Initiative, 2016). This very well may be the right U.N. sponsored organization to review this proposal.

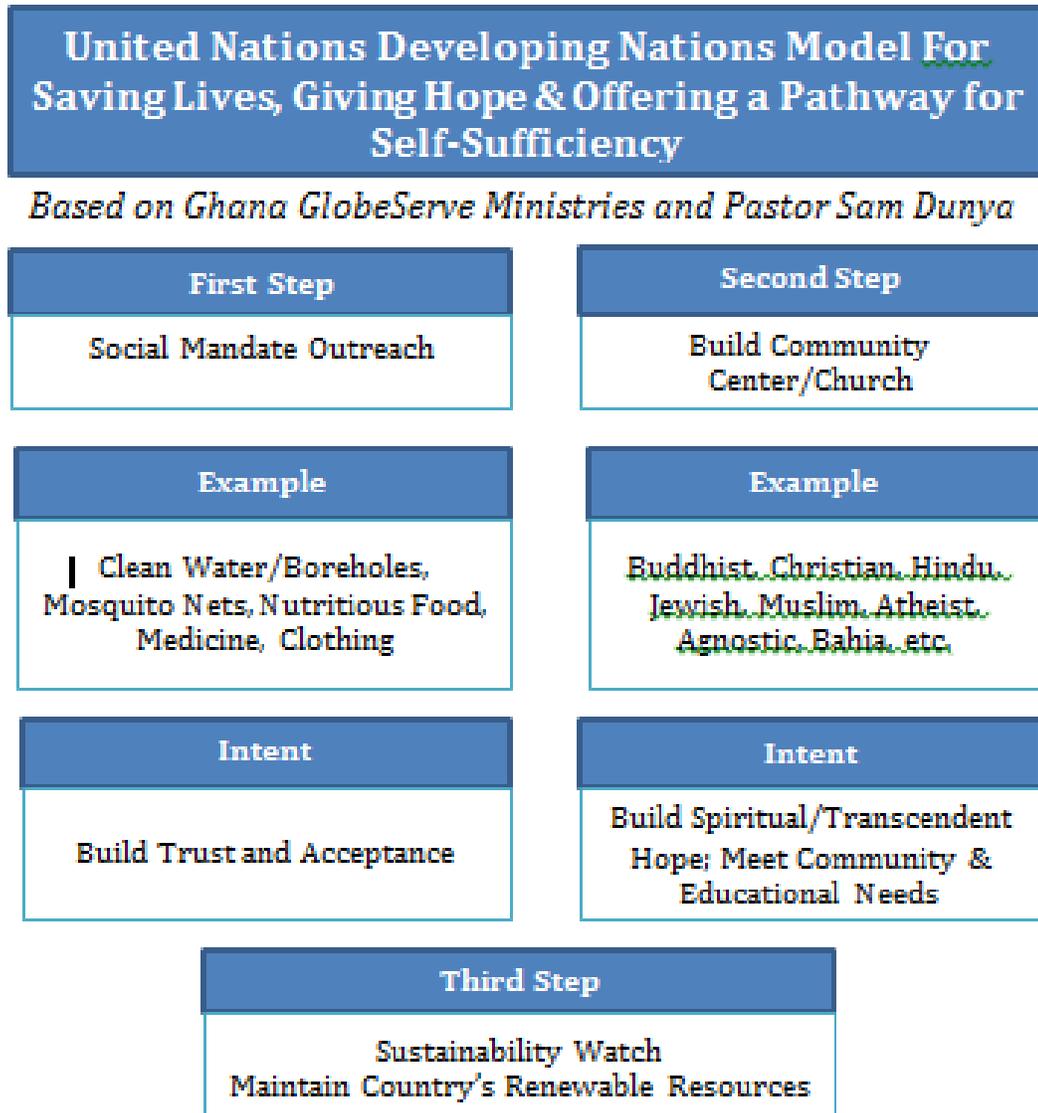
Another U.N. organization that may be interested in the proposal is Principles for Responsible Management Education (PRME). It was launched at the 2007 U.N. Global Compact Leaders Summit in Geneva, Switzerland. This was the first time the U.N. established relationships with business schools. Below is an excerpt from the mission of PRME (2016):

[T]o transform management education, research and thought leadership globally by providing the Principles for Responsible Management Education framework, developing learning communities and promoting awareness about the United Nations' Sustainable Development Goals. (Principles for Responsible Management Education Overview)

PRME's (2016) major principles include several that align with the model of the transcendent hope leader's principles:

[S]ustainable business values and sustainable global economy; global social responsibility; effective learning experiences for responsible leadership; engage in conceptual and empirical research that advances our understanding about the role; dynamics, and impact of corporations in the creation of sustainable social; environmental and economic value; interact with managers of business corporations to extend our knowledge of their challenges in meeting social and environmental responsibilities and to explore jointly effective approaches to meeting these challenges; and will interact with various parties on critical issues related to global social responsibility and sustainability. (Principles for Responsible Management Education Six Principles)

The United Nations model I developed is summarized below:



**Figure 61. Leading with a Social Mandate—Winning People's Trust & Acceptance**

This model, with the exception of the third step, is Sam Dunya's approach to saving the Ghanaian people and providing them a brighter future. It is a viable model for developing countries in any location in the world. It is applicable because it puts the social welfare of the people first. According to Jim Heseman, no malaria-related deaths have occurred in any villages that have received mosquito nets from GlobeServe, and that is significant for a country like Ghana, where malaria has been a leading cause of death, especially in the young and elderly.

Sam Dunya believes that building wells for clean water also provides much welfare. It improves the villagers' health, and it saves the women and young girls precious time—time once wasted by retrieving water hours each day—to focus on taking care of their families or going to school. This model can do the same for females in other countries.

The largest benefit of leading with a social welfare mandate is that it builds trust in and acceptance from people, so when Sam Dunya and his followers speak to the villagers about Christianity and Jesus, they are heard more receptively because they have already benefited the people. This model is not just for Christians but is open to all spiritual faiths or beliefs, even atheists who may want to build a non-religious community center for educational purposes and for village meetings.

When I was in Ghana, I was surprised to see so many billboards and signs for various Christian churches and Christian pastors. I wondered how GlobeServe Ministries was fairing so well and growing so rapidly with 435 churches built among so much competition. It seems that the congeniality and peaceful nature of the Ghanaian people is ripe for those who convert souls. When I looked into this, I found that almost all Christian churches and pastors, with the exception of Sam Dunya and his organization, build their churches in cities, where people have funds and can donate money to the church. Also, most other churches do not lead with a social mandate.

In addition, the danger posed in Ghana by Fetish priests is shown by an article that says a 26-year-old man, Koranteng, was helped in his quest to accomplish internet fraud. According to Obour (2016), “The fetish priest sacrificed three goats and a fowl and also made some incantations for me. He then gave me a ring to put on anytime I sit behind the computer to fraud.” After a period during which Koranteng made a great deal of money from internet fraud, the fetish priest called him to say he had to immediately commit a “real sacrifice” by killing his sister, one of only two family members he had. Koranteng ends his account by saying, “I want to tell my fellow youth out there that, they shouldn’t indulge themselves in internet fraud because it is very dangerous. Most of the claimed internet fraudsters sacrifice humans in order to get more clients and money” (Obour, 2016).

Community centers/church buildings become the site for offering education to young villagers and skill training to young women in the form of a sewing apprenticeship, where upon completion the young woman receives a sewing machine. Plans are underway to offer trade programs to young boys as part of GlobeServe. In Ghana, as in many developing countries, education is the only way out of the continuous poverty faced by many generations. Farming is now limited to only three months out of the year due to global warming, making it difficult to have adequate food. Farming or selling wares off of heavy head-gear in populated areas are the only viable jobs without an education. There are a few hotels and restaurants in town, but they do not provide much employment opportunity.

In summary, when a church leader and his organizations show you that they are interested in your welfare, in making lives better, in making your daily existence and survival easier, especially in a place where there are no government social welfare programs—without being asked anything but a church donation—this type of commitment is significant in a developing country like Ghana. These are significant reasons why the model has worked so well and has the potential to work readily in other countries.

It should not be taken for granted that Sam Dunya and his followers lead with their Christianity through their behavior and actions. They rely on prayer for difficult answers, and villagers can see they are richly and frequently rewarded. It shows their

connectedness to a divine source that is ever-present. Villagers are impressed by this and often are ready to embrace the Christianity that GlobeServe offers.

Laszlo et al. stated that “seeing the world as interconnected is a perspective shared by many of the world’s major spiritual traditions.” (as cited in Laszlo & Brown, 2014, p. 34). The definitions provided in *Flourishing Enterprise The New Spirit of Business* is one that many can rally around:

Spirituality is an important dimension of experience where we experience the miracle of life on this planet... [It] includes feeling of intimate interdependence—how everything is part and parcel of everything else—and how the world appears mysterious and beyond our understanding.

Spirituality recognizes that we are part of a living universe and that we are trying to reconnect with the natural world from which we come. (Laszlo & Brown, 2014, p. 34).

The model created from Sam Dunya’s approach to helping the villagers of Ghana and growing his church should be reviewed and used by the United Nations. It is a workable answer to the concrete building of developing countries.

I have added one section that goes beyond Sam Dunya’s model because this model needs to provide the means for a watchful eye on a country’s non-sustainable resources, such as Ghana’s gold (Ghana was formerly known as the Gold Coast) and introducing sustainability efforts. Developing countries are in grave danger of having their country’s natural resources depleted and of being robbed of future wealth when farming fails due to climate change and global warming impacts many nations face.

Presently, with the exception of the efforts in developing countries by large organizations like Nestle, no concrete or united effort is in place to build sustainability within these countries. Leading organizations in the United States and other parts of the world are realizing through the education efforts of activists such as Hunter Lovins and Chris Laszlo that there is a need for conservation and building sustainability into their annual business strategies. However, very little attention is being given to this important subject in developing countries because so many are focused on simply meeting the basic needs of people, as explained in Maslow's hierarchy of needs. Working on sustainability and being good corporate citizens are good strategies toward profitability for many organizations. This portion of the model fits well within the oversight initiatives of the United Nations PRME and GRI initiatives. It provides both common good and common grounds for developing countries. Hunter Lovins said, "Sustainability: It's the right thing to do, it's the smart thing to do, the profitable thing to do" (as cited in Ashoka, 2013).

Hunter Lovins, a well-known activist, environmentalist, and author of many books, also serves as the president and founder of Natural Capitalism Solutions (NCS). She has spent a lifetime involved in efforts to foster sustainability in various countries:

If we use resources productively and take to heart the lessons learned from coping with the energy crisis, we face a future confronted only, as Pogo, once said, by insurmountable opportunities. The many crises facing us should be seen, then, not as threats, but as chances to remake the future so it serves all beings. (as cited in Waldegrave, 2017)

Given that the model proposed for the U.N. starts with a social mandate followed by an offering of faith, often including a community center, this model will win people's hearts and trust. It seems appropriate to place sustainability and social responsibility efforts within the framework of this same model. It is important for developing countries to ensure their non-sustainable resources are protected. It is also important that sustainability efforts are initiated with the support of major organizations like the U.N..

The exponential possibilities that this model opens are all monumental: to save lives; to provide a more self-sufficient model to supplement an agricultural life style and feed people more regularly; to open up the door to education and apprenticeship opportunities, and the consideration of a spiritual and transcendent approach to life. The possibilities for accomplishing social, economic, spiritual, and transcendent good for so many people in the world at a rate once consider impossible becomes an exciting possibility.

### ***Kennedy's Peace Corps—Foundation for Retiree & Youth Program***

John F. Kennedy's idea that sparked the creation of Peace Corps and his signing an executive order establishing it on March 1, 1961, (Peace Corps, n.d.) was truly a last minute idea. The following is the story of that day:

After a day of campaigning for the presidency, Senator John F. Kennedy arrived at the University of Michigan in Ann Arbor on

October 14, 1960, at 2:00 a.m., to get some sleep, not to propose the establishment of an international volunteer organization. Members of the press had retired for the night, believing that nothing interesting would happen.

But 10,000 students at the university were waiting to hear the presidential candidate speak, and it was there on the steps of the Michigan Union that a bold new experiment in public service was launched. The assembled students heard the future president issue a challenge: How many of them, he asked, would be willing to serve their country and the cause of peace by living and working in the developing world?

The reaction was both swift and enthusiastic, and since 1961, over 220,000 Americans have responded to this enduring challenge. And since then, the Peace Corps has demonstrated how the power of an idea can capture the imagination of an entire nation. (Peace Corps, n.d.)

President's Kennedy's speech at the University of Michigan on that historic night is a far cry from other political speeches we hear today. Kennedy's speech is positive, hopeful, problem-solving, and issues a positive future view for America and Americans. The text of his speech that evening is provided below, and interestingly he makes a reference to Ghana:

I want to express my thanks to you, as a graduate of the Michigan of the East, Harvard University.

I come here tonight delighted to have the opportunity to say one or two words about this campaign that is coming into the last three weeks.

I think in many ways it is the most important campaign since 1933, mostly because of the problems which press upon the United States, and the opportunities which will be presented to us in the 1960s. The opportunity must be seized, through the judgment of the President, and the vigor of the executive, and the cooperation of the Congress. Through these I think we can make the greatest possible difference.

How many of you who are going to be doctors, are willing to spend your days in Ghana? Technicians or engineers, how many of you are willing to work in the Foreign Service and spend your lives traveling around the world? On your willingness to do that, not merely to serve one year or two years in the service, but on your willingness to contribute part of your life to this country, I think will depend the answer whether a free society can compete. I think it can! And I think Americans are willing to contribute. But the effort must be far greater than we have ever made in the past.

Therefore, I am delighted to come to Michigan, to this university, because unless we have those resources in this school, unless you comprehend the nature of what is being asked of you, this country can't possibly move through the next 10 years in a period of relative strength.

So I come here tonight to go to bed! But I also come here tonight to ask you to join in the effort...

This university...this is the longest short speech I've ever made...therefore, I'll finish it! Let me say in conclusion, this University is not maintained by its alumni, or by the state, merely to help its graduates have an economic advantage in the life struggle. There is certainly a greater purpose, and I'm sure you recognize it. Therefore, I do not apologize for asking for your support in this campaign. I come here tonight asking your support for this country over the next decade.

Thank you. (as cited in Peace Corps, n.d.)

The leadership rhetoric, the positive view of the future, the element of possibilities envisioned by John F. Kennedy is so much like something a transcendent hope leader would say. It certainly uplifted the youth of the day and impelled them into action.

**Homegoing—A Novel about Ghana**

I took time in the midst of heavy research and writing to read a 26-year-old woman's first novel, Yaa Gyasi's *Homegoing*, about an unknown Ghanaian woman. She had been born in Ghana and was brought to the United States as a child. She had never felt at home in either country. The book seemed to be about her journey to find footing, to establish the impact of the slave trade for the African American, and to establish her roots. It provided me with a new understanding of the predicament of the Ghanaian people and the consequences of the slave trade and life for them in America. It painted a palpating picture of the contradictory life of luxury and horror lived on different floors of Ghana's Cape Coast castle; on the top floor lived the Portuguese and British officers and their Ghanaian wives, who were discarded upon the men's departure for their homeland and white wives; and on the bottom floor lived the captured slaves. Gyasi's realistic description of the history and life at the Cape Coast castle and the subsequent inhumane journey of the Ghanaian people in the slave ships to feed the insatiable appetite of world regions for more slaves provided an extraordinary viewpoint that gave me more insight on the region and the present fate of its people.

In America, life was difficult for African Americans, even after the Civil War. Gyasi has poignantly woven a tale based partly on historical fact, well researched from historical documents, and partly on her imagination, representing an often forgotten people. She sets in writing the physical and psychological experience of a people, the

promise of hope and a brighter future after the Civil War, a vision of a better life in the North, only to have cruel reality set in and destroy that dream.

The story added even more significance to the work being done by Sam Dunya for the people of Ghana. It became even more of a crusade for restoring human justice and setting right so much wrong done in that country. Of course, we are horrified by the genocide and particular the atrocities against women and children in African nations such as Darfur and Rwanda. However, Gyasi's extraordinary tale of her ancestors' stories—one coming to America and one remaining in Ghana—is especially poignant. Slavery led to large-scale drug addiction, despondency, depression, and the destroyed foundation of the African American family. This, in turn, led to the authority of African American women in family life, the absence of the African American fathers in families, and the presence of African American grandmothers in so many African American's children's lives, creating multi-generational homes for the sake of survival. In her book, Gyasi captured the misfortune of generations—genocide, rape, the destruction of a way of life in Africa, and the hardships of the descendants of the slaves who landed in the United States.



*Source:* Adapted from Map of Africa, n.d.

**Figure 62. Map of Western Africa**

When one looks at a map of Western Africa, it is curious and startling that Ghana is the only peaceful nation in such a turbulent and violent region of the world. This is a rare phenomenon. Experiencing the love of the Ghanaian people was an amazing part of my trip. I experienced this most vividly in attending a GlobeServe Ministries three-hour Sunday church service in Accra. It was a hot and humid day during Ghana's hottest time of the year, and the church edifice was not air-conditioned. Surprisingly, Sam Dunya was not delivering the sermon, but rather it was delivered by a young pastor who needed experience preaching to a large congregation. I was at first disappointed, but I soon realized it was a significant example of Dunya's leadership and his dedication to developing people. This was an opportunity for him to further

demonstrate his talent of preaching for the sake of my research observations, and instead, he chose to delegate this responsibility. This spoke volumes about Dunya. He only baptized a baby that day, which provided me a glimpse into his power as a church speaker and the light that shines from him. He turned over the preaching for a while to Gustafson, who served several years as a senior pastor at Lutheran Church of Hope in Iowa. I was surprised and humbled when he asked me to say a few words of greetings and preach to his congregation of almost 100 men, women, and children. The spiritual church service went much faster than I anticipated, and it included joyous singing, spirited dancing, and a true sense of Christian brotherhood. The purity of the Christian faith and the love of Jesus in the people were incredible.

### ***Model for Revitalizing Hope in America***

Today, America appears to have less hope than during the 1960s or 1970s. As an American, I was grappling with all of the frightening and negative news getting a lot of media attention—ISIS attacks, nuclear threats, campus violence, police killings—when a few experiences led me to a model for potentially revitalizing hope in America. First, during my trip to Ghana, I was struck by the joyful nature of the Ghanaian people. They have a simple life and often lack some of the basic material necessities that we Americans take for granted. My interaction with them changed me, calmed me, and gave me a sense of peace. The rest of the story is told below:

## ***Jim Heseman Provides the Impetus—How He Found His Way to Ghana***

Jim Heseman recalls how he first found out about GlobeServe and Sam Dunya's work in Ghana:

In February 2012, Pastor Mike announced the Lenten project with Lutheran Church of Hope. He said our goal was to raise enough money at \$3,600 apiece to build 40 churches, and raise enough money to build 40 churches over the 40 days of Lent excluding Sundays. It happened to be on a Sunday when all of my family had joined us for church. Two of my four children belong to [Lutheran Church of] Hope, one [Angie] lives locally and she belongs, . . . and she was the youth minister at another church. My youngest daughter, Emily, and her family live in Colorado and they were home for an extended week. So we all chose to go to Hope for Sunday morning service.

Then we had breakfast because they have a family breakfast there. Every Sunday we feed 5,000 people. It was the Sunday that Pastor Mike announced that the Lenten project was 40 churches in 40 days in this country called Ghana, Africa, which I had no idea where it was.

Over lunch at the kitchen table, my son in law from Colorado said, "40 churches in 40 days, that's pretty neat. I'm calculating that it's about \$150,000 of extra money of donations during Lent. Do you think the church can do that?" And my son's wife, Suzanne, worked part-time for Hope at that time as an editor for all their newsletters and periodicals. She said, "Oh yeah, they'll do it. They always make their goal, and they'll get this done." And I chimed in and said "I'm intrigued by it myself, are you going?" The conversation was pretty exciting about the fact they were building 40 churches in 40 days. So I said, "Tell you what, how about if you four families think about it and pray about it, and you write a check for as much as you like, a church is \$3,600, and if there's a shortfall Mom and I will make up the difference and the Heseman family will build one of those churches." They all got excited. They all wrote bigger checks than I thought they would, and Kathy and I put in our part, and a few weeks later we brought \$3,600 to church. That was kind of the end of it, and I was feeling pretty good. But as things worked out after Lent it turned out there was enough money for 82 churches. 82 churches! Wow! This is pretty significant. And we were tracking it, and I was keeping everybody informed by email: "It was up to 35 churches, now it's up to

50 churches, and then 82.” I was pretty excited, but it was kind of past now.

Then a week or two after Easter, Kathy and I went to church on a Saturday night, and over on the side of the altar in front of the large baptismal font there were a huge number of these huge 2 x 4 crosses. Pastor Mike got up and said, “You know, you raised enough money for 82 churches, there are 82 crosses over there, with instructions of how to paint them. We’d like to put crosses on the altars of all those churches we’re about to build. If you’re inclined, take one home, paint it, and we’ll take them over [to Ghana].” Well, I have no artistic talent, but Kathy does. I said that would be kind of fun. So we did, we took a cross and got the instructions. A few weeks later, my daughter Emily happened to be home from Colorado, I had sent a picture to everybody of that 2 x 4 wood cross, unpainted, and said come up with a theme, and we’ll paint it as a family. So as things went, we ended up having everybody here. We had homemade pizza, and then we painted the cross. And Angie had this theme. Across the cross she started with little bitty seedlings of corn all the way to fully matured ears of corn. And it says, “The harvest truly is plentiful.” It’s a quote from Proverbs, I believe. On top, it said, “Growing God.” And in the middle is an ear of corn, where the husk has been pulled back and you can see the kernels, and she had all of us take our fingers and dip them in yellow paint, and we made the kernels, including using her then-six-month-old daughter’s finger. Angie dipped her little bitty finger, and she’s the little bitty kernels at the end of the ear of the corn. So that was all pretty neat. And we [wrote] “Prospect Church,” and we knew it was going to go to Ghana sometime.

Well, about two or three months later, Pastor Mike gets up and says the mission just got back from Ghana, Africa, and there are some pictures for the first churches they built. So Kathy and I made a beeline afterward. There were the pictures, there were pictures of kids singing and dancing, some pictures of some children playing with the little balls that had been brought from vacation bible school, and then there’s a picture of this cross on the altar. It’s the cross our family had painted. And it gave me good pause. There’s our cross, and it’s in Africa, on an altar, in a new church, and that’s the church our money built.

So, the mission department had a mission trip, and I said, “Gee I think I need to go and I need to find out more about this Ghana, Africa. I think God’s kind of calling me.” Well, it was an evening event and it

turned out I had a business meeting that night and I wasn't able to go, and things passed, and I kind of put it out of my mind. September rolls around and we had a family dinner for my birthday on Sunday evening. After dinner, the family gave me a manila envelope, which I opened, and there was a certificate that said, "Hey Dad, we know you've kind of been tugged at Africa a little bit, and Ghana in particular, and we've taken a collection, put our money together. We've written back and forth to pastor Sam, and we've given enough money for Sunday School materials for one of his regional churches for a full year. That's your birthday present." I got real quiet. It was an outside-of-the-box type of birthday present for me, and they weren't sure if I liked it. Well, the next day I wrote them all a letter and said, "Ok, we built that church, and it was like God was kind of saying, ... 'Gee Jim, pay attention. You're building this church. Gee Jim, this cross, you're painting it and sent it to Africa. Gee Jim, here's a picture of the cross on the altar of a church. Gee Jim, when are you going to listen? Here's some Sunday School material that your kids think is pretty important to you.'" I'm being called to go to Africa, and I'm going to go. And so, I asked the kids in that letter, "Does anybody want to go with me?" Well, it wasn't but a few minutes, and Angie called me, and said, "I haven't talked to Ryan yet, but I'm going with you." It was interesting because Angie had four children and she hadn't talked to her husband yet, but she knew she was going. The others couldn't go but they were all thrilled that I was going. So, I decided to go in July 2013. That was my first trip, and the next picture shows Angie and me along with the village chief and an elder and a couple of pastors with that cross in Dotsidu, Ghana. And you'll see a couple more pictures in that slide of us being out there on a mission trip, and then a year later, a picture with Chase (Heseman's grandson), now joining Angie and me at Dotsidu with a picture of that cross. So that's my grandson. And so now we've been to very many parts of Ghana.

### ***Peace & Hope from Mission Trip Notes***

I had two separate periods when I was in communication with Jim Heseman: one when he was in Ghana on a mission trip and another when he was traveling the countryside in Ghana with Sam Dunya. During a June 2016 mission trip to Ghana. As previously described, the Florida Massacre occurred at that time. Omar Mateen killed

49 people in an Orlando nightclub, and the shooter alleged ISIS connections. (Ellis, Fantz, Kanini, & McLaughlin, June 13, 2016<http://www.cnn.com/2016/06/12/us/orlando-nightclub-shooting/>).

And it was not just this one incident. There was a steady stream of tragic and negative news stories from around the country that was sucking the hope out of the general public in the spring and summer 2016. After this particular incident, there were more police shootings, more victims of police violence, and more violence around the world. Simultaneously, there were the beautiful mission reports sent to me by Heseman and his daughter, Angie Larson. Reading those reports inspired me, buoyed me, and brought me a sense of peace and tranquility. Heseman was telling me about the various mission trips he has been on and the inspiration they were providing him and the various Hope Church mission attendees. These stories were providing me inspiration at a dark time.

### ***Mission Trip Daily Journal Notes***

Below is a sample of the daily mission trip journal notes I was receiving from Heseman and Larson:

**Day 5**

Hello Prayer Partners,

This morning we had a late start after our long day of travel yesterday. The group woke up in the beautiful Ghana sun, had breakfast, and took simple walks in our new surroundings. We are truly enjoying each other and our time with our Ghanaian friends. We dressed for church and headed out on our bus to the village of BonBong. BonBong is located on a beautiful new modern highway which has really helped the people here in this northern region. BonBong is also the location of Globeserve northern vocational school. This school will open in September and serve the girls here in this area in the same way the one in the Volta Region does. Prior to today's dedication of the school, there were 28 girls already registered to study sewing there. It is a beautiful school donated by an anonymous family from Iowa. Thank you.

Pastor Edward held worship for today in one of the Vocational School classrooms. It was completely full and there were about ten benches full outside also. The children were dismissed to Sunday School and Amy R. and Kelli were happy to go with them. They were given shirts that we brought. (Thank you). Worship in Ghana is an amazing experience. First, the singing; Powerful. Passionate. Drums Beating. Call and Response. Then, the praying; Communal, All-together, inviting in of the Holy Spirit. It was incredible. Next, a message from Pastor Medodzi; reminding us that we are all gifted with different gifts for a purpose. Then, a message from Papa Jim, explaining that God has called our group to be with them and what an honor it was to be able to worship with them here on earth, but someday we will be worshipping with them in heaven. Following was a message from Gus, telling stories about how we are to follow God's calling and invite others to join us in God's mission and ministry. Next they invited Angie to speak a word of love and care for the people. Finally, after more singing Pastor Sam addressed the assembly inviting them to show the love and care for their neighbors through their actions, no matter how big or how small. Using the kind gift of an Iowan as the example of using what God has given you to return to him.

The assembly moved outside to the center of the vocational school complex to dedicate the buildings to the Glory of God. Annalise, Anna, Katie, Lyndsay, Amy S., and Molly were excited to get their first chance at dancing in a village with Ghanaians. It's an incredible experience; definitely vulnerable and surreal. After the dedication we lingered and visited similar to a fellowship hour at home. Upon looking at our watches we realized that this church service was nearly four hours long. It felt though minutes had passed.

Following the dedication, additional girls were signed up for the sewing school and Pastor Sam just told us that the number is now 60. That's a WOW and a message of the significant needs in this region of Ghana. These ladies will acquire a skill over the next three years which will allow them to provide for themselves and their families. Changing lives with skills and hope.

We said our goodbyes and returned to the hotel. Katie, Annalise, and Anna all had their hair braided Ghanaian style at the hotel. A beautiful woman named Bintu came to the hotel to do this for us. She is working on their hair now as we write this and we are excited to see the finished product.

God bless you today as you work and minister where you are. We pray that you will see your giftedness where God has placed you today. We are in deep gratitude with your prayers and thoughts. Please know that we are lifting all of you up while we are here as well. Peace and love to you all today. We are all well, safe and humbled.

Kindly,

Angie and Jim

**Figure 63. Excerpt from Daily Journal Notes of Jim Heseman and Angie Larson**

These mission notes were filled with such wonderful accounts of experiences with the Ghanaian people, renewals of hope, spirituality at work, and deep Christian and humanitarian efforts bettering the lives of the Ghanaian people and the lives of the missionaries.

When I asked Heseman during one of our interviews to tell me about one of the happiest days he could recall, he told me about a day he was on a mission trip to Ghana. He continues feeding Ghanaian children with Meals from the Heartland, what he calls “the first completely nutritious and vitamin enriched meal the village children have ever eaten.” He takes these meals with him on every trip to Ghana. Heseman tells me he becomes so fulfilled watching the children eat these meals.

Meals from the Heartland is a nonprofit organization in Iowa that packages meals for delivery to malnourished people across the world. Its mission is “Empowering people to save the starving,” and their motto is “Ending hunger starts with one grain of hope”

(Meals from the Heartland, n.d.). Heseman described it in the following:

These meals have vitamins and nutrients in them. The food is prepared by the women of the village and served to the mission trip village children. The look on the children’s faces while they are eating is heartening.

On his June 2016 mission trip to Ghana, Heseman took with him 200 dresses for girls from the Dress a Girl Around the World organization, whose vision is “Imagine a world where every girl owned at least one dress,” and whose mission is “We dream of a world in which every girl has at least one new dress. We want girls to know that they are worthy of respect and that they are loved by God” (Dress A Girl Around the World, n.d.). Heseman found out about this Christian organization and when he told their representatives about the dire poverty in Ghana villages where children often may not have any clothing, not even second-hand. The organization offered Heseman 50 dresses. Each of the dresses is handmade by one of their members. When he asked if they could come up with any more, the representative asked, “How many can you use?” Heseman responded, “All you can give me.” By contacting several chapters of Dress A Girl, Heseman went to Ghana with 200 beautiful, colorful new dresses. The looks on the girls’ faces when wearing these dresses was priceless.

Heseman tells the story of taking dolls to give out to children in one village, but they ran out. They looked in their truck and saw some t-shirts. They gave those out to the remaining children. Some children came back to return their doll for a t-shirt. As Heseman says, “Children can always find a stick or rock to play with, but getting an item of clothing is rare.”

The Christian camaraderie and the sense of doing good and doing God’s work is significant among the mission trip participants. Heseman and Larson jointly lead the Ghana mission trips. The immense sense of spirituality, hope, and transcendence that occurs when participating in these mission trips has been life-changing for some attendees. Angie Larson told me she works with mission trip attendees on re-entering their lives in the United States once they return from Ghana. She says that some have been transformed to a degree by the service, by impacting lives, and by the peace and quiet in Ghana that reentering the hustle and bustle of American life is sometimes difficult and takes a period of readjustment.

One of the most significant conversations I had with Jim Heseman came during another interview. He told me that after serving as a Vice President at John Deere for a number of years, he felt dissatisfied once he retired. He told me it was his trips to Ghana and serving on the mission trips that he found a new sense of purpose. He tells me the mission trips are not easy. They often spend days and nights in very hot and humid weather, sleeping on the ground, and traveling from one village to the next by

car. But the blessings they bring to the Ghanaian people overshadow the discomforts of the mission trip and fill them with a sense of satisfaction and peace.

### ***Multitude of Volunteer Programs***

After President Kennedy's initiation of the Peace Corps—which broadened the horizons and enriched the lives of so many young Americans—there have been other programs developed to provide a similar experience in a shorter time frame. For example, the International Volunteer HQ (IVHQ), established in 2007 with the mission to travel to 30 countries, has grown to become the world's leading volunteer-travel organization. It provides a variety of projects for volunteers to participate in: teaching, childcare, community development, medicine, construction and renovation, turtle conservation, and wildlife conservation (International Volunteer HQ, n.d.). United Peace Volunteer is another volunteer organization which offers a range of opportunities—from one month up to twelve months—before committing to a more involved Peace Corps opportunity. And United Planet follows the Peace Corps mission “to create responsible global citizens and to foster cross-cultural understanding” (United Planet, 2017).

In addition, there is AmeriCorps, founded in 1994 with a mission of “engaging adults in public service work with a goal of assisting people and meeting critical needs in the community” (Corporation for National & Community Service, n.d.). It has engaged more than 75,000 Americans in service each year at nonprofits, schools, public agencies, and community and faith-based groups across the country.

### ***A Model for Revitalizing Hope in America's Youth Through Mission Trips and Positive Education***

The research in Ghana inspired me with an idea for revitalizing hope in the youth of America as well as providing purpose to professional retirees. This implementation model creates a different model for service, improves the sense of identity in our youth, and creates an opportunity for retirees to offer positive guidance and instruction while travelling together on mission trips. The instruction would include subjects such as hope, spiritual foundation (for those interested), positive psychology, service, appreciative inquiry, preferred futuring, etc. The intent of the instruction is to help youth find a positive identity. This idea could serve as a fruitful example of generativity in our society today.

### ***A Generativity Model***

The millennial generation and the youth in America have grown up in a chaotic environment. For so many of them, their experiences include instability in family life, lack of good education, lack of jobs after graduation, and the “noise” from a busy world that never sleeps—texting, social media, video games, cell phones, and much a pervasively negative and often frightening 24/7 news cycle. All this has left much of our youth feeling hopeless and many do not have hope or a spiritual foundation.

***Hope is an Antidote to Helplessness, Especially Transcendent Hope.***

This new model for revitalizing hope in America's youth through the work of retired professionals is a model for generativity. It can be small or large in scope. It can have the goal of exposing youth to mission trips, to the principle of helping those in need, those who may have nothing at all. It can also have far-reaching and expansive goals of exposing youth to positive psychology, well-being theory, authentic happiness, and the concepts Seligman and Csikszentmihalyi (2000) discussed in *Flourishing and Learned Optimism*:

The focus of well-being theory is to measure positive emotion, engagement, positive relationships, meaning, and accomplishment (PERMA), and its goal is to increase flourishing by increasing PERMA (Forgeard, Jayawickreme, Kern, & Seligman, 2011).

The following excerpt from Seligman's 2011 book, *Flourish: A Visionary New Understanding of Happiness and Well-Being*, explains the differences between authentic happiness theory and well-being theory:

In authentic happiness theory, by contrast, happiness is the centerpiece of positive psychology. It is a real thing that is defined by the measurement of life satisfaction. Happiness has three aspects: positive emotion, engagement, and meaning, each of which feeds into life satisfaction and is measured entirely by subjective report.

There is one loose end to clarify: in authentic happiness theory, the strengths and virtues—kindness, social intelligence, humor, courage,

integrity, and the like (there are twenty-four of them)—are the supports for engagement. You go into flow when your highest strengths are deployed to meet the highest challenges that come your way. In well-being theory, these twenty-four strengths underpin all five elements, not just engagement: deploying your highest strengths leads to more positive emotion, to more meaning, to more accomplishment, and to better relationships.

Authentic happiness theory is one-dimensional: it is about feeling good and it claims that the way we choose our life course is to try to maximize how we feel. Well-being theory is about all five pillars, the underpinnings of the five elements is the strengths. Well-being theory is plural in method as well as substance: positive emotion is a subjective variable, defined by what you think and feel. Meaning, relationships, and accomplishment have both subjective and objective components, since you can believe you have meaning, good relations, and high accomplishment and be wrong, even deluded. The upshot of this is that well-being cannot exist just in your own head: well-being is a combination of feeling good as well as actually having meaning, good relationships, and accomplishment. The way we choose our course in life is to maximize all five of these elements.

This difference between happiness theory and well-being theory is of real moment. Happiness theory claims that the way we make choices is to estimate how much happiness (life satisfaction) will ensue and then we take the course that maximizes future happiness: Maximizing happiness is the final common path of individual choice. (as cited in *Authentic Happiness*, 2017)

It is interesting that Heseman's 16-year-old grandson, Chase Larson went on his first Ghana mission trip with Heseman and continues to ask to go each summer since. In addition, Gustafson's daughter Kelly began attending mission trips when she was just a just a young girl, and she went in the summer of 2016 again as a present for her high school graduation. It interested me that a prior Vice President of John Deere tells me that the mission trips "give him great purpose" after retirement and that teenagers and young people are moved by the mission trips Ghana when they spend time to

help and connect with those less fortunate. I believe it is the peace and quiet that Ghana offers too that allows all these individuals to take some good away from all their good works.

I would not have imagined that travelling to Ghana on a three-week mission trip, sleeping on the ground in huts, working daily in immense heat would inspire young people. However, I believe it is the same feeling, the one that motivates young people in America to join the Peace Corps and other service organizations, that is at work on these mission trips. Helping those in need, those less fortunate, and those who cannot fend for themselves is a means to deepen hope and see it in action. As we discussed in leadership theory development, combining hope qualities with a spiritual foundation makes for a powerful combination. Mission trip leaders exemplify both qualities.

I have been surprised at how little so many factions of our society today value human life. People once could justify killing their enemies during wartime, but today people take lives of others at schools, at jobs, and at restaurants, and anywhere they feel the need to violently express their fanatical religious views. Their need to violently express their anger at another or themselves seems to justify the taking of innocent lives or engaging in mass murders.

It came to me that what could ignite hope in our country would be the establishment of a mini Peace Corps experience for America's youth, one headed by our

professional retirees, business people, teachers, farmers, and any person that could pass the test of character and could offer our youth guidance while impacting other people's lives positively. This would be a mission trip, though not necessarily abroad. We need a program that would show our youth that they can impact lives positively; that service is a good thing, and it enables an enhanced sense of community and purpose.

### ***Personal Journey***

The pursuit of this Ph.D. and the writing of this thesis has been a pursuit of hope. It has been my journey in keeping my own hope alive. I have grown both personally and professionally through it and have developed a more positive vision of the future.

It is the dream we carry  
that something wondrous will happen  
that it must happen  
time will open  
hearts will open  
doors will open  
springs will flow....  
that the dream itself will open  
that one morning we'll quietly drift  
into a harbor we didn't know was there.

~Olav H Hauge (as cited in Carlsen, Hagen, & Mortensen, 2012, p. 288).

### ***Final Words from Dalai Lama and Lady Gaga***

I was intrigued to read about the major comments made during conversations held between the Dalai Lama and Lady Gaga on June 28, 2016. They seem to summarize the intent of the two implementation models discussed above. The Dalai Lama said:

- Hope is essential. It is essential for self-confidence.
- The only problem is whether we realize the potential we have in here (pointing at his heart).
- When you show more of a sense of concern for others' well-being, then you also get the feeling, "I'm useful to others." That brings self-confidence and meaning to life.
- The future is on your shoulders, not my shoulders. Future depends on our younger generations. Past, nobody can change. Future, yet to come. So there is possibility to change. The younger generation has to create healthier environment. (Kärpänen, 2016)

And I know our world is ready for transcendent hope leaders when the Dalai Lama, Lady Gaga, and Philip Anschutz, a philanthropist and billionaire investor, all appear together in Indianapolis in front of 200 U.S. cities mayors, and the topic they are speaking on is kindness:

The oddity wasn't lost on anyone in attendance—not the panelists themselves....What's on my mind at this very moment is how unlikely this trio is sitting here. You have the leader of one of the world's great religions. You have a world-class entertainer. And then you have this obscure businessman....And it's unlikely that we're discussing kindness, of all things. (Eason, 2016).

The time is here for this leader type.

# Appendix A: AI Interview Protocols

## AI Interview Protocol for Pastor Samuel A. K. Dunya

**Sherri M. Black, PhD student in Values-Driven Leadership**

1. I would like to learn your story from the very beginning of when you had memories as a child. What things stayed with you, what pictures do you still carry with you in your mind? Please tell me some stories of your childhood that stand out.
2. Can you share some good memories of your life with your family? What were they like? What was it like being a little boy in Ghana and growing up here during the era you were growing up?
3. Was there a story or incident that made you believe you may be a leader and when you first felt a sense of hope about your future? Could you please tell me about that?
4. What were the positive steps that took place in your life that led you on your journey toward becoming the leader of the GlobeServe Ministries. How did you even imagine such an organization? How was hope involved?
5. How did you ever know where to start? How did you begin to move your idea from concept to reality? Please tell me the story of how GlobeServe Ministries was born. Please walk me through it step by step like a timeline – identifying the significant people, events, and turning points along the way.
6. Did you have any idea at the time that GlobeServe Ministry would grow as big, reach as far or positively impact as many lives as it has today? Why or why not?
7. Without being humble, what was it about you—the unique qualities that you possess—that made it possible to mobilize this incredible initiative? Were there other significant contributors, and if so, what was it about them that made their contribution possible?
8. Looking back over your entire experience with GlobeServe Ministries, please think back to a time when you felt most alive, most engaged, and most proud

of your involvement, as if you were fulfilling your calling. Please share the experience with me. What made it a peak experience for you?

9. Can you share with me what are you planning for the next 5 years and the long term future of GlobeServe Ministries? What is your ultimate vision of success? What will make you completely fulfilled as its leader?
10. More generally now, I want to ask about some things you value deeply, specifically things you value about yourself and about your work. What do you value most about yourself as a person (a son, father, sibling, community member, etc.)? What do you value most about yourself as a leader and what do you consider to be some of your greatest leadership gifts? What do you look for in people in GlobeServe Ministries as qualities necessary to become leaders?
11. As you are aware, there have been (and continues to be) volumes written on the concept of leadership in the popular press, as well as in academic journals. Please share with me you're your own personal view or definition of leadership. What experiences or events over the course of your life have helped to shape this view or definition? Is transcendent hope a leadership quality of yours?
12. Who are some of the leaders that you most admire? Do you believe any other leaders today practice transcendent hope and have ensured "hope" is a quality they have built within their organizations? Please explain?
13. What do the terms/concepts transcendent hope and organization hope mean to you? Do you feel that these concepts are critical components to the practice of being a good leader? If so, how? Please explain.
14. If your membership was asked about your leadership, what words would they use to describe your leadership style? Are some of these qualities in your mind more important than others for the role(s) you play?
15. I'd like to take a minute now to look into the future. Let's say that tonight, after this interview, you fell asleep and you don't wake up until 2026. It's a great sleep, a wonderful sleep, and you wake up very refreshed. While you were asleep major changes happened—a miracle occurred—and the world has become exactly as you would most like to see it Imagine that the world is working exactly as you think it should...relationships, education, healthcare, economy, the environment, and the state of the country, and so on. What does the world look like? What has changed, and how do you know?

16. Finally, and a bit more personally, how would you equip the next generation of leaders—ones in your church now, the ones to come, your children grandchildren, and great-grandchildren—to have a positive and even more significant impact on the future of the planet and its people?
17. How can we support and learn from your community?
18. What makes you glad to live in this country?

If we have time remaining....

One might say that a key task in life is to discover and define our life's purpose and then try to accomplish it to the best of our ability.

- a. Please share with me the story of a moment, or a period of time, when clarity about your life's purpose emerged for you—for example, a moment when your calling happened, where there was an important awakening or teaching, when there was a special experience or event, or when you received some guiding vision?
- b. Now, beyond this story—what do you sense you are supposed to do before your life, this life, is over?

## **AI Interview Protocol for Pastor Samuel A. K. Dunya's and GlobeServe Ministries' Top Leaders**

### **Sherri M. Black, PhD student in Values-Driven Leadership**

1. I would like to learn your story from the very beginning of when you had memories as a child. What things stayed with you, what pictures do you still carry with you in your mind? Please tell me some stories of your childhood that stand out.
2. Can you share some good memories of your life with your family? What were they like? What was it like being a little boy in Ghana and growing up here during the era you were growing up?
3. Was there a story or incident that made you believe you may be a leader and when you first felt a sense of hope about your future? Could you please tell me about that?
4. What was the story of you becoming acquainted with Pastor Sam's work and GlobeServe Ministries? Was hope an element in that story?
5. I would like to know your journey with GlobeServe Ministries? How did it start? Please walk me through it step by step like a timeline—identifying the significant people, events, and turning points along the way.
6. Did you have any idea at the time that GlobeServe Ministries would grow as big, reach as far or positively impact as many lives as it has today? Why or why not?
7. How have you personally impacted that growth? How has Pastor Sam impacted that growth?
8. What do you find about Pastor Sam's leadership that has enabled the organization's growth? What does his leadership most enjoy about his style of leadership?
9. What is the one thing GlobeServe Ministries has accomplished that you are most proud of?
10. Has hope played a part in GlobeServe Ministries' growth and development? What quality has been present within the leadership group that most pleases you?

11. Did you have any idea at the time that GlobeServe Ministries would grow as big, reach as far or positively impact as many lives as it has today? Why or why not?
12. Without being humble, what was it about you—the unique qualities that you possess—that made it possible to help mobilize this incredible initiative? Were there other significant contributors, and if so, what was it about them that made their contribution possible? What were Pastor Sam's contributions?
13. Looking back over your entire experience with GlobeServe Ministries, please think back to a time when you felt most alive, most engaged, and most proud of your involvement, as if you were fulfilling your calling. Please share the experience with me. What made it a peak experience for you?
14. Can you share with me what the leadership team is planning for the next 5 years and the long term future of GlobeServe Ministries? What is your ultimate vision of success? What will make you completely fulfilled as one of its leaders?
15. More generally now, I want to ask about some things you value deeply, specifically things you value about yourself and about your work. What do you value most about yourself as a person (a son, father, sibling, community member, etc.)? What do you value most about yourself as a leader and what do you consider to be some of your greatest leadership gifts? What do you look for in people in GlobeServe Ministries as qualities necessary to become leaders?
16. There has been (and continues to be) so much written on the concept of leadership in the popular press, as well as in books and journals. Please share with me your own personal view or definition of leadership. What experiences or events over the course of your life have helped to shape this view or definition? Is transcendent hope a leadership quality of yours?
17. Who are some of the leaders that you most admire today? What are some of their leadership qualities you most admire?
18. If your membership was asked about your leadership, what words would they use to describe your leadership style? Are some of these qualities in your mind more important than others for the role(s) you play? How would they describe Pastor Sam's leadership style?

19. I'd like to take a minute now to look into the future. Let's say that tonight, after this interview, you fell asleep and you don't wake up until 2026. It's a great sleep, a wonderful sleep, and you wake up very refreshed. While you were asleep major changes happened—a miracle occurred—and the world has become exactly as you would most like to see it. Imagine that the world is working exactly as you think it should...relationships, education, healthcare, economy, the environment, and the state of the country, and so on. What does the world look like? What has changed, and how do you know?
20. Finally, and a bit more personally, how would you equip the next generation of leaders—ones in your church now, the ones to come, your children grandchildren, and great-grandchildren—to have a positive and even more significant impact on the future of the planet and its people?
21. How can we support and learn from your community?
22. What makes you glad to live in this country?

**Appreciative Inquiry Questions for “Gus” Gustafson and Jim Heseman  
Ghana Transcendent Hope Project  
Sherri Black PhD Thesis Project 4-10-16**

1. What is your happiest memory of your various trips to Ghana? Can you tell me the story of the event, who was there, what was happening, and why did it make you so happy?
2. What is it about Ghana and GlobeServe Ministries’ community that you love most? What first drew you to the community?
3. What amazes you about the work being done here in Ghana by GlobeServe?
4. What is the best part of what GlobeServe Ministries does for the people of Ghana?
5. What as a Christian impelled you to work with this organization?
6. How do you see the hand of God best working in this organization?
7. What is Pastor Sam’s biggest contribution to GlobeServe?
8. What quality in Pastor Sam and the way he runs the organization pleases you the most as a person who has led organizations before?
9. Do you believe Pastor Sam’s leadership is unusual in any way? If so, how would you describe his leadership?
10. How would you describe the role Jonhild plays in the organization?
11. Do you believe the successful model used by Pastor Sam in Ghana and GlobeServe Ministries has applications in other developing nations of the world?
12. As you know, I am writing my thesis on transcendent hope. Have you done much thinking about hope? Do you have a definition for transcendent hope?

13. What is your best story of transcendent hope as a leader? In your life?
14. Do you see transcendent hope having a role in GlobeServe accomplishing its mission?
15. Can you tell me any stories of examples of transcendent hope being put into action by any member of the GlobeServe Ministries' staff or volunteers in accomplishing their mission?
16. What is your vision for the next 5 years of GlobeServe?
17. Where do you see GlobeServe standing in 10 years?
18. What do you envision the future of Pastor Sam to be? What would be his greatest work?
19. In your prayers about GlobeServe, how do you envision God best utilizing Pastor Sam in the next 10, the next 20 years to maximize what he can offer the world as a leader and Christian?
20. Are there any questions that I have not asked you about transcendent hope, GlobeServe Ministries, Pastor Sam, Ghana, leadership or any other topic that you believe it would be important for us to speak about?

# Appendix B: TerMine Term Extraction Report

## TerMine Term Extraction Report—Transcendent Hope Leadership Interview Transcripts

Phrase	# Interviews
18th December	
21st century	
3rd world country	
5k walk	
a lot	
a purpose driven life	
ability god	
acceptable topic	
accra region	
accurate datum	
acronym david a	
act church	
active christian	
active process	
actual leader	
actual mission trip	
actual people	
additional video	
adidome adidome	
adidome area	
adidome serve	
adolphine de-souza	
adult baptism	
adult person	
adult sunday school	2
adult sunday school	
advance god	
advanced training	
africa head	
african center	
african continent	
african counter	

african country	
african country	2
african culture	3
african culture	
african culture	
african friend	
african mission	2
african mission	
african nation	2
african nation	
african operation	
african people	
african power project	
african rap music	
age sam	
age silo	
aggressive type	
agricultural company	
agricultural program	
air television	
al lot	
alcoholic beverage	
amazing amazing man	
amazing conversation	
amazing family	
amazing force	
amazing grace	
amazing job	
amazing leadership	
amazing man	
amazing opportunity	
amazing people	
amazing story	
amazing student	
amazing thing	2
amazing thing	
amazing woman	
american church	
american couple	
american food	
american indian background	
american indian leadership	

amy today	
ancestor worship	
ancestral worship	3
ancestral worship	
ancestral worship	
ancient past	
and david	
andy grove	
angie larson	
angie.m.larson @ gmail.com	
angry soul	
animal skin	
ann arbor	
annual board meeting note	
answ question	
answer ripple	
anthony shriver	
appalachian service project	
apple disobedience	
approach jesus	
approach let	
architectural student	
artistic talent	
ashanti region	
assembly line	
asset building kind	
audible voice	
aunt Margaret	
aunt mary	
aunt mawry strength	
average age	
awesome god	
awesome mountain top experience	
awesome thing	
awesome time	
awesome vision	2
awesome vision god	
awful lot	2
awful lot	
baby boomer	2
baby boomer	
background music	

bad car accident  
 bad drinking water  
 bad intention  
 bad leader  
 bad thing 3  
 bad thing  
 bad thing  
 balancing act  
 baptismal fount  
 basic amenity  
 basic christianity  
 basic definition  
 basic hygiene condition  
 basic necessity  
 beautiful beautiful question  
 beautiful experience  
 beautiful face  
 beautiful fluid  
 beautiful future  
 beautiful gold ring  
 beautiful mission  
 beautiful model  
 beautiful mom  
 beautiful place  
 beautiful reading  
 beautiful room  
 beautiful sister  
 beautiful thing  
 beautiful topic  
 bedroom house  
 beef jerky  
 behavior change  
 belief system  
 benedictine university  
 best buddy  
 best buddy iowa chapter  
 bethany college 2  
 bethany college  
 bethany missions  
 bible group  
 bible hen  
 bible mission

bible passage  
 bible story  
 bible verse  
 biblical account  
 biblical mandate  
 biblical principle 2  
 biblical principle  
 biblical theology  
 big a/i thing  
 big article  
 big assignment  
 big big heart  
 big big people  
 big bowl  
 big building  
 big business executive  
 big car  
 big check 2  
 big check  
 big christian  
 big christmas eve celebration  
 big church  
 big circle  
 big city bonbong  
 big deal 2  
 big deal  
 big faith  
 big fan  
 big guy  
 big hairy  
 big heart 2  
 big heart  
 big hope  
 big horn  
 big hug  
 big impact  
 big influence  
 big issue  
 big job  
 big man  
 big mega-church  
 big newspaper

big organization	
big part	4
big part	
big part	
big part	
big party	
big peak	
big people	
big picture	2
big picture	
big piece	
big plant	
big puzzle	
big right gus	
big round mud hut	
big scale	
big team	
big thing	5
big thing	
big town	2
big town	
big tree	
big village	
big vision	
big weakness	
birth place	
bit background	
bitty finger	
bitty kernel	
bitty seedling	
black family	2
black family	
blah blah blah	
blessed memory	
blind spot	
blood drive	
blood sugar	
bloomington mn	
board answer	

314

board meeting	7
board meeting	
board meeting ghana education	
board member	6
board member	
board minute	
board room	
boko haram	
book leadership book	
book part fiction	
book today	
bossy type	
boy chase	
breakfast bar	
breast cancer	
brewing beer	
bright red	
bring problem	
broad mark hofschneider	
broad view	
broken bone	
brother ebenezer	2
brother ebenezer	
brother gus	
brown bread	
bubble bath	
buddhist church	
bui9lding depth	
build curriculum	
build hospital	
building church	
building house mary draw	
building organization	
building plot	

building water  
 bulletproof glass  
 bullet-proof glass  
 bumpy road  
 burkina faso 3  
 burkina faso  
 burkina faso.  
 bus ride  
 bus tomorrow  
 business administration  
 business background  
 business leader 3  
 business leader  
 business leadership  
 business man  
 business meeting  
 business practice  
 business sin africa  
 business today  
 business training  
 business world 3  
 business world  
 business world  
 busy man  
 bye bye  
 cancer issue  
 capability capacity  
 capable hand  
 capacity building.  
 cape town  
 capital town  
 car accident  
 car seat  
 car sick  
 carbod boy  
 care let  
 care money  
 career goal  
 case christians  
 case dress  
 case people  
 cassius clay

cattle ranch	
cell phone	
central village	
century model	
certification program	
chainsaw al	
chalk money	
character building	
charismatic leader	4
charismatic leader	
charismatic man	
charismatic silicon valley leader	
charles manson	
chase chase	
checking point	
cherpon guanta	
chicken foot	
chief counsel	
chief crop	
chief food source	
chief palace	
child alway	
child care	
child good plan	
child medicine	
child ministry	
child sunday school	
childhood experience	2
childhood experience	
christ jesus	
christian author	
christian church	5
christian church	
christian church	
christian church	
christian country	
christian faith	
christian family	
christian father	
christian foundation	2
christian foundation.	
christian home	2

christian home	
christian influence	
christian leader	3
christian leader	
christian leader excel	
christian love	
christian man	
christian marriage	
christian minister	2
christian minister	
christian part	
christian pray	
christian religion	
christian spain	
christian subject	
christian view	
christian village	
christianity change	
church based training	
church broken	
church build hope	
church building	
church building	
church cause	2
church cause	
church circle	
church department	2
church department	
church farm	
church gee jim	
church leader	2
church leadership	
church let	
church meeting	
church member	
church membership	
church money	
church mountain	
church pastor	2
church pastor sam	
church pattern	
church people	

318

church planting	
church planting	2
church planting	
church practice	2
church practicing	
church property	
church service	
church service	3
church service	
church service	
city block	
city kid	
civil servant	
civil war	
clarifying question sam	
clean drinking water	
clean material	
clean water	5
clean water	
clean water	
clean water	
clean water source	
clear intention	
coaching session	
cocoa bean	
collective body	
college education	
college pastor	
color picture	
colorado ute reservation	
comfort zone	2
comfort zone	
comfortable sitting	
common bond	
common hope	
common issue	
community cause	
community education.	
community garden	
community labor	
community leader	3
community leader	

community leader  
community member  
community member  
community service  
company discussion  
company globedam  
company leader  
company stay  
competency model  
competitive price  
computer company  
computer screen  
concept hope  
congregation member  
congregation member  
congruence congruence  
constant part  
constant spell  
construction company  
consultive perspective  
contract malaria  
cook ship  
cooking pot  
cool connection  
cooperative farming  
cooperative format  
cooperative group  
core people group  
corny jerry mcguire line  
corporate business  
corporate social responsibility  
corporate world  
corral gus  
corruption people  
corruptive force  
country boundary  
couple people  
couple soccer ball  
courageous leadership style.  
courageous man  
courageous move  
craft room

crazy thinking  
 crime rate  
 cross cultural 2  
 cross cultural leadership development training  
 crosse pastor mike  
 crow reservation  
 crusty cigar smoking people  
 crystal clear picture  
 c-suite team  
 cultural battle  
 cultural development  
 cultural fear  
 cultural mandate  
 cultural model  
 cultural sensitivity  
 cultural thing  
 culture barrier  
 current challenge  
 current circumstance  
 current pastor  
 current president  
 current world  
 current youth  
 cut glass  
 cutting edge research  
 dad love god  
 daily bread 2  
 daily bread  
 daily business  
 daily devotion  
 danish spelling  
 dark place  
 darn cute  
 data. In  
 date june  
 datum backward  
 datum point  
 daughter angie  
 daughter kelley 3  
 daughter kelley  
 daughter kelly  
 daughter mary

daughter suzy  
 david hildreth  
 david muwasi agbeli  
 de moine  
 death experience  
 death rate  
 decent building  
 decent permanent building  
 decent place  
 dedication prayer  
 deep christian  
 deep deep leader  
 deep experience  
 deep inside  
 deep ocean  
 deep search  
 deere core  
 definite system  
 depth information  
 des moines  
 des moines  
 des moines  
 des moines  
 des moines based organization  
 des moines metro  
 design thinking  
 desk person  
 developed world  
 devout christian  
 deworm kid  
 did gus mention  
 difficult issue  
 difficult part  
 difficult period  
 difficult place  
 difficult place  
 difficult process anything  
 difficult root  
 difficult situation  
 difficult thing  
 dinner plan  
 dinner thinking

6

2

dire prediction	
dirt road	
discipleship training	
discrete conversation	
display hope	
dissertation sherri	
distended belly	
distribute net	
district capital	
district capital church	
district pastor	
diverse background	
doctor jim gus gustafson	
doctoral program	
doll collection	
doubter gus..	
downtown community	
downtown des moines	
downtown detroit	
downtown neighborhood	
dr argass	
dr gus gustafson	9
dr gus gustafson	
dr kwame nkrumah	
drama group	
dream god	
dream speech	
drinking spot	
drinking water	
drinking water	3
drinking water	
drinking water	
drug-infested violent neighborhood	
dry land	
dry season	2

dry season  
due respect  
earth philosophy  
earthly life  
earthly rich  
earthy thing  
east side  
eastern africa  
eastern nigeria  
eastern region  
eastern region  
easy prey  
ebola-infested place  
economic active  
economic downturn  
economic power  
economic situation  
economic standard  
economical support  
education component  
education location  
educational area  
educational background  
educational institution  
educational issue  
educational pursuit  
educational system  
effective management  
elderly gentleman  
elderly man  
elderly people  
eleanor josaides  
elementary student  
elmira castle  
em home  
em kind  
em simmer  
email download  
emotion money  
emotional fear  
emotional person  
employment opportunity

empty nest  
 empty stomach  
 encouragement perspective  
 end jewel  
 end reverend sam  
 energy standpoint  
 engagement ring  
 english thing  
 enid uma brinn  
 enjoy ghana  
 enormous thing  
 entire community  
 entire experience  
 entire life  
 entire ministry  
 entire village  
 entrepreneurial organization  
 equal partner  
 equality issue  
 esoteric sherri  
 eternal life 2  
 eternal life  
 eternal optimist  
 eternal security  
 evangelistic aspect  
 eve midnight  
 evening service 2  
 evening service  
 everlasting love  
 everyday life  
 evil people  
 evolutionary process  
 evolutionary relationship  
 ewe speaking people  
 excellent job  
 excellent situational leader  
 executive coach  
 executive member  
 executive position  
 experience ph.d.  
 experienced people  
 expiration date

extraordinary gift  
 extraordinary leader  
 extraordinary man  
 extraordinary poor country  
 extraordinary servant  
 extraordinary testimony  
 extrinsic focus  
 fabulous food  
 facebook posting  
 facial hair  
 factory worker  
 fair game  
 faith faith  
 faith guy  
 faith hope love  
 faith person  
 family breakfast  
 family dinner  
 family life  
 family man  
 family member 2  
 family member  
 family ministry  
 family planning  
 family protection social protection  
 family relationship  
 family story  
 family unit 2  
 family unit  
 fancy home  
 fantastic advisor  
 faroe island  
 faroe islands 4  
 faroe islands  
 faroe islands  
 faroe islands  
 farth area  
 fast read  
 favorite book  
 favorite picture  
 favorite terminology  
 feed people

fellow pastor  
female caretaker  
ferocious resolve  
fetching water  
fetish priest  
file in front  
final answer  
final model  
final question  
financial assistance  
financial donation  
financial future  
financing church  
fine grace elizabeth  
firm foundation laid  
fishing hook  
florida mass shooting  
florida shooting  
focal point  
follow-up question  
follow-up system  
food bank  
food grant  
food safety purpose  
food search  
foot business  
foot injury  
foot thing  
football buddy  
football season  
football thing  
foot-bearing disease  
ford leader  
ford leader kind  
ford motor company  
ford motor company  
foreign country  
forest community  
forest dependent community  
form management  
formal education  
formal training

foster prince  
 founder anthony kennedy shriver  
 frank conversation  
 free after-school program  
 free education  
 free health care  
 free medical outreach  
 free mosquito net  
 free tuition  
 friday saturday 2  
 friday saturday sunday  
 fried chicken  
 friend lindsey  
 front line  
 front office  
 front tire  
 frown tension  
 fruitful life  
 fruitful relationship  
 fulfilled life  
 full circle  
 full house  
 full life today  
 full orderliness  
 fundamental group  
 fundamental part  
 funny thing  
 future generation  
 future leader 4  
 future leader  
 future leader  
 future leadership  
 galatian chapter  
 gas price  
 gas station 3  
 gas station  
 gas station  
 gas stove  
 gee jim  
 generation god  
 generative impact  
 generative opportunity

generous leader  
 generous man  
 gentleman today  
 ghana africa  
 ghana cross  
 ghana experience  
 ghana face  
 ghana focus  
 ghana guess  
 ghana jesus  
 ghana most pastor  
 ghana people  
 ghana root  
 ghana serve  
 ghana thing  
 ghana today  
 ghanaian citizen  
 ghanaian culture 4  
 ghanaian culture  
 ghanaian culture  
 ghanaian culture practice  
 ghanaian food  
 ghanaian guy  
 ghanaian people 2  
 ghanaian people  
 ghanaian philosophy  
 gideon assignment overnight  
 gideon dorworna 4  
 gideon dorworna  
 gideon dorworna part  
 gideon dorworna part  
 gift somebody  
 gift thing  
 girl club  
 girls club  
 global model  
 global village  
 globe leader  
 globeserve board member  
 globeserve cause  
 globeserve center  
 globeserve church

globeserve church  
globeserve college  
globeserve discipleship  
globeserve leader  
globeserve member  
globeserve ministries  
globeserve ministries  
globeserve ministries  
globeserve ministries  
globeserve ministry  
globeserve ministry  
globeserve ministry  
globeserve ministry  
globeserve ministry  
globeserve ministry  
globeserve people  
goal leader  
god alright  
god heartbeat  
god kind  
god ye  
god-given vision  
godly principle  
go-go type  
gold coast  
golf club  
goliath story david  
good luck  
good morning  
good thing  
goose bump  
gospel hope  
gospel message  
governing body  
government office  
government official  
government organization  
government policy  
government position  
government thing  
governmental agency  
gracious flower

grad party yesterday  
 graduation ceremony  
 graduation certificate  
 grandkid activity  
 grandmother pass  
 granola bar 2  
 granola bar  
 grass root 7  
 grass root  
 grass root  
 grass root  
 grass root evangelist  
 grass root leader  
 grass root leader  
 group child  
 group dynamic  
 group leader christianity  
 grow parliament  
 guinea fowl  
 gus clone  
 gus gustafson 2  
 gus gustafson  
 gus leadership  
 gus visit  
 guy today  
 half barren  
 half dozen kid  
 hand man  
 hand none  
 hand theory  
 hand washing  
 hand ye  
 handed approach  
 happy ministry  
 happy people  
 hard datum  
 hard part  
 hard thing 2  
 hard thing  
 hard working  
 has globeserve  
 has sam

head office  
 health care  
 health nurse  
 health stay  
 health system  
 healthy healthy life. .this  
 healthy mission  
 healthy village message  
 healthy village talk  
 heart attack 2  
 heart attack  
 heart beat  
 heart issue  
 heart rejoice  
 heartfelt conversation  
 heart-felt part  
 heartland board meeting  
 heartwarming moment  
 heavenly father  
 heavy downpour  
 heavy rain  
 hedgehog principle  
 heseman family 2  
 heseman family  
 hidden agenda  
 hidden person  
 hidden session  
 high school  
 high-performance team hope  
 ho ho  
 hold hand  
 holistic approach 2  
 holistic approach  
 holistic thing  
 holistic view  
 holy spirit 4  
 holy spirit  
 holy spirit  
 holy spirit  
 home building  
 home descend  
 home economic

home make  
home tonight  
home town  
home washing  
home yesterday  
homeless people  
homeless shelter 2  
homeless shelter  
homemade pizza  
honorary position  
hope aspect  
hope bridge  
hope kind 2  
hope kind  
hope leader  
hope leadership conference  
hope meaningful life  
hope reliant  
hope side  
hope tomorrow  
hope village  
hope world  
hope-filled leader  
hopeful leader  
hopeful man  
horrible shooting  
hospitable country  
hospital ship  
hospitality spirit  
host sam  
hostile environment.  
hot hear  
hotel kind  
hotel room  
house everybody  
house perfect  
hr person  
huge business  
huge heart  
huge job  
huge movement  
huge pan

huge part  
huge passion  
huge smile  
huge support  
huge testament  
huge truck  
huge unemployment  
huger vision  
human element  
human flesh  
human foible  
human logic  
human resource  
human side  
human soul  
human voice  
human wisdom  
humble home  
humble leader  
humble man  
humility transcend culture  
hungry soul  
husband laugh  
i teaching  
idea did gus speak  
ideal working  
idol god  
idol hall  
idol worship  
idol worship  
idol worship  
idol worshipper  
idol worshipper come  
illness statistic  
imagine leader  
imbue church  
impactful thing  
important thing  
indelible ink  
independent person  
indian reservation  
infant baptism

initial response  
 initial vision  
 injection molding machine  
 innate sense  
 insane massacre  
 inside nail  
 integrity part  
 integrity pastor sam  
 intensive form june  
 intentional approach  
 intentional strategy  
 internal trick  
 international leadership association  
 international monetary fund  
 international place  
 intrinsic motivational factor  
 iowa county  
 iowa food bank  
 iowa state university  
 irish twin  
 irrigation machine  
 islamic extremist  
 issue religion  
 ivory coast  
 jack welch  
 jeffrey dahmer  
 jerry john rawlings  
 jesus aman  
 jesus bless  
 jesus christ  
 jesus christ  
 jesus christ  
 jesus christ  
 jesus christ  
 jesus church  
 jesus film  
 jesus loves me  
 jesus movie  
 jesus win  
 jim bless  
 jim collins  
 jim heseman

12

7

jim heseman  
jim heseman  
jim heseman  
jim heseman part  
jim heseman part  
jim heseman part  
joanna beth tweedy  
job building house  
johannes dochtrisch  
john deere  
john deere financial  
jonhild dunya  
jonhild perform  
joyous sacrifice  
jump rope  
junior high school  
kazoo band  
keith cox  
ken blanchard  
kennedy family  
kennedy legacy  
keynote address  
kid singing  
kim cameron  
kind health care  
kindergarten child  
kindergarten orientation  
kitchen table  
knee problem  
kofi anan  
lady mother  
land litigation  
land type issue  
lasagne pan  
late book  
late morning  
lay hand  
ld background  
leach lake reservation  
lead pastor  
leader development  
leader essay

leader god	
leader people	
leader quality	
leader today	
leader training	
leader type	
leadership style	
leadership ability	
leadership bring	
leadership capacity	
leadership care	
leadership competence model	
leadership conference	
leadership continuity perspective	
leadership development	3
leadership development journey	
leadership development training center	
leadership gift	3
leadership gift	
leadership gift	
leadership group	2
leadership group	
leadership hope	
leadership journey	
leadership literature	
leadership model	2
leadership model	
leadership position	3
leadership position	
leadership position	
leadership principle	
leadership quality	3
leadership quality	
leadership quality	
leadership style	3
leadership style	
leadership style	
leadership team	2
leadership team	
leadership theory	
leadership thing	
leadership training	4

leadership training  
leadership training  
leadership training  
leadership trait  
leadership vision  
learning process  
lecturer standing  
legacy piece  
legitimate concern  
lenten project  
life god  
life most advice  
life somebody  
life today  
life-saving mission  
lifetime punishment  
lightning bolt  
lightup cloth  
like3 sequence  
limited menu  
line education  
literate mind  
living condition  
living water  
ll bring flip-flop  
ll talk  
local change  
local church  
local church  
local church  
local community  
local food  
local food bank  
local kid  
local ministry  
local organization  
local rule  
lonely spot  
lonely thinking  
long deal  
long evening  
long haul

long lasting management principle  
 long period  
 long standing cultural familial education  
 long term 2  
 long term  
 long term missionary  
 long term steve  
 long term vision  
 long thing  
 long today  
 lord lay  
 lord sunday school kid  
 lot light sense  
 lot people 2  
 lot people  
 love relationship  
 loved book  
 lovely dinner  
 lovely evening  
 lovely grandmother  
 lovely lady  
 lovely people  
 lovely trip  
 lovely woman  
 low likelihood  
 lunch group  
 lunch today  
 luther seminary  
 lutheran church 6  
 lutheran church  
 lutheran church  
 lutheran church  
 lutheran church  
 lutheran church  
 luxury suite  
 main discussion  
 main leader  
 main subject  
 main thing  
 main thing  
 malaria breed  
 malaria campaign

malaria case	
malaria death	3
malaria death	
malaria death period	
malaria disease	
malaria mosquito net pastor sam	
malaria net	3
malaria net	
malaria net	
malaria pill	
malaria project	
man sam	
management issue	
management principle	
manila envelope	
margaret ivy atakora	
mark schneider	
marketing mind	
martha metaphor	
martin luther king	2
martin luther kings	
marvelous experience	
marvelous experience chase	
marvelous job	
mass shooting	
matter thing	
matured ear	
maybe god	
'me money	
meal meal	
meaningful life	2
meaningful life today	
meaningful village	
medical christian ship	
medical connection	
medical doctor	
medical mission	
medical outreach	3
medical outreach	
medical outreach medical	
medicine worm	
meeting place	

member cause  
 membership preach  
 menial job  
 mental capacity  
 mental purpose  
 mercedes benz  
 mercy ministry  
 micro finance 3  
 micro finance company  
 micro financing  
 mid twenty  
 middle eastern background  
 mid-level company 2  
 mid-level manager leader c small company  
 mighty god  
 miles morrow  
 millard fuller  
 millennial generation 3  
 millennial generation  
 millennial kid  
 mind september  
 mind steve jobs  
 mind whirling  
 mindfulness quality  
 mine several people  
 ministry benefit  
 ministry god  
 ministry person  
 ministry servant  
 minnesota chase  
 minor change  
 minute video  
 miraculous healing  
 missing datum  
 missing link  
 mission adventure  
 mission budget  
 mission church  
 mission department  
 mission director  
 mission director lutheran church  
 mission field

mission ghana website	
mission mandate	
mission partner	3
mission partner	
mission partner	
mission statement	
mission team	8
mission trip	
mission trip team member	
mission tripper	
missionary candidacy	
missionary team	
moderate cost	
mom home today	
mom inspiration	
mom sister	
monetary wellbeing	
money pour	
monk god	
monk taught	
more lenten project	
mortality rate	
moshte johannes-son	
mosquito net	9
mosquito net	
mother earth	
mother read	
mother teresa	
mountain top	
mud hut	2
mud hut	

muhammed ali	
muslim community	2
muslim district	
naked eye	
nancy reagan	
narrow road	
native american reservation	
natural attraction	
natural blessing	
natural gift	
natural gold	
natural resource	
natural successor	
natural thing	
natural wealth	
nearest hospital	
needed area	2
needful area	
needy family	
needy person	
negative cultural practice	
neighborhood kid	
net pastor mike householder	
new governor apostolic church	
new mexica	
new york	
nice dress	
nice hotel	
nice house	
nice place	
nice thing	
nice young man	
nicest hut	
nicholas gadri	
night person	
ninth born	
non-available job	
non-ending problem	
non-existent job	
non-government organization	
non-mission trip	
normal kid	

normal wife	
north muslim	
northern country	
northern ghana	11
northern ghana	
northern ghana	
northern ghana	
northern region	
northern region	
northern region	
northern region outreach	
northern tour	
northern village	
northern village	
notational controller	
not-for-profit people	
nursing institution	
nutritious meal	2
nutritious meal	
od background	
odd person	
official leader	
official reach	
oh man	
oh pastor	2
oh pastor	
oh yeah	
oh yes	
old lou	
old man	
old testament	
ongoing thing	
open ear	
open eye	
open flame	
open market	
open wound	
operation director	
organization development	2
organization development	
organization globeserve	
organization woman	

organizational development	
organizational goal	
organizational hope	3
organizational hope	
organizational hope	
original board member	
original hope-	
original trip	
original visioneer	
outgoing personality	
outlook flip-flop	
outlying constituency	
overarching truth	
overseas place	
packaging center	
pamela nerheim	
papa jim	
parent church	
parent generation	
parliament house	
parliament member	
parliamentary forum	
passion somebody	
past order	
past president	2
past president thomas	
past student	
pastor edward	2
pastor edward	
pastor fred	
pastor god	
pastor gus	3
pastor gus	
pastor gus	
pastor mike	2
pastor mike built	
pastor pat	16
pastor sam	

pastor sam  
pastor sam  
pastor sam  
pastor sam  
pastor sam  
pastor sam  
pastor sam broadcast  
pastor sam leadership  
pastor sam pastor gus  
pastor sam type  
pastoral leadership conference  
pastoral staff  
path business  
patient treatment  
paul imprisonment  
pay attention  
peace corp  
peace corp.  
peaceful country  
pediatric nurse  
pentecostal church  
people developer  
people ghanaian  
people power  
people sort  
people teaching  
people top  
people train  
people watch  
people whine  
perfect behavior  
perfect parent  
perfect people  
perfect person  
perfect person  
perfect reason  
perfect timing  
performance team  
permanent building  
permanent custom relief  
persistent daddy  
person coming home

2

2

person doe  
person graduate  
personal care  
personal character  
personal goal  
personal life  
personal mourning  
personal philosophy  
personal property  
personal resource  
personal savior  
personal side  
personal thing 2  
personal thing.  
personal training  
personal view  
personality samuel  
peter drucker  
ph.d. program  
ph.d. program  
phenomenal epidemiologist  
philanthropic organization  
physical relaxation  
pickup truck  
pillow case  
pillow case dress  
pink shirt  
pixie thing  
pizza night  
pizza store  
place clean  
plan church  
plane ticket  
planet earth  
plant church  
plastic chair  
plastic glove  
pocket money  
point finger  
political leader 2  
political leader  
pone dream

poor country  
 poor innocent  
 poor people  
 poor population  
 position tomorrow  
 positive image  
 positive leadership  
 positive start  
 pot luck supper 2  
 potluck dinner  
 poverty alleviation  
 poverty cycle  
 power project  
 practical approach  
 practical aspect  
 practical disney brother  
 practical leadership skill  
 practical side 2  
 practical side  
 practical stuff  
 practical thing 2  
 practical thing  
 practice woman  
 practicing thing  
 prayer foremost  
 prayer life  
 prayer meeting  
 prayerful mode  
 pre=trip training  
 precious thing  
 preferred future  
 pregnant mother  
 pregnant wife 2  
 pregnant wife  
 preliminary model  
 prep meeting  
 presbytery church  
 presbytery executive member  
 president constituent  
 preventative treatment  
 primary language  
 primary liason

primary religion  
 private sector  
 problem area  
 problem ghana  
 problem let  
 process so parliament  
 productive life  
 productive venture  
 professional teacher  
 profit margin  
 prolonged dry season  
 prom dress  
 prominent leader  
 promising leader  
 pronounced accent  
 proper nutrition  
 proper training  
 prospect church  
 protective quality  
 public affair  
 public bus  
 public place  
 public policy  
 public servant  
 purposeful life  
 push people  
 quality african ghanaian  
 quality people  
 quantitative paper  
 question anything  
 question fir  
 question gus 2  
 question gus  
 question part  
 question reverend sam  
 question sherri  
 quick picture  
 quiet practice  
 quiet strength  
 quiet type 2  
 quiet type  
 radio station

rain crop	
rainy season	2
rainy season	
random choice	
raw material	
raw state	
read book	
ready so fred	
real asshole	
real contributor	
real datum	2
real datum	
real deal	
real gift	
real hope	
real interest	
real man	
real paradigm breaker	
real person	
real place	
real story	
real stuff	
real testament	
real thing	2
real thing	
real twin	
rear tire	
reason sam	
reasonable knowledge	
red sauce	2
red sauce	
redeemer life	
reference book	
reginal leader	
regional capital	2
regional capital	
regional church	2
regional church	
regional pastor	
regular basis	2
regular basis	
regular jesus	

regular job	
regular people	
regular person	
relationship span	
religion background	2
religious background	
religious box.	
religious environment	
religious organization	4
religious organization	
religious organization	
religious organization	
religious people	
remote area	2
remote area	
remote church	
remote village	
renee zellweger	
repair people	
rescue girl	
research ability	
resource cause	
respective community	
retirement community	
retirement plan	
reverenced sam	
reverend dunya	5
reverend sam	
rice breakfast	
rice french fry	
right-hand elder	
roman empire	
room house	
room such pride	
root problem	
round hut	
rumor mill	
running water	3
running water	

running water	
rural area	2
rural area	
rural open drift	
s. industry	
sacred space	
sale goal	
salvation army	
sam activity	
sam crazy	
sam dunya	
sam dunya	
sam dunya	
sam dunya part	
sam dunya part	5
sam junior	
sam talk	2
sam talk	
sam tomorrow	
sam yesterday	
samuel kind	
saturday night	3
saturday night	
saturday night	
scandinavian girl	2
scandinavian lady	
schedule pressure	
seaside resort	
secret believer	
selfless person	
semiformal training	
senior high school	
senior pastor	
senior residence	
senous coordination	
separate bowl	
sermon tomorrow	
servant department	
servant god	
servant leader	15
servant leader	
servant leader	

servant leader  
 servant leader  
 servant leader  
 servant leader  
 servant leaders.  
 servant leadershi8p  
 servant leadership  
 servant leadership  
 servant leadership  
 servant leadership  
 servant leadership  
 servant leadership expert  
 servant root  
 servant-leader type  
 seventh thing  
 sewing club  
 sewing machine 2  
 sewing machine  
 sewing program  
 shanty town  
 sherri black  
 sherri talk  
 ship anastasis  
 ship experience  
 shop floor  
 short assignment  
 short farming season  
 short term  
 short visit  
 shortfall mom  
 sick malaria  
 side people  
 silent partner  
 silly area  
 simple life  
 simple thing 2  
 simple thing  
 single conference  
 single page  
 single person  
 single person  
 single person

single problem  
 single soul  
 single tractor  
 single village  
 singular vision  
 sister love  
 situational leadership  
 sizeable village  
 skill competition  
 skin color  
 skype conversation  
 skype i- audio  
 slave castle  
 slave trade  
 slend arm  
 slend body  
 slide presentation  
 small bowl  
 small business  
 small child  
 small child  
 small church  
 small group  
 small group  
 small group  
 small hope  
 small insect  
 small place  
 small place  
 small shop  
 small task  
 small town  
 small village  
 small village  
 small voice  
 smart leader  
 smart person  
 so june 7th  
 so pastor gideon  
 so ye  
 soccer ball  
 soccer ball

3

2

soccer player	
social activity	
social arm	
social aspect	2
social aspect	
social mandate	4
social mandate	
social mandate	
social model	
social responsibility	2
social responsible leadership	
social revolution	
social sector	
social side	
social vice	
social welfare	7
social welfare	
social welfare	
social welfare	
social welfare model	
social welfare people	
social welfare sort	
social wellbeing	
son life	
song spirits divine	
song wow	
sonny liston	
soul poverty	
soup kitchen	
south africa	3
south africa	
south africa	
south dakota	
southagen training school	
southern center	
southern part	
southern sector	
sovereign lord	
spark boko haram	
special angie	
special bond	

special food  
 special institution  
 special interest  
 special moment  
 special olympic  
 special place  
 special stand-out moment  
 special sunday  
 special thing  
 special trip  
 specific contribution  
 specific people  
 specific thing  
 spending behavior change  
 spirit divine  
 spirit organization  
 spiritual aspect  
 spiritual depth  
 spiritual intention  
 spiritual kind  
 spiritual leader 2  
 spiritual leadership  
 spiritual man  
 spiritual mandate  
 spiritual parent  
 spiritual sense  
 spiritual side  
 spiritual teen  
 spiritual training  
 spiritual type  
 spiritual view  
 spiritual welfare  
 spiritual wellbeing  
 square mile  
 standard answer  
 standing water 2  
 standing water  
 start church  
 state church  
 steve carter  
 steve jobs  
 steve jobs kind

steve jobs movie	
storage unit	
story gandhi	
story jesus	
story millard fuller	
strange environment	
strategic partnership	3
strategic partnership	
strategic plan	
stressed link	
student award	
student leader	
student loan	
student wow	
stuffed doll	
subconscious tension	
subject line	
sub-sahara africa	2
sub-saharan africa	
subsidized price	
suburban kid	
suburban kindergarten mom orientation	
success anybody	
succession planning	2
succession planning	
suitcase medicine	
suitcase medicine	
sunday evening	2
sunday evening	
sunday morning	5
sunday morning	
sunday morning	
sunday morning	
sunday morning service	
sunday night	
sunday school	3
sunday school	
sunday school material	
support network	
support system	
surgical operation	
sustainable job	

sweet lady  
 sweet sister beautiful smile  
 tangible aspect  
 target girl  
 task force  
 teachable attitude  
 teacher taught  
 teaching passion  
 team leader  
 team member 2  
 team member  
 tee shirt  
 telecommunication equipment  
 tell sherry 2  
 tell sherry  
 ten commandments.  
 tense situation  
 term nobel  
 terrible change thing  
 terrible idea  
 thank god  
 thank kind  
 thank you.  
 theological underpinning level  
 thesis research  
 thing function  
 thing lot  
 ticket money  
 tin drum.  
 toast lunch  
 today company  
 today friday  
 today reverend  
 today samuel  
 togo president  
 tolerant people  
 tom cruise  
 tomily today  
 tomorrow good life  
 tomorrow kind  
 top couple people  
 top grade

top leader	2
top leaders.	
tough question	
tough question nobody	
toyota vehicle	
trading part	
traditional leader	
train leader	
trained architect	
trained health care worker sort	
trained pastor	
trained shoemaker	
training center	
training leader	
training pastor	
training people	
transcendent hope	9
transcendent hope	
transcendent hope kind	
transcendent hope leader	
transcendent hopeful leader	
transcendent quality	
transcendent virtue	
transformational charismatic man	
transmission engineer	
travel gus	
tribal chief	
trip agenda	
trip talk	
trust issue	
truth teller	
tuna fish	
turmoil based country	
tv station	
two=rue pastor	
typical village	
u.n. model	
u.n. thing	
u.s. nurse	

u.s. we  
 ultimate connection  
 ultimate foundation  
 ultimate hope  
 ultimate model  
 ultimate vision  
 un model  
 unbelievable thing  
 unemployment rate  
 unfulfilled life  
 union issue  
 united nation  
 united nation  
 united state 2  
 united state  
 universal virtue  
 unmet issue  
 unusual topic  
 unusual trait  
 upfront person  
 urban container gardening  
 us announce  
 us company  
 usb drive  
 usual typical leader  
 ute reservation  
 utter hopefulness  
 utter hopelessness  
 valid judgement  
 values driven leadership 2  
 values driven leadership  
 van ride  
 very nice  
 vicious cycle  
 victor frankl  
 victoria presentation  
 video highlight  
 village chief  
 village church 2  
 village church  
 village everyday  
 village ghanaian

village isaac	
village pastor sam	
village system	
violent crime	
violent crime	
visible person	
vision caster	
vision net	
vision trip let	
visionary leader	
visit come	
vocational institution	
vocational school.	
voice lesson	
voice people	
volta basin	
volta lake	
volta region	10
volta region	
volta region serve	
volta river	
volunteer organization	
wall street	
war field	
watch tonight	
water body	
water borne disease	2
water borne disease today	
water pressure	
water-borne disease	2
water-borne illness	
weak link	
weakness area	
wedlock other	
weekend people	

week-long mission trip	
welch quality	
well globeserve	
well-deserved publicity	
west africa	
west virginal	
western africa	
western country	
western policy	
western power	
wheel drive	
wheel drive	
white man	
white paper	
white people	3
white people	
white woman	
wicked ruler	
wife jonhild	
wife suzanne	
wireless internet	
wisdom god	
wise counsel	
witch-doctor	
woman board member	
woman educationalist	
woman executive	
woman issue	
woman leader	
woman meeting	
woman ministry	
woman ministry	
wonderful answer	2
wonderful answer	
wonderful christian	
wonderful gift	
wonderful gus	
wonderful heart	
wonderful idea	
wonderful interview	
wonderful job	2
wonderful job	

wonderful leadership quality	
wonderful memory	
wonderful ministry	
wonderful mom	
wonderful outreach project	
wonderful people	
wonderful singer	
wonderful spirit	
wonderful statement	
wonderful thing	
wonderful trip	3
wonderful trip	
wonderful trip	
wonderful woman	
working woman	
world african student	
world bank	
world conflict	
world country	2
world country	
world health organization	
world kid	
world leader	2
world leader	
world peace	
world problem	
world today	2
world today	
worse thing	
worship service	
worst low	
wound heal	
wrong spot	
yam field	
ye ma	
yedi i	
yellow fever shot	
yellow paint	
young adult	3
young adult generation	
young adult today	
young age	

young boy	
young brother	
young daughter	
young generation	
young girl	2
young girl	
young guy	
young kid	
young lady	2
young lady	
young man	2
young man	
young people	
young people	
young people	
young people today	
young person	
young sister	
young woman	
youth dimension	
youth director	
youth group	
youth leader	2
youth leadership	
youth minister	
youth pastor	
youtube video	
yrem base	
yrem ship	
yrem youth	
yrem youth mission apprenticeship	

Memo: Phrases were selected by passing text from each interview through data mining software TerMine, which identifies what it determines to be important phrases. The output list of phrases from TerMine for each interview was concatenated, sorted, and scanned for duplicates. Each phrase appears in at least one interview. The counts represent phrases that appear in more than one interview.

## References

- Aberjhani. (2010). River of winged dreams. *River of winged dreams*. Savannah, GA: Bright Skylark Literary Productions.
- AICSEC (2015, March 24). *Sustainable leadership for sustainable development*. Retrieved from <http://aiesec.org/sustainable-leadership-for-sustainable-development/>.
- Anderson, S.C. (2016, September 28). Police: Teen shooter killed dad before school rampage. *Independent Mail*. Retrieved from <http://www.usatoday.com/story/news/nation/2016/09/28/school-shooting/91230868/>.
- Armstrong, N. (1969). *Neil Armstrong Quotes*. Retrieved from <http://www.brainyquote.com/quotes/quotes/n/neilarmstr101137.html>
- Ashoka. (2013, April 30). 9 great quotes by women environmentalists. *Forbes*. Retrieved from <https://www.forbes.com/sites/ashoka/2013/04/30/9-great-quotes-by-women-environmentalists/#f0f44010b61b>
- Associated Press. (2016, June 12). Reaction to Florida nightclub mass shooting. *The Washington Times*. Retrieved from <https://www.washingtontimes.com/news/2016/jun/12/reaction-to-florida-nightclub-mass-shooting/>
- Authentic Happiness (2017). *University of Pennsylvania*. Retrieved from <https://www.authentic happiness.sas.upenn.edu/learn/wellbeing>.
- Barada, P. W. (2014, June 12). This is what deep thoughts get you. *Greensburg Daily News*. Retrieved from [http://www.greensburgdailynews.com/opinion/columns/this-is-what-deep-thoughts-get-you/article\\_8adc8004-4d36-51b8-99a8-b466d5d75913.html](http://www.greensburgdailynews.com/opinion/columns/this-is-what-deep-thoughts-get-you/article_8adc8004-4d36-51b8-99a8-b466d5d75913.html)
- Barker, E. (2016, May 26). Strategic leadership: How to avoid the most common error leaders make. *Time*. Retrieved from <http://time.com/110670/strategic-leadership-how-to-avoid-the-most-common-error-leaders-make/>
- Bass, B. M. (1990). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, 18(3), 19–31. doi: 10.1016/0090-2616(90)90061-S
- Baumeister, R. F. (1991). *Meanings of life*. New York, NY: Guilford.

- Baumeister, R. F. & Wilson, B. (1996). Life stories and the four needs for meaning. *Psychology Inquiry*, 7(4), 322–325.
- Baumeister, R. F. & Vohs, K. D. (2002). The pursuit of meaningfulness in life. In C. R. Snyder and S. H. Lopez (eds.), *Handbook of positive psychology* (pp. 608–618). Oxford University Press: Oxford, United Kingdom.
- BBC News (2016, June 29). *Istanbul Atatürk airport attack: 41 dead and more than 230 hurt*. Retrieved from <http://www.bbc.com/news/world-europe-36658187>
- Benjamin, J. H. (2014). *The dignity of every life: Viktor Frankl's powerful speech to a concentration camp*. Retrieved from <https://jrbenjamin.com/2014/04/28/the-dignity-of-every-life-viktor-frankls-powerful-speech-to-a-concentration-camp>
- Benson, I. T. (1996). Are “values” the same as virtues? *CentrepoinTs*, 2(2), 1–2.
- Bethany International (n.d.). *Engage500 media project*. Retrieved from <https://bethanyinternational.org/engage500/>.
- Block, P. (n.d. ). *One's vision is not a road map but a compass*. Retrieved from <http://www.azquotes.com/quote/667314>.
- Block, P. (2003). *The answer to how is yes: Acting on what matters*. Oakland, CA: Berrett-Koehler Publishers.
- Boyatzis, R. E. & McKee. A. (2005). *Resonant leadership*. Boston, MA: Harvard Business Review Press.
- Boyatzis, R. E. & Akrivou, K. (2006). The ideal self as the driver of intentional change. *Journal of Management Development*, 25(7), 624–642. doi:10.1108/02621710610678454
- Branzei, O. (2012). Social change under adversity: How relational processes (re)produce hope in hopeless settings. In K. Golden-Biddle & J. Dutton, (Eds.), *Using a positive lens to explore social change and organizations*. New York, NY: Routledge.
- Cameron, K. S. (2012). *Positive leadership*. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- Cameron, K. S. (2013). *Practicing positive leadership*. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- Cameron, K. S., & Spreitzer, G. (Eds.). (2012). *The Oxford handbook of positive organizational scholarship*. New York, NY: Oxford University Press

- Carlsen, A., Hagen, A. K. & Mortensen, T. F. (2012). Imagining hope in organizations. In K. S. Cameron & G. M. Spreitzer (Eds.), *The Oxford handbook of positive organizational scholarship* (pp. 288–303). Oxford, United Kingdom: Oxford University Press.
- CBS News (Oct 10, 2016). *Transcript: Second presidential debate at Washington University*. Retrieved from <http://www.cbsnews.com/news/transcript-second-presidential-debate-at-washington-university/>
- Center for Values-Driven leadership (2017). *Return on Values Project*. Retrieved from <https://cvdl.ben.edu/return-on-values/>
- Charmaz, K. (2014) *Constructing grounded theory* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage Publications, Inc.
- Chrisafis, A. & Dehghan, S. K. (2016, July 15). 84 dead after truck rams Bastille Day crowd in Nice. *The Guardian*. Retrieved from <https://www.theguardian.com/world/2016/jul/15/lorry-rams-bastille-day-crowd-in-nice-killing-at-least-70>
- Collins, J. (2005, July–August). Level 5 leadership: The triumph of humility and fierce resolve. *Harvard Business Review*, 136–139.
- Corbin, J. & Strauss, A. (2008). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (3<sup>rd</sup> ed.). Thousand Oaks, CA: Sage Publications, Inc.
- Corporation for National & Community Service (n.d.). *AmeriCorps*. Retrieved from <http://www.nationalservice.gov/programs/ameri-corps>
- Cox, L (2013). *8 supreme court decisions that changed US families*. Retrieved from <http://www.livescience.com/37674-supreme-court-decisions-changed-families.html>
- Craik, K. J. W. (1943). *The nature of explanation*. Cambridge, United Kingdom: Cambridge University Press.
- Creswell, J. W. (2009). *Research design* (3<sup>rd</sup> ed.). Los Angeles, CA: Sage Publications, Inc.
- Creswell, J. W. (2013). *Qualitative inquiry & research design: Choosing among five approaches* (3<sup>rd</sup> ed.). Los Angeles, CA: Sage Publications, Inc.
- Decelles, G. (2013). *Change your future now!: Questions, reflection, and answers*. Montreal, Québec, Canada: Webtech Publishing.

- Dempsey, A. H. (2010). *Maskepetoon: Leader, warrior, peacemaker*. Victoria, Vancouver, Calgary: Heritage House Publishing Company, Ltd.
- Depasquale, M. (2014). *20 inspiring quotes for building better business relationships*. Retrieved from <http://blog.dmtraining.net/blog/bid/385511/20-Inspiring-Quotes-for-Building-Better-Business-Relationships>
- DePree, M. (1992). *Leadership jazz*. New York, NY: Bantam Doubleday Dell Publishing Group, Inc.
- Dress a Girl Around the World (n.d.). *Who we are*. Retrieved from <http://www.dressagirlaroundtheworld.com/who-we-are>
- Eason, B.(2016).Dalai Lama, Lady Gaga urge kindness in Indy. *Indy Star*. Retrieved from <https://www.indystar.com/story/news/politics/2016/06/26/dalai-lama-lady-gaga-urge-kindness-indy/86247112/>
- Egan, M & Gogoi, P. (2016). *Wells Fargo's September from hell*. Retrieved from <http://money.cnn.com/2016/10/01/investing/wells-fargo-fake-account-scandal-september-2016/>.
- Ellis, R., Fantz, A., Karimi, F., & McLaughlin, E. (2016, June 13). *Orlando shooting: 49 killed, shooter pledged ISIS allegiance*. Retrieved from <http://www.cnn.com/2016/06/12/us/orlando-nightclub-shooting/>
- Ethics (2017). In the *Oxford living dictionaries*. Retrieved from <https://en.oxforddictionaries.com/definition/ethics>
- Equal Opportunity Employment Commission (U.S.) (n.d.). *The Supreme Court in the 1970s*. Retrieved from <https://www.eeoc.gov/eeoc/history/35th/1970s/supremecourt.html>.
- Erickson, M. (2015). *The song that sings you home*. Retrieved from <http://www.mccallerickson.com/the-song-that-sings-you-home/>
- Fernandez, M., Perez-Pena, R., & Bromwich, J. E. (2016, July 8). Five Dallas officers were killed as payback, police chief says. *New York Times*. Retrieved from <https://www.nytimes.com/2016/07/09/us/dallas-police-shooting.html>
- Firestone, H. S. (2017) 8 Harvey Firestone quotes on leadership every entrepreneur needs to remember. *iueMagazine*. Retrieved from <http://www.iuemag.com/a17/di/8-harvey-firestone-quotes-on-leadership.php>

- Forgeard, M. J. C., Jayawickreme, E., Kern, M. & Seligman, M. E. P. (2011). Doing the right thing: Measuring wellbeing for public policy. *International Journal of Wellbeing*, 1(1), 79-106. doi:10.5502/ijw.v1i1.15
- Foust, J. E. (1979). *The refiner's fire*. The Church of Latter Day Saints General Conference, Salt Lake City, UT., April, 1979.
- Frankl, V. E. (1959) *Man's search for meaning*. New York, NY: Simon and Schuster.
- Frankl, V. E. (1967). *Psychotherapy and existentialism: Selected papers on Logotherapy*. New York, NY: Washington Square Press.
- Frankl, V. E. (1997). *The unheard cry for meaning*. New York, NY: Washington Square Press.
- Frankl, V. E. (1997). *Man's search for ultimate meaning*. New York, NY: Basic Books.
- Frantzi, K., Ananiadou, S. & Mima, H. (2000) Automatic recognition of multi-word terms. *International Journal of Digital Libraries* 3(2), 117–132
- Fry, L.W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The Leadership Quarterly*, 16(5), 835–862. doi:10.1016/j.leaqua.2005.07.012
- Giacalone, R. A. & Jurkiewicz, C. L. (2015). *The handbook of workplace spirituality and organizational performance* (2<sup>nd</sup> ed.). Armonk, NY: M. E. Sharpe.
- Gibbs, G., & Taylor, C. (2010). How and what to code. *Online QDA Web Site*. University of Huddersfield. Retrieved from [http://onlineqda.hud.ac.uk/Intro\\_QDA/how\\_what\\_to\\_code.php](http://onlineqda.hud.ac.uk/Intro_QDA/how_what_to_code.php)
- Global Responsibility (2016, August). *Issue 14*. Globally Responsible Leadership Initiative Retrieved from <http://www.grli.org/resources/global-responsibility-issue-14-august-2016/>
- Globally Responsible Leadership Initiative (2016). *Vision & mission*. Retrieved from <http://www.grli.org/about/vision-mission/>.
- Globally Responsible Leadership Initiative—About (2016). *Worldwide partnerships and collaborative projects*. Retrieved from <http://www.grli.org/about/>
- GlobeServe Ministries International (2018) *About Us*. Retrieved from <http://www.globeserveministries.org/about.php>

- Greenleaf, R. K. (1991). *The servant as leader*. Westfield, IN: The Greenleaf Center for Servant Leadership.
- Greenleaf Center (2016). *The journey starts here*. Retrieved from [www.greenleaf.org](http://www.greenleaf.org) 8-24-16.
- Gustafson, J. G. (2004). *Socially responsible leadership: Lifting humanity to positively transform the world*. (Unpublished doctoral dissertation). Benedictine University, Lisle.
- Gyasi, Y. (2016). *Homegoing: A Novel*. New York, NY: Alfred A. Knopf.
- Hahn, C. (2008). *Coding qualitative data*. Retrieved from <http://qrtips.com/coding.htm>.
- Hale, M. (n.d.). *Curiano quotes life*. Retrieved from <https://www.pinterest.com/pin/61783826114982507/>
- Heathfield, S. M. (2016, May 12). *Inspirational quotes for business and work about integrity*. Retrieved from <https://www.thebalance.com/business-quotes-integrity-ethics-1918437>.
- Heisenberg, W. (1979). In H. Otremba (Ed.), *15 Jahrhunderte Wurzburg—Eine Stadt und ihre Geschichte*, (p. 205). Wurzburg, Germany: Echter Verlag.
- Hemphill, K. (2015). Man's search for meaning: Viktor Frankl's psychotherapy. *The Journal of Biblical Counseling*, 29(3), 59–68.
- Hogan, J. (Sept 15, 2014). *The compelled educator: 5 inspiring leadership quotes—motivation Monday #37*. Retrieved from <https://www.pinterest.com/explore/leadership-quote/?lp=true>
- Holman, P., Devane, T., & Cady, S. (2007). *The change handbook* (2<sup>nd</sup> ed.). San Francisco, CA: Berrett-Koehler Publishers, Inc.
- House, R. J., & Aditya, R. N. (1997). The social scientific study of leadership: Quo vadis? *Journal of Management*, 23(3), 409–473. doi: 10.1177/014920639702300306
- ICF-Cleveland (2016). *Using appreciative inquiry in coaching conversations*. Retrieved from [http://www.icf-cleveland.org/content.aspx?page\\_id=22&club\\_id=508298&module\\_id=196065](http://www.icf-cleveland.org/content.aspx?page_id=22&club_id=508298&module_id=196065)
- Integrity (n.d.). In the *Oxford living dictionaries*. Retrieved from <https://en.oxforddictionaries.com/definition/integrity>

- International Volunteer HQ (n.d.). *Peace Corps Alternatives*. Retrieved from [https://www.volunteerhq.org/peace-corps-alternatives?gclid=CjwKEAiA0pDBBRCFtoPyguTh8AUSJADNWeuxDZlkrFfTr823YiKmb8QHoV1H6p4v2f\\_aA\\_mpwQyEcxoClJ3w\\_wcB](https://www.volunteerhq.org/peace-corps-alternatives?gclid=CjwKEAiA0pDBBRCFtoPyguTh8AUSJADNWeuxDZlkrFfTr823YiKmb8QHoV1H6p4v2f_aA_mpwQyEcxoClJ3w_wcB)
- Investopedia (Feb 5, 2013). *5 most publicized ethics violations by CEOs*. Retrieved from <http://www.forbes.com/sites/investopedia/2013/02/05/5-most-publicized-ethics-violations-by-ceos/#7e54b5e62799>
- ISIS vs. US. (2016, June 12). *New York Post*. Retrieved from <https://nypost.com/cover/covers-for-june-13-2016/>
- Jimenez, J. C. (2008). *The significance of values in an organization*. Retrieved from <http://significanceofvalues.com/definition/index.html>.
- John F. Kennedy Presidential Library and Museum (n.d.). *Civil rights movement*. Retrieved from <https://www.jfklibrary.org/JFK/JFK-in-History/Civil-Rights-Movement.aspx>
- Karimi, F., Shoichet, C. E., & Elli, R. (2016, July 9). *Dallas sniper attack: 5 officers killed, suspect identified*. Retrieved from <http://www.cnn.com/2016/07/08/us/philando-castile-alton-sterling-protests>
- Kärpänen, S. (2016). *Lady Gaga & Dalai Lama on meditation, tragedy & the meaning of life*. Retrieved from [home-extension://aklbpelbmoalijlddnhojkjiffmpahn/newtab/blank.html](http://home-extension://aklbpelbmoalijlddnhojkjiffmpahn/newtab/blank.html)
- Kashtan, M. (2013). Some things I am learning from Martin Luther King, Jr. *Psychology Today*. Retrieved from <https://www.psychologytoday.com/blog/acquired-spontaneity/201301/some-things-i-am-learning-martin-luther-king-jr>
- Keith, K. M. (2016). Definition of servant leadership. *Forbes*. <http://www.forbes.com/sites/randalllane/2014/06/17/can-a-magazine-change-a-country-one-year-later-an-update-on-forbes-and-liberia/#3fac5c61293a>.
- Kiisel, T. (2013, Feb. 5). Without it, no real success is possible. *Forbes*. Retrieved from <https://www.forbes.com/sites/tykiisel/2013/02/05/without-it-no-real-success-is-possible/#7e1f76fee491>
- King, M. L, Jr. (n.d.). Retrieved from <http://quotesgram.com/hope-martin-luther-king-quotes/>

- Kispert, J. (2013). Want to innovate? It starts with your corporate culture. *Bloomberg*. Retrieved from <https://www.bloomberg.com/news/articles/2013-10-23/want-to-innovate-it-starts-with-your-corporate-culture>.
- Kruse, K. (2012, October 22). *100 best leadership quotes*. Retrieved from <http://www.kevinkruse.com/leadership-quotes/>
- Kruse, K. (2013, April 9). What is leadership? *Forbes*. Retrieved from <https://www.forbes.com/sites/kevinkruse/2013/04/09/what-is-leadership/#1e026e385b90>
- Kübler-Ross, E. & Kessler, D. (2008). *On grief and grieving: Finding the meaning of grief through the five stages of loss*. New York, NY: Scribner.
- Lane, R. (2014, July 17). Can a magazine change a country? One year later, an update on Forbes and Liberia. *Forbes*. Retrieved from <http://www.forbes.com/sites/randalllane/2014/06/17/can-a-magazine-change-a-country-one-year-later-an-update-on-forbes-and-liberia/#3fac5c61293a>
- Laszlo, C. & Brown, J. S. (2014). *Flourishing enterprise: The new spirit of business*. Stanford, CA: Stanford University Press.
- Lippitt, R. (1998). *Preferred futuring*. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- London, S. (2008). *The new science of leadership: An interview with Margaret Wheatley*. Retrieved from <http://www.scottlondon.com/interviews/wheatley.html>.
- Ludema, J. (1996). *Narrative inquiry: Collective storytelling as a source of hope, knowledge, and action in organizational life*. Cleveland, OH: Case Western Reserve University.
- Ludema, J. D., Wilmot, T. B., & Srivastava, S. (1997). Organizational hope: Reaffirming the constructive task of social and organizational inquiry. *Human Relations*, 50(8), 1015–1052.
- Maloney, J. (2016, May 26). *Homegoing* by Yaa Gyasi, born in Ghana and raised in the U.S. *The Wall Street Journal*. Retrieved from <https://www.wsj.com/articles/homegoing-by-yaa-gyasi-born-in-ghana-and-raised-in-the-u-s-1464273302>
- Map of Africa* (n.d.). Retrieved from <http://phillipsmissionforum.org/mapwafrica.htm>

- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370–396. doi: 10.1037/h0054346
- Maslow, A. H. (1969). The farther reaches of human nature. *Journal of Transpersonal Psychology*, 1(1), 1–9
- McWilliams, A, Siegel, D., & Wright, P. M. (2006). Corporate social responsibility: Strategic implications. *Journal of Management Studies*, 43(1), 1–18.
- Meals from the Heartland (n.d.). *Who We Are*. Retrieved from <https://mealsfromtheheartland.org/about-mfth/who-we-are/>
- Metanoia (n.d.). In *Merriam Webster*. Retrieved from <https://www.merriam-webster.com/dictionary/metanoia>
- Mills, J, Bonner, A, & Francis, K, (2006). Adopting a constructivist approach to grounded theory: Implications for a research design. *International Journal of Nursing Practice*. 12(1), 8–13. Abstract retrieved from PubMed.gov and the National Center for Biotechnology Information. doi: 10.1111/j.1440-172X.2006.00543.x
- Morse, J. M. & Field, P.A. (1995). *Qualitative research methods for health professionals* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage Publications. Inc.
- Mynzah (2015). Spirituality (Quote). Retrieved from <https://mynzahosiris.wordpress.com/2016/03/01/spirituality-quote/>
- Native Wisdom (n.d.). *Native American—Great quotes*. Retrieved from <https://www.pinterest.com/pin/533676624577314080/>
- Nichols, C. (2011). *Appreciative inquiry applying the heliotropic principle to influence organizational development*. Retrieved from <https://www.slideshare.net/skippersmojo/appreciative-inquiry-applying-the-heliotropic-principle-to-influence-organizational-developmentppt-7170648>
- Northouse, P. G. (2013). *Leadership theory and practice* (6<sup>th</sup> ed.). Los Angeles, CA: Sage Publications, Inc.
- Obour, S. (2016). Sakawa boy to “die in two weeks.” *Yen*. Retrieved from <https://yen.com.gh/69900-sakawa-boy-to-die-in-two-weeks.html>
- Paine, T. (1791). *The rights of man*. Retrieved from <http://www.ushistory.org/paine/rights/c2-052.htm>

- Parris, D. L. & Peachey, J. W. (2013). A systematic literature review of servant leadership theory in organizational contexts. *Journal of Business Ethics*, 113(3), 377–393. doi:10.1007/s10551012-1322-6
- Peace Corps. (n.d.). *The founding moment*. Retrieved from <https://www.peacecorps.gov/about/history/founding-moment/>
- Poulter, S. (2016). *The art of successful failure*. Bloomington, IN: Balboa Press.
- Principles for responsible management education overview* (2016). Retrieved from <http://www.unprme.org/about-prme/index.php>
- Principles for responsible management education: The six principles* (2016). Retrieved from <http://www.unprme.org/about-prme/the-six-principles.php#top>
- Rath, T. (2007). *StrengthsFinder 2.0*. New York, NY: Gallup Press.
- Reuters. (2016, July 29). Islamists attack French church, slit priest's throat. *Reuters World News*. Retrieved from <http://www.reuters.com/article/us-france-hostages-idUSKCN1060VA>
- Rodriguez, G. (n.d.). Retrieved from [https://www.pinterest.com/search/?q=quote%20art%2C%20philosophy%20&referrer=sitelinks\\_searchbox%20gladys%20Rodriguez%20quotes](https://www.pinterest.com/search/?q=quote%20art%2C%20philosophy%20&referrer=sitelinks_searchbox%20gladys%20Rodriguez%20quotes)
- Role of governments and nongovernmental organizations* (n.d.). Retrieved from [https://uk.sagepub.com/sites/default/files/upm-binaries/52625\\_ch\\_9.pdf](https://uk.sagepub.com/sites/default/files/upm-binaries/52625_ch_9.pdf)
- Ryan, G. W., & Bernard, R. H. (2003). *Techniques to identify themes in qualitative data*. Retrieved from [http://www.analytictech.com/mb870/readings/ryan-bernard\\_techniques\\_to\\_identify\\_themes\\_in.htm](http://www.analytictech.com/mb870/readings/ryan-bernard_techniques_to_identify_themes_in.htm)
- Schein, E. H. (2010). *Organizational culture and leadership*. San Francisco: Jossey-Bass Publishers.
- Schein, E. H. (2011). *Helping: How to offer, give, and receive help*. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- Schein, E. H. (2013). *Humble inquiry: The gentle art of asking instead of telling*. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- Seligman, M. E. P. & Csikszentmihalyi, M. (2000). Positive psychology: An introduction. *American Psychology*, 55(1), 5–14. doi.org/10.1037/0003-066X.55.1.5

- Shan, H. (2017). Grounded theory notes. *Research Methodology in Education*. University of Calgary. Retrieved from <https://eder603.wikispaces.com/>
- Shook, L. & Winner, S. (2010). *The silverado story: A memory-care culture where love is greater than fear*. Irvine, CA: AJC Press
- Snowden, G. (2010). Why change doesn't happen. *PeopleMotion.com*. Retrieved from <https://peoplesmotion.wordpress.com/tag/kubler-ross/>
- Snyder, C. R. & Lopez, S. J. (Eds.) (2002). *The handbook of positive psychology*. New York, NY: Oxford University Press.
- Snyder, C. R., Sympson, S. C, Ybasco, F. C., Borders, T. F., Babyak, M. A., Higgins, R. L. (1996). Development and validation of the State Hope Scale. *Journal of Personality and Social Psychology*, 70(2), 321–335. doi: 10.1037/0022-3514.70.2.321
- Stone, A. G., Russell, R. F., & Patterson, K. (2004). Transformational versus servant leadership: A difference in leader focus. *Leadership & Organization Development Journal*, 25(4), 349–361. doi.org/10.1108/01437730410538671
- Strauss, K., Niven, K., McClelland, C. R., & Cheung, B. K. T. (2014). Hope and optimism in the face of change: Contributions to task adaptivity. *Journal of Business Psychology*, 30 (2014), pp. 733–745.
- Taylor, S. J., Bogdan, R. & DeVault, M. L. (2015). *Introduction to qualitative research methods: A guidebook and resource* (4<sup>th</sup> ed.). Hoboken, NJ: John Wiley & Sons, Inc.
- The Barnes foundation. (2016). Retrieved from [www.barnesfoundaiton.org/about/](http://www.barnesfoundaiton.org/about/).
- The Pursuit of Happiness (2016). Retrieved from <http://www.pursuit-of-happiness.org/history-of-happiness/viktor-frankl>
- Tichy, N. & Charan, R. (1989). Speed, simplicity, self-confidence: An interview with Jack Welch. *Harvard Business Review*. Retrieved from <https://hbr.org/1989/09/speed-simplicity-self-confidence-an-interview-with-jack-welch>
- Tolle, E. (n.d.). Retrieved from <https://www.pinterest.com/source/inspirationinpictures.com>
- Toren, A. (2015, May 5). 5 quotes to remind you to act with urgency. *Entrepreneur*. Retrieved from <https://www.entrepreneur.com/article/245531>.

- Turner, J. C. (1975). Social comparison and social identity. Some prospects for intergroup behavior. *European Journal of Social Psychology*, 5, 5–34. doi.org/10.1002/ejsp.2420050102
- United Planet (2017). *Peace Corps Alternative*. Retrieved from [http://www.unitedplanet.org/peace-corps-alternative?gclid=CjwKEAiA0pDBBRCFtoPyguTh8AUSJADNWeux3v15MFKQL2e3cTPKcqb8zakqCio-wFgyG4HzA1kdgRoCizbw\\_wcB](http://www.unitedplanet.org/peace-corps-alternative?gclid=CjwKEAiA0pDBBRCFtoPyguTh8AUSJADNWeux3v15MFKQL2e3cTPKcqb8zakqCio-wFgyG4HzA1kdgRoCizbw_wcB)
- University of Northampton (2015). *Research support hub*. Retrieved from <https://researchsupporthub.files.wordpress.com/2015/02/grounded-theory-forum.png>
- van Dierendonck, D. (2011). Servant leadership: A review and syntheses. *Journal of Management*, 27(4), 1228–1261. doi:10.1177/0149206310380462
- Virtue Ethics (n.d.). In the *Stanford encyclopedia of ethics*. Retrieved from <https://plato.stanford.edu/entries/ethics-virtue/>
- Waldegrave, L. (2017, July 10). What is natural capital? *Circulate News*. Retrieved from <http://circulateneeds.org/2017/07/what-is-natural-capital/>
- Walton, S. (2012). *How to define principles, values and virtues*. Retrieved from [http://www.the-positive-parenting-centre.com/define\\_principles.html](http://www.the-positive-parenting-centre.com/define_principles.html).
- Wheatley, M. (1993). Chaos and complexity: What can science teach? *OD Practitioner*, Fall, 1–9.
- Wheatley, M. J. (2002). *Turning to one another: Simple conversations to restore hope to the future*. San Francisco, CA: Berrett-Koehler Publishers.
- Wheatley, M. J. (2017). AZ Quotes Retrieved from <http://www.azquotes.com/quote>.
- Whitney, D. & Trosten-Bloom, A. (2010). *The power of appreciative inquiry: A practical guide to positive change* (2<sup>nd</sup> ed.). San Francisco, CA: Berrett-Koehler Publishers, Inc.
- Wood, J. V. (1989). Theory and research concerning social comparisons of personal attributes. *Psychological Bulletin*, 206, 231–248.
- Yourish, K., Watkins, D., Giratikanon, T., & Lee, J. (2016, July 16,). How many people have been killed in ISIS attacks around the world. *The New York Times*. Retrieved from [http://www.nytimes.com/interactive/2016/03/25/world/map-isis-attacks-around-the-world.html?\\_r=0](http://www.nytimes.com/interactive/2016/03/25/world/map-isis-attacks-around-the-world.html?_r=0)