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HERITAGE COLLEGE: PARTNERSHIP LEADERSHIP AS CATALYST
TO A MULTICULTURAL LEARNING COMMUNITY

by

Mary Ann Joan Elizabeth Kaczmariski

A dissertation submitted in partial fulfillment
of the requirements for the degree of

Doctor of Education

University of San Diego

2002

Dissertation Committee

Edward De Roche, Ph.D., Director
Kathleen Collins, Ph.D.
Cheryl Getz, Ed.D.

ABSTRACT

HERITAGE COLLEGE: PARTNERSHIP LEADERSHIP AS CATALYST TO A MULTICULTURAL LEARNING COMMUNITY

KACZMARSKI, MARY ANN JOAN ELIZABETH, Ed.D. University of San Diego,
2002, 371 pp.
Director: Edward Francis De Roche, Ph.D.

Heritage College, a four-year, fully accredited, independent, nonprofit college located in rural, south central Washington, serves multicultural populations that have been educationally isolated. It was created against tremendous odds in 1981 by a small, diverse group of committed individuals.

An initial study of Heritage College, conducted in 1991, yielded such compelling findings in the areas of leadership, mission, and community, among others, that a more rigorous, in-depth research study was called for. This dissertation is the follow-up study.

The president of Heritage College states that the College sees itself as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring and commitment, driven by its mission to serve a unique population. Consequently, this qualitative case study serves two purposes: (1) It tests and confirms this hypothesis by identifying specific practices of leadership, community, caring, commitment, and mission as defined by experts in these fields; and (2) It identifies how Heritage College is unique from the documented literature, specifically in the field of partnership leadership.

Data triangulation was achieved through the use of thirty-six interviews with key stakeholders, including students, staff, faculty, administrators, and members of the Board

of Directors; formal and informal observations; and the analysis of more than seventy-five College documents. Data analysis was conducted manually and by utilizing QSR NUD*IST, a qualitative research data analysis software program.

Partnership is the foundation upon which the College has been established. Not surprisingly, the research findings reinforce that this is an organization where partnership is fundamental in every aspect. Within this overarching quality of partnership that permeates the College, four major themes emerged, partnership being fundamental to each one. Heritage College is: (1) an organization that manifests partnership leadership in all stakeholder groups; (2) a mission-driven organization that is student-centered; (3) a multicultural learning community of respect and inclusion; and (4) an organization where resources and relationships are critical to its ability to thrive.

The final dissertation report is a rich, thick description of the importance of partnership leadership in the creation and ongoing operation of Heritage College, as well as the force of commitment and mission in building and sustaining a multicultural learning community.

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DEDICATION

It is with great joy and deepest gratitude that I dedicate this dissertation to three very
special people in my life:

John Peter Kaczmariski, 1920-1994

To my beloved father, whose unfailing belief in the value of education
resulted in this degree. This is his honorary doctorate.

And

Edward Francis De Roche, Ph.D.

To my precious advisor, guide, mentor, confessor, co-author, and, perhaps
some day, colleague. It is because of Ed that this body of work exists.

And

Paramahansa Yogananda

To my beloved Guru, with whom all things are possible.

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The process of completing this dissertation was challenging on every level, including physically, intellectually, emotionally, and spiritually. It was only through the love, caring, and support—in numerous variations—of those around me that made its completion possible. “My angels” is how I think of each and every one of them.

In fact, the long and arduous process of completing this dissertation has proven to me that angels truly do exist and that we do not have to wait until Heaven to encounter them. I am deeply grateful to a very large number of family, friends, colleagues, members of the University of San Diego community, particularly my advisor and the members of my dissertation committee, as well as the faculty and staff in the School of Education, in addition to numerous other people who have supported me for the past two and one-half years while I wrote the dissertation. Thanks to their guidance, support, and love, I was able to persevere and complete this most significant achievement of my academic life.

I am also deeply and humbly grateful to the members of the Heritage College community for allowing me to learn about and report on this most remarkable organization. I had been warned repeatedly by friends who had preceded me in this process to be sure to select a dissertation topic that I was passionate about. They said it was crucial for the ability to sustain momentum until completion. It was excellent advice and it led me to select Heritage College. This is an organization I have been passionate about since my initial visit in 1991. Despite some minor warts, this is an exemplary organization and my passion for them is stronger today than it was in 1991. Thank you,

one and all, for the privilege of spending time on your campus and for allowing me to have the College as the topic of this dissertation.

Special thanks go to, first and foremost, Kathleen A. Ross, snjm, Ph.D., and founding president of Heritage College, for believing in this project from the beginning. Thanks to Dr. Ross; Dr. Richard Wueste, vice president for administration and chief operating officer; and Dr. Sneh Veena, vice president for academic affairs, for approving this dissertation project and for the incredible graciousness and support extended to me during my visits. Very special thanks to Cathy Lewis, office manager/executive offices, as well as to her assistant, Myrtle Lopez, who provided support on every level before, during, and after my visits to the campus. Cathy is a rare jewel who is worth her weight in gold. She helped me more than I can relate in these pages. Suffice it to say that I made it through the lengthy time I was on campus, despite faltering health, entirely thanks to her.

My gratitude is boundless to these members of the Heritage College community, as well as to everyone involved with Gathering 2000; everyone who welcomed me into their classrooms or meetings; and, especially, to the thirty-six interviewees who honestly and generously took the time out of incredibly busy schedules to assist this stranger from California. I cannot thank you enough for sharing and trusting me with information about your treasured College.

My favorite part of the data analysis was reading and rereading the interview transcripts. I found myself smiling, laughing, feeling a tug on my heart, and generally remembering how much I both enjoyed the time I spent with these special individuals as well as how much respect and admiration I feel for them. Confidentiality does not permit

me to list your names, but please know how grateful I am to each and every one of you. Thank you over and over again.

I am also tremendously grateful to the University of San Diego community. I received assistance above and beyond the call of duty from several areas, including Disability Services, especially Ken Chep; the Copley Library staff, including Bill Hall, Mandy Wiednower, Alex Moran, Tom Shea, and Bill Spaninger; Academic Computing, especially Dan Kramarsky; Student Computing; Student Accounts; the Registrar's Office; the Office of Graduate Admissions; the Office of Graduate Records, most especially Ruey Shivers who good-humoredly guided me through at least three petitions for graduation before I finally made it; the Housing Office, especially Grace Mc Elhaney; the Bookstore, where I bought the trusty laptop computer that has seen me through this entire process; Financial Aid Services; the Bursar's Office; and Parking Services, particularly regarding handicapped parking.

I realize that this is turning into a very long list. However, it is very important to me to acknowledge the people and the departments at the University who made this journey possible. I owe a large debt to several faculty and staff individuals in the School of Education. My academic advisor, Dr. Mary Scherr, encouraged me from the first day and assured me, when I doubted it that I did indeed have the ability to earn this degree. I thank my professors, including Dr. Scherr, Dr. Joe Rost and, especially, Dr. Bill Foster. Fortunately, every time a tragedy struck, whether it was a health crisis, my divorce, or something job-related, I was in one of Bill's classes. He never let me off the hook, but his understanding and flexibility made it possible for me to deal with both the personal challenges and to stay in school. He is one heck of a good guy.

I had been on an extended leave of absence when Dr. Paula Cordeiro became the dean of the School of Education. Her insistence that I either get the dissertation done or quit the program was the incentive I needed to get back on track and stick to it. I owe her a huge debt of gratitude. This is true for the entire School of Education staff, too, especially Georgia Belaire, Rondi Stein, Theresa Waldhoff, and Margie King. It helps so much to have compassionate, helpful people to deal with.

My sincerest thanks are also extended to the members of my dissertation committee. During the process, two of them left the University of San Diego, but they were of great help while on my committee, so I send thanks and wishes for continued success to Dr. Ed Kujawa and Dr. Mary Williams. My deepest thanks to the members of my committee who were there until the end, including Dr. Kathy Collins and Dr. Cheryl Getz, whose assistance was invaluable.

The member of the School of Education who made the completion of this dissertation a reality and to whom I express my boundless gratitude and affection is my dissertation committee advisor, Dr. Edward De Roche, as well as his wife Jacqueline. There are not adequate words to thank this extraordinary man. Free of ego and self-promotion, Ed was there to provide guidance, direction, encouragement, and support every step of the way for me. His interest and investment were always in my success and this is a rare quality these days. Ed is truly one of the finest men I have ever known and when the "xeroxing" technology is developed, I will nominate him to be the first in line. Everyone should be fortunate enough to have Ed De Roche on your side.

My thanks also go to Ed's remarkable wife Jacqueline, who always felt like a member of my team. She allowed me to call Ed at home on weekends, Friday nights, and

any other time I needed him. She even prayed for my success, which touches me deeply to this day. Ed and Jacquie are a wonderful couple, incredible parents, and extraordinary grandparents, which are the true tests of character. I love, respect, and admire them both.

I also love and thank my family, who waited patiently to hear the words, “I am done!” This includes my beloved Dad, John Peter Kaczmariski, who passed on before the dissertation was completed, but has a huge grin on his face in Heaven now that it is done; my dear Mom, Angelina, who said numerous rosaries on my behalf; my precious aunt and godmother, Philomena Yannece, who, of everyone in my family, never, never gave up on me and believed that I would finish; my much loved sisters, Phyllis and Karen, who were there every step of the way; my much loved aunts, uncles, cousins, and niece, including Vito and Esther Yannece, Anthony and the late Fleurette Yannece, Catherine Kolek, Stella Primeau, the late Josephine Desmarais, Ed and Alice Coughlin, Brenda Guthrie, Frances Buonanni, Kym Dyberg, and Violet Dubois. Specifically, I carried a small note from my beloved cousin Alice for two years, which sustained me through many a discouraging moment: “Remember, we are all pulling for you for there is great Love.” The love and support of everyone mentioned here means the world to me and I thank you all so much.

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CHAPTER I

STATEMENT OF THE ISSUE

"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has."
-Margaret Mead

INTRODUCTION

"Don't Tell Us It Can't Be Done," an article that appeared in *Parade* (Ryan, 1991), offered a fascinating glimpse into the creation of a unique organization of higher education, Heritage College, in rural, south central Washington State.

Four aspects of the article caught my attention. First, the odds of succeeding at creating an independent college in a poor, agricultural area on a Native American reservation seemed minimal at best, yet the vision was actualized, and Heritage College was "born" on July 22, 1981. Second, a small group of women from very diverse backgrounds shared the vision for creating this College. Third, several students were quoted in the article, saying that "Heritage College has changed my life" (Ryan, 1991). Finally, there was a strong, interdependent relationship with the surrounding community. As a student in a doctoral program in leadership studies, my primary interest in Heritage College was in understanding the leadership that made these accomplishments possible.

THE CREATION OF HERITAGE COLLEGE—1981

In the early 1970's, Sister Kathleen Ross, snjm, Ph.D., academic vice president at Fort Wright College, a small liberal arts school in Spokane, Washington, and Martha

Yallup, Ed.D., director of the Yakama Nation Head Start Program in Toppenish, Washington, spearheaded a joint education effort on the reservation in Toppenish. The goal was to prepare Native American Head Start teachers, not only to help the local children, but also to increase the skill level of the adults involved in Head Start.

Unfortunately, in 1980, Fort Wright College was about to close, which meant the end of the Head Start Program. However, when Ross delivered this news to Yallup, Yallup's response was that the program would not end and, more significantly, that they would start their own college on the reservation. As Yallup explained, "Closing the satellite program would have ended education," which was unacceptable to her (M. Yallup, personal communication, (May 31, 1991).

Ross confided, "At first I thought Martha was crazy, but the more she talked about the need, the more convinced I became that we should do it. I believe in a calling, and this seemed to be God's way of pointing out my next step to me" (K.A. Ross, personal communication, May 31, 1991).

Fortunately, Ross made the decision to join forces with Yallup in the creation of a new college. Ross had a long history with the Yakama Nation, including conducting her dissertation work, entitled *Cultural Factors in the Success and Failure of American Indian Students in Higher Education: A Case Study for the Yakama Indian Nation* (Ross, 1979), with them. She also had the required experience in higher education administration. As Ross explained, "They had told me I was the only person, at that time, with a degree in higher education that their people would trust because I had been around" (K.A. Ross, personal communication, May 31, 1991).

There certainly was a need for a college. Prior to Heritage College, anyone living in the Yakima-Toppenish area had to travel approximately sixty miles one-way to study at the closest four-year college, a journey of at least ninety minutes. This distance had been a daunting obstacle to those interested in pursuing higher education.

However, there was an economic reality to consider. Starting a college was expensive, and the reservation was not in a financial position to fund a project of this magnitude. Another serious obstacle was explained during my 1991 site visit. This was the fact that many members of the reservation held strong negative attitudes toward education, dating back to the practice of removing children from their parents' homes and sending them to distant mission boarding schools, where their Native language and customs were forbidden. The Yakama Nation Cultural Center Museum contains photographs of children at the mission schools, as well as explanations of what had occurred.

Undaunted, an initial group of three, Yallup, Ross, and the late Violet Rau, a Yakama Indian who had participated in the Head Start program, set about making their vision a reality. Yallup and Rau approached the members of the reservation, recruiting community leaders, business people, and public officials for the Board of Directors and for assistance with the fundraising. Ross worked at keeping Fort Wright College open until the spring of 1981, so that the satellite program on the reservation would remain in place until Heritage College was open.

Technical obstacles were numerous and substantial. Ross dealt with the Internal Revenue Service, eventually obtaining the official designation required to legally accept

donations. The next step was gaining accreditation for the new College by trying to persuade authorities to transfer Fort Wright's accreditation status.

This attempt fell one step short of the goal. Instead of receiving full accreditation status, Heritage College received candidate status. Fortunately, with candidate status, the College's courses would still be accepted for full credit by other colleges and universities. The students would not be disadvantaged by the lack of full accreditation status.

The final piece of the Heritage College puzzle was the need to qualify for financial aid, absolutely essential if local people, with extremely limited financial resources, were to attend. The federal government's rule required a school to be in existence for two years before it could qualify for federal loan funds. As a result of her research, Ross uncovered a loophole, which enabled them to purchase their education program from Fort Wright College for \$1.00, thus qualifying them immediately for federal financial aid funds.

As a result, Heritage College was officially "born" on July 22, 1981. It opened with a small, four-room cottage and three leased classrooms, serving eighty-five students with eight full-time employees. Yallup, the catalyst, had enlisted Ross and Rau at the beginning of the process. Along the way, many others had joined the effort, including community members and educators. The core group consisted of seven women and one man, who were all still actively involved with the College at the time I conducted the initial study in 1991.

PREVIOUS STUDY--1991

After reading the *Parade* article (Ryan, 1991), I wanted to learn more about Heritage College, and arranged a site visit for May 30-31, 1991. I set out with several

questions, which led to the initial study: (a) What was it about these women that enabled them to venture forth and create a college? (b) How did their partnership, or collaborative leadership, work to create Heritage College? How was it currently working? (c) What was the school doing that caused students to claim that it changed their lives?

While making the arrangements to visit Heritage College, I got the first clue to the College's success. I spoke to three different staff members, including the College receptionist and two of Dr. Ross' assistants. When I asked each of them independently what it was like to work at Heritage College, they responded that it was "a great place to work" and that it was "like a family" (personal communication, May 9, 1991).

During my visit, two sisters who were members of the Yakama Nation, as well as students at Heritage College, were my hosts. They, in fact, treated me somewhat like family. In addition to escorting me through the College, they also introduced me to the Yakama Nation with a visit to both the recently built Yakama Nation Cultural Center Museum and to the Yakama Nation Tribal Council Headquarters, which included the opportunity to speak to a tribal elder. I had gone to Heritage College to learn about leadership in action and transformational leadership in particular. In addition, I began to learn about the Yakama Nation, which deserves its own ethnographic study.

To gain further insight into the College and to answer my original questions, I interviewed several members of the administration, faculty, and staff, as well as some students, while I was on the campus. I was also granted an interview with both Dr. Ross, president of the College since its inception, and Dr. Yallup, who continued to serve on the College's Board of Directors. As I later discovered, this was a very fortunate and

unusual opportunity because Drs. Ross and Yallup are seldom in the same place at the same time.

I tape-recorded the conversations with twelve people at the school, which were the lengthiest interactions, including those with administrators, faculty, staff, and students, as well as conversations with the local church ladies' group, who had invited me to their weekly potluck. This group was affiliated with the Christian church founded many years earlier by the father of my student hosts. The taped conversations equaled over eight hours of formal and informal interviews. In addition, I took over 200 photographs during the two-day visit, and I began reading available literature about the College and the Yakama Indian Nation.

Every person I met, whether formally for an interview or informally for a conversation, was more than willing to spend time with me. Everyone shared their excitement about and enthusiasm for Heritage College. Seven themes emerged from these interviews, including the joint interview with Drs. Ross and Yallup. These themes were:

1. The strong motivation to create Heritage College, which translated into its mission.
2. The impact of Heritage College and its graduates on their communities.
3. The unwavering commitment to the College and to its mission.
4. The role of faith in guiding and sustaining the founders of the College.
5. The application of collaborative leadership in decision-making and in the day-to-day operation of Heritage College.
6. The feeling of Heritage College as a family, for students and employees alike.

7. The student-centered philosophy of education and respect for difference.

The data collection yielded some powerful insights into these themes, particularly the importance of mission and the quality of leadership at Heritage College. The founding president of the College expressed it this way:

The most important thing...is that the mission of the institution is the reason that everybody is there. We continually think about that mission, and where we're going overall, and whom we are helping. Then everybody is working for that cause.

(K.A. Ross, personal communication, May 31, 1991)

Heritage College was created to serve populations that have traditionally been educationally isolated. As one member of the local community described the impact of the College on the community:

When I first came [to this area] over forty years ago, there was hardly an Indian in high school. Now they're in college. Very few went in the past. They weren't encouraged to or didn't have the money, and the schools were more prejudiced. Education is making a big difference here. (personal communication, May 31, 1991)

Echoing Greenleaf's (1977) thoughts on leader as servant first, one of the College founders related:

Your identity can't be wrapped up with being a leader. I think you grow into a leadership position if you do it in a healthy way. You don't decide, "I'm going to be a leader now," because you're focusing on you, rather than on what needs leading, which is where the focus needs to be....All people are leaders in some sense in their lives. (personal communication, May 31, 1991).

One administrator/faculty member described the conscious attention paid to the quality of leadership at the College:

We've done a lot with leadership in this school in terms of changing how people lead....We have a different model of women leaders and men leaders here. It's a model that has to do with gentle persuasion rather than direct ordering, and with sharing and openness rather than the typical model of closed information and channeled information, usually from high above down. We try to look away from that, and towards a more horizontal communications flow. (personal communication, May 30, 1991)

One of the Heritage College founders gave an example of how collaboration was put into practice at a budget meeting. Requests for new personnel for the 1991-92 academic year equaled \$191, 000.00, but there was, at most, \$60, 000.00 available. Rather than the president or a small group of administrators making the decisions, all administrative staff and department chairs participated in the meeting where the personnel budget decisions were made. This was collaborative leadership in action.

This initial study began exploring how leadership is practiced at Heritage College, and how leadership theory provides a context for these research findings. However, there was much more to learn from Heritage College, particularly from their strong emphasis on community and cultural pluralism. The dissertation reflects this additional understanding.

HERITAGE COLLEGE—2000

Heritage College is a fully accredited, as of September 1, 1985, private, nonprofit, liberal arts College that offers undergraduate and graduate degree programs. It is also independent and non-denominational. Its fully-owned main campus in Toppenish,

Washington has expanded to almost eighteen acres, with additional facilities in Omak, Moses Lake, Seattle, and Vancouver, Washington, and satellite programs in Hawaii.

Its total operating budget is \$8 million. Heritage College does not receive any state operating funds. College income is derived from tuition (80-85%) and from gifts and grants (10-15%) from many national foundations, from Washington businesses, and from individual donors (Heritage College, 2000a).

As stated in the College's catalog, the mission of Heritage College is "to provide quality, accessible higher education to multicultural populations which have been educationally isolated. Within its liberal arts curriculum, Heritage offers strong professional and career-oriented programs designed to enrich the quality of life for students and their communities" (Heritage College, 1998a, p. 2). Within Yakima County, with a population of approximately 220,000, Heritage College is the only four-year college serving this area (Heritage College, 1999a, p. 1).

Between May 1983 and May 1999, over 3,665 students received baccalaureate or master's diplomas or program certificates from Heritage College. More than 90% of the graduates continue to live and work in the local communities. A 1996 survey showed that 94% of those who had earned a bachelor's degree were employed, and 80% of those work in the field in which they majored (Heritage College, 2000b).

In the fall of 1999, 1,228 students were enrolled on the Toppenish campus and the other Washington sites. The average undergraduate student age is 31, with a range from 17 to 70, and 73% are women. The undergraduate student body is 20% Native American, 31% Hispanic (primarily Mexican-American), 1% Asian-American, 1% African-American, and 47% Caucasian, with some international students. Heritage College has

the largest percentage of Native American and Hispanic undergraduate students of any four-year college or university in Washington.

Annual undergraduate tuition for full-time students, which is twelve hours per semester, has been held at \$5,160.00 for several years, and 95% of full-time undergraduate students receive some form of financial aid. Seventy-five percent of these undergraduates are the first in their families to go to college. In addition, sixty percent live beneath the federal poverty level, and thirty-three percent are single parents (Heritage College, 2000a).

In September 1999, the College employed 113 full-time and 150 part-time faculty and staff. Of the more than 200 faculty members, forty are full-time. The full-time faculty is 15% Hispanic or Native American; the adjunct faculty is 17% Hispanic or Native American. In total, approximately 20% of the full-time faculty and 24% of the adjunct faculty are people of color. A commitment to increasing these numbers has been made. Both the full-time and adjunct faculties are 56% male and 44% female. All faculty hold master's or doctoral degrees from more than sixty different schools across the United States and abroad (Heritage College, 1999b). Approximately fifty-five percent of the full-time faculty hold doctoral degrees (Heritage College, 2000a). In 1998, the student-faculty ratio was 13.6:1 (Heritage College, 1999a, p. 6).

An independent and diverse Board of Directors, representing community leaders from education, business, social services, healthcare, ranching, the clergy, and the Yakama Nation, govern Heritage College. The President's Council is responsible for vital fundraising efforts across the United States (Jensen, 1998).

PURPOSE OF THIS STUDY

I revisited Heritage College in April 1999 to explore the possibility of conducting a case study research project for my dissertation. Heritage College was selected for this study because its unusual history, location, member population, commitment to cultural pluralism, and continual growth and expansion offer unique insights into the practices of leadership, collaborative leadership, community, caring, commitment, and mission.

When I met with Dr. Ross, the College's founding president, during this site visit, she shared this premise: "Heritage College sees itself as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population" (K.A. Ross, personal communication, April 15, 1999).

Consequently, the purpose of this research was twofold: (a) To "test" the premise shared by Dr. Ross by identifying specific practices of leadership, collaborative leadership, community, caring, commitment, and mission as defined by experts in these fields, as well as to identify how Heritage College was unique from the documented literature; and (b) To collect data about the College that could be compared to the data collected during the previous study in 1991 to determine the extent to which changes had affected the organization in the intervening decade.

For example, part of what emerged from the 2000 research study is that the practice of leadership is more than collaborative in nature. More accurately, it can be described as partnership leadership, which is explored fully in Chapter IV. This dissertation provides a comprehensive description of the importance of leadership and partnership leadership in the creation and ongoing operation of Heritage College, as well

as the force of commitment and mission in building and sustaining a caring and effective learning community.

RESEARCH QUESTIONS

The following research questions guided the investigation:

1. What has changed since the initial study was completed in 1991?
2. How has the growth of Heritage College impacted its sense of caring and commitment; the practices of leadership, particularly collaborative leadership; the student-centered philosophy of education; the respect for difference; the role of faith, and the importance of mission in decision-making and daily operations?
3. What predominant themes emerged from the 2000 research study? How would Heritage College best be described in the year 2000?
4. How do the emergent themes inform those in leadership positions at Heritage College? What information and knowledge do they gain from this research?

DEFINITION OF TERMS

Collaboration: Working together with others in a mutual endeavor.

Community: An interacting collection of various kinds of individuals with a common interest, belief, and/or purpose.

Cultural pluralism: A collection of individuals in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within a common community.

Ethic: A theory or system of moral principles or values.

Ethical School: An environment where education adheres to and fosters moral principles in attitudes and behaviors; its educational program serves moral purposes.

Leadership: An influence relationship among individuals with a collective purpose.

Mission: The purpose of a group, organization, or entity; its reason for being in existence.

Moral: Relating to principles of right and wrong in behavior.

Partnership: A relationship resembling a legal binding of two or more people, but usually involves close cooperation and commitment among the parties involved, as well as the sharing of rights and responsibilities.

SIGNIFICANCE OF THE STUDY

The significance of this study is twofold. First, there is value for other colleges and organizations in understanding how an independent, four-year College located in poor, agricultural, south central Washington on a Native American reservation operationalizes theories of leadership, partnership leadership, community, caring, commitment, and mission to create a valuable learning experience for its students, staff, faculty, and the surrounding community. Other organizations can now be informed about the practices at Heritage College.

Second, Heritage College illustrates the importance of partnership leadership in bringing a very diverse student, staff, and faculty population together into a caring, committed, multicultural learning community. As diversity in the workforce continues to increase, organizations can look to Heritage College as an example of how to build a productive multicultural community by valuing and integrating the diversity of its stakeholders.

As one of the founders stated in 1991, "I also see Heritage College as a symbol of the way lots of organizations, particularly educational ones, should be and operate" (personal communication, May 31, 1991). As someone with ten years of organizational development experience in 1991, I agreed wholeheartedly with that statement. In fact, I left Heritage College believing that everyone should have the opportunity to study and/or work in such an environment.

ASSUMPTIONS AND LIMITATIONS

As a result of the findings from the 1991 study, a major assumption of this research is that Heritage College has something of value to communicate to other organizations about leadership, collaborative leadership, community, caring, commitment, and mission, as well as the emergent theme of cultural pluralism. Comparing the literature in these fields to the actual practices at Heritage College has shown this to be the case. Heritage College has something to contribute. Indeed, the emergent theme of partnership leadership from the research study in 2000 is valuable information for the field of leadership theory and practice.

However, to verify any uniqueness about the way these themes are operationalized at Heritage College, in comparison to the practices at other organizations, requires comparative data from those organizations. This is beyond the scope of this dissertation.

A potential limitation of this study is my subjectivity as a researcher relative to understanding leadership in another cultural context. The more unique cultural mix at the College and its effect on the leadership practices is different from any other organization I have encountered. Consequently, I have relied on the data findings, which include numerous direct quotes, to substantiate the reported findings.

ORGANIZATION OF THE DISSERTATION

Chapter I presents an overview of the purpose of the research study, background information on Heritage College, the research findings from an earlier study, and the four research questions that guided this investigation. This chapter concludes with the identification of assumptions and limitations of the study.

Chapter II contains a review of the literature related to this study. Topics include leadership; collaborative leadership, due to an absence of material on partnership leadership; leadership and organizational effectiveness; leadership competency; leadership and spirituality; spirituality in organizations; leadership and principles/values; leadership, community, and the ethical school: critique, care, and justice; leadership and community; leadership and organizational learning; organizational learning communities; and leadership and organizational pluralism.

Chapter III presents the research design and methodology utilized in this dissertation. The reasons for employing a qualitative case study are discussed. Researcher skills, site determination, sample size and selection, methods of data collection, and the importance of triangulating the results are included. A description of the use of a qualitative research analysis software program is discussed.

Chapter IV reports and discusses the findings of the study with analysis of the data. The key emergent themes are explored in depth, and the research questions are answered in detail.

Chapter V includes a summary of the research, the conclusions generated by the data findings, recommendations for Heritage College, and recommendations for other researchers conducting similar qualitative case study research. The College's contributions to the theory and practice of leadership are presented. The chapter concludes with recommendations for future research.

CHAPTER II

LITERATURE REVIEW

"First learn much, and then seek to understand it profoundly"
-Talmud

INTRODUCTION

This dissertation is a descriptive case study. Because of the complexity of the Heritage College organization and my desire to understand the College holistically, it is necessary to explore the best thinking on a number of topics. These include leadership, collaborative leadership, ethics, community, learning communities, mission and vision, and cultural pluralism. In addition, selected topics for inclusion in this chapter include spirituality, respect and dignity, trust, celebration, storytelling, love and caring. These are topics of critical importance when discussing Heritage College.

DEFINING LEADERSHIP

While leadership definitions abound in the literature, there are six that continue to offer an understanding of the practice of leadership that seem relevant in the twenty-first century and that most accurately reflect the practices of leadership at Heritage College. The six move beyond the focus of so many others, which concentrate on using management tasks, qualities, and responsibilities to define leadership. Instead, these authors look at the unique phenomena of leadership.

Judging by the volume of conflicting material written on the subject, the term leadership is easier spoken than understood. Considered to be the seminal researcher in

the field of leadership. Burns (1978) states, "If we know all too much about leaders, we know far too little about *leadership*....Leadership is one of the most observed and least understood phenomena on earth" (pp. 1, 2) (*italics in original*).

More than a decade after Burns (1978), Rost (1991) gives one explanation for this situation. He states that "one-discipline scholars...who almost always put an adjective in front of the word *leadership*, such as educational leadership" greatly contribute to the problem (p. 1) (*italics in original*). Rost exhorts readers to dispense with this practice and with the useless pursuit of attempting to understand leadership by looking at personality characteristics, situational leadership, or management tasks and qualities. Instead, he suggests that one focus on "the essential nature of leadership as a relationship" (p. 5).

Other authors agree, including Burns (1978), who asserts that "*leadership is collective*. One-man leadership is a contradiction in terms" (p. 452) (*italics in original*). Burns (1978) then provides us with one of the most compelling definitions of leadership, as relevant today as when it was first published. He begins by distinguishing between two types of leadership, transactional and transformational.

"Transactional leadership...occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things" (p. 19). One example he uses is the exchange of votes for money. This type of leadership is usually a one-time act. It is not a relationship in the sense that it does not bind "leader and follower together in a mutual and continuing pursuit of a higher purpose" (p. 20). The second, and more inspiring definition, and the one that better matches the leadership practices at Heritage College, is that of transformational leadership:

Such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher

levels of motivation and morality. Their purposes, which might have started out as separate but related, as in the case of transactional leadership, become fused. Power bases are linked not as counterweights but as mutual support for common purpose.... Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led and thus it has a transforming effect on both.... Transcending leadership is dynamic leadership in the sense that the leaders throw themselves into a relationship with followers who will feel "elevated" by it and often become more active themselves, thereby creating new cadres of leaders. Transcending leadership is leadership *engage*. (Burns, 1978, p. 20) (italics in original)

Rost (1991) expands Burns' (1978) definition by stating that four conditions must be present for leadership to occur:

Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.... There are four essential elements that must be present if leadership exists or is occurring: (a) The relationship is based on multidirectional, noncoercive influence; (b) Leaders and followers are the people in the relationship...and there is typically more than one leader; (c) Leaders and followers intend real changes...that are transforming; and (d) Leaders and followers develop mutual purposes. (pp. 102-103)

Rost also includes an ethical component by declaring that "the ideal situation is for leaders and followers to use ethical processes in working for ethical changes" (p. 153).

A third key definition that moves the understanding of leadership forward is from Foster (1989), who relates:

Leadership is and must be socially critical, it does not reside *in* an individual but in the relationship between individuals, and it is oriented toward social vision and change, not simply, or only, organizational goals.... Leadership is fundamentally addressed to social change and human emancipation, that it is basically a display of social critique, and that its ultimate goal is the achievement and refinement of human community. (pp. 46, 48) (italics in original)

Foster (1989) then outlines four criteria for the definition and practice of leadership: leadership must be critical, transformative, educative, and ethical (p. 50).

Greenleaf (1977), who describes what he calls the servant-leader, offers the fourth leadership definition. His description of what it takes to be a servant-leader includes faith and self-insight, initiative, trust, the ability to bring certainty and purpose to others, listening first, acceptance and empathy, intuition, and foresight. These are not easy qualities to develop, which helps us to see why a true leadership relationship, involving individuals who manifest the above in greater or lesser degree, transforms those involved.

It should be noted that Caucasian men developed the previous definitions of leadership. Yet three women served as the catalysts for the creation of Heritage College, including two women of color. Therefore, it is important to discuss leadership as defined by women, so the fifth and sixth definitions are from Astin and Leland (1991) and Regan and Brooks (1992).

The former's definition of leadership is simple, yet powerful: "A creative process that results in societal change to improve our human condition" (Astin and Leland, 1991, p. 6). The leadership relationship is focused on collective action, collaboration, shared power, and a deep commitment to change and social justice.

The latter describe the leadership relationship as one of "collaboration, caring, courage, intuition, and vision" (Regan and Brooks, 1992, p. 3, 5), explaining that they:

Define collaboration as the ability to work in a group eliciting and offering support to each other member, creating a synergistic environment for everyone...caring as the development of an affinity for the world and the people in it; translating moral commitment to action...courage as the capacity to move ahead into the unknown, testing new ideas in the world of practice... intuition as the ability to give equal weight to experience and abstraction, mind and heart...and vision which is the ability to formulate and express original ideas, persuading others to consider the options in new and different ways. (pp. 8-12)

Both Astin and Leland (1991) and Regan and Brooks (1992) make the point that their definitions do not apply exclusively to the leadership practices of women. They apply universally to women and men engaged in leadership relationships.

LEADERSHIP AND ORGANIZATIONAL EFFECTIVENESS

Wheatley (1992) believes that the problem with organizations lies in people continuing to "design and manage organizations" according to "seventeenth-century physics...from Newtonian images of the universe" (p. 6). The meta issues the author is concerned with include:

How do we create organizational coherence, where activities correspond to purpose? How do we create structures that move with change, that are flexible and adaptive, even boundaryless, that enable rather than constrain? How do we simplify things without losing both control and differentiation? How do we resolve personal needs for freedom and autonomy with organizational needs for prediction and control? (p. 8)

These questions reflect current research and understanding in what Wheatley (1992) calls the "new science," whose "underlying currents are a movement toward holism, toward understanding the system as a system and giving primary value to the relationships that exist among seemingly discrete parts" (p. 9). In addition, new science is exploring the "unseen *connections* between what were previously thought to be separate entities...[as well as] an entirely new way of understanding fluctuations, disorder, and change" (pp. 10, 11) (*italics in original*).

Wheatley (1992) maintains that this work in the natural sciences is spilling over into our ideas about organizations in several ways. Her thoughts on how this connection is manifesting include:

Leadership...is being examined for its relational aspects....And ethical and moral questions are...key elements in our relationships....In motivation theory, our attention is shifting...to the intrinsic motivators that spring from the work itself. We are refocusing on the deep longings we have for community, meaning, dignity, and love in our organizational lives. We are beginning to look at the strong emotions that are part of being human, rather than segmenting ourselves [love is for home]...and appreciate our wholeness, and to design organizations that honor and make use of the totality of who we are....Vision, values, and culture....We see their effects on organizational vitality, even if we can't quite define why they are such potent forces....some of the best ways to create continuity of behavior are through the use of forces that we can't really see....We...recognize organizations as systems...as "learning organizations" and credit them with some...self-renewing capacity....organizations are conscious entities. (pp. 12-13)

De Pree (1989) asserts that organizations are calling for more holistic leadership. He describes this leadership as an art form because it involves activity of the mind, the heart, and the soul. As he states, "The art of leadership lies in polishing and liberating and enabling those gifts" of the people in the organization (p. 8).

The author uses the term "volunteer" to describe the best people in an organization (p. 25). De Pree (1997) asserts that the leadership required in an organization of volunteers "is rather dependent in beautiful ways on shared values and commitment, on understood visions expressed in workable mission statements, and on moral purposes. When people work for love, leaders help them move toward potential and service" (pp. 1-2). Since volunteers can contribute their time and talent in a number of organizations, "They choose to work somewhere for reasons less tangible than salary or position" (p. 25).

What influences their choice is, at least in part, something De Pree (1989) calls "covenantal relationships," whose characteristics include an ability to "induce freedom" and to rest "on shared commitment to ideas, to issues, to values, to goals....Words such

as love, warmth, personal chemistry are certainly pertinent” (p. 51). Covenantal relationships “are open to influence. They fill deep needs and they enable work to have meaning and to be fulfilling” and they also “reflect unity and grace and poise. They are an expression of the sacred nature of relationships” (p. 51).

Covenantal relationships are crucial in an environment that is inclusive and embraces difference. They “enable [organizations] to be hospitable to the unusual person and unusual ideas” because they “tolerate risk and forgive errors” (p. 51).

Covenantal relationships require participation and collaboration. Since collaboration demands inclusion, these relationships make an organization “a place of fulfilled potential” (p. 59). This happens because “in most vital organizations, there is a common bond of interdependence, mutual interest, interlocking contributions, and simple joy” (De Pree, 1997, p. 89). Underlying the creation and strengthening of this bond is “lavish communication,” which is a vital component of the art of leadership (p. 58). While there are numerous ways to communicate, the most potent form is behavior that demonstrates the organization’s vision, values, and priorities.

In fact, lavish communication is crucial. First, “it is a prerequisite for teaching and learning” in an organization and “it is the way people can bridge the gaps formed by a growing [organization], stay in touch, build trust, ask for help, monitor performance, and share their vision” (p. 90).

Second, “the best communication *forces* you to listen” (p. 90) (*italics in original*). Interestingly, De Pree (1989) declares that “communication is an ethical question. Good communication means a respect for individuals” (p. 91). Information is considered power and “power must be shared for an organization or a relationship to work” (p. 92).

De Pree (1989) advocates erring "on the side of sharing too much information [rather] than risk leaving someone in the dark" (p. 92).

Finally, good communication "performs two functions...educate and liberate" (p. 93). Communication educates when it draws "out of us an awareness of the meaning of working together;" clarifies our expectations of each other; informs members about "the realities of our economy and the need for our performance within that economy;" and enables people to learn what others need and want from the organization (pp. 93-94). Most importantly, "only through good communication can we convey and preserve a common...vision" (p. 94).

Communication liberates people "to do our jobs better" because it "allows us to respond to the demands placed on us and to carry out our responsibilities" (p. 94). This communication includes symbols as well as words. When the communication is "based on logic, compassion, and sound reasoning," leaders can actually liberate people (De Pree, 1989, p. 95).

As organizations mature and become more complex, as is the case with Heritage College in the year 2000, the need for communication "naturally and inevitably becomes more sophisticated and crucial" (p. 95). There is the need "to pass along values to new members and reaffirm those values to old hands" (p. 95). This is of utmost importance because an organization's "values are its life's blood. Without effective communication, actively practiced...those values will disappear in a sea of trivial memos and impertinent reports" (p. 95).

The author discusses a communication vehicle vital to maintaining the culture of an organization, particularly with the transmission of values and building a community,

which he calls "tribal storytelling" (p. 80). As De Pree (1989) explains, "a system of beliefs is always threatened by change" and change is inevitable (p. 79). He charges "tribal storytellers, the tribe's elders" with ensuring the continual "process of organizational renewal," although, ideally, everyone in the organization participates in this storytelling, as they do at Heritage College (pp. 79-80). By repeating meaningful stories about the organization, values are safeguarded and revitalized.

Organizational renewal preserves the vitality and viability of the organization by focusing on service and continual innovation and improvement. Without renewal, an organization can too easily revert to a focus on maintenance and the status quo, which can be deadly. As the author pronounces, "We cannot become what we need to be by remaining what we are" (p. 87).

De Pree's (1989) beliefs about leadership reflect those of Greenleaf (1977) and others, who describe the leader as servant. That being his premise, De Pree (1989) discusses the responsibilities of servant-leadership in detail. He compares an organization to the human body and states that the true measure of effective leadership comes from the health and well-being of the body, not the importance of the head. A well body equates to a vital organization and De Pree (1997) outlines the fourteen qualities of such an organization. They include "truth, access, discipline, accountability, nourishment for persons, authenticity, justice, respect, hope, workable unity, tolerance, simplicity, beauty and taste, and fidelity to a mission.... Vital organizations have the innocent energy of children and the compassionate wisdom of older people" (pp. 100-112).

To create and maintain such a dynamic organization, servant-leadership embraces stewardship responsibility. This includes the stewardship of all relationships, particularly “of assets and legacy, of momentum and effectiveness, of civility and values” (De Pree, 1997, p. 10).

De Pree (1989) asserts that leaders must leave assets and a legacy behind when their tenure is concluded, as well as being responsible for assets and resources during their leadership. He argues that “leaders owe their [organizations] vital financial health, and the relationships and reputation that enable continuity of that financial health” (p. 11). The author also insists that artful leaders can “capitalize on the opportunity to leave a legacy, a legacy that takes into account the more difficult, qualitative side of life, one which provides greater meaning, more challenge, and more joy in the lives of those whom leaders enable” (p. 11).

Values and vision are critical, so stewardship includes the responsibility of leaders to provide “a clear statement of the values of the organization” (De Pree, 1989, p. 12). These values define individual and organizational behavior and contributions. “Expressing and defending” the values brings “civility” to the organization, which manifests as “good manners, respect for persons...and an appreciation of the way in which we serve each other” (p. 17). When the members of an organization are in agreement with its values, they can be happy and productive.

Vision creates momentum within an organization. De Pree (1989) maintains that momentum is generated when there is “a clear vision of what the organization ought to be, from a well-thought-out strategy to achieve that vision, and from carefully conceived

and communicated directions and plans which enable everyone to participate and be publicly accountable” for the attainment of these plans (p. 15).

The author clearly states that stewardship requires “leaders to identify, develop, and nurture future leaders” (p. 12). Leaders are also responsible for positively influencing the organizational culture, modeling and encouraging “a sense of quality,” an openness “to influence and change...[and] contrary opinions, an important source of vitality” for an organization (p. 12). Rather than only focusing on what people can do, “leaders owe the organization a new reference point for what caring, purposeful, committed people can be in the [organizational] setting” (p. 12).

De Pree (1989) concurs with Greenleaf (1977) on another point. He claims that “leaders owe a certain maturity” to the other people in the organization (p. 13). This maturity includes “a sense of self-worth, a sense of belonging, a sense of expectancy, a sense of responsibility, a sense of accountability, and a sense of equality” (p. 13). In addition, “one of the crucial tasks of leaders...is to help move groups of people...in the direction of maturity as a community” (De Pree, 1997, p. 76).

Stewardship involves the obligation to “rationality,” which includes giving “reason and mutual understanding to programs and relationships” (De Pree, 1989, p. 13). “Rationality” also encompasses “excellence and commitment and competence...[and an] environment [that] values trust and human dignity and provides the opportunity for personal development and self-fulfillment in the attainment of the organization’s goals” (p. 13). The author stresses the need for continual learning, so that the organization and its members remain viable and dynamic.

“Freedom...in the sense of enabling our gifts to be exercised” is a key charge of stewardship (De Pree, 1989, p. 14). This is not just done by those in leadership positions, however. Everyone in an organization can “*give and receive* such beautiful things as ideas, openness, dignity, joy, healing, and inclusion” (p. 14) (*italics in original*).

When the previous qualities of stewardship are present, the organization, with the focus on “doing the right thing,” is effective (p. 16). The leadership encourages and supports members of the organization to stretch and grow to their potential, both personally and in relation to the needs of the organization. This growth includes the development of leadership skills and abilities in the members of the organization, regardless of job title.

Underlying the ability to be a servant-leader and to undertake stewardship responsibilities are the following twelve qualities: “integrity, vulnerability, discernment, awareness of the human spirit, courage in relationships, sense of humor, intellectual energy and curiosity, respect for the future and regard for the present and understanding of the past, predictability, breadth, comfort with ambiguity, and presence” (De Pree, 1992, pp. 220-225). Leadership, according to De Pree (1989), clearly translates into “having the opportunity to make a meaningful difference” (p. 19).

LEADERSHIP COMPETENCY

Bennis and Nanus (1997), too, call for a new understanding of leadership. They begin their work with a statement that seems as relevant today as when it was made: “If ever there was a moment in history when a comprehensive strategic view of leadership was needed...this certainly is it” (p. 2).

From their research on successful leadership practitioners, Bennis and Nanus (1997) have distilled four essential leadership competencies or strategies: "attention through vision, meaning through communication, trust through positioning, and the deployment of self" (p. 25). These four leadership competencies, which "can be learned, developed, and improved upon" (p. 27), are essential to the health and well-being of organizations.

In fact, Bennis and Nanus (1997) discuss their belief about the connection between leadership and healthy organizations in this way:

Leadership is the pivotal force behind successful organizations and that to create vital and viable organizations, leadership is necessary to help organizations develop a new vision of what they can be, then mobilize the organization to change toward the new vision...investing in major organizational transformations to ensure long-term vitality. The main stem-winder, in all cases, is the leadership.... We refer to this as "transformative leadership." (pp. 2-3) (*italics in original*)

The first leadership competency, attention through vision, includes three component parts. First of all, a vision for the organization must be created. As Bennis and Nanus (1997) explain: "A vision articulates a view of a realistic, credible, attractive future for the organization, a condition that is better in some important ways than what now exists. A vision is a target that beckons" (p. 82).

When this vision is compelling, as it is at Heritage College, it draws people like a magnet to work, study, or otherwise serve there. It communicates that this organization is doing something important and worthwhile, and the members of the organization are proud to contribute to bringing the vision to fruition. Work has greater meaning in this context. Therefore, it becomes "a shared vision of the future" and this leads to the second

component of this competency, which involves “measures of effectiveness for the organization and for all its parts” (Bennis and Nanus, 1997, p. 84).

Finally, there must be constant attention to the vision. This is possible when an organization has “a clearly articulated vision of the future that is at once simple, easily understood, clearly desirable, and energizing” (p. 95). This is not an easy task. However, the research findings confirm that this is true at Heritage College.

Leadership plays a critical role in maintaining the focus. In fact, it is most often the leader “who articulates the vision and gives it legitimacy, who expresses the vision in captivating rhetoric that fires the imagination and emotions...who—through the vision—empowers others to make decisions that get things done” (Bennis and Nanus, 1997, p. 101). However, a vision only comes alive when it is “owned” by all members of the organization’s community (p. 101). In this way, it becomes integral to the “social architecture” or culture of the organization (p. 101). As Bennis and Nanus (1997) assert, “Vision animates, inspirits, transforms purpose into action” (p. 29).

Through the second leadership competency, meaning through communication, the authors emphasize that the vision only lives and thrives in a social architecture or organizational culture that supports it on every level because the “social architecture...provides context [or meaning] and commitment to its membership and stakeholders” (p. 104). Leadership, functioning as the social architects, “manages meaning” (p.136).

Bennis and Nanus (1997) explain that meaning is created through the social architecture in three ways. First of all, a compelling vision of the future must be created.

Then commitment to the vision must be developed. Finally, the vision must be institutionalized (p. 131). The first step has already been discussed.

The second step is the development of commitment to the vision by all members of the organization. This calls for institutionalizing the vision by translating intention into reality and requires more than “words, symbols, articulation, training and recruiting” (p. 134). Every aspect of the organization, from the organizational structure, the management processes, management style, human resource systems, and “the political and cultural forces that drive the system,” must be congruent with the vision (p. 135).

The authors assert that “social architecture must begin at the top of the organization” for it to permeate the entire organization (p. 131). While the authors talk about chief executive officers and presidents of organizations, which might suggest a positional approach to leadership, they clearly state that “leadership seems to be the marshalling of skills possessed by a majority but used by a minority. But it’s something that can be learned by anyone, taught to everyone, denied to no one” (p. 27).

The third leadership competency discussed by Bennis and Nanus (1997) is trust through positioning. For trust to be established in an organization, two conditions must be met. First of all, “The leader’s *vision* for the organization must be clear, attractive, and attainable. We tend to trust leaders who create these visions, since vision represents the context for shared beliefs in a common organizational purpose” (p. 143) (*italics in original*). The second condition demands that “the leader’s *positions* must be clear. We tend to trust leaders when we know where they stand in relation to the organization and how they position the organization relative to the environment” (p. 143) (*italics in original*).

Bennis and Nanus (1997) explain how vision and positioning are related. Vision is the idea, while positioning is the deployment of that idea. This deployment is “the process by which an organization designs, establishes and sustains a viable niche in its external environments. It encompasses everything the leader must do to align the internal and external environments of the organization over time and space” (p. 145).

Positioning and trust are basic to effective leadership practices in three ways. First of all, in the face of the inevitable resistance to change, “open communication, participation and mutual trust” become the crucial course of action “to secure voluntary commitment to changes” (p. 172).

Second, “the positioning decision aims at building a new community of common interests, shared circumstances and mutual trust” (p. 173). In some organizations, this community is strictly an internal one. In other organizations, the community includes customers and suppliers whose feedback and input influence product. Sometimes the idea of community expands farther outward “to encompass a network of alliances, mergers and joint ventures” (p. 173).

The ability to build this community of common interests among various stakeholders requires strong negotiation skills in the organization’s leadership. The importance of these skills is well articulated by Gardner (1997) when he states: “Skill in the building and rebuilding of community is not just another of the innumerable requirements of contemporary leadership. It is one of the highest and most essential skills a leader can command” (In Bennis and Nanus, 1997, p. 173).

The third, and arguably the most important aspect of the relationship between positioning and trust, is that leadership “is responsible for the set of ethics or norms that

govern the behavior of people in the organization” (p. 173). This is accomplished by consistently behaving in accordance with the set of ethics or norms that they want institutionalized. In addition, the moral tone is established “by choosing carefully the people with whom they surround themselves, by communicating a sense of purpose for the organization, by reinforcing appropriate behaviors and by articulating these moral positions to external and internal constituencies” (p. 174).

When Bennis and Nanus (1997) examine the fourth leadership competency, the deployment of self, learning emerges as the critical foundation of this activity. Their research explores the personal qualities needed to run effective organizations. While “persistence and self-knowledge; willingness to take risks and accept losses; commitment, consistency and challenge” are important qualities, learning proves to be the most critical (pp. 175-176). This is discussed in more detail in the Leadership and Organizational Learning section of this chapter.

Bennis and Nanus (1997) first published the results of their research in 1985. When they revisited their work twelve years later, they found that the results were still valid. However, they discovered that certain aspects of their research results should be more strongly emphasized. Consequently, they discuss six current ideas about the future of leadership.

They begin by stating: “*Leadership is about character*. Character is a continuously evolving thing. The process of becoming a leader is much the same as becoming an integrated human being” (p. ix) (italics in original).

Second, “to keep organizations competitive, leaders must be instrumental in creating a social architecture capable of generating intellectual capital....We’re less

concerned about structure than about what leaders do to motivate and create a culture of respect, caring and trust.” (p. x).

Next the authors emphasize that “we cannot exaggerate the significance of a strong determination to achieve a goal or realize a vision—a conviction, even a passion” (p. xi). This purpose must be powerful enough and meaningful enough to resonate with the members of the organization or people will not align with it.

Fourth, “the capacity to generate and sustain trust is the central ingredient in leadership” (p. xii). Only when there is trust in an organization will people contribute in a meaningful way to the fulfillment of the vision. In fact, “the trust factor is the social glue that keeps any system together” (p. xii).

The authors next emphasize that “true leaders have an uncanny way of enrolling people in their vision through their optimism....They believe...that they can change the world or, at the very least, make a dent in the universe” (p. xiii).

Sixth, “leaders have a bias toward action that results in success. It is the capacity to translate vision and purpose into reality....Leaders make things happen” (pp. xiii-xiv).

Kouzes and Posner (1995) agree with this research, particularly the importance of vision, collaboration, trust, and leadership as role model. From their research, they describe “five fundamental practices of exemplary leadership,” which are “challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart” (pp. 8-9).

In addition, the authors outline “the ten commitments of leadership,” which Kouzes and Posner (1995) claim are “embedded in the five fundamental practices” (p. 17). These commitments are “behaviors that can serve as the basis for learning to lead,”

as well as serving “as the guide for...how leaders get extraordinary things done in organizations” (p. 17).

For the practice of challenging the process, the embedded commitments are “*search* out challenging opportunities to change, grow, innovate, and improve; and *experiment*, take risks, and learn from the accompanying mistakes” (p. 18) (italics in original). With the practice of inspiring a shared vision, the commitments are “*envision* an uplifting and ennobling future; and *enlist* others in a common vision by appealing to their values, interests, hopes, and dreams” (p. 18) (italics in original).

The third practice, enabling others to act, contains the commitments to “*foster* collaboration by promoting cooperative goals and building trust; and to *strengthen* people by giving power away, providing choice, developing competence, assigning critical tasks, and offering visible support” (p. 18) (italics in original).

In the practice of modeling the way, the commitments are to “*set* the example by behaving in ways that are consistent with shared values; and to *achieve* small wins that promote consistent progress and build commitment” (p. 18) (italics in original). In the fifth and final practice of exemplary leadership, encouraging the heart, the leadership commitments are to “*recognize* individual contributions to the success of every project; and to *celebrate* team accomplishments regularly” (p. 18) (italics in original).

LEADERSHIP AND SPIRITUALITY

Bolman and Deal (1995) discuss the essence of leadership as “courage, spirit, and hope,” with spirit referring to “the internal force that sustains meaning and hope” (pp. 5, 20). They maintain that “heart, hope, and faith, rooted in soul and spirit,” enable the managers of today to transform into the leaders needed for the future and also enable

them to transform the bureaucracies of today into the working communities of meaning required for the future (p. 12). They claim that “the heart of leadership lies in the hearts of leaders” (p. 6).

The authors distinguish spirit from soul, two words used repeatedly in their work. They define “soul as personal and unique—grounded in the depths of personal experience. Spirit is transcending and all-embracing. It is the universal source, the oneness of all things” (p. 9). Many of us would address this spirit as God. Spirit and soul are interdependent.

As Bolman and Deal (1995) explain, “Soul and spirit...are intimately connected. Each needs the other. Leaders with soul bring spirit to organizations” (pp. 9-10). The authors assert: “They marry the two, so that spirit feeds soul rather than starving it and soul enriches spirit rather than killing it. Leaders of spirit find their soul’s treasure store and offer its gifts to others” (pp. 9-10). Specifically, the authors claim that “you lead with soul by giving to others” (p. 67).

Four leadership gifts, believed by Bolman and Deal (1995) to build the moral precepts of compassion and justice in organizations, are authorship, love, power, and significance (pp. 68-69). The first, the gift of authorship, is “from matter, the pragmatic world, accomplishment and craftsmanship” (p. 69). Authorship is exemplified by creativity encouraged and responsibility shared throughout the organization. It is also regular feedback. Indeed, “giving authorship provides space within boundaries....Authorship turns the organizational pyramid not on its head but on its side” (p. 106).

Embedded in love, the second leadership gift, is “caring and compassion” (p. 68).

Love in organizations is about mutuality and treasuring each individual, each department, each subsidiary, and the organization as a whole. When leadership demonstrates that they care about each individual, then the individuals reciprocate (p. 83-84).

This kind of genuine caring “begins with knowing about others—it requires listening, understanding and accepting. It progresses through a deepening sense of appreciation, respect, and, ultimately, love” (p. 103). This love brings vulnerability, which allows our authentic selves to emerge. Ultimately, the gift of love allows us to “experience a sense of unity and delight in voluntary, human exchanges that” influence and create the community’s soul (p. 103).

The third leadership gift, power, is about “autonomy and influence” (pp. 68-69). Bolman and Deal (1995) make the case that when you “hoard power, [you] dampen spirit” (p. 92). Instead, we need to believe that you can “give away power and wind up stronger” (p. 107). Certainly, “when people feel a sense of efficacy and an ability to influence their world, they seek to be productive. They direct their energy and intelligence toward making a contribution” (p. 107). In this circumstance, people are more likely to work toward a common purpose.

The fourth leadership gift is significance, which “comes from working with others, doing something worth doing, making the world better” (p. 96). Significance is built “through the use of many symbolic and expressive forms: rituals, ceremonies, icons, music, and stories. Humans have always created and used symbols as a foundation for meaning” (p. 110). Once the gift of significance has begun to take hold, “you confirm the feeling and deepen it...with celebrations, memorable events for special occasions” (p. 96).

Bolman and Deal (1995) emphasize the importance of celebrations. They claim that celebrations “connect people to a deeper, spiritual world. Celebrations weave our hearts and souls into a shared destiny. It’s how people summon spirit” (p. 96). Celebrations are actually the “spiritual glue that hold people together” (p. 96). This is because “celebrations merge past, present, and future into a cohesive symphony” (p. 145). Organizations need to understand and celebrate their history, which helps to make sense of the present and helps to envision the future.

The authors also discuss the power of stories. In fact, “in successful organizations, people’s sense of significance is rooted in shared stories.... These stories are about people, events, triumphs, and tragedies. They transcend time and place.... Stories [are] the symbolic narrative that holds a group together” (p. 113).

Hawley (1993), too, expresses problems with the status quo and makes a case for leadership that is rooted in spirituality. He complains that “much of our sophisticated management isn’t working in today’s world.... We have to reach past even superb management” (pp. 165-166). He offers the management/spiritual leadership model, claiming that “leadership comes from a further, more spiritual place than good management” (p. 166). He further distinguishes between the two: “Good management... is ‘people management,’ the management of human effort; but leaders work at the more abstract level of people’s energy, heart, and spirit” (p. 166).

The author outlines in some detail the nine most important practices of spiritual leadership. The first is “leader as sense-maker,” which begins with defining reality and making sense of the organization and its environment (p. 169). It is about the creation of “a grand and possible vision,” which brings meaning and “a genuine sense of purpose” to

all members of the organization, and which “feeds our craving for something bigger than ourselves...for Spirit” (p. 170).

Servant-leadership has been written about previously in this chapter. It is also Hawley’s (1993) second practice of spiritual leadership. For this author, leader as servant “is an act of *giving*,” different from “good management [which] is the act of...getting the most out of people” (p. 172) (*italics in original*). The giving is selfless, asking nothing in return, and may take the form of “giving others the freedom to pursue their dreams” or of giving others your deep attention (p. 172). This giving is rooted in deeply caring about others, which “makes spiritual leadership an act of love” (p. 172).

The third practice is “leader as guide,” where “the leader seeks to liberate the best in people, and the best is always linked to one’s higher self” (p. 173). In this way, “leadership is an energy source for the organization” (p. 173).

“Leader as whole-maker,” is the fourth practice, and it is described as “good leaders know about unity and bring it to their organizations” (p. 173). Spiritual leadership builds community within the organization by recognizing “organizational heroes and promulgating stories that convey the real values...of the company community. They encourage, partake in, and invent new rituals and ceremonies that bring people together” (p. 174).

The fifth practice of spiritual leadership involves “leader as yogi,” which means managing your own state of mind, as well as that of the organization (p. 174). As Hawley (1993) points out, “Your state of mind is more important than your well-knit strategies and perfectly laid plans” (p. 174).

His discussion continues with the sixth practice, "leader as optimist," involving the leader as the creator of "a collective version of 'right thinking,'" which again brings energy and power to the organization (pp. 176-177). Right thinking includes acknowledgement of and gratitude for what others contribute to the organization's well-being, which the author claims demonstrates love: "a 'can-do' spirit, an aura of grand confidence...that calls forth great capacity for action, for boldly stepping out when others hesitate" (pp. 178-179).

Hawley (1993) combines the next two practices, "leader as moral architect...and leader as values steward...[which] are...the central dharma theme" of his model (p. 179). Spiritual leadership "makes integrity workable in a human system. An environment saturated with integrity soaks those who inhabit it in integrity" (p. 179).

The ninth and final practice of spiritual leadership is "leader as warrior" (p. 179). This is not in the traditional sense of fighting the competition or being a strong or even ruthless negotiator. The spiritual warrior is grounded in "self-reliance and personal conviction...[a] deep knowing and certainty" (p. 179). From this conviction, "the inner warrior, the dharmic warrior...is the warrior as personal power...the warrior...as both free and spirit" (p. 180).

Hawley (1993) has discussed love in the previous nine spiritual leadership practices, and he builds a case not merely for the appropriateness, but for the necessity of love in the workplace. To begin, he states that love and fear cannot coexist, so the presence of love in the organization diminishes any fear. Filling an organization with love "uplifts and strengthens us" (p. 74).

SPIRITUALITY IN ORGANIZATIONS

Marcic (1997) is more blunt than Bolman and Deal (1995) about the necessity for spirituality in organizations. From her experience with organizational issues, she has drawn an interesting conclusion about why organizations do not function better. As she explains, "These bewildering problems are rooted at least partially in a lack of awareness of spiritual law and its relevance to the workplace" (p. xi). Her work emphasizes "the importance of spiritual law and its relation to love and virtue" (p. xii)

Marcic (1997) identifies five dimensions of work, the physical, the intellectual, the emotional, the volitional, and the spiritual (p. 28). She complains that most organizations, even those attempting to implement cultural changes, only focus on the first two. Marcic (1997) contends that efforts at organizational effectiveness must focus on the emotional and the spiritual dimensions. Without this focus, between fifty to seventy percent of organizational change efforts, whether they are called reengineering, restructuring, quality management, or whatever, will continue to fail to create any real and lasting improvement in organizations (Hammer and Champy, 1993, p. 200).

According to Marcic (1997), the emotional dimension "involves the interpersonal work environment, how well people get along with each other and how effectively they can be a team" (p. 28). The emotional dimension is dependent on the spiritual one. The dimension of the spiritual is "concerned with moral issues, such as justice and respect, and working toward empathy. [This dimension] understands each member to be a unique human being, a sacred soul, with dignity" (p. 28).

To achieve the desired organizational results of vision, commitment, empowerment, customer focus, and accountability, Marcic (1997) maintains that it is

necessary to do so through love and spirituality. Through love, the behaviors, attitudes, decisions, and policies of an organization will reflect its spiritual essence (p. 45). They become the organization's "version of spiritual virtues," which Marcic (1997) has titled "the New Management Virtues" (pp. 45-46). These virtues, which are trustworthiness, unity, respect and dignity, justice, and service and humility, create the spiritual foundation for many of the concepts currently prized in organizations (p. 46).

For example, trustworthiness is the spiritual foundation for stewardship and ethics; unity for shared vision, commitment, mutuality, and community. Respect and dignity form the basis for empowerment and consensus decision-making; justice creates a foundation for profit sharing and equal opportunity. Service and humility are the basis for servant-leadership, customer focus, quality movements, sharing power, and developing employees (Marcic, 1997, p. 47).

As a successful organizational consultant with clients throughout the world, Marcic (1997) is also quick to point out that following spiritual laws and practicing the above virtues "can have very positive empirical results" (p. 17).

Marcic (1997) concludes her work with the statement: "Love, spiritual law, and virtue can help you to see the essential nobility of yourself and others and apply this nobility to the world of business" (p. 130). I would contend that we can "apply this nobility" to any organization with positive results (p. 130).

LEADERSHIP AND PRINCIPLES/VALUES

Covey (1992) coined the term "principle-centered leadership," which means "that we center our lives and our leadership of organizations and people on certain 'true north' principles," which will always "point the way," regardless of the situation or

circumstance (pp. 18, 19). As does Marcic (1997), Covey (1992) believes that there are certain natural or spiritual laws operating, whether we are aware of them or not; whether we acknowledge them or not. These laws or principles of life, which “apply at all time in all places,” include trust, integrity, honesty, justice, equity, and fairness, and when we live and lead by them, both individuals and organizations are happy, healthy, and successful (p. 19).

Covey (1992) outlines the primary characteristics of principle-centered leadership, which can be demonstrated by any person striving to be principle-centered. First of all, “they are continually learning” and “are constantly educated by their experiences” (p. 33). Also, “they are service-oriented” and “see life as a mission, not a career” (p. 34). They think of others and about how they can best serve them.

People striving to be principle-centered “radiate positive energy” (p. 34). They are optimistic, enthusiastic, and magnetic. They also “believe in other people,” creating a “climate of growth and opportunity” (p. 35). This is not naivete. They are realistic, but choose to focus and nurture the positive in others.

Other characteristics include the ability to lead a balanced life. Everything is done in moderation, without extremes. For example, they are not workaholics. Yet, principle-centered people “savor life” and see it “as an adventure” (p. 37). They are interested and interesting.

They are also synergistic. This includes being catalysts for change and improving “almost any situation they get into” (p. 37). Their problem solving is fresh and creative, and they tend to be very productive. In addition, they regularly exercise their physical, emotional, intellectual, and spiritual dimensions. In this way, they are self-renewing.

Particularly important for leadership, they “live the law of love” (p. 122). They listen for understanding with their “third ear, the heart” (p. 122). They also try to offer unconditional love, “as this gives people a sense of intrinsic worth and security” (p. 122).

There are three character traits that enable a principle-centered person to develop and demonstrate the above characteristics. The first character trait is integrity, which Covey (1992) defines as “the value we place on ourselves...[a developing] self-awareness and self-value” (p. 61). Maturity is the second, and this involves the symmetry between expressing one’s “feelings and convictions with courage balanced with consideration for the feelings and convictions of another person” (p. 61).

The third character trait is called having an “abundance mentality,” which is truly believing “that there is plenty out there for everybody” (p. 61). Covey (1992) adds that an “abundance mentality flows out of a deep sense of personal worth and security,” which “results in sharing recognition, profits, and responsibility” (pp. 61-62). When character radiates integrity, maturity, and an abundance mentality, “people come to trust...you” (p. 62). You are known to be trustworthy.

This generates relationships of principle-centered power. Different from both coercive power, where people behave out of fear of retribution, and utility power, which involves a transaction or an exchange between the parties involved, principle-centered power involves “knowledgeable, wholehearted, uninhibited commitment” in an environment of integrity and mutual trust, respect, and caring (pp. 101-102).

Covey (1992) concludes that the effect of these timeless principles on leadership is that “to value oneself and, at the same time, subordinate oneself to higher purposes and

principles is the paradoxical essence of highest humanity and the foundation of effective leadership” (p. 19).

To begin working toward this, Secretan (1997) proposes using a model he developed called the Values Cycle—A Model for Work and Life. This model guides us in realigning “the qualitative thrust of individuals and their organizations, permitting them to concentrate on the most important things we must each do in our work and personal lives every day” (pp. 43-44).

Secretan’s (1997) values cycle focuses on three primary values that will “kick-start personal development and change attitudes” (p. 44). Each of these three primary values has an accompanying “accelerator” behavior, which provides the momentum for working on that particular value (p. 46).

To begin, mastery is the first primary value, defined by Secretan (1997) as “undertaking whatever you do to the highest standards of which you are capable” (p. 44). It is driven by the accelerator of learning, which is “seeking and practicing knowledge and wisdom” (p. 46). Mastery demands a commitment to lifelong learning.

Chemistry is the second primary value in Secretan’s (1997) model, described as “relating so well to others that they actively seek to associate themselves with you” (p. 44). Its corresponding accelerator is empathizing. Strong, healthy relationships are forged through understanding coupled with truth-telling and promise-keeping (p. 46).

The third primary value, delivery, refers to “identifying the needs of others and meeting them” (p. 46). Delivery is dependent upon listening, “hearing and understanding the communication of others” (p. 47). We can only meet the needs of others when we truly understand what the real needs are.

To live the three primary values requires the following five shifts in values: “You before me; people before things; kaizen [i.e., finding a better way] and breakthrough; strengths before weaknesses; and love before competition, hostility, and fear” (pp. 48-49). Secretan (1997) challenges us to imagine a world in which everyone is “inspired to do what they do well by the love they feel for what they do (*Mastery*), by the people with whom they share tasks and relationships (*Chemistry*), and by their commitment to being of service to others (*Delivery*)” (pp. 51-52) (*italics in original*).

The author encourages us to take the steps necessary to transform organizations into sanctuaries. A sanctuary is “a community of souls...not so much a place but a state of mind in which they may flourish” (pp. 37-38). He explains that a “sanctuary renews our soul and refreshes us because it is even more than a physical location—it is an attitude” (p. 38). The members “share values,” and they “love, trust, and respect each other....Synchronicity draws them to a sanctuary. Sanctuaries are led and populated by people who have made personal breakthroughs and are liberating and being liberated by their souls” (p. 38).

Finally, Secretan (1997) shares some concrete ways of transforming organizations into sanctuaries, thereby implementing “spiritual renewal and change” (p. 233). His recommendations include focusing on congruence. We must walk the talk, especially when it comes to truth, integrity, and commitment (p. 233).

LEADERSHIP, COMMUNITY, AND THE ETHICAL SCHOOL: CRITIQUE, JUSTICE, AND CARE

Although Starratt’s (1999) focus is on the K-12 school community, there is clearly value in including his research about the ethical school in a discussion about

Heritage College. Drawn from critical theory, the ethic of critique encourages us to confront and question the status quo of the structures and operations of current school systems. Nothing is sacred. All is open to examination in the interest of human dignity and social justice. It is this focus that makes the process ethical (p. 47).

Using the language of critical thinking, questions such as the following must be asked: "Who benefits by these arrangements? Which group dominates this social arrangement? Who defines the way things are structured here? Who defines what is values and disvalued in this situation?" (p. 47).

These questions will reveal "inherent injustice or dehumanization embedded in the language and structures," such as "racial, sexual and class bias in educational arrangements," which then calls for action "to redress such injustice" (p. 47). As Starratt (1999) declares, the ethical task is then:

To make these social arrangements more responsive to the human and social rights of all the citizens, to enable those affected...to have a voice in evaluating the consequences and in altering them in the interests of the common good and of fuller participation and justice for individuals (p. 47).

Therefore, the ethical challenge to the school community becomes "how to construct an environment in which education can take place ethically," so that the educational environment is one that benefits all members equally and lets their voices be heard (p. 48). Through the ethic of critique, Starratt (1999) urges "the school community to embrace a sense of social responsibility, not simply to the individuals...not simply to the education profession, but to the society of whom and for whom the school is an agent" (p. 48). He claims that "schools were established to serve a high moral purpose, to prepare the young to take their responsible place in and for the community" (p. 48).

While the ethic of critique uncovers the weaknesses in the social order of a school environment, it does not offer assistance in the reconstruction of the community. This requires the ethic of justice because the focus now becomes: "How do we govern ourselves while carrying out educating activities?" (p. 49).

The purpose is to raise and examine "moral questions about public life in the community" (Starratt, 1991, p. 194). The ethic of justice insists that "the institution serve both the common good and the rights of the individuals in the school" (Starratt, 1999, p. 51). Starratt (1999) insists that "to promote a just social order in the school, the school community must carry out an outgoing critique of those structural features of the school that work against human beings" (p. 51). This is where the ethics of critique and justice intersect.

As Gilligan (1998) asserts, "While an ethic of justice proceeds from the premise of equality—that everyone should be treated the same—an ethic of care rests on the premise of nonviolence—that no one should be hurt" (p. 174). Starratt (1999) adds, "One of the limitations of an ethic of justice is the inability of the theory to determine claims in conflict...[about] what is...considered just" (p. 52). Therefore, "to serve its more generous purpose, it must be complemented or fulfilled in an ethic of love" (p. 52), described as:

Such an ethic focuses on the demands of relationships, not from a contractual or legalistic standpoint, but from a standpoint of absolute regard...of absolute value; neither one can be used as a means to an end; each enjoys an intrinsic dignity and worth, and given the chance, will reveal genuinely loveable qualities. (p. 52)

The ethic of care involves a loyalty to people and to the relationships with them. These relationships do not have to be intimate ones to demand this loyalty. Instead, the

ethic of care “postulates a level of caring that honors the dignity of each person and desires to see that person enjoy a fully human life” (p. 52). There must be “a willingness to acknowledge their right to be who they are, and openness to encountering them in their authentic individuality” (p. 52).

The ethic of care “recognizes that...isolated individuals functioning only for themselves are but half persons. One becomes whole when one is in relationship with another and with many others” (Starratt, 1999, p. 52). Noddings (1984) agrees, “Caring preserves both the group and the individual” (p. 100).

Gilligan (1993) discusses the importance of relationship and caring in our moral development. As she explains, “The experience of relationship brings an end to isolation, which otherwise hardens into indifference, an absence of active concern for others, though perhaps a willingness to respect their rights” (p. 163).

Starratt (1999) states that when a school community is “committed to an ethic of caring [it] will be grounded in the belief that the integrity of human relationships should be held sacred and that the...organization should hold the good of human beings within it as sacred” (pp. 52-53). The importance of fostering relationships of “regard, mutual respect, and honest contact” between all members of the school community is a critical aspect of manifesting the ethic of care (Starratt, 1991, p. 196).

The ethic of care can also be advanced by attention to the cultural tone of the school community. Language is a key indicator of care, particularly in the forms of humor, personalized messages, stories, familiar imagery, and metaphor. As the author states, “Through reward procedures and ceremonies as well as school emblems, school

mottos, school songs, and other symbols, the school communicates what it cares about” (p.53).

Starratt (1999) concludes that rather than being incompatible, the “interpenetration” of the ethics of critique, justice, and care is essential “if one is to argue for a fully developed moral person and a fully developed human society” (p. 55). For one thing, “each ethic needs the very strong convictions embedded in the other” (p. 55). In this way, the ethics of critique, justice, and care enhance and complete one another. Together they provide “a more comprehensive and multidimensional foundation” for an ethical school community (p. 55).

In addition, the three ethics provide a critical system of checks and balances. Starratt (1999) asserts: “An ethical consciousness that is not interpenetrated by each [ethic] can be captured either by sentimentality, by rationalistic simplification, or by social naivete” (p. 57). Instead, when they are combined, they “encourage a rich human response to the many uncertain ethical situations the school community face every day, both in the learning tasks as well as in the attempt to govern itself” (p. 57).

LEADERSHIP AND COMMUNITY

There is a critical relationship between leadership and community. In the context of servant-leadership, De Pree (1992) maintains that “leaders understand the role of community and its bearing on the effectiveness of a group” (p. 39). The author asserts, “*Working in groups gives us a chance to deepen our lives and enlighten society*” (p. 196) (italics in original). As such, the challenge becomes the transformation of organizations into communities. Ever practical, De Pree (1997) states the benefit of this effort: “A community performs at a much higher level than an organization” (p. 109).

Sergiovanni's (1994) research on community focuses on K-12 education, yet it is relevant for the experience of community at Heritage College. The author defines community as a "collection of individuals who are bonded together by natural will and who are together binded to a set of shared ideas and ideals" (p. xvi). In community, there is a metamorphose "from a collection of 'I's' to a collective 'we.'" (p. xiii). A sense of community has the power to elevate "both teachers and students to higher levels of self-understanding, commitment, and performance—beyond the reaches of the shortcomings and difficulties they face in their everyday lives...providing them with a unique and enduring sense of identity, belonging, and place" (p. xiii).

According to Sergiovanni (1994), everyone has the need for community because everyone yearns for "a sense of belonging, of continuity, of being connected to others and to ideas and values that make our lives meaningful and significant" (p. xiii). Because of the sincere desire to belong, the author cautions against being deceived by "counterfeit community," which will leave us confused and still longing (p. xiii). This false community does no "more than pepper our language with the word 'community,' label ourselves as a community in our mission statement, and organize teachers into teams and schools into families" (p. xiii).

Instead, we need to be in "authentic community, [which] requires us to think community, believe in community, and practice community" (p. xiii). Sergiovanni (1994) maintains that we will know we are in "authentic community when community becomes embodied in the school's policy structure itself, when community values are at the center of our thinking" (p. xiii).

The author outlines the many types of communities that schools can become, including caring communities, learning communities, collegial communities, and inclusive communities. Before any of these communities can develop, however, schools must first “become purposeful communities...places where members have developed a community of mind that bonds them together in a special way and binds them to a shared ideology” (p. xvii). Schools cannot become caring, collegial, or inclusive unless a commitment to these values has been made and corresponding standards have been developed that guide behavior accordingly.

Sergiovanni (1994) discusses the role leadership plays in a purposeful community. Ideally, a school becomes a “community of leaders,” which changes traditional ideas about leadership from sharing and delegating responsibility, authority, and decision-making to a much broader view when building an authentic community (p. 169). The author explains, “What matters most is what the community together shares, what the community together believes in, and what the community together wants to accomplish” (p. 170). It is this “shared idea structure, this community of mind [that] becomes the primary source of authority for what people do” (p. 170).

Sergiovanni (1994) claims that “when this leadership is exercised by everyone on behalf of what is shared, the school becomes a community of leaders” (p. 170). As the author asserts, “No one person can pull it off. Community building asks a great deal from everyone” (p. 202). All members of the community are called together to care, to learn, to be respectful, to commit, and to “share together in the obligations of leadership” (p. 202). As the community grows and evolves, so does the leadership, which becomes dynamic and, ultimately, both challenged and challenging (p. 192).

Despite the shared responsibility for the well-being of the community.

Sergiovanni (1994) does not disregard or call for the abolishment of the role of principal or president or other school executives. Instead he redefines the role to one of "special stewardship obligations" (p. 202). In this executive role, "they must plant the seeds of community, nurture fledgling communities, and protect the community once it emerges" (pp. 202-203). This is possible when "they lead by following...by serving...by inviting others to share in the burdens of leadership...by knowing...and...they lead by being" (p. 203).

Barth (1990) agrees with Sergiovanni (1994) about the importance of community in an academic setting and the critical role leadership plays in the creation of this community. The author shares the elements of what he calls "a good school," beginning with the importance of a compelling and shared vision that describes what the school, at its very best, could become (p. 161).

Once this shared vision is articulated, the issue becomes the creation of "a community of learners," which is "committed above all to discovering conditions that elicit and support human learning and to providing these conditions" (p. 45). The foundational question becomes: "Under what conditions will [members of this school community] become serious, committed, sustained, lifelong, cooperative learners?" (p. 45). This is a crucial question because the "school is a context for everyone's lifelong growth" (p. 46).

An additional ingredient in a good school is collegiality, which exists on the professional level. It refers to faculty and administrators who "talk with one another about practice, observe one another engaged in their work, share their craft knowledge

with each other. and actively help each other become better...constantly learning....Everyone is a staff developer for everyone else” (p. 163).

Next on Barth’s (1990) list is risk taking. In a good school, it would be strongly promoted and mistakes and failures would be taken in stride as learning opportunities.

Recommitment is an additional element of the author’s good school. To keep the energy level high and to prevent burnout, this central question would be explored regularly: “Who can do what to provide opportunities for periodic recommitment for those who work in schools so that work will remain a vital profession and not become a tedious job?” (p. 166).

Respect for diversity is the next component. Besides respecting the differences of the members of the school community, Barth (1990) declares that diversity is truly honored when “differences were looked for, attended to, and celebrated as good news, as opportunities for learning” (p. 168). Among these differences are gender, social class, race, ability, age, and interests.

An additional ingredient of Barth’s (1990) good school is “a special place for philosophers, for people who ask ‘why’ questions” (p. 169). Rather than viewing them as odd or troublemakers, as so often happens, the author asserts that they hold an invaluable place in the school community. As he affirms, “Nothing is more important to building a culture of inquiry and a community of learners” (p. 169).

Humor is the next element on the author’s list, which he maintains is “a glue that binds an assorted group of individuals into a community. People learn and grow and survive through humor” (p. 170). Humor is essential for a strong quality of life.

Barth (1990) concludes his description of a good school with the final element, the commitment to build a community of leaders. The author believes that leadership can and must be exercised within all stakeholder groups, not just from the principal or school executives. His perspective: "Leadership is not a zero-sum game in which one person gets some only when another loses some. In fact...being accorded leadership generates new leadership" (p. 128).

The author discusses how delicate this can be: "With leadership and responsibility comes the need to see others' points of view and act fairly in their eyes...for the common good....A large measure of self-interest in the outcome" must be surrendered, which is not necessarily easy in an academic environment (p. 129).

It is, however, essential because Barth (1990) contends that the very essence of a good school is at stake. He maintains that only "with strong leadership...a school is likely to be effective; without capable leadership, it is not" (p. 64). The author asserts that the benefits of strong leadership are tremendous: "A community of leaders offers independence, interdependence, resourcefulness, and collegiality" (p. 145).

Beck and Murphy (1996) also discuss the importance of community in an academic environment. They add to the general discussion by including the external community in the equation. They identify "the four imperatives of successful schools" (p. ix). One of these is "the imperative to cultivate a sense of community within the school and to link the school with the larger community in mutually beneficial ways" (p. 118).

Beck and Murphy's (1996) research found that a successful school is one that is described as "a family" by members of all stakeholder groups (p. 88). Examples of this

family environment include family-style decision-making, as well as "a profound sense of mutual care...that one belonged and that she or he would be accepted and cared for and would, in turn, care for others" (pp. 87-89).

This sense of caring would improve "the quality of collegial relationships and friendships...and [increase] trust in them as professionals" (p. 97). In a successful school, community also means that there is "an understanding of education's academic purpose...as honoring a commitment to children and families of the local community" (p. 88).

Including the neighboring communities in an organization's understanding of community is also discussed by Jaffe, Scott, & Tobe (1994). The authors claim that organizations are changing from places "that supported relationships based on obedience and domination to ones in which relationships are based on cooperation, mutual respect, and shared responsibility" (p. 191). They refer to this as a model of partnership.

Partnerships require us to think in terms of others and to transform our relationships into relationships of service. This belief in partnership and service impacts relationships with all stakeholders. Specifically, in relation to the neighboring community: "The partnership workplace feels a special connection to the surrounding community. It sees itself as having a responsibility and seeks to work with various constituencies of the community" (p. 197). However, rather than making the external community a full partner in the organization's decisions and actions, "it joins in partnership with the [organization], and its rights and needs are respected in [organizational] actions" (p. 197).

Palmer (1980, 1998) delves deeply into the matter of community in higher education. He maintains that the relationship between education and community has changed dramatically, and not for the better: "Historically, education and community were inseparable. The content of education reflected the community consensus, and at the same time helped the community evolve and perpetuate itself" (Palmer, 1980, p. 71).

In contrast, there are many schools today that foster competition, identify winners and losers, and teach people "to stand on our own two feet," all of which is in direct opposition to the concept of community (Palmer, 1980, p. 71). According to the author, this approach to education is rooted in the fact that, in general, schools perform a financial rather than an educational role for society. They assist in facilitating "the distribution of scarce goods and resources. Their function...no longer involves reflecting and renewing the community but providing the means by which society can decide who gets what, and how much of it" (p. 71). Palmer (1980) is not critical of education alone. He voices similar concerns about current religion and society in general, but neither is the focus here.

Despite all the words bandied about that claim to promote community, the author asserts that reality tells a very different tale. The last century is full of examples of concerted efforts to flee any possibility of living together in community. Despite the efforts we, individually and collectively, make to be independent, the fact remains that, according to the author, we are interdependent. Palmer (1980) stresses the importance of community in claiming that "community means more than the comfort of souls. It means, and has always meant, the survival of species" (p. 77).

The author declares that all people long for meaning and significance in their lives, whether this is articulated or not. He describes this longing as one “for community, for that network of human associations which enlarges the individual’s life” (pp. 77-78). Palmer (1980) maintains that, rather than losing our individuality in community, “We are formed by the lives which intersect ours. The larger and richer our community, the larger and richer is the content of self” (p. 74). In fact, “there is no individuality without community...so the way to self, and to self-health, is the way of community” (p. 74).

Palmer (1980) discusses many benefits of true communities. One that seems particularly relevant for this discussion is that “true communities strive to unite persons across socially fixed lines,” rather than excluding anyone who does not fit into a homogeneous commonality (p. 78). Being in true community teaches us “that love and trust and respect grow as you give them away; and...that every person is worthy of such regard” (Palmer, 1980, p. 107).

The author presents a model of community that speaks to the very heart of education—that is, to “the educational mission of knowing, teaching, and learning” (Palmer, 1998, p. 90). Education demands a community “that can help renew and express the capacity for connectedness at the heart of education” (p. 89).

Palmer (1998), more than the other authors in this section, proclaims that “community cannot take root in a divided life” because “only as we are in communion with ourselves can we find community with others” (p. 89). It is this inner integrity that enables us to be in authentic relationships with others, which is the basis of community.

The author asserts that at the core of education is a particular kind of community, which he calls “the community of truth” (p. 90). In fact, Palmer (1998) professes that “to

teach is to create a space in which the community of truth is practiced” (p. 95). His description of truth is that it “*is an eternal conversation about things that matter, conducted with passion and discipline*” (p. 104) (italics in original).

Wheatley (1992) started the discussion that Parker (1998) now continues in exploring the relationship between science and the concepts of community. One of the most important scientific discoveries that has application to the notion of community is that scientists, in fields that include ecological studies, biology, and physics, have learned that elements in nature and the physical world exist in a collaborative, communal, and connected manner, rather than in competition and fragmentation. So, it makes sense that humans would also need to exist in collaboration and connection.

The community of truth is best understood through several distinctive characteristics. First, “we enter into complex patterns of communication—sharing observations and interpretations, correcting and complementing each other, torn by conflict in this moment and joined by consensus in the next” (p. 103). Therefore, in the community of truth, learning is dynamic, circular, and interactive rather than hierarchical, linear, and static (Palmer, 1998, p. 103).

The community of truth, at its finest, “advances our knowledge through conflict, not competition” (p. 103). While competition involves winners and losers, and rarely demonstrates a trace of community, conflict does the opposite. In conflict, we have an experience that “is open and sometimes raucous but always communal, a public encounter in which it is possible for everyone to win by learning and growing” (p. 103). In this way, ideas are openly tested “in a communal effort to stretch each other and make better sense of the world” (p. 103).

The community of truth offers us “the firmest foundation of all our knowledge” (p. 104). While it cannot provide “ultimate certainty” on any subject, this is “not because its process is flawed but because certainty is beyond the grasp of finite hearts and minds” (p. 104). The community of truth can, however, free us “from ignorance, bias, and self-deception if we are willing to submit our assumptions, our observations, our theories—indeed, ourselves—to its scrutiny” (Palmer, 1998, p. 104).

The author distinguishes between the community of truth and other forms of knowing. He states that in the community of truth, “the process of truth-knowing and truth-telling is neither dictatorial nor anarchic” (p. 106). Rather, the community of truth “is a complex and eternal dance of intimacy and distance, of speaking and listening, of knowing and not knowing, that makes collaborators and co-conspirators of the knowers and the known” (p. 106). Most importantly, reality in the community of truth embraces not just human interactions, but interactions “with nonhuman forms of being that are as important and powerful as the human and sometimes even more so” (pp. 106-107).

Palmer (1998) describes the “virtues that give educational community its finest form” (p. 107). These virtues manifest when “we invite *diversity*...embrace *ambiguity*...welcome *creative conflict*...practice *honesty*...experience *humility*...and become *free* men and women through education” (pp. 107-108) (italics in original).

Continuing his discussion, Palmer (1998) maintains that “knowing, teaching, and learning are grounded in sacred soil” (p. 111). By sacred, the author means “worthy of respect” (p. 111).

Palmer (1998) alleges that the community of truth can never be created by technique. This is partly due to the fact that any true community “requires a transcendent

third thing that holds both me and thee accountable to something beyond ourselves, a fact well known outside of education" (p. 117). This also means that there is no one method or procedure for creation of this community. Instead, "the 'right' method to use in creating the community of truth is one that emerges from the identity and integrity" of the members of the educational community (Palmer, 1998, p. 136).

Leadership is crucial for the community of truth. Contrary to any notions of the leader-less community, Palmer (1998) declares that "community is a dynamic state of affairs that demands leadership at every turn" (p. 156). In this context, the leadership required is one that "can call people toward that vision" of the community of truth, and that will "*expect* it and *invite* it into being" (p. 156) (italics in original).

Palmer (1998) adds: "Becoming a leader...one who opens, rather than occupies, space...requires the...inner journey...beyond fear and into authentic selfhood, a journey toward respecting otherness and understanding how connected and resourceful we all are" (p. 161). Inner development and evolution are crucial because "as these qualities deepen, the leader becomes better able to open spaces in which people feel invited to create communities of mutual support" (p. 161).

While he admits that there are many obstacles to the creation of the community of truth in the academic arena, Palmer (1998) also offers hope. He declares: "It is most likely to happen when leaders call us back to the heart of teaching and learning, to the work we share and to the shared passion behind this work" (p. 161). This is the beginning of the connection and commitment of community.

Estes (1993) offers a unique view of community. Her work is included here because storytelling is a regular community-building practice at Heritage College, and Estes (1993) explains the relationship of stories to community.

Her position is that "independence among individuals...is often best served and supported...by deliberate interdependence with a community of other souls" (p. 28). She acknowledges that community can be formed in various ways, but insists that "the immeasurably stronger gravitational field that holds a group together are their stories...the common and simple ones they share with one another" (p. 29).

Estes (1993) claims that stories are a gift, and that shared stories can uplift, encourage, guide, inspire, and sustain both the storyteller and the audience. Stories "weave a strong fabric....The stories that rise up out of the group become, over time, both extremely personal and quite eternal, for they take on a life of their own when told over and over again" (p. 29). Stories are the glue that bond and bind a community together. This is particularly true when stories from personal experiences are shared. When these stories are "from the past and future [this] create[s] the ultimate bond" (p. 29).

As Estes (1993) points out, no one individual will live forever, but stories can be eternal. In this way, stories enable a group to maintain a powerful identity and history throughout time.

LEADERSHIP AND ORGANIZATIONAL LEARNING

Returning to the research of Bennis and Nanus (1997), the authors explore the relationship between learning and leadership. Leadership is involved with learning on two levels, self and organizationally. As the authors declare, "Learning is the essential fuel for the leader, the source of high-octane energy that keeps up the momentum by

continually sparking new understanding, new ideas and new challenges" (p. 176). This learning is not a luxury, but a tool for leadership survival.

Bennis and Nanus (1997) discovered that leaders "learn *in an organizational context*," meaning "they are able to concentrate on what matters most to the organization and to use the organization as a learning environment" (pp. 176-177) (*italics in original*). Some of the skills needed to learn in this way include self-reflection and knowledge, strong interpersonal skills, recognizing and sharing uncertainty, as well as acting in response to the future, and accepting and expecting mistakes (p. 177).

On the second level of learning, leadership becomes the catalyst for organizational learning. As the authors explain, "Organizational learning is the process by which an organization obtains and uses new knowledge, tools, behaviors, and values" and "it happens at all levels in the organization," individually, within teams and groups, and throughout the entire organizational system (p. 178).

There are two types of organizational learning: maintenance learning and innovative learning. Maintenance learning is "the acquisition of fixed outlooks, methods, and rules for dealing with known and recurring situations" (Bennis and Nanus, 1997, p. 180). As such, it is indispensable for routine tasks and activities, but the focus on past and present is insufficient to ensure organizational vitality into the future.

For that, innovative learning is required, which is, "the type of learning that can bring change, renewal, restructuring, and problem reformulation" (p. 181). Innovative learning "focuses on preparing organizations for action in new situations, requiring the anticipation of environments that have not yet appeared....[It] deals with *emerging* issues—issues that may be unique" and, as such, is the more difficult of the two types of

learning (p. 181) (*italics in original*). Innovative learning requires leadership, which can bring focus, purpose, energy, and cohesion to the learning process.

ORGANIZATIONAL LEARNING COMMUNITIES

Since schools are communities with a specific focus on education, it is relevant to review the literature on learning communities. There are many perspectives on learning communities, although there are some fundamental beliefs that seem to underlie any model that is put into practice. Wilcox and Ebbs (1992) describe a learning community as "an ideal type of higher education culture that seeks to overcome current tendencies toward individual alienation and intellectual fragmentation with regard to present academic specialization and special interests" (p. 4). Beyond the intellectual, the authors include a moral component to the concept of the learning community. They explain that "as a moral community, it seeks to organize within an ethical domain of connectedness and mutual respect" (p. 4).

Wilcox and Ebbs (1992) outline some attractive benefits of the learning community. In terms of the benefit to faculty, the authors maintain that through the learning community, "faculty who feel isolated by the limits of their discipline...[can] reach out to other disciplines....Collaboration among faculty is of the essence...and can bring out the best in faculty" (p. 4).

The authors discuss an important benefit for students involved in a learning community around the issue of diversity. In reality, this benefit would not be limited to students, but would enhance the entire academic organization. As Wilcox and Ebbs (1992) describe it, the learning community "address[es] the growing diversity among students in terms of age, race, ethnicity, religion, marital and enrollment

status....Community gives direction to students and anchors their collegiate experience in the intellectual life" (p. 4).

According to Gabelnick, MacGregor, Matthews, and Smith (1990), whose focus is on using learning communities as a method of curriculum reform in higher education, "there are many different types of learning communities and the term itself is very broad" (p. 5). Their view is that "learning communities purposefully restructure the curriculum to link together courses or course work so that students find greater coherence in what they are learning as well as increased intellectual interaction with faculty and fellow students" (p. 5). This provides students with "opportunities for deeper understanding and integration of the material they are learning, and more interaction with one another and their teachers as fellow participants in the learning enterprise" (p. 19).

As a result, both faculty and students "experience courses and disciplines not as arbitrary or isolated offerings but rather as a complementary and connected whole" (p. 19). This provides significant benefit because "these interwoven, reinforcing curricular arrangements make it possible, then, for faculty and students to work with each other in less distant, routinized ways and to discover a new kind of enriched intellectual and social ground" (p. 19).

Myers (1995), who views the learning community as a viable method for building and sustaining school-university collaboration, describes learning communities "as places of inquiry, reflection, analysis, knowing, deciding, and action; places where everyone is learning, including teachers who are constantly gaining knowledge about teaching, about the content they teach, and about their students" (p.2).

Consequently, rather than view students as “products who simply possess more information, better skills, and additional values, perspectives, and sensitivities,” the author calls for a more complex understanding (p. 2). Myers (1995) insists that “students must be seen as, and actually be, active learners who are only being launched on an intellectual journey toward becoming learned, more complete, and more authentic individuals” (p. 2).

Tinto’s (1997) research emphasizes the role of the classroom in learning communities. He takes the position that “classrooms as smaller communities of learning...are located at the very heart of the broader academic community of the college” (p. 616). In this way, “classrooms serve as smaller academic and social meeting places or crossroads that intersect the diverse faculty and student communities that mark the college generally” (p. 616).

According to the author, students benefit because “membership in the community of the classroom provides important linkages to membership in communities external to the classroom” (p. 616). These connections are particularly important at nonresidential colleges like Heritage College, where the classroom is the focus of the students’ educational experience.

Tinto (1997) identifies a link between the learning community of the classroom and student persistence in their academic studies. He discovered that when students feel connected to a community of peers and faculty, when they have a peer support group, and when they are encouraged to “take ownership over the learning process,” the result is an empowering “sense of personal involvement in learning” and the motivation to continue to contribute, belong, learn, and grow is generated (p. 611). Since Heritage College is

serving “multicultural populations which have been educationally isolated.” the community created in the classroom has a crucial impact on students’ educational success (Heritage College, 1998a, p. 2).

While there are a variety of learning community models, Smith (1993) asserts that, fundamentally, “learning communities are a purposeful attempt to create rich, challenging and nurturing academic communities where they might not otherwise exist” (p. 32). This is the case at Heritage College for reasons previously mentioned. Smith (1993) stresses the importance of the impact of the “implicit curriculum—the pedagogy, values, and culture of a place—and, most importantly...the interactions between students and faculty” on student learning (p. 32).

The author outlines some of the essential values, practices, and characteristics fundamental to any model of a learning community, which include “interdisciplinary foci; meaning seen as socially constructed, through collaborative learning; cooperative learning environment; active learning, experiential encounters; admits subjective and value-laden nature of knowledge; [and] encourages ‘connected’ and ‘construed’ knowing” (p. 34). In addition, a learning community needs to promote “focus on who is in the classroom; change through collaboration; collaborative leadership; and delivery systems organized around larger packages of time and credit programs” (p. 34).

No discussion about organizational learning communities would be complete without including the work of Senge (1990). While he does not mention the field of education specifically, he does present a broader view of the importance of learning for any organization. He claims: “The organizations that will truly excel in the future will be the organizations that discover how to tap people’s commitment and capacity to learn at

all levels in an organization” (p. 4) (italics in original). In this way, learning organizations will be able to dynamically create their own future, rather than passively waiting to see what occurs in the world and how it will affect them.

The author uses the broader term “learning organization” to describe a place where “people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together” (p. 3). This is “an organization that is continually expanding its capacity to create its future” (p. 14). Senge (1990) claims that this is not as difficult as it seems because the raw material is there. As he describes it, “Learning organizations are possible because, deep down, we are all learners...[and] we love to learn” (p. 4).

Senge (1990) makes a key distinction between “taking in information” and “real learning,” describing the latter as “learning that gets to the heart of what it means to be human. Through learning we re-create ourselves. Through learning we become able to do something we were never able to do” (pp. 13, 14). In addition, learning enables us to “reperceive the world and our relationship to it. Through learning we extend our capacity to create, to be part of the generative process of life” (p. 14).

Regrettably, Senge (1990) points out that only “a few brave organizational pioneers are pointing the way” and that “the territory of building learning organizations is still largely unexplored” (p. 14). He presents his recommendations for taking an organization from the mere theory of a learning organization to the reality, or praxis, of one.

As the author explains, his model includes “five new ‘component technologies.’

or disciplines. [that] are gradually converging to innovate learning organizations. Though developed separately, each will...prove critical to the others' success, just as occurs with any ensemble" (Senge, 1990, pp. 5, 6). Individually, they are important because "each provides a vital dimension in building organizations that can truly 'learn,' that continually enhance their capacity to realize their highest aspirations" (p. 6).

The first of these five disciplines is "systems thinking," which describes how "you can only understand the system ...by contemplating the whole, not any individual part of the pattern" (pp. 6, 7). He explains that "systems thinking is a conceptual framework...to make the full patterns clearer, and to help us see how to change them effectively" (p. 7).

"Personal mastery" is the second discipline and it enables members "to consistently realize the results that matter most deeply...by becoming committed to their own lifelong learning" (p. 7). The discipline of personal mastery serves as the spiritual foundation for the learning organization. It is the vehicle for "continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing reality objectively" (p. 7). As Senge (1990) laments, the discipline of personal mastery is rarely supported or encouraged in most organizations, so this rich organizational resource remains largely untapped (p. 7).

The third discipline is described as "mental models," which are "deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action" (p. 8). Regrettably, members of the organization are often blind to them and how they impact behavior. This discipline requires members to excavate the mental models and analyze them both individually and

in the company of others. so that, eventually, they will not hamper members.

Senge (1990) describes the fourth discipline as “building shared vision” because “one is hard pressed to think of any organization that has sustained some measure of greatness in the absence of goals, values, and missions that become deeply shared throughout the organization” (p. 9). When a vision is truly shared, “people excel and learn, not because they are told to, but because they want to” (p. 9).

The fifth discipline is “team learning,” which is essential because “teams, not individuals, are the fundamental learning unit in modern organizations....Unless teams can learn, the organization cannot learn” (pp. 9, 10). Yet, the benefit to the individual is also important. As Senge (1990) explains, through team learning “individual members are growing more rapidly than could have occurred otherwise” (p. 10). The process of team learning begins with “dialogue, the capacity of members of a team to suspend assumptions and enter into a genuine thinking together” (p. 10).

Senge (1990) claims that it will be the mastery of these five disciplines that “will distinguish learning organizations from traditional authoritarian controlling organizations” and “by enhancing each of the...disciplines, it continually reminds us that the whole can exceed the sum of its parts” (pp. 5, 12). While all five are equally important to the creation of the learning organization, systems thinking is “the discipline that integrates the disciplines, fusing them into a coherent body of theory and practice” (p. 12).

Senge (1990) emphasizes: “A learning organization is a place where people are continually discovering how they create their reality. And how they can change it” (p. 13). The author proclaims: “As the five component learning disciplines converge they

will not create *the* learning organization but rather a new wave of experimentation and advancement" (p. 11) (italics in original).

LEADERSHIP AND ORGANIZATIONAL PLURALISM

As recently as the early 1960's, colleges and universities were still segregated along racial lines. Most universities were virtually all white or all black. Beginning in the mid-1960's, efforts began in higher education to promote campus diversity. The areas of focus were primarily equality and opportunity, with corresponding efforts to eliminate discriminative policies and practices (American Commitments National Panel, 1995a, p. xi). The result is that by the mid-1990's, about twenty-five percent of students in higher education across the United States were people of color.

However, closer examination reveals that much work still needs to be done. For example, African-Americans are approximately 12.3 percent of the population in the United States, but only 8.7 percent of the college population and merely 5.7 percent of those who graduate (American Commitments National Panel, 1995a, p. xii). Diversity practices need to extend beyond the issue of access to issues of inclusion and retention.

The good news is that "almost all campuses now see education of a diverse citizenry as integral to their mission of public leadership and service" (American Commitments National Panel, 1995a, p. xii). There is acknowledgement that students must be prepared to live in and contribute to an increasingly pluralistic and global society. In fact, "education for participation in United States' cultural and democratic pluralism is preparation for citizenship and leadership" (American Commitments National Panel, 1995a, p. xx).

According to the Association of American Colleges and Universities (American Commitments National Panel, 1995b), diversity is "the variety created in any society [and within any individual] by the presence of different points of view and ways of making meaning" (p. xx). The source of these differences is "the influence of different cultural and religious heritages, from the differences in how we socialize women and men, and from the differences that emerge from class, age, and developed ability" (American Commitments National Panel, 1995b, p. xx). Smith (1997) adds: "Diversity in higher education has also come to mean...not just the differences among and between peoples, but also the value and significance that a community places on particular differences" (p. 7).

The American Commitments National Panel (1995a) recommends four categories of experiences and courses that make education for citizenship possible in a diverse democracy. They begin with "experience, identity, and aspiration," which is learning on the personal level, described as "the study of one's own particular inherited and constructed traditions, identity communities, and significant questions, in their complexity" (pp. xxi, xxii).

The second category involves studying "United States' pluralism and the pursuits of justice," which means learning on the societal level (pp. xxi, xxii). This study includes "an extended and comparative exploration of diverse peoples in this society, with significant attention to their differing experiences of United States' democracy...of equal opportunity" (pp. xxi).

"Experience in justice seeking," which is learning that is participatory, is the third category (pp. xxi, xxii). Included are "encounters with systemic constraints on the

development of human potential in the United States and experiences in community-based efforts to articulate principles of justice, expand opportunity, and redress inequities” (p. xxi).

The final category is “multiplicity and relational pluralism in majors, concentrations, and programs,” which is also referred to as dialogical learning (pp. xxi, xxii). This involves “extensive participation in forms of learning that foster sustained exploration of and deliberation about contested issues important in particular communities of inquiry and practice” (p. xxi).

These four categories of experience and coursework are designed to prepare students for life in a pluralistic society through information, discussion, dialogue, and practice. Since approximately sixty percent of high school graduates across the country begin college, this educational preparation for citizenship in a pluralistic society is vital.

While there is no formula for effectively integrating diversity efforts into higher education, Smith (1997) recommends a multidimensional framework that can be adopted by any organization. There are at least two crucial benefits to this approach for higher education. As the author explains, the multidimensional approach enables “us to examine a range of strategies currently used...both to address the needs of diverse students and also to help institutions adjust to the reality of increased heterogeneity on campus and in the larger society” (p. 8).

There are four components to Smith’s (1997) framework. The first is “representation, [which] focuses on the inclusion and success of previously underrepresented groups” (p. 9). The initial focus, which proved to be inadequate, was on increasing access to previously underrepresented groups. However, it quickly became

apparent that entrance was not enough, so the focus has expanded to include student retention and success.

Smith (1997) references research from various campus efforts that demonstrate that student retention and success have been improved with increased financial aid; by holding and communicating high expectations of students based on the belief that they are intelligent and will achieve; tutoring and basic skills instruction; and peer and/or faculty mentoring (pp. 18-21). While different approaches have proved successful on different campuses, the common thread is the creation of a stronger sense of community and belonging. The most successful campus programs have been both multidimensional and inclusive of the students' cultural and family contexts, which is the situation at Heritage College (p. 22).

The second component in Smith's (1997) approach is "campus climate and intergroup relations, [which] addresses the impact of the collegiate environment on institutional and student success" (p. 10). In this dimension, the target population broadens to include all students. This focus creates a campus climate that eliminates any factors of intolerance that contribute to a negative or hostile environment for any students, in addition to developing and promoting intergroup dialogues in a range of circumstances.

Involvement in campus life and activities has demonstrated a positive effect on student retention and persistence. While some of the following efforts are still challenged, research has shown that support services, academic programs and departments, student theme houses, and student organizations that are designed to serve specific minority populations positively impact student retention and persistence. The

benefit is to both the minority students as well as others who get involved. In addition, individual and intergroup interaction increases awareness, understanding, respect, and comfort, and breaks down stereotypes and concerns (pp.24-26).

Smith's (1997) third element is "education and scholarship, [which] involves the inclusion of diverse traditions in the curriculum, the impact of issues of diversity on teaching methods, and the influence of societal diversity on scholarly inquiry" (p. 11). This element again benefits all students because approaches to teaching and curriculum content are evaluated and updated to better reflect a diversity of needs. The classroom becomes a potent arena for discussions and learning. The emphasis of this dimension reflects a growing conclusion that "educating *all* students for a diverse society and world is part of an emerging institutional mission" and that all students benefit from this education (p. 11) (*italics in original*).

The last element is "institutional transformation, [which] refers to deep, reorganizing questions which build upon the many changes prompted in the earlier dimensions" (p. 12). Policies, practices, and leadership must be evaluated for honest institutional commitment to diversity efforts. Staff and faculty diversity must be in evidence. In addition to leadership, the organization's mission statement, definition of scholarship, and relationships with its internal and external communities can have a transformative effect. Much of this is in evidence at Heritage College. The specifics are explored in Chapter IV.

As Smith (1997) points out, the central question directing activity and decisions in this element is: "What would our institution look like if we were truly educating a diverse

student body to live and work in a pluralistic society?" (p. 12). Clearly, all students again benefit in this dimension.

The impact of leadership on these efforts cannot be understated. Smith (1997) affirms, "There is no substitute for moral, ethical, and intellectual leadership" (p. 45).

According to the American Commitments National Panel of the Association of Colleges and Universities (1995b), the goal of higher education clearly needs to "be to deepen public and campus knowledge of United States' diversity histories [and] to reengage with democratic aspirations as a model compass for intersecting communities" (p. xix). In addition, we must "recommit ourselves—as educators and as citizens—to the still-elusive goal of meaningful equality for every American" (p. xix).

The wisdom of Martin Buber (1970) is appropriate here. He distinguishes between I-it and I-Thou relationships. In the context of I-it, the ego creates separation between the two people involved. In fact, the "I" does not treat the other as an equal, but as more of an object.

The I-Thou relationship is dramatically different. This is a true relationship, built upon mutual respect and reverence. In fact, "the basic word I-Thou establishes the world of relation....love....is between I and Thou" (pp. 56, 66). Through empathy, respect, reverence, and love, the two experience a sense of oneness. To be able to enter into authentic relationships, particularly when challenged by difference, one must be willing and able to enter into the I-Thou relationship.

CONCLUSION TO THE LITERATURE REVIEW

The intent of this literature review is to provide background to the reader and to this dissertation by exploring areas of vital significance in understanding Heritage

College. This focus required exploring the best thinking on the topics of leadership: the relationship between leadership and organizational effectiveness, spirituality, community, organizational learning, and organizational pluralism; ethics in the academic environment; and the importance of organizational learning communities.

The dissertation continues with Chapter III, where the methodology employed for this study is described. The purpose of the study and the research questions that guided the study are restated, and a timeline for completion of the dissertation is included.

Chapter IV contains the results of the research, including the themes that emerged from the data and answers to the research questions. Chapter V outlines implications of the research, particularly the impact on the field of leadership study, and contains recommendations for future research.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

“Wisdom denotes the pursuing of the best ends by the best means.”
-Francis Hutcheson (1694-1746)

INTRODUCTION

This chapter describes in detail the methodology used for this dissertation, including an explanation for the choice of the descriptive case study research design. The purpose of the study, the research questions the study was designed to answer, the selection of Heritage College as the case study site, and sample size are discussed in detail. A dissertation timeline, the methods employed for data collection, including a discussion of triangulation, the processes utilized for analysis of the data, including the use of a qualitative research analysis software program, and issues of limitations and delimitations are also included.

PURPOSE OF THIS STUDY

I revisited Heritage College in April 1999 to explore the possibility of conducting a case study research project for my dissertation. When I met with Dr. Ross, founding president of the College, she shared this premise: “Heritage College sees itself as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population” (K.A. Ross, personal communication, April 15, 1999).

The purpose of this research was twofold: (a) To “test” the premise described by Dr. Ross by identifying specific practices of leadership, collaborative leadership,

community, caring, commitment, and mission as defined by experts in these fields, as well as to identify how Heritage College is unique from the documented literature; and (b) To collect data about the College that can be compared to the data collected during the previous study (1991) to determine the extent to which changes have taken place in the intervening decade of growth from the perspective of the College's stakeholders.

RESEARCH QUESTIONS

The following research questions guided the investigation:

1. What has changed since the initial study was completed in 1991?
2. How has the growth of Heritage College impacted its sense of caring and commitment; the practices of leadership, particularly collaborative leadership; the student-centered philosophy of education; the respect for difference; the role of faith; and the importance of mission in decision-making and daily operations?
3. What predominant themes emerged from the 2000 research study? How would Heritage College best be described in the year 2000?
4. How do the emergent themes inform those in leadership positions at Heritage College? What information and knowledge do they gain from this research?

DISSERTATION TIMELINE

January 2000	Dissertation proposal defense and approval.
February 2000	Proposal approved and research permission granted by the Committee for the Protection of Human Subjects (CPHS).
March 2000	Gathering 2000 conference attended at Heritage College. Data collected on-site at Heritage College. Data analysis began.
April-August 2000	Transcription of thirty-six interviews. Data analysis continued.
September-December 2000	Data analysis continued. Literature review research conducted. Training completed on QSR NUD*IST data analysis software program.

January-March 2001	Research data entered into QSR NUD*IST data analysis software program.
April-December 2001	Chapters I, II, and III drafted.
January-March 2002	Drafts of Chapters I, II, and III submitted to dissertation committee. After committee feedback, Chapters I, II, and III edited and submitted to dissertation committee for final approval.
April-August 2002	Chapter IV drafted and submitted to dissertation committee. After committee feedback, Chapter IV edited and submitted to dissertation committee for final approval. Chapter V drafted and submitted to dissertation committee.
August 2002	Entire dissertation edited and submitted to dissertation committee for final approval.
September-October 2002	Based on committee feedback, final dissertation editing completed.
November 2002	Dissertation defense.
January 2003	Graduation.

SITE DETERMINATION

Heritage College in Toppenish, Washington is the site for this qualitative case study. I originally selected it for the 1991 study because the *Parade* article (Ryan, 1991) hinted at a unique college that, despite some very challenging circumstances, is clearly achieving success with its students.

It certainly fits Patton's (1990) criteria for case selection: "Sometimes researchers or policymakers are puzzled by particular cases—unusual successes, unusual failures, or dropouts. Detailed case studies of these unusual cases may generate particularly useful information" (p. 99). With both the 1991 study and this dissertation, I was intrigued by what can be learned from the success of Heritage College. This dissertation presents in-depth information about the College.

As Stake (1995) reminds us, “We do not study a case primarily to understand other cases. Our first obligation is to understand this one case” (p. 4). This dissertation is dedicated to fully understanding the case of Heritage College in all its complexity and detail. It is particularly interesting to discover what has changed in the decade since the previous study.

SAMPLE SIZE AND SELECTION

There are no clear rules about sample size in qualitative case study methodology, or for any other type of qualitative research (Patton, 1990, p. 185). Therefore, I interviewed as many stakeholders as possible during the fourteen days I was on-site for data collection. I had planned on a minimum of fifteen interviews, but was actually able to conduct thirty-six. The thirty-six interviews include a representative sampling of members of all stakeholder groups, including students, staff, faculty, administrators, and members of the Board of Directors.

I planned to interview enough stakeholders to reach “the point of redundancy” (Lincoln & Guba, 1985, p. 202). When this goal was met, I knew that I had successfully mined the information available.

The sampling was information-rich, non-random, and purposeful, reflecting the most commonly used sampling methodology in qualitative research, nonprobability sampling (Merriam, 1998, pp. 8, 61). Depth and richness of information, rather than breadth and large numbers in the sample, was the goal, although thirty-six carefully selected interviews is a respectable number. As Patton (1990) explains:

The logic and power of purposeful sampling lies in selecting *information-rich cases* for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term *purposeful sampling*. (p. 169) (*italics in original*)

Sampling was non-random because I wanted to include stakeholders who represented diversity in areas that included age, gender, ethnicity, and educational background, and who reflected the demographics of Heritage College. This was achieved. For example, approximately two-thirds of the interviewees were women and more than one-third were people of color.

QUALITATIVE RESEARCH DESIGN

As was true for the 1991 study, this dissertation on Heritage College, with the emphasis on uncovering meaning in context, required a qualitative research approach (Merriam, 1998, p.1). Guba and Lincoln (1981) make a clear distinction between qualitative and quantitative research methodologies, which they refer to as naturalistic or scientific paradigms with regards to how truth is determined. Quantitative research, or the scientific paradigm, relies "on experimentation as a fundamental technique, which views truth as confirmable; that is, truth is an hypothesis that has been confirmed by an actual experiment" (p. 55).

This contrasts rather dramatically with the qualitative approach, or naturalistic paradigm, which relies "on field study as a fundamental technique, which views truth as ineluctable, that is, as ultimately inescapable. Sufficient immersion in and experience with a phenomenological field yields inevitable conclusions about what is important, dynamic, and pervasive in that field" (p. 55).

While it was possible to combine these paradigms in a single study, I was seeking to holistically understand the Heritage College organization. This necessitated utilizing qualitative methodology, as suggested by Creswell (1998):

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. (p. 15)

Merriam (1998), too, describes the meaning of qualitative research, with a definition that closely matched my goals for this study: "Qualitative researchers *are interested in understanding the meaning people have constructed*, that is, how they make sense of their world and the experiences they have in the world" (p. 6) (italics in original). My research study focused on what the Heritage College experience means to the various stakeholders.

In addition, this research project adhered to the five characteristics of qualitative methodologies, as outlined by Merriam (1998): "The goal of eliciting understanding and meaning, the researcher as primary instrument of data collection and analysis, the use of fieldwork, an inductive orientation to analysis, and findings that are richly descriptive" (p. 11).

CASE STUDY DESIGN

The uniqueness of the case study approach is its focus on the study of an entity, including a program, an organization, a community, a person, or an event that is bound by place and time. The goal is "to appreciate the uniqueness and complexity of the case" (Stake, 1995, p. 16). As Patton (1990) adds: "Regardless of the unit of analysis, a qualitative case study seeks to describe that unit in depth and detail, in context, and holistically" (p. 54). Merriam (1998) explains:

A case study design is employed to gain an in-depth understanding of the situation and meaning for those involved. The interest is in process rather than outcomes, in context rather than a specific variable, in discovery rather than confirmation. Insights gleaned from case studies can directly influence policy, practice, and future research. (p.19)

There were several qualitative research design options that could have produced interesting and valuable results from a study of Heritage College. However, with the focus of this dissertation on extensive, rich description, a qualitative case study was required to yield this result. More specifically, this dissertation is a descriptive case study, resulting in a comprehensive, "rich, thick description" of Heritage College (Merriam, 1998, p. 211).

RESEARCHER SKILLS

As the researcher, I collected and analyzed the data. This approach had strengths and limitations. Both Merriam (1998) and Guba and Lincoln (1981) discuss the qualities and skills necessary to be an effective qualitative researcher. Merriam (1998) synthesizes them into three: "able to tolerate ambiguity. . . [to be] a sensitive observer, and [to be] a good communicator," which includes rapport building, empathy, listening, the ability to ask good questions, and the ability to write both field notes and the final report, which in this case is the dissertation (p. 23). Guba and Lincoln (1981) add another key factor, one "who can engage in bias-free observation" (p. 147), or as Patton (1990) describes it, practice "empathic neutrality" (p. 54). Merriam (1998) recommends that the researcher conduct a self-assessment prior to embarking upon a qualitative research project (p. 20).

There is some discussion in Guba and Lincoln (1981) about "improving the instrument" (p. 146). They recommend practice, either alone in unfamiliar settings or in supervision with an experienced qualitative researcher. The authors are not alone in their recommendations. A pilot or practice study is strongly recommended repeatedly as a

way to test the researcher's comfort level with ambiguity, to test her design, and/or to improve specific research skills (Creswell, 1998; Janesick, 1998; Merriam, 1998; Stake, 1995).

My experience with the 1991 Heritage College study, coupled with a twenty-year background in counseling, teaching, and organizational development, has strengthened my ability to conduct qualitative research. Specifically, the 1991 study provided the opportunity to practice. On-site at the College for the 1991 study, I conducted formal interviews, observed informal interactions, as well as different aspects of the physical setting, and collected every document available to me at the time. I thought everything and everyone would give me insight into Heritage College, and this was true for that study. I did expand my understanding of Heritage College. I also fueled a desire to explore this organization in much greater depth and detail. This dissertation is my opportunity to accomplish that with a more focused, more structured, and more thorough research methodology.

One area I had to pay particular attention to, and work to keep in check, was my potential positive bias. During the 1991 study, I developed tremendous respect and admiration for Heritage College. Recognizing that there is no value-free qualitative research, I still needed to work at keeping my bias in check throughout this study (Janesick, 1998, p. 41).

Fortunately, as part of my professional work, I have conducted organizational needs analyses, both as an internal practitioner and an external consultant. This ability to conduct a fairly objective needs analysis was very useful during data collection and analysis, and enabled me to overcome positive bias. In addition, spending fourteen full

days on-site at the College provided a more realistic and balanced view. Data triangulation, particularly the use of the qualitative research analysis software program, also served to keep the research findings unbiased and valid.

DATA COLLECTION

To create a strong research design, I used the three primary tools of qualitative case study research: interviews, observations, and document analysis. This created “data triangulation” and strengthened the validity of the research findings (Denzin, 1978b, p. 28).

During data analysis, it was very helpful to continuously compare the various data I had collected. I discovered that the information from the interviews was congruent with what was published in documents such as the College’s Annual Report and the Heritage College Catalog, as well as what I was able to observe of people’s behavior and what was evident in the physical setting.

Interviews

According to Merriam (1998), “Interviewing is often the major source of the qualitative data needed for understanding the phenomenon under study,” which was definitely the case with this dissertation research (p. 94). The main purpose for interviewing as the key data collection tool “is to allow us to enter into the other person’s perspective. Qualitative interviewing begins with the assumption that the perspective of others is meaningful, knowable, and able to be made explicit” (Patton, 1990, p. 278).

To be able to “enter into the other person’s perspective” requires skill on the part of the interviewer (Patton, 1990, p.278). This is where the researcher’s verbal communication skills outlined earlier become critical to the success of data gathering.

To be effective, I held the belief that each interviewee was worth listening to, had valuable insight to share, and deserved my complete attention. To enhance the interaction between each interviewee and myself, I was “respectful, nonjudgmental, and nonthreatening” (Merriam, 1998, p. 85). I was able to balance establishing rapport with each interviewee, all of whom seemed comfortable sharing information about Heritage College, with documenting and reporting what was said without adding any of my own opinions to their data.

Interviewees were selected because they had been identified as stakeholders with “a *perspective* on the topic being studied....In this type of research, the crucial factor is not the number of respondents but the potential of each person to contribute to the development of insight and understanding of the phenomenon” (Merriam, 1998, pp. 83, 85) (*italics in original*). To understand Heritage College, I interviewed the people who had created the organization and those who studied and worked there, as well as those who served the College on its Board of Directors. It was essential to truly understand their reality and to gain a glimpse into their experiences at the College.

For insight into the changes in the approximately ten years since the 1991 study, I interviewed five of the previous study participants who maintained an active role at the College. One was Dr. Ross, a founding member who continued as the president of Heritage College. I also had a brief, informal conversation with one of my 1991 student hosts, who is now employed at the College.

To protect against interviewing only stakeholders who had positive experiences with the College, I asked each interviewee to recommend someone who held a different view than his or hers about the College, and then invited that individual to participate in

the study. Because of this strategy, there were participants whose views about Heritage College were less than positive.

As I had suspected might happen, I had more people who wanted to share their insights about Heritage College, and who I wanted to talk to, than I had time to interview. I encouraged anyone in that category to share his or her insights in writing or through e-mail. This invitation was also extended to participants who had more to share than the one- to one-and-a-half-hour interview time could accommodate. I did receive a few e-mails, but this clearly was not an ideal way to gather additional data.

With the permission of each interviewee, I tape-recorded the interview and transcribed it verbatim upon my return to Los Angeles. Although I had hired a professional transcriptionist, the need for one hundred percent accuracy in the data required listening to each tape multiple times, so I could edit its corresponding transcript to absolute accuracy. I also took a few notes during each interview, but I primarily relied on the transcripts during data analysis.

The interview tapes were solely in my possession, locked in my motel room while I was in Toppenish. Once they were returned by the professional transcriptionist, they were stored at my office in Los Angeles, where only I had access to them. Interviewees were identified by code to protect the confidentiality of the study participants. For example, 0313-01-F meant that this was the first interview conducted on March 13, 2000, and that the stakeholder was a faculty member.

Each interview began with a brief explanation of who I was; the focus and purpose of my dissertation; why I chose to study Heritage College; how the interview was to be conducted; what was going to happen to the interview data collected; how I

was going to respect their confidentiality; and why I was asking for their permission to tape-record the interview. I also addressed any individual questions or concerns that they had. I brought an excerpt of the transcribed data from the 1991 study, so they could see how confidentiality was maintained. Then the interview protocol was explained. An interview guide was utilized (Appendices D-F) and demographic data was collected (Appendix C).

At the conclusion of each interview, I thanked the participant and asserted that each interviewee had made a unique and valuable contribution to the data collection. I had offered each participant a copy of the transcribed interview, once it was available, and fifteen participants requested a transcript, which was mailed confidentially from Los Angeles to either the participant's home or to their address at the College. In the event that questions or concerns might arise after the interview had concluded, I provided a way for the interviewee to contact me, by phone and e-mail, while I was still on-site at the College and after I had returned to Los Angeles.

In accordance with the guidelines from the Committee for the Protection of Human Subjects (CPHS), a signed informed consent form was obtained from each interviewee prior to the interview (Appendix B). The form outlined the parameters we were both agreeing to abide by. The form included the statement that a copy of the completed dissertation would be offered to the College. Therefore, research findings may be available for review by participants and nonparticipants for as long as the College wishes.

Observations

In addition to interviews, observations are a primary source of data collection in qualitative research (Merriam, 1998, p. 94). An important distinction between observations and interviews is that “observational data represent a firsthand encounter with the phenomenon of interest rather than a secondhand account of the world obtained in an interview” (p. 94).

Formal observations were an opportunity to see Heritage College for myself, rather than solely relying upon what people told me about the organization. Thus, data from the observations played a key role in collaborating or contradicting the interview and document data. Merriam (1998) indicates the key role observations play in data analysis by stating that “observations are also conducted to triangulate emerging findings; that is, they are used in conjunction with interviewing and document analysis to substantiate the findings” (p. 96).

To enable me to optimally utilize the data from the observations, I adhered to Merriam’s (1998) recommendation that the content of my field notes include “verbal descriptions of the setting, the people, the activities; direct quotations or at least the substance of what people said; observer’s comments—put in the margins or in the running narrative and identified by underlining, bracketing, and the initials OC” (p. 106).

To create an initial framework for the field notes, I utilized seven “sensitizing concepts” (Patton, 1990, p. 218). This approach acknowledged that after having conducted the earlier study of Heritage College, I did “not enter the field with a completely blank slate. While the inductive nature of qualitative inquiry emphasizes the

importance of being open to whatever one can learn during fieldwork, some way of organizing the complexity of reality is necessary" (Patton, 1990, p. 218).

The sensitizing concepts I paid particular attention to initially included the emergent themes from the findings of the 1991 study. This included leadership, collaborative leadership, community, caring, commitment, and mission. In addition, I added the sensitizing concept of changes in the culture due to growth and expansion in the last decade.

These same sensitizing concepts were utilized as the categories in the interview guides. Others, including the commitment to cultural pluralism, were added as they emerged during data collection. Utilizing sensitizing concepts in this way greatly assisted with the comparison between Heritage College at the time of the previous study and today. Noting these key concepts in my field notes made the subsequent data analysis easier, particularly the comparison with the interview data.

Observations I was able to make during data collection included the President's Annual Employee Dinner; meetings, particularly the monthly President's Breakfast, open to and attended by students, staff, faculty, and administrators; the Presidential Leadership Program, where Dr. Ross mentored a small group of students who might want to be president of a college like Heritage in the future; department and program staff meetings; two classes, one in Business Law and one called the Heritage Core, which will be a required course for all incoming undergraduate students beginning in the fall of 2000; informal communications; and a very special event called Gathering 2000, the first conference hosted by Heritage College on the topic of creating and sustaining culturally pluralistic college learning communities. I chose to be on-site at the College for a single,

lengthy period, rather than for several two or three day visits, for one main reason: with an extended period of time, I was able to get a better sense of day-to-day life at the College.

At any time during the data collection, and later during data analysis, my notes from interviews and observations were available to the president of Heritage College and anyone designated by her to review the data. Several informal discussions were held about the emerging themes, but the actual raw data was never reviewed by anyone from within the organization.

During Gathering 2000, I was assigned to be a conference co-historian with a fellow participant. We later prepared a report for Dr. Ross and the two vice presidents, Dr. Richard Wueste and Dr. Sneha Veena, which included conference feedback; follow-up suggestions to sustain the enthusiasm and implementation efforts of the participants; ideas for future conferences; and suggestions for expanding Heritage College's reputation nationally. The data collected in this conference role offered a unique data gathering opportunity.

During the four days of Gathering 2000, I attended every event. On the first day, this included the welcome by Dr. Veena, vice president for academic affairs; the opening address by Dr. Ross, which included the introduction of Heritage College's eight operating principles; welcome remarks by Ray James, Yakama Nation tribal leader, who also served on the Yakama Nation Education Commission; and a panel discussion with five of the twenty members of the College's Board of Directors, discussing Making a Multicultural Board Work.

Since Gathering 2000 was focused on creating and sustaining a culturally inclusive campus, there were daily cultural events that helped us to better understand the communities Heritage College served. At dinner on the first evening, we were entertained by the Yakima Gospel Singers, who also later performed a different program at the President's Annual Employee Dinner.

On the second day of Gathering 2000, I attended three one-hour concurrent sessions, out of the sixteen topics offered. While I had not selected these particular sessions, I found them very useful for understanding more about this organization. I had been assigned to these sessions by the College to round out the attendance. The session topics were Using Culturally Competent Reality Models in Student Counseling; Combining Cultural Sensitivity and Efficiency in the Financial Aid Operation; and Making the Academic Records Bureaucracy Culturally Sensitive and Student-Responsive.

The second day of Gathering 2000 also included a general experiential session titled Masks of Empowerment—Exploring Cultural Self-Identity with Chani Phillips, an international presenter in multicultural empowerment and experiential learning; and a formal discussion about the small learning communities each participant had been assigned to. The cultural events that day were a Native American taco lunch and a mini-pow-wow with drumming and dancing from the Yakama Nation; as well as an evening Mexican fiesta with entertainment by the Wenatchee High School mariachi band and Mexican dancers. The Wenatchee program is “a nationally recognized model of adapting extracurriculars to new diversity” (Heritage College, 2000c, p.4).

The third day of Gathering 2000 began with an optional morning walk to explore the Toppenish historic murals, which have won national recognition and prizes. This was followed by a fourth concurrent session. I attended Using Recruitment to Build a Multicultural Student Body, presented by a panel that included an alumnus who now supervised the recruitment department, as well as other staff. Faculty members were also present at this session.

Day Three also included a general session presented by Dr. Veena on The Multicultural Lives of the Future; and a panel discussion with four recent graduates, who addressed the topic: What Do Students Have to Say About Heritage? A third general session, titled The West Coast Japanese-American Experience, was presented by Kara Kondo, a member of the Heritage College Board of Directors and a native of the area, who had spent four years in a World War II relocation camp in Wyoming with her family.

Following a brief general session on Involving Ethnic Community Resources in Building Inclusivity by Dr. Ross, we went on a tour of the Yakama Nation Cultural Center Museum. This experience included traditional storytelling by Yakama Nation elder Virginia Beavert.

The fourth and final day of Gathering 2000 included a general session on Managing an Inclusive Campus, with Dr. Ross and Dr. Weuste. This was followed by the final general session, A National Perspective on Gathering 2000, by Edgar Beckham, senior consultant at the Association of American Colleges and Universities in Washington, DC. Gathering 2000 concluded with Native American ceremonial smudging, the Friendship Dance, and a ceremony of traditional gift giving.

Five times during the conference, including once on the last day, small learning communities of five to six participants met to share, discuss, explore, and otherwise process the conference experience. I had been asked to facilitate one of the eight small learning communities and found these times to be very stimulating. It also gave me the opportunity to hear what other higher education professionals from throughout the country thought about Heritage College and Gathering 2000.

In addition, as part of my conference role of co-historian, I had the opportunity to poll many of my fellow attendees about Gathering 2000 and the College. Everyone knew that I was playing the dual role of attendee and data gatherer, so all information was collected overtly. The overwhelming majority of participants were enthusiastic about the quality of what they had learned, as well as the quality of the work being done at Heritage College.

Documents

As Merriam (1998) explains, "An observer cannot help but affect and be affected by the setting, and this interaction may lead to a distortion of the situation as it exists under nonresearch conditions" (p. 111). This situation emphasizes the importance of data triangulation, which in this dissertation included the use of document analysis, the third source of qualitative data.

Collected documents provided a unique source of insight into Heritage College because, as Merriam (1998) explains, "Documents...are usually produced for reasons other than the research at hand and therefore are not subject to the same limitations....Documents are, in fact, a ready-made source of data easily accessible to the imaginative and resourceful investigator" (p. 112). Of course, collected documents must

be pertinent to the research study, providing insight or information relevant to the research questions, and they must be easily accessible during the time allotted for data collection (Merriam, 1998, p. 124).

Documents I collected from the College include materials from Gathering 2000, Heritage College Catalogs, the annual report, newsletters, meeting agendas, faculty and student handbooks, faculty in-service materials and reports, program materials, syllabi, marketing materials, and published articles about Heritage College. During the 1991 study, I had collected copies of the College's annual report, newsletters, and a catalog, so I was able to do some document comparative analysis, looking for evidence of what had changed in the ten years since the previous study. In addition, I had continued to receive copies of the College newsletter throughout much of the ten years between the research studies, so this information was also available for analysis.

Primarily I collected public documents, including the annual report and physical material and artifacts, such as meeting agendas (Merriam, 1998, p. 117). I gathered original copies of documents whenever possible and, when that was not possible, such as the documents from the Testimonials File in the President's Office, I xeroxed the original for subsequent analysis.

In terms of document analysis, I primarily analyzed "the nature of the data" (Merriam, 1998, p. 123). I also specifically looked for information that supported or contradicted the findings from the interviews and observations. Initially, I was particularly interested in evidence of the original "sensitizing concepts" (Patton, 1990, p. 218). These documents proved to be rich sources of data about Heritage College. They

were particularly useful as objective evidence that supported much of the data collected during the interviews and observations.

Triangulation

Utilizing the three main data sources, interviews, observations, and documents, provided triangulation of the research results, so that the emerging findings were confirmed by more than one source of data (Merriam, 1998, p. 204). Triangulation was of particular importance because when “using multiple methods of data collection and analysis, triangulation strengthens reliability as well as internal validity” (Merriam, 1998, p. 207). Detailed information on reliability and validity is presented later in this chapter.

Another value of triangulation for this dissertation is that it “is a process by which the researcher can guard against the accusation that a study’s findings are simply an artifact of a single method, a single source, or a single investigator’s biases” (Patton, 1990, p. 470). Since I was a single researcher, triangulation of data sources assisted me in controlling any biases that could interfere with honest research findings.

SUBJECTS’ RISKS AND BENEFITS

The rights and welfare of the interview subjects were protected by the protocol from the University of San Diego’s Committee for the Protection of Human Subjects (CPHS). This protocol was adhered to prior to and throughout the data collection and analysis phases of the dissertation research. In conducting qualitative research, Stake (1998) affirms: “Rules for the protection of human subjects should be heeded” (p. 103).

Protected by the CPHS protocol, the participants in my study were not vulnerable to any of the risks outlined by Patton (1990, p. 356). There was relevance, however, in

considering the area he describes as "promises and reciprocity," defined by the question "Why should the interviewee participate in the interview?" (p. 356).

My contribution to Heritage College is to provide an additional vehicle for the dissemination of knowledge and insight about this particular organization. According to Dr. Ross, for a variety of reasons, this is the first approved dissertation proposal (K.A. Ross, personal communication, April 15, 1999) (Appendices G-H). A copy of my dissertation, with permission to quote as desired, was offered upon completion. The benefit to the individual participants is an additional and different opportunity to voice their insights about Heritage College in a confidential circumstance.

To assure study participants of their safety in this process, I provided them with the following information prior to the data collection: (a) They could withdraw from the study at any time; (b) They had my local phone number in Toppenish, WA, as well as my e-mail address, which I accessed daily while in Toppenish, and my phone number in Los Angeles, so they could reach me as needed; and (c) The data was stored at my office in Los Angeles. I also clarified that there was no expense for participating in this study.

In addition, I explained how anonymity in reporting results was to be maintained. Direct quotes are only identified as a "student" (no year of study or major, for example) or as "faculty." Because students in the Presidential Leadership Program were interviewed and they work closely with the president and have special knowledge of the College that other students do not have, they could have been at special risk for having their identities disclosed. To minimize this risk, I was very cautious about including any of their direct quotes in the study, and when I have, I identify them only as a "student."

Due to the small number of senior administrators, it was more difficult to guarantee anonymity for these individuals. Quotes used from these participants are identified as "senior administrator/member of the Board of Directors." Every effort was made to select quotes or descriptions that would keep the identity of the individual anonymous. However, because administrators and Board members of colleges are typically on public record, these individuals were told that their anonymity was not guaranteed in the informed consent.

VALIDITY AND RELIABILITY

In this study, I have worked diligently to produce "valid and reliable knowledge in an ethical manner," so that the reader may be able to trust the findings presented (Merriam, 1998, p. 198). To verify the accuracy of this study, Creswell (1994) recommends addressing the issues of validity, internal and external, as well as reliability (p. 158).

Internal Validity

Internal validity or "credibility" (Guba & Lincoln, 1981, p. 104) means that the results of the study reflect the reality at Heritage College (Merriam, 1998, p. 201). While reality can be quite subjective, internal validity ensures that the participants in the study would agree that the research findings match their experience at Heritage College.

Merriam (1998) suggests several approaches to strengthen the internal validity of a qualitative research study (pp. 204-205). I have utilized two of these for this study, triangulation and identifying my biases as the researcher. As has been previously stated, the research findings were triangulated with the use of interviews, observations, and

document analysis. Only findings that emerged from more than one method have been presented.

In addition, I stated my known biases that could have potentially influenced the data results, particularly the admiration I have held for the College since my initial visit in 1991. I took steps to keep these biases in check, specifically by triangulating the data. In addition, the interviews, in particular, revealed both major strengths and weaknesses of the College. This helped me to stay receptive to the emerging truths about Heritage College in the year 2000 from the perspective of its key stakeholders, rather than to frame the data collection experience from my previous positive bias.

Additionally, Merriam (1998) recommends conducting member checks throughout the study (p. 204). By returning approximately half of the thirty-six interview transcripts to the interviewees for review and correction, an additional check on the accuracy of what was recorded at each interview was provided.

External Validity

“External validity is concerned with the extent to which the findings of one study can be applied to other situations. That is, how generalizable are the results of the research study?” (Merriam, 1998, p. 207). Since the primary intent of this dissertation has always been to study one organization in depth, rather than to make generalizations, I primarily leave generalizability to the reader.

My responsibility has been “to provide enough detailed description of the study’s context to enable readers to compare the ‘fit’ with their situations” (Merriam, 1998, p. 211). This has left “the extent to which a study’s findings apply to other situations up to the people in those situations” (Merriam, 1998, p. 211). As Walker (1980) asserts, “It is

the reader who has to ask, what is there in this study that I can apply to my own situation, and what clearly does not apply?" (p. 34).

My focus, first and foremost, has been to ensure the internal validity of this research study. This was done in such a way that the stakeholders who participated in the study would see their experiences at the College reflected in these findings. In addition, I want the readers of this study to have an accurate, albeit vicarious, experience of Heritage College. This statement, however, does not negate my attempt, as the researcher, to encourage and strengthen the possibility of generalization of the findings in this study.

In fact, the "rich, thick description" presented here provides enough detail "so that readers will be able to determine how closely their situations match the research situation, and hence, whether findings can be transferred" (Merriam, 1998, p. 211). In this detailed description of Heritage College, the reader can ascertain the aspects of the College that have relevance for his or her organization.

Reliability

"Reliability refers to the extent to which research findings can be replicated. In other words, if the study is repeated, will it yield the same results? Reliability is problematic in the social sciences simply because human behavior is never static" (Merriam, 1998, p. 205).

However, the inability to precisely duplicate a qualitative case study in no way diminishes the value of this research methodology. Certainly, it does not render the findings of a case study valueless. In fact, Guba and Lincoln (1981) suggest using "consistency or auditability" as more appropriate explanations of the rigor of qualitative

or naturalistic research, rather than reliability (p. 104). "The question then is not whether findings will be found again but *whether the results are consistent with the data collected*" (Merriam, 1998, p. 206) (*italics in original*).

The researcher can strengthen the credibility of the qualitative case study findings in three ways: "By the investigator explaining the assumptions and theory underlying the study, by triangulating data, and by leaving an audit trail, that is, by describing in detail how the study was conducted and how the findings were derived from the data" (Merriam, 1998, p. 218). These three steps were taken in this study.

DATA ANALYSIS

While there are no rules or strict guidelines to follow for much of the qualitative research process, according to Merriam (1998): "The right way to analyze data in a qualitative study is to do it simultaneously with data collection" (p. 162). Even with ongoing analysis, once all the data have been collected, "there is generally a period of intensive analysis when tentative findings are substantiated, revised, and reconfigured" (Merriam, 1998, p. 181). This was my experience with this dissertation.

Because the purpose of my case study research was to describe and understand Heritage College, and I collected voluminous amounts of data with interviewing, observation, and document collection, this task would have been daunting without the use of "an analytic strategy" (Yin, 1994, p. 102). As Stake (1998) reminds us, "With its own unique history, the case is a complex entity operating within a number of contexts.... Holistic case study calls for the examination of these complexities" (p. 91).

I used an analytic strategy to assist me in sorting through the data, so that I was able to uncover and to communicate the most meaningful details about Heritage College.

Marshall and Rossman (1995) identify five modes of analytic procedures: "Organizing the data; generating categories, themes, and patterns; testing the emergent hypotheses against the data; searching for alternative explanations of the data; and writing the report" (p. 113). They remind us that the purpose of each mode is "*data reduction* as the reams of collected data are brought into manageable chunks, and *interpretation* as the researcher brings meaning and insight to the words and acts of the participants in the study" (p. 113) (italics in original).

Merriam (1998) outlines key guidelines to use when determining how effectively the categories, which lead to the identified themes, reflect the data collected. She also advises that while there are no correct number of categories, fewer might be better for the sake of communicating the findings of the study (p. 185).

From my previous study of Heritage College, and from the premise proposed by the College president during my site visit in April of 1999, I knew I was looking for data in the categories of leadership, collaborative leadership, community, caring, commitment, and mission, as well as changes in the culture due to growth and expansion. I was not limited to these, but they were the early starting points in making sense out of the collected data. Since the process of discovery was central to this research study, I looked forward to uncovering insights about Heritage College that went far beyond the information gained in the 1991 study. The result is the emergent themes of partnership leadership, a mission-driven organization, the multicultural learning community, and resources and relationships, which are discussed in depth in Chapter IV.

I began the initial identification of categories as I read through the collected data, which included my field notes and documents I had gathered, and as I listened to the

taped interviews. With the interviews, I began the analysis process by first listening to the taped interviews before they were transcribed and making notes about potential emerging categories, as well as noting data points for the initial categories identified in the previous paragraph.

During the editing process for each interview transcript, I continued to note emerging categories, as well as to identify data evidence for the original sensitizing concepts. This process continued, albeit more exhaustively, once the editing was completed and I was focused on analyzing the content of each transcript. Since I had spent from five to ten hours editing each of the thirty-six interview transcripts, after they were received from the transcriptionist I had hired, my knowledge of their content became quite intimate.

The formal coding process for the thirty-six interviews involved several steps. First, I coded each transcript for the appropriate demographic information. This included gender; stakeholder status, i.e., student, staff, faculty, administration, or senior administration/member of the Board of Directors; ethnicity; and years affiliated with Heritage College.

The next step was to code each transcript for evidence of the recurring categories. This process began with the original sensitizing concepts, plus evidence of the impact of growth and change on the College. As a result of what I had learned at Gathering 2000, I also added coding for evidence of a multicultural learning community. Interviewees had used a variety of terms to describe this emerging category, such as cultural pluralism, cultural inclusivity, diversity, and multiculturalism and these were all utilized as evidence of a multicultural learning community at the College.

In addition, codes were added as additional potential categories were emerging. Then each transcript was coded for evidence of these emerging categories. Originally, this process of reading and rereading the transcripts for the purpose of identifying and coding categories led to twenty-seven categories of data. At least two, opinions about the role of the current president, as well as consistent concern for the financial stability of the College, eventually became sub-themes.

A similar data analysis process was utilized with the observations and the collected documents. Originally, as I was collecting the field notes, I had made notes to myself in the margins when I thought I was hearing a significant data point for one of the original sensitizing concepts. I had also noted what seemed to be emerging categories.

Once I returned to my office in Los Angeles, I typed all the field notes from the formal observations, yielding more than one hundred and fifty pages of data. Field notes from Gathering 2000 alone accounted for approximately two-thirds of these pages of raw data. The original field notes were reviewed once again to identify important data points that may have inadvertently been omitted during the typing process. Once the omitted data was integrated, all data was coded.

The observation data was coded utilizing the same coding process as had been used to code the interview transcripts. I began with the twenty-seven categories from the interview data and these proved to be adequate for the observation data. There was no need to create additional categories from the observations. The recurring data fit into the original categories.

However, what did occur assisted me in uncovering more obscure data points that I might have missed. Since I had worked so intensely with the interview data, my

awareness of recurring data evidence, leading to potential categories, was heightened. I found that this awareness led me to pick up on subtle data points in the observations that I might have missed without that sensitivity.

The best example is data about the role of the president. During the interviews, participants had stated definite, and sometimes quite lengthy, opinions. This enabled me to identify several one-line comments scattered throughout the observation data that might otherwise have gone unnoticed. These comments were embedded in larger contexts and were not part of a specific discussion about the role of the president. Having been sensitized to the issue from the interview data enabled me to identify these additional significant sources of evidence about an important theme at Heritage College.

For the document analysis, I had more than seventy-five documents to review. These documents were primarily from the 2000 data collection, but I had also collected documents during the 1991 study, as well as from the 1999 site visit. In addition, I was on the College's mailing list, so I had received numerous newsletters in the intervening years. Of the seventy-five, several were multiple-paged documents. This included the Gathering 2000 Brochure; the Gathering 2000 notebook, which included relevant articles; the Student Handbook; the College Catalog; the annual report; the first monograph published by Heritage College; the spring 2000 schedule of classes; and several reports from the CAPHE (Consortium for the Advancement of Private Higher Education) Project, which will be discussed in detail in Chapter IV.

As I carefully reviewed and analyzed each document, as discussed earlier in this chapter, my primary objective was to identify data that supported or contradicted the findings from the interviews and observations. The documents proved to be very useful

in providing objective data evidence in support of the findings from the analysis of the interviews and observations. As might be expected, the documents did not provide contradictory evidence. The documents consistently presented a positive view of the College, particularly its mission-driven and student-centered focus.

To ensure that the data findings were triangulated, I created a working graph. First, each category identified from the interview findings was listed on the left-hand side of the page, eventually resulting in the twenty-seven categories. Four potential data sources were listed across the top of the page. In addition to the interviews, observations, and documents, I added Gathering 2000 as a specific observation data source. As additional evidence was uncovered for a category while analyzing the data from Gathering 2000, the observations, and the documents, check marks were entered. Only categories that had evidence from the interview, Gathering 2000, observation, and document findings were considered during the final analysis phase when I was identifying the important themes about Heritage College. There were different data points to use for evidence from each of the sources, of course, but the categories were consistent.

Despite this consistency, the remaining categories were not themes. For example, these twenty-seven categories included a category that identified someone with a perspective about the College different from the interviewee's. Another category had been created for important factual information about the College shared by an interviewee. These were clearly not themes.

However, before data on the emergent themes was finalized utilizing this manual data analysis process, as outlined by Yin (1994) and Merriam (1998), my dissertation

committee chair shared information about a qualitative research software program being used by another doctoral candidate in the School of Education at the University of San Diego. After researching it, including reviewing a demonstration version, I decided that, although it would delay the completion of this dissertation, it provided a valuable check on the manual data analysis and, with its tremendous flexibility in sorting data, could actually provide additional insights not gained during the manual process.

The qualitative research software data program is called QSR NUD*IST, which stands for Qualitative Solutions and Research, the software development company in Melbourne, Australia that designed it, and the functions of Non-numerical Unstructured Data*Indexing, Searching, and Theorizing (Richards, 1998, p. 10). Basically, it assists researchers doing qualitative data analysis “by supporting processes of coding data in an index system, searching text or patterns of coding and theorizing about the data” (Richards, 1998, p. 10).

I did contract with a consultant familiar with the software for individual training sessions. Prior to our first session, I read the program’s user guide (Qualitative Solutions and Research Pty Ltd., 1997), as well as the book written to provide background information on the software program by two of its developers (Gahan & Hannibal, 1998). The consultant and I then spent two sessions together, for a total of nine hours, in addition to several phone calls. This tutoring enabled me to input all my data and to generate reports.

The process I used with NUD*IST involved four major steps. First of all, I imported all interview and observation data from my Microsoft Word files into the NUD*IST program and reformatted everything to fit the NUD*IST requirements. All the

collected documents, as well as books and articles used in the literature review for this dissertation, none of which were in computer files, remained as exported documents.

I had already manually read and coded the interview transcripts and the observation data. This coded data was now entered into the NUD*IST software program, which sounds faster and easier than it turned out to be.

First of all, I created the system I needed for the demographic coding. Categories included gender; ethnicity; relationship to Heritage College, i.e., student, alumni, staff, faculty, administrator, and senior administrator/member of the Board of Directors; the number of years they had been affiliated with the College; and if they had been part of the 1991 study. The demographic information for each of the thirty-six transcripts was then entered into the NUD*IST program.

The next step was to create the coding system for the original twenty-seven categories. For example, any mention of leadership was coded as Q13, while data about the impact of growth and change on the College was coded as Q14. The software program was designed to best operate with short codes rather than descriptive phrases.

The transcripts had already been imported into the NUD*IST program. The next step involved scrolling through each transcript, coding as appropriate, for each of the categories. This coding was later used to search and sort the data using the software. As much time as the previous steps had taken, completing this part of the data analysis and data entry process was an extraordinarily tedious and lengthy process. This process was then repeated for the imported observation data.

Once all the interview and observation data had been coded and entered into NUD*IST, I could search and create reports in numerous ways. For example, I searched

for the data points coded as leadership. This gave me every comment coded in this fashion, regardless of the interviewee's role at the College, gender, or other demographics.

It proved more useful to combine the demographic data and the data points in the text searches. For example, I needed to know what the students said about the leadership at Heritage College, compared to the College's employees. I also wanted to see the difference between the data points about leadership from the senior administrators/members of the Board of Directors and the rest of the College's employees. In addition, I was eager to compare the data points on leadership between the senior administrators/members of the Board of Directors and the faculty, since I had heard some negative comments about the former from some faculty members. The reporting of these findings is in Chapter IV.

Assistance with the data reporting done in Chapter IV came primarily from the reports generated. By searching the text of the imported documents using the codes created in the second step, content editing was easier to do. For example, from the report generated on the role of the president, which included every text match that had been coded as such, I identified and eliminated duplicate statements when one did not add additional insight. Editing also uncovered mismatches, i.e., text identified as the role of the president, that did not, upon closer analysis, provide data evidence about this topic.

Each grouped text match, such as the above report on the role of the president, was then saved and stored as a text search node. In this case, the text search node could be labeled "the role of the president," rather than having to create another coding system. One quality of the software was valuable at this point. This stored data, in the form of

text search nodes. remained as a reference file that tracked what I had searched for and what I did with the search results. It left an audit trail that made it much easier to relocate data at a later time.

The final step was to examine how the coded material related. Based on what and how I had categorized the data, I was now able to draw conclusions. For example, members from every stakeholder group talked about Heritage College as a mission-driven organization.

The software's strong point was its tremendous flexibility in sorting and comparing the data. As was discussed previously, I could compare data points about leadership in numerous ways. In addition to what I described earlier, I could sort these data points by gender and compare female to male opinions about leadership. I could also sort by ethnicity or years affiliated with the College and so on. NUD*IST actually had more flexibility in this area than I needed for this research study, which will be evident when the reader reviews the research findings presented in Chapter IV.

I had originally been concerned that the incredible number of hours that had been spent in manual data analysis had been wasted once the NUD*IST software was used, but this was not at all the case. In fact, because I had spent so much time manually reviewing and searching the collected data, this gave me a tremendous advantage. I knew the data intimately, so I could maximize the use of NUD*IST in mining the data for relevant meaning and insight.

I also must add that there is no substitute for an intimate, personal relationship with the research data. In fact, no qualitative data analysis software program available today, such as NUD*IST, can produce any worthwhile results unless the researcher has

this personal relationship with her data. The way I had analyzed and coded my data determined what would be contained in all the reports that were ultimately generated.

NUD*IST's primary value to me as a qualitative researcher was its ability to sort the data that had been entered into the program at the touch of a few buttons, rather than my having to search transcript after transcript to collect and compile the data. I would utilize it again in research situations where flexibility would be crucial.

However, despite the consistency of results with the manual and the qualitative research software program analyses, the remaining twenty-seven categories were not themes. Instead, when the categories were analyzed for themes, eleven emerged. Due to overlapping data evidence, these eleven were reduced to nine themes. When a substantial amount of repetitive data points emerged among the nine themes, they were condensed into four fairly separate and unique themes, with related sub-themes. Since the data evidence for the original categories had been triangulated, this remained true for the final themes and sub-themes.

The final four themes are: (1) partnership leadership manifested in all stakeholder groups with the two sub-themes of spirituality and the role of the president; (2) mission-driven organization with the sub-theme of being student-centered; (3) a multicultural learning community of respect and inclusion; and (4) resources and relationships with the three sub-themes of financial stability, partnerships with external communities, and continuous innovation, improvement, and resourcefulness.

In the next chapter, Chapter IV, the findings from this data analysis are presented. From the data analysis findings, the research questions for this study are answered and this case study is written up as an extensive, "rich, thick description" of Heritage College

(Merriam, 1998, p. 211). Consequently, the findings enabled me to provide "a rich and holistic account" of Heritage College (Merriam, 1998, p. 41).

LIMITATIONS/DELIMITATIONS

Limitations

This research study is limited to Heritage College, a private, independent, nonprofit, four-year college, located on the Yakama Nation Reservation in rural, agricultural, south central Washington. It is such a rich, complex organization that I would have preferred to spend more time on-site. If I lived in the area, I could have made additional on-site visits easily.

The time allotted for interviews was at least one hour and usually one hour and a half. However, because I began each interview by introducing myself, explaining my purpose and the reason I had chosen Heritage College as the site for my dissertation, explaining confidentiality, and collecting demographic information, the actual interview time was much shorter and did not always feel adequate.

This lack of sufficient time was also impacted by my use of a thematic, more open-ended interview guide. The time often felt too short, the interviewee often had more to share, and I wanted to hear every word. Again, if I lived in the area, the time pressure would have been more manageable. As described earlier, I encouraged them to write or e-mail me with additional comments and I did receive additional information through e-mails.

I was able to conduct thirty-six interviews and attend the Gathering 2000 conference, as well as observe classes, meetings, and special events. If I had more time

on-site, I would have liked to attend more classes and more departmental staff meetings. Also, I would have interviewed more people from each of the stakeholder groups.

Delimitations

This dissertation is the study of a single organization only. A comparative study involving a minimum of two additional organizations, similar in size and mission, would have been more helpful in establishing the uniqueness of the quality of the practices at Heritage College.

In addition, Heritage College is in a unique location with unique populations of students, staff, faculty, administrators, and members of the Board of Directors. Due to this, the College's best practices may not initially seem generalizable. For instance, it might be possible to reject their practices as appropriate only to an organization of their size or composition or location.

Another concern is that I was looking at Heritage College through the lens of a middle-aged, middle class, white female. This may have limited my ability to understand the issues and nuances of cultural pluralism, for example.

PRESENTATION OF RESULTS

The findings of this dissertation research are presented in Chapter IV as a narrative description of Heritage College, organized according to the themes that emerged from the data analysis (Merriam, 1998, pp. 196, 228).

To balance the amount of concrete description, analysis, and interpretation "so that the narrative remains interesting and informative," particular description, general description, and interpretive commentary have been utilized (Merriam, 1998, pp. 234-235).

“*Particular description* consists of quotes from people interviewed, quotes from field notes, and narrative vignettes of everyday life” (p. 235) (italics in original). The research findings from Heritage College contain numerous direct quotes. The quotes are from the interview data, as well as from the observations and the collected documents.

“*General description* is needed to tell the reader whether the vignettes and quotes are typical of the data as a whole” (p. 235) (italics in original). The quotes and stories told as part of the research findings have been identified as representative. The most eloquent quotes and the most poignant vignettes have been selected for the ease of reading, as well as for the clarity of the message conveyed.

“*Interpretive commentary*...provides a framework for understanding the particular and general descriptions just discussed” (p. 235) (italics in original). Interpretations of the findings, along with recommendations, are discussed in Chapter V.

SUMMARY

This dissertation utilizes case study methodology. The resultant research findings produced extensive, rich description, which offers a holistic account of Heritage College. Four major themes with multiple sub-themes emerged during data analysis. These findings are presented in detail in Chapter IV. Resultant conclusions and recommendations are found in Chapter V.

CHAPTER IV

ANALYSIS AND PRESENTATION OF THE DATA

"THE MESSIAH IS AMONG YOU"

A Fable

Once there was a monastery known for spirituality that fell on hard times. It seemed that the people of the country had become disinterested in spiritual matters: not only had there been no new monks joining for many years, but the brothers themselves had lost the spirit of their calling, living the monastic life as a matter of routine rather than of devotion and service. Only a few elderly monks remained, and it seemed their days were spent mostly in blaming each other for the monastery's decline.

"What happened? Where did we go wrong?" the abbot lamented one evening.

"I think it was Brother Gregory's fault," exclaimed one of the monks;

"he was always a troublemaker."

"How do you know? You never liked him. What about Brother Matthew?"

Now there was a handful!"

And so it went on--the monks bickering among themselves, the abbot beginning to despair--not only of the existence of the monastery, but for the souls of the quarrelsome brothers.

One day a rabbi visited the monastery. He was welcomed and in the days that followed, joined in the daily work and prayers with the monks. On his departure several weeks later, the abbot had a parting request for him.

"You have traveled much and visited many centers of spirituality and learning," he said to the rabbi. "Can you help us? Our place has been in decline for some time now and none of us knows why. Is there any advice you have for us?"

The guest remained silent, inwardly reflecting.

After several more entreaties, he finally replied, "I doubt whether your monks will listen to my advice. But perhaps they would be interested to know this: The Messiah dwells among you here at the monastery."

"What!" stammered the incredulous abbot. "How could he possibly be living here?"

The visitor smiled but said nothing further.

That evening, the abbot conveyed to the monks the guest's parting advice.

"The Messiah among us? But who?" each one asked aloud. Then to themselves they wondered, "It couldn't be Brother Timothy--or could it? He does try to be helpful, and seems always to be there when you need him."

"Surely not Brother Simon, but there are times when he is rather wise."

"Not that constant critic Brother Jeremy...well, maybe--after all, it turns out he is virtually always right..."

"The abbot himself?"

"Do you suppose there is a chance it might be me?"

As each monk began to look for the Messiah in the others, and in himself as well, they started to hear the Messiah's words in each brother's words, and to see the Messiah's actions in each one's acts. Soon things were very different at the monastery. An aura of holy respect began to permeate the community. People who stopped by to enjoy the flower gardens that the brothers cared for began to stay longer. Some of them went into the little chapel to pray, and were drawn to discuss their spiritual life with the older monks. One young man, and then another, asked to join the order, and soon the monastery again became the center of spiritual light that it once was.

(Self-Realization Magazine, Summer 2000, pp. 54-55.)

FABLE IMPLICATIONS

I use this particular fable for several reasons related to the data analysis findings. As one senior administrator/member of the Board of Directors advised me: "Stories--see this as the College with the stories. Heritage College is a story, and then there are stories in the Heritage College storybook" (personal communication, March 22, 2000).

In fact, sharing stories is one of the tools used by the College to build community amidst dramatic diversity. For example, the last portion of every monthly President's Breakfast, attended by students, staff, faculty, and administration, is a small group activity called CARE (Culture And Respect Education) groups. At the one that I attended, we were encouraged to share how our family celebrated or celebrates any

holiday. It was a powerful way to gain insight into and empathy for fellow CARE group members.

Another reason for opening this chapter with the fable is that it mirrors a comment made by a faculty member, who recommends that having some understanding of the College means that I need to “be sure to treat Heritage like a person” (personal communication, March 23, 2000). She explains, “You know, there’s our bright side and our dark side. And we’re probably as dark as we are bright. But, we’re not gray, and that’s good. And I also think that the element of hope is really pretty strong” (personal communication, March 23, 2000).

The fable exposes both the light and the dark side of the members of the monastery. The light side became stronger and more prominent as they focused on an objective greater than self-interest. The same is true at Heritage College, where the members’ belief in the mission and commitment to actualizing it is stronger than any disagreement about its day-to-day operations.

Yet another reason for the inclusion of the fable is that this monastery was going through a period of change and transition, which tested its members’ resolve and led to some recriminating behavior. Heritage College, since its inception in 1982, has been in a constant state of change and transition. While this has inspired tremendous creativity and commitment, it has also spawned some discontent.

Just as the fable demonstrates a magnetism that draws others in the surrounding community to the monastery, Heritage College seems to hold a special attraction for those who visit it, for those who read about it, for those who work there, and for those who study there. When I commented to one staff member about the inclusion of every

donor to the College in the annual report, regardless of the size of the donation, the explanation was, "Anybody that has anything--that visited Heritage or anything to do with Heritage--becomes Heritage, and we recognize that" (personal communication, April 15, 1999).

As the rabbi was the catalyst for positive change and rebirth at the monastery, the president is the catalyst for the creation and ongoing growth and development of Heritage College. More than one interviewee talked about being inspired by her and challenged by her example and expectations to continually stretch and grow for the good of the College.

The final reason the fable is included is that I do not want the reader to get lost in the details of the data findings about the College. Rather, I want to keep the broader view ever before us: Heritage College is an extraordinary organization producing extraordinary results.

PURPOSE OF THE STUDY

Heritage College was selected for this study because its unusual history, location, member population, practices, and continual growth and expansion offer unique insights into the practices of leadership, partnership leadership, community, caring, commitment, and mission. In addition, its passionate commitment to cultural pluralism strongly influences leadership practices and community-building efforts. Heritage College's mission is to serve a multicultural population; the undergraduate student body is 53% people of color, 73% women.

The many definitions of leadership described in Chapter II do not comprehensively explain what is taking place at Heritage College. The College, in fact,

has an important contribution to make to the theory and practice of leadership. While others struggle to operationalize these definitions in actual leadership practice, the leadership at Heritage College, from the founders to the current administrators to the formal and informal leaders within each stakeholder group, have demonstrated their ability to do just that.

In addition, in April of 1999, when I met with Dr. Kathleen Ross, founding president of the College, she shared this premise: "Heritage College sees itself as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population" (K.A. Ross, personal communication, April 15, 1999).

Consequently, the purpose of this research was twofold: (a) To "test" the premise by identifying specific practices of leadership, collaborative leadership, community, caring, commitment, and mission as defined by experts in these fields, as well as to identify how Heritage College is unique from the documented literature; and (b) To collect data about the College that can be compared to the data collected during the previous study in 1991 to determine the extent to which growth has affected the organization in the intervening decade. The following research questions guided the investigation:

1. What has changed since the initial study was completed in 1991?
2. How has the growth of Heritage College impacted its sense of caring and commitment; the practices of leadership, particularly partnership leadership; the student-centered philosophy of education; the respect for difference; the role of faith; and the importance of mission in decision-making and daily operations?
3. What predominant themes emerged from the 2000 research study? How would Heritage College best be described in the year 2000?

4. How do the emergent themes inform those in leadership positions at Heritage College? What information and knowledge do they gain from this research?

Based upon the perceptions of students, alumni, staff, faculty, administrators, and members of the Board of Directors, I have identified and reported four key emergent themes evident in the data collected at Heritage College that best describes this organization in the year 2000. These themes, with specific individual or group practices cited to demonstrate each one, have been compared to the data collected during the earlier study in 1991. This has ascertained what has remained constant and what has changed in the intervening ten years.

Overall, this study provides a comprehensive description of the importance of leadership, specifically partnership leadership, in the creation and ongoing operation of Heritage College, as well as the force of commitment and mission in building and sustaining a caring and effective multicultural learning community.

THEMES FROM PREVIOUS STUDY--1991

Before discussing the data findings from the 2000 data collection and analysis of Heritage College, let me remind the reader of the seven themes that emerged from the 1991 study:

1. The strong motivation to create Heritage College, which translated into its mission.
2. The impact of Heritage College and its graduates on their communities.
3. The unwavering commitment to the College and to its mission.
4. The role of faith in guiding and sustaining the founders of the College.
5. The application of collaborative leadership in decision-making and in the day-to-day operation of Heritage College.

6. The feeling of "family" for students and employees alike.
7. The student-centered philosophy of education and respect for difference.

CHANGES IN THEMES FROM 1991 TO 2000

In the findings that follow, it is evident that some of the 1991 themes, particularly Numbers 2, 3, and 7, continue to be significant in 2000. Numbers 4, 5 and 6, while also still significant, have changed a bit. The themes that emerge as the most prominent during the 2000 data collection demonstrate that the leadership practices at Heritage College ensure the ability of this organization to remain a mission-driven and student-centered multicultural learning community. Details are discussed in the section on emerging themes from the 2000 data collection.

CHANGES AT HERITAGE COLLEGE SINCE 1991

The answer to the first research question comes as no surprise. Much has changed at Heritage College since my initial visit in 1991.

In 1991, the physical setting consisted primarily of a few trailers, one tiny cottage, and a single "real" building called Petrie Hall. The campus has expanded by the year 2000 to include the use of twelve modular buildings, which house business offices, science laboratories, faculty offices, and a Student Services Information Center. There has also been some significant construction on site. The original building, Petrie Hall, has been expanded to include the Jewett Student Union, which is a cafeteria and student lounge with outdoor seating.

In addition, a 17,000-square-foot Library and Learning Center was constructed in 1993. It holds the much-expanded library, the Academic Skills Center, a computerized Writing Lab, four computer labs, conference space, and the offices of the president and

vice president of administration/chief operating officer. Classes are also held in this building, including one I attended on Introduction to Business Law.

Four additional modular buildings have been renovated to hold offices and classrooms. A large, paved, parking lot has been added. As I left the campus, they are set to break ground on a new Student Tuition and Education Planning Center (STEP), which will house all student services in one building.

Other changes include an increased number of students, faculty, and staff members. Enrollment now exceeds 1,200 undergraduate and graduate students. The number of graduates has increased by more than 300% to more than 3,000 graduates. Program options, on the bachelor's, master's, and certificate levels, have increased dramatically. Increased opportunities, coupled with the College's established reputation and active recruiting program, have attracted a much larger number of recent high school graduates. This has resulted in lowering the average student age to 31, which positively impacts classroom learning and activities with a dynamic diversity.

In 1991, there had only been the main campus in Toppenish and a satellite site in Omak, Washington. Heritage College has now increased its satellite sites for undergraduate and/or graduate programs to locations that include, in addition to Omak, Moses Lake, Yakima, Kennewick, Sunnyside, Wenatchee, and Seattle, Washington, plus a site in Hawaii. Additional satellites are in the planning phases, including a site in Vancouver, Washington.

Heritage College is a partner in collaborative programs with NASA, the University of Washington in Seattle, Battelle Memorial Institute's Pacific Northwest National Laboratory, Eastern Washington University, Central Washington University, the

Department of Energy at the Hanford Nuclear Reservation, the Mount Adams Health Foundation, the Northwest Indian College, and several regional community colleges, among others.

As the chair of the College's Board of Directors explains: "Collaboration gives us broader course offerings sooner. That allows us to leverage our expertise and physical location to attract and do more for students" (Heritage College, 2000d, p. 3). These collaborations also benefit the College financially. As this Board member describes: "At the same time, we don't have to make the huge investments that would be required if we were doing it alone" (Heritage College, 2000d, p. 3).

To answer the second research question, each of the thirty-six interviewees was asked about the impact of growth on the College. Overwhelmingly, they have stated that the growth has a positive impact. More programs are now offered, including degree programs in social work, environmental science, accounting, bilingual and English-as-a-Second-Language teacher preparation, and several masters' degrees in education specialties. In addition, the College's teacher education program has been approved to offer teacher certification, as well as the principal's and school counselor's credentials (Heritage College, 1999a, p. 3).

In 1991, everyone I had interviewed or spoken with described Heritage College as a "family." In fact, this had been noted as a significant finding. During the 2000 data collection, only one person describes the College as having a "family feel," and she has worked on the campus for less than three months (personal communication, March 29, 2000). Everyone else uses the term "community" to describe the College.

The shift could have resulted, at least in part, from the increased numbers on campus, which has led to a different decision-making structure. In 1991, people were still gathering to make group decisions. In 2000, while many issues are posted on the communal "L" computer drive for information and input, there is less direct involvement from all members of the College in day-to-day decision-making, simply due to size. Second, the College has consciously spent time in community-building efforts and activities, so "community" is the word in people's minds.

Other information gathered indicates that more than half of the undergraduates continue to be members of a minority. More than 90% of the graduates are employed, most still in the Yakima Valley, so the College continues to enrich the surrounding communities. Heritage College remains an independent college, receiving no state operating funds. The majority of the College's income continues to be from tuition, although the percentage has increased from 65% in 1991 to 80-85% in the year 2000.

The annual operating budget has more than doubled, reaching \$8 million (Heritage College, 2000a). Total fundraising exceeds \$2.6 million, including \$1.97 million for construction of the new STEP Center (Heritage College, 2000d, p. 12). There is more scholarship money available. In the year 2000, there are more than eighty scholarships offered, ranging from \$100.00 to \$5,000.00, as a result of donations from private and corporate sources, as well as from Heritage College funds. This is significant because more than 95% of the College's undergraduates continue to require financial aid.

Perhaps most significantly, Heritage College has proven its quality of education, as well as its staying power, with an established reputation as a well-regarded four-year college. In addition, the College is having a more dramatic impact on the surrounding

communities. By 2000, Heritage College has become one of the Yakima Valley's top forty employers, with a documented annual economic impact of more than \$21 million on the Yakima Valley (Heritage College, 2000a). It is important to note that while the geographic region is spelled Yakima, the Native American tribe is the Yakama Nation.

Since my initial visit in 1991, Heritage College has received recognition from numerous national and regional arenas. These include official recognition by the United States Department of Education, citing the College as eligible for student financial aid and organizational programs. The College has also earned membership in the Alliance for Minority Participants (AMP) for serving Native American students, and has received designation as an Hispanic-Serving Institution (HSI) (Heritage College, 1998a, p. 3).

The College has been elected to membership in numerous organizations. In 1997, it was designated a National Center of Excellence by the federal Department of Agriculture for its rural community development activities (Heritage College, 1998a, p. 3).

In addition to numerous other awards, the founding president of Heritage College has been recognized as both a National McGraw Prize Winner and a Mac Arthur Genius Fellow. Dr. Ross has also been awarded eight honorary doctorates and the Medal of Merit, Washington State's highest honor.

These changes impact some of the themes identified in 1991, but most have remained prominent. The themes that emerge from the 2000 data collection are explored in the section on Emerging Themes--2000.

REVIEW OF METHODOLOGY

The findings presented in this chapter result from four primary methods of data collection and analysis, including: (a) attendance at Gathering 2000, the first national conference hosted by Heritage College; (b) thirty-six interviews conducted with members of the Heritage College community, resulting in 617 pages of transcribed interview data; (c) a review of over seventy-five documents; and (d) numerous observations, both formal and informal, including attendance in classes and meetings, and many informal conversations with students, alumni, staff, faculty, and administrators.

Using these methods of data collection provides triangulation of the results. Themes presented in this chapter emerged from the analyzed data. Data analysis was conducted both manually and with QSR NUD*IST, a qualitative research analysis software program.

As a quick aside, let me state one of my biases here. Despite the fact that colleges and universities are referred to as “institutions,” and members of the Heritage College community follow this practice, I have resisted the use of that word throughout this dissertation.

For one thing, while the word “institution” can imply a well-established organization, it can also suggest an organization enmeshed in bureaucratic, traditional, status quo practices, which is not how Heritage College operates. In addition, I believe that there is no limit to the type of organization that can benefit from learning about the practices at this unique College. If I refer to it as an “institution of higher education,” I could effectively eliminate interest in the College from other types of organizations.

Therefore, I have referred to the College as an “organization” or as a “community” throughout the study.

VALIDITY, RELIABILITY, AND ETHICS

In Chapter III, concerns with internal validity, external validity, reliability, and ethics for this qualitative research study were addressed. In the section on Subjects’ Risks and Benefits, the ways that participants in this study were protected is explained in detail. Triangulating the data collected, clarifying my biases before beginning this study, and conducting member checks enabled me to deal with the research data in an ethical and honest manner.

INTRODUCTION TO THE FINDINGS

My goal in this chapter is to provide the reader with enough information about Heritage College so that if one had the opportunity to visit the campus, as I did, one would come away with similar impressions and insights. This chapter is an opportunity to give the reader the sense of having been on campus by attempting to distill the important themes from a voluminous amount of data collected.

The study of Heritage College is valuable for two reasons. First, and most importantly, the College demonstrates effective practices of partnership leadership in action, practices that emphasize its mission-driven focus, and practices that build and sustain a multicultural learning community, which provide insight into Heritage College as an individual entity.

Second, theories of leadership and community, among others, are operationalized in such a way as to offer other organizations insight into the practices of a successful organization.

First and foremost, though, this dissertation is “the intrinsic study of a valued particular” (Stake, 1998, p. 91). This in itself has been a particularly daunting task. To begin with, “less will be reported than was learned,” and the entire reporting is filtered through the lens of this researcher (Stake, 1998, p. 93). One of my struggles has been the sincere desire “to tell the whole story,” concerned that I will omit information that gives the reader important insight into Heritage College (Stake, 1998, p. 94). It does help to realize that the whole story could never be told in this study because “the whole story exceeds anyone’s knowing, anyone’s telling” (Stake, 1998, p. 94).

Interestingly, there is no standard format for reporting case study findings (Stake, 1995; Merriam, 1998). However, as Merriam (1998) is quick to point out, this does not mean that the writing of a case “is a totally serendipitous or haphazard process” (p. 221). The results of the data analysis must be presented in a way that facilitates the reader’s understanding of the case. Stake (1995) provides an important guideline when he asserts: “The important thing is to write for the understanding that ought-to-be, not to write down so as to minimize misinterpretation but to write up so as to maximize reader encounter with the complexity of the case” (p. 126).

This is perhaps easier said than done. Wolcott (1994) reminds us that, whether inexperienced or very experienced, all qualitative researchers face the same daunting task of “transforming unruly experience into an ‘authoritative written account’” (p. 10). Yet, the importance of this phase of the case study research is unmistakable. As Merriam (1998) bluntly claims, “The research is of little consequence if no one knows about it; other educators have no way to benefit from what the researcher learned in doing the study” (p. 220).

Creswell (1998), too, discusses the value of the reporting phase: "Writing and composing the narrative report brings the entire study together" (p. 167). Stake (1995) states it a bit more elegantly when he declares, "Finishing a case study [is] the consummation of a work of art" (p. 136). He explains: "Because it is an exercise in such depth, the study is an opportunity to see what others have not yet seen...to engage the best of our interpretive powers, and to make, even by its integrity alone, an advocacy for those things we cherish" (p. 136).

Despite a desire to be an advocate for Heritage College, I have also attempted to do what a senior administrator/member of the Board of Directors urged me to do with this study, which is to "offer a portrait of a community that has warts, that is trying very hard, that is struggling to have a clear sense of itself, and working very, very hard to provide service and do what is right" (personal communication, March 28, 2000).

REPORTING OF EMERGENT THEMES AND SUB-THEMES--2000

This section of the dissertation answers both the second research question, identifying the impact of growth on the sense of caring and commitment; the practices of leadership, particularly partnership leadership; the student-centered philosophy of education; the respect for difference; the role of faith; and the importance of mission in decision-making and daily operations at the College, as well as the third research question by discussing the emergent themes in depth. The first research question, about changes at the College since 1991, is answered earlier in this chapter. The fourth research question, about the impact of the data findings on those in leadership positions at Heritage College, is answered primarily in Chapter V.

A tremendous amount of data was collected for this research study. Consequently, the focus of this section of the dissertation is to present the data findings in such a way as to not totally overwhelm the reader. The reporting of this descriptive case study is in narrative form, with divisions and sub-headings, for the reader's ease.

There is evidence for four major themes in the research data collected at Heritage College. Each theme contains sub-themes, which are also discussed. The themes and sub-themes are: (1) partnership leadership that manifests in all stakeholder groups, with the sub-themes of spirituality and the role of the president; (2) a mission-driven organization, with being student-centered as its sub-theme; (3) a multicultural learning community of respect and inclusion that encompasses the sub-themes of cultural pluralism and inclusivity, the learning organization, and community building with an emphasis on the responsibility of community membership; and (4) an organization where resources and relationships are critical, with the sub-themes of financial stability, partnerships with external communities, and continuous innovation, improvement, and resourcefulness.

Labeling some key data findings as sub-themes in no way diminishes their importance. It merely seems sensible to report them in relation to the four major themes. Otherwise, there will be unnecessary repetition of supporting data.

As would be expected from a fairly congruent organization such as Heritage College, the themes are infused and integrated within the organization. For example, it is impossible to analyze the data that supports the mission-driven theme without also finding supporting data for partnership leadership, for being a student-centered organization, for spirituality, for being a multicultural learning organization, and for

partnerships with external communities. Rather than emerging as separate and distinct entities, the themes consistently overlap each other.

For example, the success of the partnership leadership evidenced in the relatively new Student Services Team is due to the stakeholders' commitment to the College's mission and to their student-centered focus. Therefore, the data evidence about the creation of the Student Services Team could also accurately be reported in the mission-driven theme or student-centered sub-theme sections.

Demonstrating the strength of the findings, each of the themes and sub-themes emerges from multiple data sources, including interviews, documents, observations, and Gathering 2000, creating effective data triangulation. The data findings for each of the four themes, with the related sub-theme(s), have been reported separately. The data reporting for the major themes and most of the sub-themes are in this chapter, while the findings for the role of the president are reported in Chapter V. For the convenience of the reader, data evidence for the themes and sub-theme(s) have been divided by data source.

Theme #1: Partnership Leadership

It is clear that Heritage College is mission-driven, student-centered, a multicultural learning community, and has developed strong, successful, external partnerships because of the quality of its leadership practices. Partnership leadership practices manifest in all of the College's stakeholder groups.

Since the 1991 study, when I learned that Heritage College had been created by a small group of people with a deep commitment to the College, to its continued success,

and to each other, partnership leadership has been the major theme to emerge from the data analysis.

Beginning with the original “mothers,” Dr. Kathleen Ross, Dr. Martha Yallup, and Violet Rau, Heritage College was created through the efforts of a small group of people whose commitment and devotion to the College and to each other was remarkable (K.A. Ross, personal communication, March 16, 2000). The original three recruited others, so that the College could open its doors and have the support of key community members, particularly within the Yakama Nation, since the College is located on reservation land.

Symbolically and significantly during my first visit to the main campus in Toppenish, Washington in 1991, I was granted a joint interview with Dr. Ross, founding president, and Dr. Yallup, who served as chair of the Board of Directors. The interview itself, both the structure and the content, emerged as an example of their partnership leadership in action. They could even finish each other’s sentences, they were so in tune and the partnership was so strong.

In 1991, I identified this dynamic as collaborative leadership, and that was accurate for that time in terms of my understanding of leadership. However, as I have studied the topic more deeply and spent more time exploring how leadership manifests at the College, I realize that the quality of leadership is much deeper than collaboration, in terms of commitment and investment. This is about partnership.

Partnership leadership practices are apparent in each stakeholder group, including the Board of Directors, administration, faculty, staff, and students. Similar qualities are manifested in each group, including acting with intention, creating and sustaining vision

and mission, acting as a catalyst to community building, being values- and principle-driven, being inclusive and sharing power, honoring differences, working collaboratively, and inspiring others as role models.

The dictionary definition of partnership begins to shed light on the quality of leadership as it manifests at the College: "The state of being a partner...a relationship resembling a legal partnership and usually involving close cooperation between parties having specified and joint rights and responsibilities" (Mish. et al., 1999, p. 848).

While the relationships within the College community of students, faculty, staff, administration, and the Board of Directors, as well as the relationships the College has forged with the surrounding communities, K-12 school districts, and local and national organizations and businesses might have had a contractual basis, the partnerships at the College go deeper than the commitment a legal arrangement would engender. There are partnerships involving members' labor, but more importantly for understanding Heritage College, the primary partnerships are of the heart. De Pree's (1989) description of covenantal relationships comes closest to describing what is taking place.

As discussed in Chapter II, embedded in "covenantal relationships" is "shared commitment to ideas, to issues, to values, to goals" (De Pree, 1989, p. 51). This particular type of relationship is "open to influence. They fill deep needs and they enable work to have meaning and to be fulfilling," and they also "reflect unity and grace and poise. They are an expression of the sacred nature of relationships" (p. 51).

Covenantal relationships are crucial in an environment that is inclusive and embraces difference. Organizational relationships that can be described as covenantal "tolerate risk and forgive errors" (p. 51). These relationships require participation,

collaboration, and inclusion. The result is that “in most vital organizations, there is a common bond of interdependence, mutual interest, interlocking contributions, and simple joy” (p. 89).

It is from the foundation of partnership that the following themes and sub-themes are reported. Partnership is the foundation upon which this College was built. Embedded in the data about the partnership leadership practices at Heritage College are spirituality and the role of the president. They truly cannot be separated in our understanding of how leadership is practiced at the College.

However, for reporting purposes, I have at times done both. When it makes the findings clearer, I have separated spirituality or the role of the president from the larger theme of partnership leadership. At other times, the reporting is more effective when they are integrated.

The practices of partnership leadership continue to this day at Heritage College, both formally and informally. It is reported as the first theme of this research project because it is the foundation of and impetus for everything that takes place at this College, tangible and otherwise. Heritage College is a mission-driven organization. However, this focus is possible only due to the quality of the partnership leadership, which manifests repeatedly in all the stakeholder groups, including students, staff, faculty, administration, and the Board of Directors.

I say this confidently because each of the data sources for this research project, including the observations during Gathering 2000, additional observations from attending meetings, classes, and special events, the document analysis of over seventy-five collected documents, and interview data from thirty-six interviews with the College's key

stakeholders, including students, staff, faculty, administration, and members of the Board of Directors, provides multiple data findings of partnership leadership in action. The key data findings follow.

At Gathering 2000, a three-and-a-half day conference that was the first national conference hosted by Heritage College, founding President Ross details the College's three basic values from which its mission evolved, because "to create something difficult, you must have strong values to sustain you when things are tough" (K.A. Ross, personal communication, March 16, 2000).

As she relates, the three values are: "(1) we value a challenging education....we value the mind; (2) the value of the innate dignity and potential of each unique person; and (3) the value of shared spiritual roots" (K.A. Ross, personal communication, March 16, 2000). Dr. Ross asserts the importance of these values in the ongoing operation of the College: "They underpin what we're doing" (K.A. Ross, personal communication, March 16, 2000).

In addition to the basic values and the mission, the inclusive processes utilized to create the College's eight operating principles and its Cultural Pluralism Vision statement in the 1990s demonstrate partnership leadership.

The Cultural Pluralism Vision statement resulted from "a campus-wide exercise five years ago" (K.A. Ross, personal communication, March 16, 2002). To create the College's eight operating principles, Dr. Ross had "spent one-half hour with each person [on campus] who would invite her," asking two questions, "What do you spend your time doing? What do you do that makes students successful at Heritage College?" (K.A. Ross, personal communication, March 16, 2000).

Board members demonstrate partnership leadership practices during their meetings. One first-time Board member states: "The chairs established that total sense of equity, so when you have something to share, it's listened to" (personal communication, March 16, 2000).

Another Board member emphasizes the commitment required for the practice of partnership leadership: "Three things make this Board work--commitment to the mission, the willingness of every member to pull their fair share of the load, and the willingness of every member to contribute their two cents any time there's a substantive issue" (personal communication, March 16, 2000).

The panel was asked for details on how this partnership of equals among Board members and between the College and the Board has been forged. Embedded in the discussion are data findings about the role of the president.

Four contributing factors are identified: "A proper recruitment [of Board members]; an awesome president who models mutual respect and inclusiveness and it rubs off; for the last several years, the chairs have also modeled this; and [with] never enough resources" (personal communication, March 16, 2000). Scarce resources means: "Heritage College exists through the sacrifices of administration, faculty, staff, and students, and it's substantial. The Board is responsible to meet the needs and this makes us humble, and humility breeds respect" (personal communication, March 16, 2000).

Clarity of roles seems to have contributed to the ability of the Board and the College to work as partners. For example, if a satellite program requires an office or any investment in facility space, rather than just the development of the program with a local school department, this has to go to the Board for discussion and approval.

Gathering 2000 Concurrent Session: Using Recruitment to Build a Multicultural Student Body

An important aspect of partnership leadership, trusting others rather than micromanaging, is cited during a concurrent session of Gathering 2000. Norberto "Beto" Espindola, director of admissions, describes how critical it is to have a supervisor who supports the work performed in his area, rather than directing or managing it: "The support by administration is critical. If I had someone above me telling me what to do and questioning me," recruitment efforts would be severely hampered (N. Espindola, personal communication, March 18, 2000).

General Session: Managing an Inclusive Campus

This session, presented by Dr. Ross and Dr. Richard Wueste, vice president for administration and chief operating officer, provides multiple data findings to support the themes of being mission-driven, student-centered, a multicultural learning community, and the importance of resources and relationships. However, the paramount emphasis is on the partnership leadership practiced across stakeholder groups.

Drs. Ross and Wueste declare that there are two images of Heritage College, and this split affects leadership practices. The first image is: "Heritage College as a community. At the center, there's an abiding respect for each and all. There's the need to work on relationships" (K.A. Ross, personal communication, March 19, 2000). The second image is: "Heritage College as an entrepreneurial enterprise, fighting for existence. Speed is of the essence" (K.A. Ross, personal communication, March 19, 2000).

As Dr. Ross shares, it is often like walking a tightrope between the two images. She feels like she has a foot on each side, one in community and one in managerial

efficiency. Between the two is a “deep, churning chasm” (K.A. Ross, personal communication, March 19, 2000). It seems apparent that the critical element for bridging this gap is the quality of the leadership at the College: “Heritage College has tried to build systems to live with the ambiguity” and other challenges (K.A. Ross, personal communication, March 19, 2000).

As Dr. Ross describes it, there are three legs to the College’s infrastructure, which usually balances the Heritage College tripod: problem-solving mechanisms, preventive mechanisms, and celebratory mechanisms or celebrations of community (K.A. Ross, personal communication, March 19, 2000). A brief explanation of these various mechanisms will demonstrate partnership leadership in action.

Partnership Leadership Practices

Problem-solving mechanisms that demonstrate partnership leadership in action include five programs, practices, and services that are in place. These include the College-wide Issues Resolution Review Committee; the availability of Skilled Listeners; the open door policy of administrators; the President’s Coffee with students; and the on-campus availability of professional counselors for students and employees. The problem-solving mechanisms are critical for building and sustaining a multicultural learning community. They are addressed in this section because, once again, it is the fundamental approach to leadership, to be true partners in community, which ensures that appropriate mechanisms are in place.

The Issues Resolution Review Committee, composed of two elected faculty and two elected staff members, addresses any referred problem that involves more than one person in the College community. A recent example involves the need to determine

whether or not a change in a fringe benefit has been applied fairly across employee groups and levels. This committee either refers the issue before them to the most appropriate source for action, such as Human Resources, or they identify and recommend to the president that a specific action be taken to address the issue.

Once a year, employees are nominated in writing for the role of skilled listener, identified with an asterisk on the employee phone list for easy and confidential identification. The criterion is: "If you had a serious confidential problem at work, who would you go talk to at Heritage College?" (K.A. Ross, personal communication, March 19, 2000). The president selects eight employees from those nominated. As Dr. Ross explains, skilled listeners "aren't ombudsmen, but listeners. Their job is to be available when someone has a problem" (K.A. Ross, personal communication, March 19, 2000). Periodic training is provided for the skilled listeners.

The open door policy of administrators is based on the expectation that "when a person is 'in the door,' he or she can expect to be listened to" (R. Wueste, personal communication, March 19, 2000). The President's Coffee is an opportunity for students to "come and talk about problems" (K.A. Ross, personal communication, March 19, 2000). It is a mechanism for resolution, as well as a vehicle for the president to stay current with problematic issues on campus. According to the professional counselors on campus, the free counseling services available to students and employees are well utilized.

The second leg of the Heritage College tripod, demonstrating partnership leadership in action, involves eleven problem-prevention mechanisms that are operating at this time. They include the College-wide Compensation Advisory Committee; the

utilization of electronic information throughout the campus; the monthly President's Breakfast, open to all students and employees; the Faculty Senate; the Staff Assembly; the annual Faculty-Staff Retreat; Campus Forums for staff, faculty, and administration as the need dictates; Brown Bag lunches twice a year for all employees; the College-wide Planning Advisory Committee; the President's Cabinet; and planned opportunities to interact with Dr. Ross that are published and distributed. Each mechanism demonstrates the commitment to partnership leadership on this campus.

Chaired by Dr. Wueste, the Compensation Advisory Committee is composed of elected representatives from the staff, faculty, and administration. The purpose is to make compensation recommendations that will impact all employees equally.

The College has made an unusual commitment. At annual budget planning, "all decisions regarding pay get decided first and go to the Board of Directors first" for approval (K.A. Ross, personal communication, March 19, 2000). This ensures that compensation decisions are made before the Board is asked to review any other part of the budget. Since 72% of the College's budget is salaries and benefits, this is a significant practice, and one that demonstrates partnership leadership on a most practical level.

The conference presenters assure us that this committee has "made hard decisions," including recommending no raises for one year during a very difficult financial time for the College (R. Wueste, personal communication, March 19, 2000). This action demonstrates that the members of the Heritage College community possess the maturity necessary to practice partnership leadership. They are able to put aside any desire for personal gain for the greater good of the survival of the entire College

community. When the financial status of the College improved the following year, the committee then recommended doubling the raises, which was approved.

Partnership leadership requires the availability of critical information for all members of the organization. Toward this end, the use of electronic information is widespread throughout the campus. Everyone has access to a computer, including students. Accessibility is critical because a common "L" drive contains items such as the College's budget, the schedule of courses, and minutes from both the President's Cabinet meetings and the Compensation Advisory Committee. This information is intended "to keep people from feeling alienated and out of the loop," despite the increased numbers of students, staff, faculty, and administration (K.A. Ross, personal communication, March 19, 2000).

Every Monday morning, the College's Community Relations Office offers an e-bulletin entitled What's Happening This Week? It includes the week's schedule, as well as a special events alert. In addition, there is extensive use of e-mail on the campus, a benefit the students also enjoy.

The monthly President's Breakfast showcases campus activities and creates a sense of both partnership, that is, the feeling that "we're all in this together," and of community. The breakfast includes five minutes to describe something important happening in different areas, as well as "good news" and "kudos" sections (K.A. Ross, personal communication, March 19, 2000). The meeting also includes action updates on such items as progress toward the creation of the STEP building. The last fifteen to twenty minutes is devoted to the CARE (Culture and Respect Education) group sharing,

which is described in the multicultural learning community theme section. On average, seventy to eighty of the 110 employees attend the breakfasts.

All full-time and adjunct faculty are encouraged to attend monthly Faculty Senate meetings, where items such as the Faculty Handbook are developed. It is also an opportunity for faculty to release tension among their peers. There are monthly Staff Assemblies, where a member of administration is required to be present to answer questions and discuss important topics. Both are demonstrations of partnership leadership in action on a smaller scale than the campus-wide mechanisms.

There are four additional preventive mechanisms that demonstrate partnership leadership in action. The annual Faculty-Staff Retreat is held off-campus. The College closes for that day, so every employee can attend. The purpose is to discuss and “deal with general issues” and to have the opportunity to conduct “community-building” activities (K.A. Ross, personal communication, March 19, 2000).

The College-wide Planning Advisory Committee consists of elected members from the Faculty Senate and appointed staff and administrators. Recently, this committee has been gathering feedback from their respective constituents on the proposed draft strategic plan.

The eight members of the President’s Cabinet include the president of the Faculty Senate. Including the Faculty Senate president is a practice that is rather unique to Heritage College because on most campuses, he or she would not be included in this level of decision-making. The Cabinet also includes one member elected by the staff to be their liaison between the Staff Assembly and the President’s Cabinet.

While Dr. Ross explains that they “didn’t do this for the first ten years.” the growth of the College demands that time with the president be planned and scheduled to ensure that these opportunities exist (K.A. Ross, personal communication, March 19, 2000). She describes taking “a calendar and identifying a time each month when I can be visible and an entire group can attend” (K.A. Ross, personal communication, March 19, 2000).

From this calendar, a document is created and distributed to every member of the Heritage College community. The College has four desired outcomes from these events, which are identified in the document: “giving information, getting input and new ideas, receiving feedback on ideas presented, and/or reinforcing the Heritage College values” (K.A. Ross, personal communication, March 19, 2000). Identifying the outcomes of each event is critical because “we can see if all of them are being addressed” sufficiently for a College community of this size (K.A. Ross, personal communication, March 19, 2000). In addition, the outcomes communicate that all members of this College community are partners in both its daily operations as well as its plans for the future.

Celebratory mechanisms or celebrations of community, which are the third leg of the College tripod, complete the data findings for partnership leadership in action on this campus. Five are described, including the annual fall Founder’s Day Breakfast; the annual President’s Christmas Reception; the President’s Annual Employee Dinner; the Spring Faire; and the Staff Summer Picnic.

Drs. Ross and Wueste were asked what has made the implementation of these mechanisms such a priority. Their responses emphasize the importance of partnership, particularly partnership in community, at the College. Again, these data findings also

support the multicultural learning community theme. However, they are reported here because it is the commitment to partnership leadership that makes them a priority for implementation.

Besides the desire to create a balanced organization, two critical reasons for the mechanisms are discussed: "To support and build community and to increase consensus" (K.A. Ross, personal communication, March 19, 2000). In terms of building community, there is a "reason for the big, long list," which communicates, "here are the opportunities. You're welcome. We want to hear what you have to say" (K.A. Ross, personal communication, March 19, 2000).

The utilization of the problem-prevention mechanisms is crucial: "We live in the rapids. We don't want people wondering what their role is" (R. Wueste, personal communication, March 19, 2000). On a more practical level for a community that is growing larger every year: "We need to build a foundation of trust, so we can put aside suspicions when quick decisions need to be made. They know it's not a dictatorship. So, a person can say, 'I don't agree, but we did discuss these' " (K.A. Ross, personal communication, March 19, 2000). This is partnership leadership at its most practical.

These mechanisms are described as critical for maintaining a sense of balance at the College, so that different opinions are respected. Dr. Ross explains: "[In] managing for inclusivity, we live the motto, 'Knowledge brings us together,' yet we know that knowledge also means differences of opinion" (K.A. Ross, personal communication, March 19, 2000). She declares: "We believe this is what a civilized society needs to have" (K.A. Ross, personal communication, March 19, 2000).

With regards to the history of these mechanisms, Dr. Ross explains: "Each mechanism has its own history. They weren't invented all at once" (K.A. Ross, personal communication, March 19, 2000). For example: "About ten years ago, it [the Skilled Listeners] was a program at MIT [the Massachusetts Institute of Technology in Cambridge, Massachusetts]. I heard about it at a national conference" (K.A. Ross, personal communication, March 19, 2000).

She then places the creation of the mechanisms in a historical context: "Eighteen years ago, Heritage College was eight employees with eighty-five students. You don't use these mechanisms. [Instead] you all gather in the president's living room" to confer, discuss, and make decisions (K.A. Ross, personal communication, March 19, 2000). There is partnership leadership out of necessity.

However, as the College grows, "Pretty soon, you don't all fit. And the president can't do all the academics and everything else" (K.A. Ross, personal communication, March 19, 2000). This growth creates the need for these mechanisms, which are implemented over time.

In addition to creating a structure to support partnership leadership and building a multicultural learning community, utilization of these mechanisms has produced a practical effect on the College's finances. Whereas in the past, "we have brought in consultants a number of times in a crisis and they have helped me to cope," Dr. Ross asserts, "we now have built up staff development for administrators, so we have lots of coping- and problem-solving mechanisms" in house (K.A. Ross, personal communication, March 19, 2000).

Dr. Wueste describes "two ways history impacts us" (R. Wueste, personal communication, March 19, 2000). To begin with, "the test is what we believe in, and is it consistent" (R. Wueste, personal communication, March 19, 2000). With the tremendous growth in the student body, the president cannot see all the students individually anymore, so the monthly President's Breakfast has been created. The importance of partnership is not abandoned due to the increasing size of the College community.

According to Dr. Wueste, the College is impacted by its history in a second positive way: "We've become more proud of where we've come from and what we believe in. Now we're looking back beyond Heritage College to the Sisters of the Holy Name [the Roman Catholic order that Dr. Ross belonged to]. Some incredibly courageous people stepped forward and created this College" (R. Wueste, personal communication, March 19, 2000). This is an example of the current leadership honoring the leadership that built the College. In this way, there is partnership between the present and the past.

Neither Dr. Ross nor Dr. Wueste claim that Heritage College is a model for other organizations and that their successful practices should be implemented at other organizations. Instead, while Dr. Ross acknowledges that the College is "on the cutting edge and pushing the envelope," the only advice she gives for other organizations is "to be the best of what you are. You need to set and identify what your stretch is" (K.A. Ross, personal communication, March 19, 2000). As she relates: " 'The only sign of life is change.' And it's true of organizations. Whatever you do, you want to do it well" (K.A. Ross, personal communication, March 19, 2000).

Partnership Leadership: Interviews

A total of thirty-six interviews were conducted for this research study. This number includes a representative sampling of members of the College community's key stakeholder groups, including students, alumni, staff, faculty, administrators, and members of the Board of Directors. The interviews became 617 pages of transcripts that were analyzed to produce the data findings for the four themes and the sub-themes.

To maintain confidentiality, the interviewee source is identified only by the date of the interview, in parentheses, after the direct quote. Because I interviewed as many as eight people in a day, the reader will find multiple references to quotes identified with the same date. This does not, however, refer to the same interviewee being quoted repeatedly. It is strictly a function of the interviewing schedule.

To be included, the quote has to represent the view of multiple interviewees, whether I have designated it as such or not throughout the reporting text. Any views expressed by a smaller number of interviewees have been identified as such.

Sampling was non-random because I wanted to include stakeholders who represented diversity in areas that include age, gender, ethnicity, and educational background, and who reflect the demographics of Heritage College. This was achieved. Approximately two-thirds of the interviewees are women, and more than one-half are people of color.

As Merriam (1998) explains: "*Qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world*" (p. 6) (*italics in original*). My research study focuses on the Heritage College experience for its key stakeholders. I

interviewed to “the point of redundancy of information.” so I can confidently state that the available data findings were captured (Lincoln & Guba, 1985, p. 202).

For the ease of the reader, the interview data findings are reported by stakeholder group.

Partnership Leadership Data Findings: Student and Alumni Interviews

A total of twelve interviewees fit this category. However, since several of the alumni are now employed by the College, their data findings are reported here as well as in other stakeholder group categories, depending upon if they were responding from a student’s point of view or from that of an employee of the College.

The students and alumni interviewed are a varied group and represent the diversity in the student body at Heritage College. Each of the major ethnic groups, Hispanic, Native American, and Caucasian, is amply represented. The majority of the interviewees, approximately 76%, are female, which reflects the demographics of the undergraduate student population.

Marital status varies. The majority of the interviewees have children, and they are evenly split between married and single or divorced. Their ages range from students in their early twenties to those in their fifties. Despite these variations, there is substantial consistency in their views about Heritage College. Consequently, when I include a direct quote from an individual student, I have done so because the data reflects the view of the majority of students and alumni interviewed.

As might be expected, the students interviewed are mainly focused on the experience of being a student at Heritage College, so the majority of the data findings, which provide strong evidence for the College being student-centered and a multicultural

learning community, are reported in the second and third theme sections. In this section, the reporting focuses on data findings that demonstrate partnership leadership, spirituality, and the role of the president.

Interestingly, no students specifically identify themselves as leaders or the practices they have been involved in as leadership or partnership leadership, even though there is evidence of this within the interviewee group. Evidence includes interviewees who have participated in the Presidential Leadership Program, facilitated by Dr. Ross; another interviewee who has taken the initiative to revive the student newspaper and is described as a leader by other students; and several interviewees who describe being sought out by other students for guidance and their ability to facilitate. As one student relates, "Some people see me as a leader in the community and so they come to me and I need to advise them on something" (personal communication, March 29, 2000).

Overall, I was struck by the level of maturity of these students. This maturity is evident regardless of age because, as previously stated, the interviewees range from their early twenties to their fifties. This data is reported here because the practice of partnership leadership requires personal maturity, and these students demonstrate that quality. Maturity enables them to see themselves as partners with other students, their instructors, the services available to them, and with the College in general.

With only a couple of exceptions, these interviewees had decided to start college despite at least an initial lack of family support, particularly from spouses. Typical of the initial reaction they encountered: "My husband, at first, was really against it....To him, the role model of the wife is to be at home, barefoot, and pregnant, and taking care of him and the family" (personal communication, March 22, 2000). Not only was there a lack of

support: "He was really jealous....We would argue every time I came home with scheduling for the next semester" (personal communication, March 22, 2000).

It requires a determined maturity to overcome these obstacles. Typical of the expression of this determination: "I did it anyway....Finally I just said, 'Everybody has a goal in their life. Your goal was to have your own business. This is my goal' " (personal communication, March 22, 2000).

There is no gossiping during the student interviews, not about other students, faculty, staff, or administration, despite the guarantee of anonymity, which I interpret as an indication of both their maturity level and as an example of their understanding of healthy partnership and community membership. As one student declares: "Heritage College is a place that people work as a team, as a community, and it is a multicultural area where you can feel comfortable going to college and not getting looked at or being degraded and having put downs" (personal communication, March 22, 2000).

However, these students are not shy about discussing actual situations they have been involved in. One student describes an instructor: "The way he was with us, it was really hard. He was somebody from the outside business. My biggest disagreement was he had a Ph.D., but he didn't have the skills to teach, and he wasn't understanding our needs" (personal communication, March 22, 2000).

The students had not waited to voice their opinion on the student evaluation form at the end of the semester. Instead, they had taken action and manifested partnership leadership in action: "We would go in the office of his department within groups, like seven to twelve people, and complain" (personal communication, March 22, 2000).

Because it had taken the College two semesters to take action and not rehire this instructor, "it was really upsetting" (personal communication, March 22, 2000).

There are similar incidents detailed by other students, but it is clear that having instructors like this is a rare experience for the students. However, what is impressive is that when it does occur, the College's students feel empowered enough to be assertive in their stand. This is logical because, even if it takes two semesters to correct the situation, the perceived problem of inappropriate instruction is corrected. So, whether they have entered the College with this perspective or not, they quickly seem to develop a sense of partnership in the operations and future of the College.

While students are vocal when it comes to factual situations, they demonstrate a different approach to hearsay. One student relates that an instructor he liked very much, "a real people person...just a real caring person...just a neat person" has recently quit the College (personal communication, March 27, 2000). While he expresses his disappointment, "they can't afford to lose too many people like that," he adds, "I'm not part of the solution, so I don't really want to know too much about the problem" (personal communication, March 27, 2000).

While he does not relate that he has discussed his position on this topic with anyone, he has taken concerns with the recruitment process directly to Dr. Ross. In fact, several interviewees identify concerns with the recruiting of potential students. These concerns and their willingness to bring them to the attention of administration and others seems to stem from their investment in the present and future well-being of the College, again a manifestation of their sense of partnership leadership. If they do not feel like partners in the fate of the College, they might remain silent.

To demonstrate their belief in Heritage College, and their partnership with it, a few of the students interviewed have taken the initiative to actively recruit friends, neighbors, fellow church members, people attending other colleges who are not having a positive experience, and even their own children to attend Heritage College.

Young people are a particular concern of this group: "Our church in town is about half Hispanic people and there are a number of young people there that dropped out of high school around the tenth and eleventh grade" (personal communication, March 27, 2000). The concern translates into action: "And so, I work with them, trying to encourage them to get their GED and come out here and get started" (personal communication, March 27, 2000).

Leadership-Heritage College style.

In general, current students do not seem particularly knowledgeable about leadership definitions or theories. This knowledge base shifts, however, when they have the opportunity to describe leadership in action, particularly partnership leadership, from their experiences at the College.

When asked to describe "Leadership-Heritage College style," the students want to know if the question refers to Dr. Ross and other members of the College's administration. When encouraged to not limit their responses to the positions people hold that are traditionally seen as leadership positions, such as the president and vice presidents, the answers reflect what they have witnessed that can be described as "leadership in action." The group that many of the students agree manifests leadership is the faculty: "Because they're the ones that we see the most. They're the ones that we interact with. So those are our leaders" (personal communication, March 22, 2000).

There are data findings about the quality of this leadership in the classroom. which points to partnership leadership: "The happiest thing is. I am able to keep my own character and learn from them and communicate with them and know that they don't say. 'No, it has to be like this,' and 'This is how it is' " (personal communication, March 29, 2000). Instead, the instructors affirm, " 'Go form your own opinion.' " (personal communication, March 29, 2000). All students and alumni agree on one of the greatest strengths of the faculty: "They work with you and they are flexible." again suggesting a partnership leadership approach to working with students (personal communication, March 29, 2000).

Leadership development opportunities for students at Heritage College.

Leadership is described as: "People who are trying to do their part and put some spark into the College," particularly through club-sponsored activities (personal communication, March 29, 2000). In terms of the students themselves, there is agreement that "people who have a natural bent to be a leader can find a lot of places to work with fulfilling that, and a lot of people here that are knowledgeable who will support them in that" (personal communication, March 27, 2000). Most of the opportunities reflect the spirit and practice of partnership leadership.

Some of the most obvious opportunities for the expression of partnership leadership: "A number of people take ASB [Associated Student Body] or other service club positions," where they work closely with others to take action for the benefit of the larger student body and the College itself (personal communication, March 27, 2000).

Interviewees cite the student who initiated the revival of the student newspaper as an example of partnership leadership in action. Although relatively new to the College, he demonstrated leadership ability soon after enrolling.

As this student himself relates: "When I approached Ann Olson, the English professor, about trying to write for the [College's student] paper, she mentioned that the paper had stopped being published, so I decided to get it started" (personal communication, March 29, 2000). This interviewee has two faculty members as "supervisors" for the newspaper, but "they have given me advice as far as grammatical things, but the content of the paper is pretty much what I've gathered from students and professors" (personal communication, March 29, 2000).

Clubs present another opportunity for students to demonstrate leadership abilities, particularly partnership leadership, with other club members, with the entire College community, as well as with the surrounding communities. The MECCHA Club has recently offered two unique events. Members have organized "a soccer tournament, which reunited about 200 people in one day. It was [city league] teams from different cities, Walla Walla, Sunnyside, Toppenish, and Yakima. We invited a few teams from Hood River, which is Oregon" (personal communication, March 29, 2000). The teams from Oregon had not been able to participate, but as one student organizer explains, it has only been the first tournament the Heritage College MECCHA Club students have organized.

What seems very important to a student organizer is that the soccer tournament has been "a health activity," an area that several students identify as lacking at the College (personal communication, March 29, 2000). In addition to providing a sports

outlet for students, a student organizer also envisions using future soccer tournaments to promote the College: “Hopefully, once we organize ourselves more with a soccer team and get more support from the school, we can invite all the colleges to come and have a friendly tournament” (personal communication, March 29, 2000).

The purpose will be “to get to know each other, so that they can hear that Heritage exists on this side of the mountains, eastern Washington, and that we are growing” (personal communication, March 29, 2000). These students want to share the responsibility for promoting the College, another example of partnership leadership in action.

Partnership Leadership Data Findings: Staff Interviews

There were a total of fifteen staff interviews. Approximately half are graduates of Heritage College or have taken classes at the College. Eight of the fifteen are either Native American or Hispanic and twelve are female.

At Heritage College, there are two categories of staff: administrative staff who have supervisory responsibilities, and staff who do not supervise. For the purpose of reporting the data findings, they have been referred to as “staff,” unless the reporting would benefit from making the distinction.

Within these categories, there are two sub-groups: those who were hired from outside the College community, and those who were hired after graduation or taking classes at the College. The number of staff interviewees for this research study is evenly divided.

The sub-group distinction is important because those who come from within the College’s ranks tend to be more positive about Heritage College in general, as well as

about Dr. Ross and the other senior administrators, in particular. Those hired from the outside tend to more regularly evaluate situations, behaviors, and decisions, particularly those of Dr. Ross and other administrators. Most of the critical comments come from the latter group. However, the data findings from the staff interviews are still overwhelmingly more positive than negative.

It is particularly important with the staff interviews to remind the reader that I interviewed as many as eight people in a day, so there are multiple quotes identified with the same date. I want to assure the reader that this does not refer to the same interviewee being quoted repeatedly. It is strictly a function of the interviewing schedule.

In addition, the sub-sections for the reporting of the interview findings for each stakeholder group are not identical. Some, such as Leadership-Heritage College Style, are repeated in each sub-section. However, each stakeholder group presents some unique insights into partnership leadership at Heritage College and these have been reported as such.

Commitment to Heritage College.

The majority of staff interviewees express a deep commitment to the College. There is strong partnership between the staff and the College, particularly in regards to the mission of the College. As a group, for a variety of reasons, they agree: "I chose to come here" (personal communication, March 21, 2000). Each of them had other options, but they made the choice to work at the College, often with a resultant reduction in pay, for reasons that have more to do with their values: "There is a need for such programs and Heritage College's mission. I'm all for that. I agree with that and support

that...[It's] something that I'm really in line with" (personal communication, March 21, 2000).

Consequently: "My reason for being here is more of a philosophical one and not about salary and prestige and positions and those kinds of things. I'm in line with that [the mission] and that's really what I'm here to do" (personal communication, March 21, 2000). Their work at the College reflects their value system: "I'm here on this earth to help people and, for me, this is one of the best places to do that" (personal communication, March 21, 2000).

A specific example of the partnership or the match between the values and priorities of the College and the values and priorities of the members of the staff: "I didn't need to come to Heritage College. I was doing perfectly fine [elsewhere]. I was working with a population that is very dear to me, the migrant population" (personal communication, March 21, 2000).

However: "I was looking for something that would allow me to do the things that I want to do, which is to open up the College to migrants and other communities that I think need recognition" (personal communication, March 21, 2000). Heritage College provides that opportunity: "You can [do that] at this place, you can grow that way, so that's linked" (personal communication, March 21, 2000).

When asked if anything would motivate them to leave for employment elsewhere, there is almost unanimous agreement: "Right now, there's nothing that could take me away....I probably couldn't find a better place to work....Here they...reward your hard work through promotions or recognition and then they give you more responsibilities and additional job duties" (personal communication, March 21, 2000). The result is: "[You]

kind of progress. At other places, they really just kind of use you all up until you're burned out. Here they are more supportive and....there is a lot of opportunities" (personal communication, March 21, 2000). For the most part, the working environment is experienced as one of partnership, rather than inequality, among the stakeholder groups.

Even when being practical about the future, Heritage College is their first choice: "I try to be as objective as I can be and there's always possibilities. Would I go to another college or university that is traditionally based? No, I wouldn't do that....My commitment wouldn't be there for it" (personal communication, March 21, 2000).

Even more revealing: "Why would I want to get myself involved in something like that? That's the way I feel....Is there some other place like Heritage College? I'm not aware of one place" (personal communication, March 21, 2000).

Many of these interviewees have been offered other opportunities since becoming employed at the College: "I've had other opportunities, but I feel like I'm doing a very worthwhile thing and it makes you feel good. And basically, that's why I stay here...because it's a worthwhile thing to do" (personal communication, March 28, 2000). In fact: "I...fell in love with Heritage College and have never wanted to leave....It would have to be a plum job to make me leave...perhaps overseas...a very, very, a real attractive place to me...and a huge raise....A lateral job would not tempt me at all" (personal communication, March 28, 2000).

The majority of the staff interviewees agree: "The College has a mission....There's a calling. There's a reason why we're doing this. It's not just because of the business of higher education. It's something else and it is that which attracts me to the College" (personal communication, March 21, 2000). Sharing a calling describes

partnership leadership in its highest form. More than anything: “That’s what’s kept me here. So I want to obviously be part of that....It’s....my vision....and because of that, it’s easy to be committed” (personal communication, March 21, 2000).

Many of the challenges faced by employees in all the stakeholder groups stems from the fact that “the organization is transitioning...from the small, family-owned business to the corporation, and we’re about half-way through that. That’s been a little hard because a lot of people like to have it as the real small, very personal [College]” (personal communication, March 27, 2000).

However, the situation has changed: “We’ve got enough students now that we’re really having to develop things like management information systems and some infrastructure kinds of things” (personal communication, March 27, 2000). Despite the challenges and the growing pains, the majority of the staff interviewees agree: “For the most part, I’m pretty pleased with working here” (personal communication, March 27, 2000).

Partnership leadership in action.

Most staff interviewees focus on senior administration when discussing leadership at the College. This is logical because members of senior administration supervise staff departments, so they are the direct supervisors of the administrative staff.

There is general consensus that leadership is distinctly practiced at the College: “Leadership is human at Heritage College. These people are human” (personal communication, March 24, 2000). This contributes to a satisfying work environment for the majority of the staff interviewees.

One situation that has impressed several staff interviewees, demonstrating the human face of partnership leadership in action, involves a senior administrator. The ASB “hosted a Halloween party for our students and their families last year and Dr. Veena was there, serving chili. The students were so honored that she would do that. It was great, the students felt great about that,” as did the staff (personal communication, March 24, 2000).

The consensus: “It was nice to see her there. That’s [her] style of leadership. She’s a great role model, she’s a person, and it’s the human approach they take to leadership” (personal communication, March 24, 2000). The majority of the interviewees agree: “If there is a problem, they try to find a solution or at least lessen the problem instead of chopping heads or taking a very harsh approach with employees” (personal communication, March 24, 2000). Problem solving together demonstrates partnership leadership in action.

Leadership at Heritage College is explained this way: “One of the things I love about the institution [is] that it allows us to do the things, to put in the effort, to put in the time and being part of something” (personal communication, March 21, 2000). Specifically: “The fact that the leadership allows you to do that, allows you to move in the right direction, allows you to think. You’re not micromanaged; at least they’re not micromanaging in my area, I can tell you that” (personal communication, March 21, 2000). The result: “And I like that autonomy that is provided to me...and my supervisor is good in doing that” (personal communication, March 21, 2000). Autonomy and trust in the judgment and decisions of others demonstrates partnership leadership in action.

Autonomy seems to fit the style of the majority of the staff interviewees, particularly the administrative staff: "I enjoy being a self-managed work team because I am extremely independent....I don't think I would be real happy with my supervisor right over my shoulder all the time, and that isn't the way it is" (personal communication, March 28, 2000). Partnership leadership in action includes self-management, of teams and of individuals, rather than close supervision.

One result of this autonomy is improved processes: "It's nice to be able to work out processes and procedures, try them out, see if they work. If they don't work, we tweak them and that kind of thing. And I like to be able to do that" (personal communication, March 28, 2000). There is also a benefit to partnership leadership in terms of increased job satisfaction: "I like to fix things and make things better. So the job is great for that" (personal communication, March 28, 2000).

This quality of partnership leadership is especially valuable for those staff interviewees who describe themselves as "an idea kind of [person]. I like ideas and like to work with ideas" (personal communication, March 21, 2000). The freedom is appreciated and it encourages risk-taking: "And even the times when people think that is very odd that you do something like that, I say, 'Why not?' Because it makes sense. And if it makes sense and it works, what's wrong with it?" (personal communication, March 21, 2000).

The quality of partnership leadership at Heritage College is described as unique in allowing for autonomy and experimentation: "At other institutions, I don't think that's the case at all, that you're sort of really within a structure that is very rigid and doesn't allow for self-expression and looking at things critically" (personal communication,

March 21, 2000). You would not even be allowed “to try that because I’ll guarantee it hasn’t been done before; [here we can] just try it” (personal communication, March 21, 2000).

Autonomy, so critical to the practice of partnership leadership, extends into campus-wide activities, such as the Compensation Committee: “I don’t know of any college or probably any organization, at least [not] firsthand, where you get to sit down as an elected person and basically bargain with what the benefit package is going to be, without a union” (personal communication, March 28, 2000). Instead, this committee makes compensation recommendations after an inclusive process involving all employees: “We sit down, do surveys, and everybody gets input” (personal communication, March 28, 2000).

Some of the administrative staff interviewees describe their own styles of recruiting, training, and developing their staff, many of which demonstrate partnership leadership in action. For example, a popular method for recruiting staff involves: “You start checking with people” for referrals and recommendations (personal communication, March 21, 2000). An essential quality of a potential employee is his or her willingness and ability to demonstrate an attitude for and skills in partnership: “He showed that he was interested and he also indicated to me that he had read about the College, and that really impressed me” (personal communication, March 21, 2000).

In addition, hiring employees who are “very, very committed” is essential for their ability to participate in partnership leadership practices (personal communication, March 21, 2000). Another important qualification for most staff jobs: “I needed somebody that was articulate and had presence and wasn’t afraid of opening up about his

own personal story because I realize that you have to be able to switch on the heart” to effectively contribute in most student services-related jobs at the College (personal communication, March 21, 2000).

For the most part, there are frequent staff meetings that allow the administrative staff to set the tone, model, and reinforce the service priorities of their area: “I touch base with them on a weekly basis because I meet with them weekly...and, as we go along also in our work, because they hear me talking about these things, so they grasp on to that as well” (personal communication, March 21, 2000). The constant emphasis on the service goals of the area is critical: “It’s not just something that you put on a piece of paper, but it has to be something that you actually believe in and you have to be aligned with that. And if you’re not, it’s not going to happen” (personal communication, March 22, 2000).

Partnership leadership exists within the three areas of Student Services: “The three leaders, the three areas, try to get together regularly enough so that we understand what each other is doing, so that when there is a mutual decision needed to be made, we can make it without much rankle, without too much difficulty” (personal communication, March 23, 2000).

How mistakes are viewed and handled, particularly by the administrative staff, is refreshing and unanimous: “I have no problem admitting that I make mistakes. I make a lot of mistakes, and I make them on a daily basis. Most of them nobody notices. But, I think you make some good decisions in the process, too” (personal communication, March 21, 2000). This practice allows other staff to be comfortable making mistakes, also.

There is an overall acceptance of mistakes: "To me, it comes with the territory. I mean, if you are on the [cutting] edge, okay, and if you are really looking for new ideas and new ways of doing things, you are going to make some mistakes" (personal communication, March 21, 2000). Therefore: "For you to take it to heart or to the point that you won't accept it, I mean it's ludicrous. You can't do it" (personal communication, March 21, 2000). It certainly supports partnership leadership practices.

As a result, more than one interviewee proclaims: "That's leadership style at Heritage College. It's training us to do what we need to do, and then turning us loose and letting us do our jobs without micromanagement" (personal communication, March 24, 2000). In fact, the interviewees only complain about micromanagement from one senior administrator/member of the Board of Directors, and that is Dr. Ross. This is discussed in Chapter V.

Leadership-Heritage College style.

When asked to specifically describe "Leadership-Heritage College style," the responses include the traditional groups: "If you're looking at individuals that are sort of leading the institution, you have to look at the Board of Directors" (personal communication, March 22, 2000).

In fact, there is agreement: "They do have a presence at the College...through [their participation in] functions, scholarship events, gatherings, some of the other events here, The Gathering" (personal communication, March 21, 2000). It seems evident that the Board of Directors: "Sets a tone for us and provides the policy that Dr. Ross requires to keep this whole thing going, and she's in charge of implementing all that policy" (personal communication, March 21, 2000). Most of the interviewees agree: "Kathleen

runs everything” (personal communication, March 21, 2000). Later in this research report, in Chapter V, findings are presented from a small group of these interviewees who see this as a negative.

On the College’s operations level, the leaders are most often identified as Dr. Ross, Dr. Wueste, and Dr. Veena. In addition, Dr. Jim Falco is identified as “the leader in the faculty department” (personal communication, March 24, 2000). Besides being the current president of the Faculty Senate during the time of the data collection for this dissertation, Dr. Falco is the Dean of the Division of Arts and Sciences. It is important to these interviewees that most of this group “aren’t afraid to be people,” as opposed to just doing the job of a senior administrator (personal communication, March 24, 2000).

When it comes to their leadership styles, there is ample evidence of partnership leadership: “They essentially are asking for input and for feedback from staff and they validate that....Having worked elsewhere, they don’t do that. Here they do” (personal communication, March 21, 2000). They are often described as leading by example: “You see...the fact that this guy’s put in, I put in 50 hours, he puts in 60 or 70 hours a week. You see all of that” (personal communication, March 21, 2000). The impact on the staff interviewees: “It is those kinds of things that sort of motivate you to continue in the right direction” (personal communication, March 21, 2000).

The interviewees report that the main leadership group, Drs. Ross, Wueste, and Veena, have their priorities clear in regards to the College: “Look around the campus. This is a poverty-stricken campus, and we don’t have a lot of fancy buildings. The only nice building that we have right now is this one” (personal communication, March 21, 2000). As a result: “You realize that people in administration are putting the resources in

the right places. And you respect that, too" (personal communication, March 21, 2000). This is an expression of shared priorities, an important aspect of partnership leadership

Several interviewees describe "personal caring" as the distinctive quality of Heritage College, and it begins with the president: "There's times when I was working with Kathleen and we had to handwrite all the Christmas cards that go out for faculty, staff, associate and adjunct faculty, and friends. In my stack [alone], I had over 500" (personal communication, April 15, 1999).

However, it is a priority for Dr. Ross: "She believes that's the personal touch. If you can handwrite a card, do it. The person's going to see that as caring and respect for them" (personal communication, April 15, 1999). Dr. Ross also signs every diploma and certificate awarded at the College's graduation ceremonies. This exhibits a sense of "we're all a part of this," another aspect of partnership leadership.

The role of the vice president for administration and chief operating officer, who is the direct supervisor of most of these staff interviewees, seems to be viewed positively by them: "We have the right person...[in the] position now....We're safer. We pay more attention to the bottom line....At the same time, we're more open in making sure that the people who are here understand if we're in financial trouble for a period of time" (personal communication, March 23, 2000). Increased openness and sharing of financial information are essential for the practices of partnership leadership.

This approach is in direct contrast to the approach in the past of believing: " 'We can't let anybody know this because they are going to leave or they are going to be upset' " (personal communication, March 23, 2000). Instead: "We've gotten to a point where we recognize that a little knowledge is a dangerous thing. More knowledge is

what you need and we're doing a lot, lot better to know the truth about our situation and what we're doing" (personal communication, March 23, 2000).

The unique aspect of partnership leadership this interviewee describes involves the responsibility of all community members: "You assume that you don't need to say that because you assume that the person knows that already. That's a mistake. People need positive reinforcement" (personal communication, March 28, 2000). In fact: "Just because you feel that way about someone does not necessarily mean they know you feel that way about them or that you feel that way about how they manage" (personal communication, March 28, 2000).

There are lots of positive comments to share. The combined Student Services Team is an example, because not all the staff involved had originally been supportive of the idea of combining three rather separate areas. In some cases, it had admittedly been a tougher sell than in others, including the necessity for a radical shift in thinking: "I did not agree with team management. I was from a hierarchical background and believed in that and did not think this was going to work, even if we tweaked it" (personal communication, March 28, 2000). This same interviewee's opinion has shifted dramatically: "Now I'm a proponent of it, but I had to be shown" (personal communication, March 28, 2000).

Interestingly, at least some of the staff interviewees acknowledge that leadership exists beyond the contributions of Drs. Ross, Wueste, and Veena, and it is partnership in practice: "Ultimately, you would have every person--Most of us at the mid-management and upper management area, we're setting that tone. But the reality is that if the folks below us are not in line with it, we'd be nothing" (personal communication, March 21,

2000). Therefore: "Ultimately, you have to be able to look at the folks who are doing the day-to-day things, and these are the folks that are really making this thing come to life" (personal communication, March 21, 2000).

The size of Heritage College is an asset in fostering as much involvement and partnership decision-making as possible. It is described as a balancing act: "We have leaders able to do that, make decisions fairly quickly, and at the same time, when something needs to be considered more because you've got to get, maybe not a consensus, but close to that from people," the College has people capable of "making a judgment that, 'Okay, this is the time and we don't have to rush on this. We've got to get ideas and we've got to get out there and have some discussion, have some meetings' " (personal communication, March 23, 2000).

A recent example of this partnership approach to leadership: "Kathleen [is] tweaking the vision for the catalog and for accreditation. She's put that out for comment. A lot of presidents would just put it out and say, 'This is it, babe, and go with it' " (personal communication, March 28, 2000). Instead, this is conducted as an inclusive process: "She's put it out to the whole community and invited the whole campus community, everybody, to comment on this. Often they do that with big decisions, like the five-year plan. Everybody gets input into the five-year plan" (personal communication, March 28, 2000).

The Staff Assembly is described as a primary vehicle for staff participation and as an important mechanism for partnership leadership: "Every staff member belongs to it and we meet once a month. That's how input from the staff perks up into things, usually through that organization" (personal communication, March 28, 2000).

A member of senior administration is elected annually by the staff to participate in the monthly staff assemblies as the liaison to the President's Cabinet, which is described as the College's "decision-making organization" (personal communication, March 28, 2000). This is a two-way communication opportunity: "For [all] staff...to have input into policy, that's the way it happens. [The Cabinet representative] tells us what the Cabinet's talking about and deciding. If we have concerns or input, that's how we send it back to the Cabinet" (personal communication, March 28, 2000).

The Cabinet liaison is critical to the open flow of information between the staff and senior administration, so selection standards include criteria critical to partnership: "The staff is looking for...somebody they can trust...and somebody that we could voice things to, [yet] if we didn't want them taken forward, if we were just discussing something, that he wouldn't and we trusted him" (personal communication, March 28, 2000).

Departmental planning processes provide evidence of partnership leadership in action: "We get together as a team and discuss what needs to happen. We brainstorm and we take a look at what each of us are doing, what's changing in our jobs because they are continually evolving" (personal communication, March 24, 2000). In response to this evolution: "We need to update and we set our goals from there. 'What do we need to do?' " is the question they ask continuously (personal communication, March 24, 2000).

In addition to the leadership development opportunities reported throughout this section, which demonstrate a strong commitment to partnership, such as learning from the example of a direct supervisor; being coached by a direct supervisor; promotion from within, which is most common in the staff stakeholder group; roles in the Staff

Assembly; the annual retreat; and being able to experiment and take risk. more formal leadership development opportunities are in the planning stage.

Several staff interviewees express appreciation for partnership leadership development opportunities: "It's a great experience. It's wonderful because I get to build my own department....I get to implement it and I get to build it how I feel it should be built. That's going to be very rewarding" (personal communication, March 29, 2000).

There is a new director for human resources, who has plans to formalize leadership development activities for all employees who supervise: "I want to conduct training for all the head, lead people, the team leaders, the supervisors, and train them on all issues....how to go through the disciplinary process....how to do performance reviews" (personal communication, March 29, 2000). In addition, "As a supervisor, what to look for, how to talk to your employees. I want to train them on customer service" (personal communication, March 29, 2000).

The new director of human resources articulates a strong vision of partnership leadership: "All these people, the staff, faculty, and administration, they're my customers and I have to make sure that I'm providing them with good customer service and I want them to know that" (personal communication, March 29, 2000). The plan includes: "During Staff Assemblies, Faculty Senates, I'm going to be there and answer questions that they might have and listen to them: 'What do you want from me? What kind of training do you want me to provide?' " (personal communication, March 29, 2000). The needs of the customers within the College community will determine the services provided.

Summary of Theme # 1

Heritage College is an organization that practices partnership leadership. Each data source, including Gathering 2000 findings, additional observations, document analysis, and the interview findings, contain numerous examples from members of each of the stakeholder groups to indicate that partnership leadership is practiced throughout the organization.

Theme #2: A Mission-Driven Organization

Sub-Theme: Student-Centered

Introduction

The following section reports the findings related to the importance of the mission at Heritage College and its sub-theme of being student-centered. As such, it answers the second research question about how the importance of the mission in decision-making and daily operations has been affected by the growth of the College. This section also addresses how growth has impacted the mission, student-centered focus, and the sense of caring and commitment that were strong themes in the 1991 study.

To begin, the overall research findings clearly establish that Heritage College remains mission-driven and student-centered, with a strong sense of caring and commitment. Embedded in the theme of being a mission-driven organization is the nearly unanimous agreement among students, alumni, staff, faculty, administration, and members of the Board of Directors that personnel, programs, services, and the College's environment are student-centered. In fact, being mission-driven and student-centered are two of the major strengths of the College uncovered in this research study.

In an attempt to make the reporting on these themes clear, just as I did with the first theme, I have described the data results in two ways. At times, I have separated out the mission-driven data from the student-centered data. At other times, they are discussed in an integrated manner. In practice at the College, the two themes are inseparable.

Let me remind the reader that the mission of Heritage College is "to provide quality, accessible higher education to multicultural populations which have been educationally isolated. Within its liberal arts curriculum, Heritage offers strong professional and career-oriented programs designed to enrich the quality of life for students and their communities" (Heritage College, 1998a, p. 2). The mission itself demonstrates the College's student-centered focus.

At every turn, there is evidence of how the mission is the glue of this organization and how priorities, decisions, programs, and services reflect it. First, the College continues to target the local populations, who have been educationally isolated and, therefore, underserved. As was true in 1991, Heritage College continues to be the only four-year college within a sixty-mile radius of Toppenish, Washington, the location of its main campus.

For any organization, a dynamic mission statement is critical. As Abrahams (1995) states, "Every organization, whether it is a company in business to make a profit or a charitable organization with non-profit status, needs a mission statement" (p. 30). The reason a mission statement is so important is that "these statements serve the purpose of heralding the purpose of the group to the public and providing direction for its employees, members, and volunteers" (p. 31).

Its value cannot be overstated because “a mission statement will help a company to make consistent decisions, to motivate, to build an organizational unity, to integrate short-term objectives with longer-term goals, and to enhance communication” (p. 38). In addition, on a very practical level, a mission statement is often required “for grants and other forms of financial aid” (p. 31). This is certainly true at Heritage College.

Abrahams (1995) reminds us that “ultimately, whenever and wherever men and women have endeavored to achieve something purposefully, a statement of mission or purpose is pronounced” (p. 33). With an observation that seems written expressly for Heritage College, Abrahams (1995) asserts that “people, by their very nature, seem to ennoble a task by endowing it with a stated mission” (p. 33). Senge (1990) adds, “It is a force in people’s hearts, a force of impressive power” (p. 206). All of this is true at Heritage College.

To be recognized as mission-driven, an organization must continually revisit its primary goal. Most importantly, the question must continually be asked: “Is what we are attempting in line with the mission?” This practice holds an organization, and the individuals within it, to the integrity of their purpose. I heard numerous examples across the College’s stakeholder groups about this practice. Improvements, innovations, proposed programs and services continue to be evaluated by asking, “Is this in line with our mission?” If the answer is No, the exploration stops.

There is nothing unique about the fact that Heritage College has a mission statement. Most organizations do. However, unlike a majority of other organizations, the data findings demonstrate that Heritage College is, indeed, a mission-driven organization. That proof distinguishes this College.

For the ease of the reader, the data findings have been divided into the major categories of the data collection: Gathering 2000, additional observations, the documents, and the interviews.

Mission-Driven and Student-Centered Data Findings: Gathering 2000

As stated earlier in this chapter, Gathering 2000 was the first national conference sponsored by Heritage College. Its purpose was to explore how to create a student-centered, culturally-inclusive, learning community.

Since the mission of the College includes providing “quality, accessible higher education to multicultural populations which have been educationally isolated,” the conference itself reflects both the mission of the College and its student-centered focus (Heritage College, 1998a, p. 2).

Within the first two minutes of the Opening Address at Gathering 2000, Dr. Ross is discussing the mission of the College with the audience. She explains that the creation of Heritage College was rooted in concern for serving its students. This is amply demonstrated by the story about Dr. Yallup’s response, more than eighteen years earlier, to the impending closure of the only post-secondary academic program available in this geographic area.

Being student-centered was demonstrated by the founders, who saw and continue to see Heritage College as a way to address the reality of the educational situation in the Lower Yakima Valley. Indeed, when Heritage College opened its doors in 1982, although there were 200,000 people living in the county, there was no four-year college. By 2000, there are 220,000 people in the county and Heritage College is still the only four-year college.

While the College began with eighty-five students, by the end of the year 2000, there are more than 1,200. While many students tell me that they initially chose to study at Heritage College because of its proximity to their homes, they have remained because the school is so student-centered. They feel respected, challenged, and supported.

In addition to the College's mission, which demonstrates a commitment to its students, the three values explained by Dr. Ross in her Opening Address also validate that Heritage College exists to serve its students. She explains the relationship between these values and both the mission and the College's commitment to students. While the College's values are discussed in the partnership leadership theme section, they will be discussed here from the perspective of being mission-driven and student-centered.

The first of the three basic values is: "We value a challenging education....we value the mind. It's helping someone reach that intrinsic motivation....Strategies, support, motivation--we must provide this, not just ideas" (K.A. Ross, personal communication, March 16, 2000).

The Faculty Senate approved the Key Characteristics of Highly Effective Faculty and Measures of Faculty Success in 1997. Its Core Convictions/Preamble emphasize the faculty's role in student success in learning. Eight categories of key characteristics, with measures for each category, are identified: communication, knowledge, ethics, cultural pluralism, strategies to facilitate active learning, reflective teaching, faculty/student rapport, and professional responsibility.

The key characteristics clearly emphasize the centrality of the faculty's responsibility in supporting and facilitating student learning. As Dr. Ross explains, these

key characteristics “embody all that’s needed” to make that challenging and supportive educational experience a reality (K.A. Ross, personal communication, March 16, 2000).

The second basic value of Heritage College is “the value of the innate dignity and potential of each unique person and their ability to make a contribution to their community” (K.A. Ross, personal communication, March 16, 2000). Dr. Ross relates a story about a student who told her, “Heritage College presumed that I could meet a challenge,” which had positively impacted his self-confidence (K.A. Ross, personal communication, March 16, 2000).

The third basic value is the “value of shared spiritual roots...recognition of the spiritual.” with “spiritual” referring to “where people transcend themselves” (K.A. Ross, personal communication, March 16, 2000). This belief is important to their students because, at Heritage College, their conviction is that “a good liberal arts education can allow people to transcend themselves” (K.A. Ross, personal communication, March 16, 2000). This is, in fact, the aim of the College.

From these three values, “the mission evolved” (K.A. Ross, personal communication, March 16, 2000). Dr. Ross declares that the mission, “developed in 1981 at Violet Rau’s kitchen table, is still viable today” (K.A. Ross, personal communication, March 16, 2000). She outlines the five key concepts within the College’s mission. These key concepts provide more evidence that the College is student-centered.

The first is “quality of education. If we don’t strive to give the students a true quality of education, it would be better not to exist at all” (K.A. Ross, personal communication, March 16, 2000). The rationale behind this statement is additional

evidence of how students are the priority at the College, and how the College accepts responsibility for their success.

Dr. Ross explains that the College must provide quality education, or none at all, because “a student sitting next to another person from another college would blame their lack on themselves, not on [Heritage] College” (K.A. Ross, personal communication, March 16, 2000). This result would be in direct contradiction to their purpose, which is to empower their students.

The second key concept within the mission is to be “accessible, [which] means about twenty things” (K.A. Ross, personal communication, March 16, 2000). One example is Heritage’s practice of scheduling the majority of classes from 4:30-6:30 p.m., which is the time “when people can come” (K.A. Ross, personal communication, March 16, 2000). The majority of their students are working full-time, in addition to attending classes at the College.

A second example is the practice of “opening programs at other sites” to make attendance easier for students who would otherwise have to travel to the main campus (K.A. Ross, personal communication, March 16, 2000).

“Multicultural populations” is the third key concept (K.A. Ross, personal communication, March 16, 2000). Since no ethnic group is 50% of the undergraduate population, “everyone is a minority or a majority, so all see themselves as on an equal footing” (K.A. Ross, personal communication, March 16, 2000).

The fourth key concept within the Heritage College mission is to serve the “educationally isolated,” which is “not just geographically” (K.A. Ross, personal communication, March 16, 2000). As Dr. Ross explains, “Virtually all students are

working, including work-study and internships....60% are below the federal poverty levels....95% still need financial aid....The average age is 31....15% of students are right out of high school....One-third of the undergraduates are single parents with family obligations” (K.A. Ross, personal communication, March 16, 2000).

The fifth and final key concept is “enriching the quality of life for students and their communities” (K.A. Ross, personal communication, March 16, 2000). As Dr. Ross notes, “Heritage College is embedded in the local communities. This allows us to find out: ‘What is a quality of life for our students?’ It affects what we do to empower students” (K.A. Ross, personal communication, March 16, 2000). Again, a strong example of being student-centered.

To develop the eight Heritage College Operating Principles, Dr. Ross followed a process that is described in the partnership leadership theme section. This data is partially repeated here because it provides evidence for being student-centered. During the time Dr. Ross spent gathering data from staff, faculty, and administrators, she asked them two questions, one of which demonstrates the centrality of students’ needs at the College: “What do you do that makes students successful at Heritage College?” (K.A. Ross, personal communication, March 16, 2000).

The result is the College’s eight operating principles, which each begin with a letter from “Heritage.” They are: “Healing circle of life we live together; Excellence in teaching and learning; Responsiveness to student needs: intellectual, family, and personal; Inclusivity and cultural pluralism; Team-work building community; Awareness leading to continuous improvement; Grassroots community involvement,” with the eighth one being: “Effectiveness in managing limited resources to reach Heritage’s goals”

(Heritage College, 2000e). These operating principles also provide evidence for the third theme from the data findings: Heritage College as a multicultural learning community.

Dr. Ross' comments on some of the eight operating principles support the College's student-centered emphasis. For example, she asserts that they try "to maintain a supportive environment for each other" (K.A. Ross, personal communication, March 16, 2000). They also emphasize "excellence in teaching and learning by everyone in the Heritage College community" (K.A. Ross, personal communication, March 16, 2000).

They are responsive to a variety of student needs. They believe that "when a person has a barrier to success, solve it," so obstacles are removed as much as possible, and traditional, bureaucratic university practices are minimized or eliminated (K.A. Ross, personal communication, March 16, 2000). Dr. Ross also relates that the financial priority of the College is "on student learning," so funds needed for that take priority over faculty offices or newer buildings (K.A. Ross, personal communication, March 16, 2000).

Dr. Ross concludes her remarks by stating that it is the values, the mission, and the operating principles that create "the context and commitment we're working from" at the College (K.A. Ross, personal communication, March 16, 2000).

The first day of Gathering 2000 concludes with a general session with five members of the Heritage College Board of Directors. These members share several examples of how the Board is mission-driven, including their recruitment process.

From the beginning, the College has had a large and diverse Board, but the members did not necessarily share the same vision of, and commitment to, the College.

Now, recruiting people with the same core beliefs, as well as people with a reputation for being open-minded, inclusive, and mission-oriented, has become a priority.

As another Board member shares, the mission is both the unifying and the deciding factor. Every time they “had to make a tough decision, the mission was always the deciding factor, consistently” (personal communication, March 16, 2000). She also explains, “When we recruit, we make the mission clear [because] the Board is very, very committed to that mission” and new members need to be, also (personal communication, March 16, 2000).

A different member, who is a lifelong resident of the area, paraphrases the mission of the College in a most poignant way: “Listen to the plea of the students. Listen to the needs of the community surrounding the College” (personal communication, March 16, 2000).

In response to a participant’s question, a Board member shares that there are “three things that make this Board work,” with “commitment to the mission” being the first factor (personal communication, March 16, 2000). In response to another audience question, a Board member states that the effectiveness of Heritage College is attributed to “Sister Kathleen’s vision....The dedicated staff she’s surrounded herself with, who understand the mission to serve the poor of this Valley” (personal communication, March 16, 2000).

A different Board member explains the impact of the mission: “Heritage College has made a difference for place-bound people to get an education. There’s satisfaction in seeing a woman go from AFDC [Aid for Families with Dependent Children or welfare] to a contributing member of the community” (personal communication, March 16, 2000).

The first concurrent session I attend is Using Culturally Competent Reality Models in Student Counseling. Harv Leavitt, the presenter, is a student counselor and an assistant professor of social work at the College. He provides additional data that demonstrates how student-centered Heritage College is.

Leavitt explains that their student population has very specific needs, and the College is providing the services and programs needed to meet those specialized needs. Approximately 75% of the undergraduates at Heritage College are first-generation college students, i.e., they are the first person in their families to attend college. In addition, within the student body, 95% of the full-time undergraduates qualify for financial aid, and approximately 60% of the students at Heritage College live beneath the federal poverty level.

Consequently, the MERCA (Mathematics, English, Reading, Communications Access) program is in place to provide academic support, tutoring, and counseling for those students who are first-generation, low-income, and/or disabled. The goal is to provide them with the necessary resources to be successful academically and, therefore, to graduate. MERCA also offers many cultural activities to assist students in broadening their cultural knowledge. For example, when I was on campus, there was a presentation by a group of Baha'i dancers.

As Leavitt explains, Heritage students contend with numerous obligations that make it a singular challenge to stay in school. These obligations include children and other family responsibilities, employment, being single heads of household, lack of support from spouse and /or family, domestic violence episodes, alcoholism, and/or other

addictions of spouse or other family members. Student support services are essential at the College to assist students in dealing with these challenges.

Leavitt shares that Heritage's student counseling services deal with issues that more traditional student counseling departments do not. One example illustrates this. A male Native American student had an unusual experience. While awake, he had a vision of an eagle emerging out of hot coals, which caused him to panic and become nauseous. Because the counselor involved knew that, traditionally, an elder could help this man to decide a life course from this vision; it was treated as a spiritual opportunity rather than a psychotic episode.

This serves as an example of how a more traditional approach to student counseling, being certainty-based, i.e., set goals and make a plan, might have been both inappropriate and ineffective with this student. To provide an effective resource to students at Heritage College, the counselors focus on "how to facilitate the individual to be empowered to be a successful student, rather than use a cause-effect approach" (H. Leavitt, personal communication, March 17, 2000).

Sometimes the counselors act as advocates with the faculty on a student's behalf. Leavitt describes a situation involving another Native American student, who has had a death in her family and needs to grieve traditionally, which means a significant absence from her studies. Her instructor, who does not understand how death is dealt with among some in the Lower Yakima Valley, has said he will have to fail her. The counselor intervenes, explaining that the grief process could traditionally last from six months to five years before the affected person could resume any kind of normal functioning, and a solution is worked out.

According to Leavitt, there is “a system of checks and balances” at the College (H. Leavitt, personal communication, March 17, 2000). If a student stops attending class. “It’s very common for the instructor to reach out to the student. and if the instructor can’t get to the student, Student Life will” (H. Leavitt, personal communication, March 17, 2000). The Student Life team consists of counseling services, general support services, multicultural affairs, as well as student activities, career counseling, job placement, and internships. This level of outreach is essential because, as Leavitt explains, “a student can believe that if they’re not getting [understanding] the material, the respectful thing is to drop out” (H. Leavitt, personal communication, March 17, 2000).

Contacting the student can also reveal that he or she cannot afford the tank of gas to get to class, which is a real example, and emergency funds from the College can at least temporarily get the student over that obstacle.

A reality of this geographic area is the lack of buses or other public transportation. An emergency grant from Student Life has kept more than one student in school. Leavitt emphasizes that the College has “scarce resources, but we do as much as possible for the students” (H. Leavitt, personal communication, March 17, 2000).

To ensure that staff and faculty stay focused on the needs of students and the resources available, conscious action is taken. For example, Leavitt stresses that they “emphasize the core values on a daily basis, and that core faculty and staff are in tune with these” (H. Leavitt, personal communication, March 17, 2000). He adds that the College is in the process of providing an ongoing orientation for adjunct faculty, many of whom teach only one course a semester, to ensure that they are also in tune with student needs and available resources on campus.

A Heritage College graduate attended this concurrent session. He shares a powerful example of the mission in action. In fact, he describes it as one of two “defining moments” during his studies (personal communication, March 17, 2000). At some point in the beginning of the semester of a literature class, a woman student angrily shouted, “I paid money to come here, and I don’t want to discuss Native American and Hispanic literature and views!” (personal communication, March 17, 2000).

While the class was silent, he was thinking, “I know what’s going to happen....She’s [the instructor] going to bow to her” (personal communication, March 17, 2000). Instead, the instructor responded: “We’ve talked about our mission and what we’re doing here and we’ll continue in this manner. If you’re not comfortable, you need to go somewhere else” (personal communication, March 17, 2000).

The alumnus’ reaction to the instructor’s mission-driven response was, “That really touched my heart. That’s what Heritage stands for....This is truly a culturally diverse College...and instructors they select have this in their heart” (personal communication, March 17, 2000).

The story did not end there.

The complaining student left the classroom. After three subsequent class absences, she returned. According to the alumnus, the woman said that she had talked it over with her husband and others and decided that she wanted to learn, and she wanted to participate. He quoted the returning student, “I’ve come to realize I was wrong, and I want to apologize. I’ve come here to learn” (personal communication, March 17, 2000).

He concludes the story with, “This is what Heritage College is all about. Heritage College stands for what they believe” (personal communication, March 17, 2000).

In addition to providing evidence for the mission-driven and student-centered themes, this situation also demonstrates how Heritage College is a multicultural learning community in many ways, including how classes are facilitated and the course content that is utilized.

Now a member of the adjunct faculty, this alumnus explains, "The first thing I do [when I begin a class] is teach the mission" (personal communication, March 17, 2000). He states that the tone of the class is set by reviewing "the mission of the College, the goals for the course, and that anything goes because we're here to learn" (personal communication, March 17, 2000). As he emphatically declares, "It [the mission] must be in the heart and soul of the people who teach here" (personal communication, March 17, 2000).

More evidence that Heritage College is student-centered presents itself during the second concurrent session I attend, Combining Cultural Sensitivity and Efficiency in the Financial Aid Operation. This session offers a window into how the mission and values of Heritage College are operationalized in an area historically known for bureaucracy and roadblocks.

The main presenter, Becky Cochran, is able to present an interesting perspective on the Financial Aid Office. Although she now works there, the Financial Aid Office also had been her first stop on campus as a student twelve years ago.

After seventeen years as a stay-at-home mom, Cochran came to Heritage College as a student, and her memories of the service she received from the Financial Aid Office staff are still vivid: "They held my hand through the process and helped me throughout" (B. Cochran, personal communication, March 17, 2000). Cochran is first-generation

college in her family, and she declares, "Heritage College has made such an impact on my life, and I have seen this with other students" (B. Cochran, personal communication, March 17, 2000).

The variety and multiple levels of services offered to the students are notable. As Cochran acknowledges, "financial aid is a barrier for most" students, so at Heritage College's Financial Aid Office, "we try to overcome the barriers and support students, so they won't feel lost" (B. Cochran, personal communication, March 17, 2000).

The Student Services team on campus encompasses the areas of the Admissions, Registrar's, and Financial Aid Offices. They are housed in the same building and, as Cochran explains, many of the staff are cross-trained, so they can "provide a one-stop shop for students" (B. Cochran, personal communication, March 17, 2000). Cochran notes, as has Leavitt, that "most students are first-generation college and they aren't used to what it takes" to be in college, so the breadth and depth of services available are essential for these students to succeed (B. Cochran, personal communication, March 17, 2000).

As Cochran declares, "It's a whole package at Heritage College.... We concentrate on the whole, unique student" (B. Cochran, personal communication, March 17, 2000). The most important way this is done is through the commitment to "provide personal attention" (B. Cochran, personal communication, March 17, 2000). According to Cochran, "Even the computer-generated award letters are reviewed by Carla [the area supervisor] or myself. And we add things to the packet when we know the student," such as work-study information (B. Cochran, personal communication, March 17, 2000).

Other examples of the Financial Aid Office living the mission and focusing on the needs of the students include the fact that “the student can come in throughout the year for more help” (B. Cochran, personal communication, March 17, 2000). For example, earlier in the semester “they may have declined work-study, but now they need it” (B. Cochran, personal communication, March 17, 2000). In addition, they “encourage students to apply for scholarships” and “scholarships become available all year long” (B. Cochran, personal communication, March 17, 2000).

To get a student past a financial barrier, the College “will even provide a tuition grant for students who don’t qualify [for financial aid] because of parents or whatever to get them through their first year” (B. Cochran, personal communication, March 17, 2000). Another way the College keeps the students’ best interests in mind is the commitment to “try not to have freshmen take out too many loans” (B. Cochran, personal communication, March 17, 2000).

As explained by a senior administrator/member of the Board of Directors I later interviewed, the College does not want students to graduate owing large amounts of money. Salaries in this geographic area are significantly lower than comparable jobs in Seattle, for example, would pay. Consequently, the College is very conscious of protecting its students from massive debt.

Cochran states, “Financial Aid acts as a focal point for the student. It’s warm and friendly, so when a student has a problem and comes to us [for assistance], we can refer them out” to other campus services as necessary (B. Cochran, personal communication, March 17, 2000). They “encourage students to go to the [Academic] Skills Center or to

see their instructor or their advisor when they feel that they can't continue" with their studies (B. Cochran, personal communication, March 17, 2000).

"We listen with more than our ears, especially to body language," explains Cochran (B. Cochran, personal communication, March 17, 2000). This is a great asset when dealing with a student who is unable to verbalize his or her problem. Instead of waiting for words, the staff is "listening" to body language to try to understand the source of the problem, so they can offer appropriate assistance and/or referral (B. Cochran, personal communication, March 17, 2000). As Cochran emphasizes, "A student might say they don't have the money to continue, but this is often the 'story,' and not the real reason," so it is essential that they listen and assess the situation to be able to appropriately help the student (B. Cochran, personal communication, March 17, 2000).

A distraught student, or one who needs assistance beyond the bounds of the Student Services Team, is often referred to the Student Life Team. The Student Life Team, according to Cochran, functions as "an advocate for the student" in whatever assistance is required (B. Cochran, personal communication, March 17, 2000). Some of the more serious problems faced by their students include domestic abuse, violence, and issues surrounding recovery from addiction.

According to Cochran, a common concern of the students is their INS [Immigration and Naturalization Services] status. This information is kept confidential by staff in the Financial Aid Office, so potential and current students do not need to fear being reported to Immigration. Many of these students are caught in something Cochran calls the "color of law," which she describes as people who are "here legally because parents are permanent residents, but they don't have the paper to prove their status" (B.

Cochran, personal communication, March 17, 2000). In these cases, traditional student loans and government grants are out of the question, so jobs and scholarships from private donors, who are willing to help in this circumstance, have made their ability to study at Heritage College possible.

Cochran shares what appears to be some unique features of Heritage College's Financial Aid services. First of all, they offer deferred tuition payment. This means that the Business Office waits for tuition payment until the financial aid award comes through, so a student is often in class before he or she has paid any money. Also, something that becomes quite tricky at times for the Financial Aid Office is the fact that students can attend classes for a semester without officially being admitted to the College. But, to receive financial aid, they have to be admitted, so there is sometimes quite a scramble to get them admitted and processed before the semester ends.

In addition to resources through the Financial Aid Office, Cochran explains that Student Life or even an individual department might have other funding sources available for students for necessities other than tuition. Some examples include vouchers for day care or gasoline, food bank items, gift certificates or vouchers for local stores, funding to help pay utility bills, as well as donated clothing. The sources of this assistance include donations from local community leaders, as well as from members of the Heritage College community. There is even something called the Crosby Student Emergency Loan Fund, originally funded by Bing Crosby for Fort Wright College, which enables eligible students to complete an application and receive a check the same day. Native American students have tribal funds and specific scholarships available.

Some other unique practices at Heritage College that are clearly student-centered include allowing students to charge books. In addition, the College has Book Awards for eligible students and the Business Office provides Book Grants of up to \$200 a semester for a student to purchase books.

According to Cochran, the Financial Aid Office has even assisted community members in filling out financial aid forms for attendance at other colleges. Their theory is that "if the other school doesn't work out, they remember Heritage College and come back, so it pays off" (B. Cochran, personal communication, March 17, 2000).

With all this assistance available, a conference participant asked the inevitable question: "Why do students drop out?" Cochran describes several causes, including students who "get so discouraged, they just walk away; health issues; they don't know help is available; family issues, including they don't want to tell us that their husband doesn't want them coming, and has been batting them around" (B. Cochran, personal communication, March 17, 2000). She continues, "Personal problems become so overwhelming, and they just aren't ready to attend school" (B. Cochran, personal communication, March 17, 2000).

Following the Gathering 2000 conference, when I am conducting the interviews, the themes of addiction to alcohol and drugs, as well as issues of domestic violence, are cited repeatedly as two of the main reasons students drop out of the College.

In terms of their success, however, Cochran reiterates that "the personal touch really makes a difference in what we do in Financial Aid" (B. Cochran, personal communication, March 17, 2000).

Margo Perrotti presents the third concurrent session I attend, Making the Academic Records Bureaucracy Culturally Sensitive and Student-Responsive. She shares additional insight into how Heritage College is mission-driven and student-centered. Like Cochran, Perrotti first came to Heritage College as a student. She claims that one reason the College is unique is because, "We grow our own. We take people with some talent, train them, and turn them loose" (M. Perrotti, personal communication, March 17, 2000). One benefit of this, according to Perrotti, who is the College's registrar, is that, "We've been there, so we understand the students' issues" (M. Perrotti, personal communication, March 17, 2000).

In the partnership leadership theme section, I describe how the Student Services team, which includes the Registrar's Office, has been created to better meet the needs of their students. This integrated team approach has brought several benefits. For example, being organized in the same building enables them to create and share integrated systems. There is also the elimination of unnecessary paperwork and duplication of records, which frees staff time, so they can spend more personal time serving students.

The integrated Student Services Team has adopted four criteria for better serving students. These are "quality, convenience, diversity adds value, and the personal touch" (M. Perrotti, personal communication, March 17, 2000). In addition to the examples given in the previous paragraph, quality means the "adoption of a service attitude to facilitate changes in attitude and behaviors; and an awareness of cultural differences because the staff train each other in our cultures" (M. Perrotti, personal communication, March 17, 2000).

Perrotti further describes quality as the “cross-functional training of staff, so we can help students immediately and not ask them to come back; and collaboration with other team members to help students meet their academic goals, including walking a student to another area” (M. Perrotti, personal communication, March 17, 2000).

According to Perrotti, these changes have “all added a professionalism to the office” (M. Perrotti, personal communication, March 17, 2000). Other improvements to the quality of the services include addressing the needs of field-based programs by having the main campus go to them, with “a field-based cohort team that serves students at these sites” (M. Perrotti, personal communication, March 17, 2000). Technological changes also allow them to provide better quality to students, including a degree audit computer program and an on-line transcript service that prints transcripts on demand, eliminating the delay students previously faced for this service.

The second criterion for better service to the students is convenience. Convenience includes offering extended service hours, from 8 a.m. until 6:30 or 7 p.m., so working students do not have to take time off from their jobs to receive assistance. If these hours are not convenient, Student Services offers flexible hours by appointment, so every student receives the assistance needed.

Heritage College offers continual or rolling registration to accommodate students’ work and family schedules. For example, August 28th is the first day of the fall 2000 semester. Beginning in April 2000, students can register for the fall. In addition to mailing the upcoming schedule of classes to each student, it is also published as a separate insert in the local newspaper. To create the schedule for each semester, all

department chairs meet to negotiate the schedules that will best meet the needs of the students.

The third criterion, diversity adds value, is discussed in detail in the multicultural learning community theme.

Although she discusses it fourth and last, Perrotti claims that the personal touch is “most important” (M. Perrotti, personal communication, March 17, 2000). This “personal touch” involves their attitude towards students, including awareness of cultural differences, and the ability to “project that I and you come from the same place, i.e., humanity” (M. Perrotti, personal communication, March 17, 2000). In addition, because so many of the staff were students at one time or currently, this gives them “personal stories to share with students” (M. Perrotti, personal communication, March 17, 2000).

Another manifestation of the “personal touch,” seemingly simple, yet tremendously efficient, is the office configuration. Due to the open setting in the office and its integrated functions, it is easy to identify “the staff available to serve students” as they arrive in the Student Services office (M. Perrotti, personal communication, March 17, 2000).

Perrotti concludes the session by telling us that the College’s mission statement is posted in the Registrar’s Office as a reminder to everyone of what Heritage College and the Student Services team are there to do.

A panel of five current students, including two Hispanics, one Native American, one native of Guam, and one Anglo, are included in Perrotti’s session. They range in age from their late twenties to their fifties. All are women. They have been students at

Heritage College for varying amounts of time, including two students due to graduate in May 2000 with bachelor's degrees.

The students share their backgrounds and the impact Heritage College has on their lives. One woman tells us that she used to stutter and had previously had very bad school experiences as a result. By the time she got to the College, she had two children and had survived three job layoffs. When she first came on campus, "I was intimidated by the overwhelming process. Just that personal touch that Margo [Perrotti] mentioned made the difference" (personal communication, March 17, 2000).

In response to a question posed to the panel, these students provide some interesting insights that demonstrate that the College is both mission-driven and student-centered. As one student declares, "Along with the personal touch, the whole mission, the whole atmosphere is student-friendly....They're saying, 'We're willing to work with you,' when you don't understand something. You know you can count on them" (personal communication, March 17, 2000).

This student voluntarily spreads the message of Heritage College. As she explains, "Everywhere I go, I encourage young people to do it....I have gone to eight colleges because we move with my husband's work....To try to get funding....after the third person you had to talk to, I gave up....Instead, Margo [Perrotti] is there" for the student (personal communication, March 17, 2000).

Another student adds, "All the instructors here are so helpful....The teachers here help you one-on-one" (personal communication, March 17, 2000). In comparison: "At UW [the University of Washington], you're teaching yourself and it's crazy" (personal communication, March 17, 2000). This student continues to describe the situation at

Heritage College: "Here, you teach yourself, too. but they'll help you....You can talk to your instructor....Everyone here will help....There's a lot of collaborative learning here....Teachers here are flexible and they want you to learn" (personal communication, March 17, 2000).

And yet another student adds, "If you need help, it's free. If you need counseling, it's free....The little things make a difference. I know that this school cares" (personal communication, March 17, 2000).

The student panel is asked a second question: "Did you ever want to give up? If so, what single action turned you around?" Each student has something to say about this. One states, "I knew I could go to any instructor, any staff, any chair....I would state my problem and if they couldn't help, they'd refer me to who could" (personal communication, March 17, 2000). She later adds, "The caring and the cooperativeness is modeled here by the staff....When you have an advocate saying, 'We will find a way,' you are willing to try....It is achievable when someone believes in you" (personal communication, March 17, 2000).

Support from the entire Heritage College community has made a difference in the success of these students. As one woman shares, "We have small classes, so we know who's in our classes" (personal communication, March 17, 2000). This enables them to easily form peer study groups and to support each other through the academic process.

The fourth and final concurrent session I attend, Using Recruitment to Build a Multicultural Student Body, is discussed in detail in the multicultural learning community theme. Norberto (Beto) Espindola, Director of Admissions and one of the presenters, does, however, refer to the mission when he states, "The mission is what drives what we

do here....With the mission, we have all we need to be active out there” (N. Espindola, personal communication, March 18, 2000).

Espindola also explains how the mission is used to select his recruiters: “In recruiting staff, I look at them in line with the mission....You can teach them a lot of things, but you can’t teach them a passion for the mission” (N. Espindola, personal communication, March 18, 2000).

Espindola describes how being mission-driven often requires balance and judgment, a comment that is made repeatedly during the interviews with staff and faculty. For example, the Admissions’ staff sometimes function as an advocate for a student with a faculty member. Advocating for students is challenging, though, particularly in relation to the College’s mission. As Espindola explains, “You can’t create a dependency either. You have to let them [the students] go” (N. Espindola, personal communication, March 18, 2000). The ability to balance service with empowerment is a necessary skill at Heritage College.

Previously in this section, Perrotti has extolled the value of the College’s practice of “growing its own” in various areas of the College (M. Perrotti, personal communication, March 17, 2000). She describes how it enhances the staff’s ability to empathize with the issues the College’s students face.

When Espindola relates that it is difficult to attract sufficient numbers of professors of color who fit the College’s mission, a discussion ensues with the conference participants about the benefits of “growing your own” (personal communication, March 18, 2000). This is a practice the College has followed in several of the Student Services areas.

On the positive side, one Gathering 2000 participant from outside the College points to an Hispanic alumni member who is also participating in the conference and is now an adjunct faculty member. As she asserts, "In him, I see the embodiment of growing your own with faculty" (personal communication, March 18, 2000).

In other settings during Gathering 2000, however, there are several participants who strongly object to the concept of "growing your own" faculty. They state that there is always a strong need at any college or university to bring in new perspectives, experiences, and ideas. They advocate for a balance.

Another Gathering 2000 participant asks how the growth in the student population, with the corresponding need for more faculty, works when the faculty at Heritage College does not have a tenure track available to them. A faculty member present responds: "You make that choice [by asking yourself]: 'I want to work here. but how do I meet my personal needs, too?'" (personal communication, March 18, 2000). The commitment to the mission and to the students must fit with an individual's situation. That is the priority.

Interestingly, neither this faculty member nor any of the ones I subsequently interviewed consider the lack of a tenure track to be an issue. As they explain, as long as the quality of instruction is present, which includes exemplifying the College's mission, faculty contracts are renewed.

The general sessions that provide data for the mission-driven and student-centered themes will be explored next.

Dr. Veena presents a general session, *The Multi-Cultured Lives of the Future*, on the third day of Gathering 2000. Since most of the content of her talk deals with how

Heritage College is a multicultural learning community. the majority of the data findings from this session are presented under that theme. She does, however, also emphasize the College's mission.

As Dr. Veena declares, "The mission of the College is a way of life for us....It is a blueprint for our day-to-day activities" (S. Veena, personal communication, March 18, 2000). For example, she describes how she remains mindful of all aspects of the diversity of the College's stakeholders when she weighs any decision, takes any action, or engages in a discussion.

The next general session at Gathering 2000 is a panel composed of current students and graduates of Heritage College. They address the question: What Do Students Think about Heritage? The four-student panel, including one Hispanic, two Native Americans, and one Anglo, share their personal experiences. Two are alumni now working at the College, one is a senior graduating in May 2000, and the fourth is in her second semester.

One panel member discusses how the College's mission is clearly reflected in the classroom and in its priorities. She describes one class experience: "This teacher--I couldn't believe it--told us there's only one way to look at it....She didn't fit the mission....The teachers we have fit the mission....Heritage tries to reach out to all students, not just one cultural group" (personal communication, March 18, 2000). This instructor was not invited to return to teach, based on behavior in direct contradiction to the mission of the College.

This panel member also discusses why she thinks sending recruiters from the same cultural background as the audience is important. As she explains, potential

“students think. ‘If you’re comfortable there. I’ll be comfortable there. If you could do it. I can do it’ ” (personal communication, March 18, 2000).

On the last day of Gathering 2000, Dr. Ross and Dr. Wueste present a general session on Managing an Inclusive Campus. They outline in detail the mechanisms and systems that have been put into place to enable the mission to be actualized in the context of a multicultural learning community.

The details of their presentation are reported primarily in the section for the partnership leadership theme, with additional data points presented in the multicultural learning community theme section. Here, I simply want to acknowledge that what they describe as the “Heritage College tripod: problem-solving mechanisms, preventive mechanisms, and celebratory mechanisms or celebrations of community” has been implemented in the context of the College’s driving force to actualize the mission (K.A. Ross, personal communication, March 19, 2000).

The final session is entitled A National Perspective on Gathering 2000, presented by Edgar Beckham, a renowned expert in leading “national diversity initiatives in higher education” (Heritage College, 2000c, p. 10). The data findings from this presentation are in both this mission-driven theme and the multicultural learning community theme sections. This reflects Beckham’s expressed belief that diversity is directly tied to an organization’s mission.

Beckham states: “The content of Heritage College is not unique. What’s unique is the mission and how it percolates...through all stories and all understanding...and that’s remarkable” (E. Beckham, personal communication, March 19, 2000).

He emphatically encourages participants to “notice the close connection” between diversity and the mission, which he asserts is critical and sets Heritage College apart (E. Beckham, personal communication, March 19, 2000). In fact, Beckham declares that, if asked why they attend to issues of diversity, for “most people in our institutions, the connection to institutional mission would not be evident” (E. Beckham, personal communication, March 19, 2000).

Mission-Driven and Student-Centered Data Findings: Additional Observation

An Academic Skills Center team meeting I attend is also an important observation in terms of the resultant data findings. While the College’s mission is not officially on the agenda, the focus of the meeting is a discussion about the Balancing Act: Nurturing vs. Challenging. Included is a spirited discussion among staff and work-study students, all of whom tutor current students in academic topics, about how to challenge students in a supportive way. This is an example of the mission in action. By its very existence, the Academic Skills Center reflects the commitment “to provide quality, accessible higher education” (Heritage College, 1998a, p. 2).

Mission-Driven and Student-Centered Data Findings: Document Analysis

There are numerous examples of documents that reflect the themes of being mission-driven and student-centered. Some documents are formal communication pieces, such as the College catalog and the Annual Report, while others are less formal, such as meeting agendas.

Both the 1998-2000 Heritage College catalog and the College’s website, www.heritage.edu, emphasize the importance of the mission. The Heritage College 2000 Annual Report contains three direct references to the mission in its ten pages of text. One

is from Dr. Wueste, vice president for administration and chief operating officer, who states: "It is logical for the campus to expand. But we will do it in a manner that reinforces our mission and our roots" (Heritage College, 2000d, p. 8). He continues by paraphrasing the mission of the College: "We will always be in the business of bringing knowledge to people who have been educationally isolated" (Heritage College, 2000d, p. 8).

A second reference is from Richard Brandt, chair of the College's Board of Directors, who states: "We must continually improve our offerings...teaching the right things to the right people and improving the quality of the student that we turn out" (Heritage College, 2000d, p. 3). As he emphasizes: "And we'll live up to our mission, continually working to assure that this is a well-diversified campus" (p. 3).

Virginia Hislop, chair of the President's Council, which is responsible for the current capital campaign, provides the third example. As she asserts: "The President's Council is interested in education and the mission of the College and in evening out the playing field for those who haven't had an opportunity" (Heritage College, 2000d, p. 3).

The Heritage College Faculty Handbook, which is in the process of being revised, makes a direct reference to the mission of the College as the context for all academic actions. The first line of the first paragraph on the first page, preceded only by the Table of Contents, states: "Heritage College, an institution of higher education, has unique characteristics as well as dimensions it shares with the wider academic community" (Heritage College, 1997a, p. 1). The paragraph continues: "Drawing on the distinctive spirit and mission of the College, the Faculty Handbook defines the rights and

responsibilities of the faculty in participating in this mission” (Heritage College. 1997a, p. 1).

Heritage College’s organizational mission is reflected in the missions of at least four campus departments and programs that I visit. For example, the first paragraph of the HEP (High School Equivalency Program) Alliance brochure is this program’s mission statement. The HEP Alliance’s mission is clearly positioned within the College’s mission: “The Heritage College HEP Alliance mission is to provide accessible, quality educational opportunities for migrant and seasonal farmworker families” (Heritage College, 2000f, p. 1).

When I am in the physical location of the HEP Alliance program, I notice that they post the minutes of all their meetings on a bulletin board in the hallway, so anyone can read them, if they are so inclined. I read them all and, with permission, make copies. Their meeting minutes from December 10, 1999 include a discussion on marketing. The notes indicate that two HEP Alliance staff members are to “draft [a] Website to include: HEP history; biography for all teachers; map to pinpoint sites; include goals and mission/vision statements; what program does for students” (Heritage College, 1999c, p. 2).

The College’s mission is also reflected in the mission of the College’s EMPIRE (Exemplary Multicultural Practices in Rural Education) program. A descriptive flyer for EMPIRE provides the findings. The first paragraph is an explanation of the purpose and goal of EMPIRE. A portion of that paragraph describes the program: “EMPIRE is a consortium of elementary and secondary schools from many districts in the Yakima region” (Heritage College, 1999d, p. 1).

EMPIRE's mission statement is included. An excerpt states: "Guided by a leadership team from Heritage College, the goal of this ongoing effort is to bring together educators, students, parents and community members, in a collaborative network to encourage positive multicultural attitudes and practices on campus" (Heritage College, 1999d, p. 1).

The first paragraph of a rough draft describing the Business Administration degrees and certificate programs describes the purpose and mission of this department, as well as containing a reference to the College's commitment to education. It begins with the department's purpose, which is to "prepare students to investigate the fundamentals of business with emphasis on understanding the social and economic environment in which we live, as well as preparing them for challenging roles and opportunities in the management and administration of complex organizations" (Heritage College, 2000g, p. 1).

This explanation of the Business Administration Program contains a direct link to the College's mission: "Our emphasis at Heritage College is to provide quality learning experiences via classroom instruction with professionals, who in addition to their advanced degrees, have current practical experience in these fields" (Heritage College, 2000g, p. 1).

In addition to the HEP Alliance, the EMPIRE Program, and the Business Administration Program, the staff in Student Services have also developed a mission statement for this area, based on the one for the College.

There is one final example. According to one of the collected documents, the Division of Education and Psychology, which includes the Teacher Education Certification Program:

has devised a conceptual framework to guide the development and ongoing improvement of its programs. Following from the mission statement and motto of the College, as well as a knowledge base reflecting the research-based models of best practice, faculty of the Division have expressed the heart of the conceptual framework in the following statement: "Knowledge Brings Us Together: Building Community while Constructing Knowledge to Serve a Pluralistic Society." (Heritage College, 1999e, p.1)

Among the policies I have the opportunity to review, the one for Conflict of Interest, Policy 5.5.2, begins with a reference to the College's mission. The first paragraph of this policy states:

Consistent with its mission of service and its desire to operate openly, fairly, and for the common good, employees of Heritage College are expected to maintain high ethical standards and exercise sound business judgment in carrying out their duties and responsibilities. (Heritage College, 1999f, p. 1)

In 1996, the Heritage College faculty embarked upon a two-year project with a grant from the Consortium for the Advancement of Private Higher Education (CAPHE). This project was formally concluded with the final report to CAPHE in January 1998. In reality, they have continued their efforts beyond that date. Regardless, the final report indicates that the "entire project by faculty has been conducted in the context of the institution's mission. Especially expressive of this fact is the 'medicine wheel' circular diagram of the 'Faculty Development in Progress,' created during the project" (Heritage College, 1998b, p.1).

Substantial evidence that the CAPHE project is mission-driven is contained in the findings of an evaluation study conducted by a consultant. This consultant interviewed

approximately twenty-five of the College's forty full-time faculty members, asking each one "to explain the mission of Heritage College," which they all did accurately (Heritage College, 1998b, p. 1). As explained in the final report, "Faculty at Heritage College know the mission because it is one of the reasons that they want to work at the school" (Heritage College, 1998b, p. 1).

About midway through this CAPHE grant project, a document entitled *Assessing Faculty Effectiveness and Facilitating Professional Growth: An Organizational Guide* (Heritage College, 1997b) was created at the College. In the first section, *Clarifying the Content*, the relationship of this project to the mission statement is described. It states: "In the sense that organizational needs are constructed in the unique context of each institution's mission, it would seem only logical that the reference point for initiating change would be the mission and/or vision statements of the College" (Heritage College, 1997b, p. 2). The statement concludes: "All subsequent actions must be compatible with, and in fact support, the College's defined mission" (Heritage College, 1997b, p. 2).

The CAPHE project stands as a significant example of the centrality of the College's mission in faculty development activities.

Mission-Driven and Student-Centered Data Findings: Interviews

As explained in the partnership leadership theme section, thirty-six interviews were conducted for this research study. I want to remind the readers of a few important points. The thirty-six include students, staff, faculty, administrators, and members of the Board of Directors. Because I interviewed as many as eight people in a day, the reader will find multiple references to quotes identified with the same date. This does not, however, refer to the same interviewee being quoted repeatedly. It is strictly a function

of the interviewing schedule. In addition, to be included, the quote has to represent the view of multiple interviewees. Any minority views have been identified as such.

As with the other sections of this report, the data evidence does not fit neatly into one theme or another. As would be expected in a College of this caliber, there is usually a seamless quality to its partnership leadership practices, the mission-driven focus, its existence as a multicultural learning community, and its approach to resources and relationships.

Mission-Driven and Student-Centered Data Findings: Student Interviews

The students and alumni I interview are a varied group and represent the student body at Heritage College. There are an equal number of men and women. Each of the major ethnic groups, Hispanic, Native American, and Caucasian, is amply represented. Marital status ranges from single, married, married with children, divorced, and divorced with children. Age is also a wide range, from students in their early twenties to those in their fifties. Despite these variations, there is substantial consistency in their remarks about Heritage College. Consequently, when I include a direct quote from an individual student, I have done so because the data reflects the view of the majority of students and alumni interviewed.

When questioned about the College's mission, none of the students quote it verbatim. However, and more importantly, they understand what the mission means for their lives and the lives of their fellow students. As one student expresses it, "To me, the mission of Heritage College is to get the students who have minimal education and help them to succeed in life....to get the students into College and make them feel successful" (personal communication, March 22, 2000). When asked how she knows that is the

mission, she replies: "Because I'm one of them....I started with my classes at a 97-98 level, which was learning how to read and write all over again, learning math all over again, and now graduating in May 2000" (personal communication, March 22, 2000).

Another student expresses the mission in action: "They believe in making this a place where people feel that they can succeed, and it's not just here for the money or run within the parameters of whatever the state says that needs to be done" (personal communication, March 27, 2000). Instead, "there is a lot more caring here" (personal communication, March 27, 2000).

Declares a third student: "They don't let you fail. They really want you to succeed" (personal communication, March 22, 2000).

All the alumni interviewed can repeat the College's mission verbatim, or very close to it. This is not surprising since most are now working at the College in some capacity, even as adjunct faculty. There is unanimity in expressing the extraordinary emphasis on the mission in the College's decisions, plans, budgets, programs, and all other activities, and in how student-centered Heritage College is.

One student relates that she "wanted to go to the University of Washington because it's a prestigious school, and I always felt that this wasn't" (personal communication, March 22, 2000). A conversation with a friend who had earned his master's degree at Heritage College changed her mind. He insisted: "It's a good school....If you want the attention," the instructors gave plenty of it to the students (personal communication, March 22, 2000). He explained that this was a very different situation than what she would encounter in a large university, such as the University of Washington.

She now realizes that a large school would present obstacles in her ability to succeed. Specifically: "A lot of times, what I've heard is you don't really see the professor much. They kind of tell you what you need to do and you basically do it on your own" (personal communication, March 22, 2000). This contrasts dramatically with this College: "And Heritage--here, like I said, they teach you. And so he knew how I was, that I was not much of a student, so he said that this would be good for me" (personal communication, March 22, 2000).

Another story involves a divorced mother, who has recently completed a paid internship with the Washington State Legislature. She had grown up on a reservation in Arizona and been sent to boarding school at a young age, where they were forbidden to speak their Native language.

The work-study coordinator at the College had strongly encouraged her to apply for this intimidating opportunity. As this student shares, "She gave me the encouragement that, hey, I'm intelligent enough. I can do this....She made me feel good about myself" (personal communication, March 22, 2000).

The experience has expanded the student's thinking about a career path. Originally, she was considering a career in counseling. After the internship, she is "really interested in maybe doing some lobbying, because it [the internship] was for the state legislative office. So it kind of changed things around, so I'm kind of looking at public administration, or public affairs, or something like that" (personal communication, March 22, 2000).

It is the encouragement she received from the College's work-study coordinator, combined with the responsiveness of the intern coordinator for the State Legislature to

her questions and concerns, which finally convinces her to both apply and, ultimately, accept this opportunity. As this interviewee relates, the College's work-study coordinator kept in close contact with her throughout the process of completing and submitting her application "because she felt that it would be a good opportunity for me" (personal communication, March 22, 2000).

Mission-Driven and Student-Centered Data Findings: Staff Interviews

Of the fifteen staff members I interview, including administrative staff with supervisory responsibilities, most are quite articulate about the mission. Many mention it before I have asked anything about it. For example, when discussing what it is like to work at the College, one staff member shares: "The College has a mission....There's a calling. There's a reason why we're doing this" (personal communication, March 21, 2000). More importantly, "It is what attracts me to the College. That's what's kept me here" (personal communication, March 21, 2000).

When a staff member is asked to describe three qualities that enable someone to make a contribution to Heritage College, this person immediately responds. "Well, first of all, you have to be committed to the mission. There's no doubt...being in line with the mission and making sure that you understand what the mission is all about" (personal communication, March 21, 2000). In addition, "You have to be a visionary....You have to have the big picture in mind....Ultimately, you have to realize that we all need to work together and be working with one overall objective....responding to the mission" (personal communication, March 21, 2000).

A staff member explains that people who work at the College have to be attuned to the mission: "It's [the mission] not just something that you put on a piece of paper, but

it has to be something that you actually believe in and you have to be aligned with that” (personal communication, March 21, 2000).

When asked how members of the Heritage College community learn the mission, he relates that the president is “talking about it all the time....The top administration sets an example of it. They take it very seriously” (personal communication, March 21, 2000). He asserts that the mission itself is a magnet: “I really believe that most of the people that work here--they either came or are working directly because of the mission....They made a choice. It was a conscious choice to come to the College” (personal communication, March 21, 2000).

Interviewees were asked how Heritage College is the same or different from other colleges. One staff member declares: “Well, one of the things that the College does wonderfully...is that it promotes the mission better than anybody else that I know. Everybody knows what it’s about” (personal communication, March 21, 2000).

A staff member explains how the mission permeates the entire organization, something that many other organizations do not achieve. Because most people make “a conscious choice” to work at this College, “there’s buy-in from Day One. It’s not something that you work through your corporate structure and say...you’ve got to be in line with this. You already had it. And...what you are doing with it...brings more energy” (personal communication, March 21, 2000). The result: “All of a sudden you don’t have just Dr. Ross talking about it, Dr. Wueste, Dr. Veena, but now we have a whole bunch of people, a community, talking about the same thing” (personal communication, March 21, 2000).

Another staff member explains that, although she doesn't have the mission memorized, "all I know is that they wanted to bring the people here to continue their education" (personal communication, March 21, 2000). She gives examples of how the mission is shared on a regular basis: "They always tell us at our cultural pluralism meeting, and when we have our CARE groups, or we have our staff retreat. I try to get that" (personal communication, March 21, 2000).

One interviewee credits the mission as the reason that most Heritage College employees have good working relationships, despite the growth and changes: "I don't know if there is one specific thing, other than that we all know what the mission is and agree with it. People get along here, you know" (personal communication, March 22, 2000). Later in the interview, she asserts: "There is something about this school that people want to work here....It's like a miracle. I mean, I've never seen anything like this happen before in my lifetime" (personal communication, March 22, 2000).

When asked how she describes the College to someone who knows nothing about it, another interviewee basically describes the mission in action: "I think I would probably describe Heritage as a place that gives people who think they have no chance, the ability to have the chance and to achieve what they think would never happen in their life, which is what makes it so unique" (personal communication, March 28, 2000). This staff member reports that, before Heritage College, "probably 70%" of their students had expected to work "low level jobs" for their entire lives, but "Heritage offers them, in their own backyard, the opportunity to reach as far as they want to go" (personal communication, March 28, 2000).

Yet another staff member describes how the College is mission-driven. When I asked how I would learn the mission if I shadow her and other people in her department, she maintains: "I think our group probably isn't any different than any other department on campus in that regard. The focus, again, is on the student....Everybody wants to help the student, and priority is there" (personal communication, March 29, 2000).

However, the burden to "live the mission" can be daunting. As one staff member states, "I have no doubt in my mind...that if she [Dr Ross] didn't feel I was contributing to the mission, I'd be out of here in a minute" (personal communication, March 29, 2000).

Mission-Driven and Student-Centered Data Findings: Faculty Interviews

Nine interviews were conducted with members of the faculty, several of whom also have some administrative responsibilities. In terms of their perceptions of the College, the faculty seem split into two groups: the ones who have been professors for most or all of their professional careers, and those who have come to teaching, or teaching and administration, after successful careers in the private sector, the non-profit arena, K-12 school districts, or government.

Their perceptions about the College, particularly the administration, are often divided along those lines. Those who have come to Heritage College as a "second career" tend to be more positive about its operation, particularly about the relationship between the faculty and senior administration.

Both groups, however, are passionate about their students and about excellence in their teaching.

In addition, they share a deep commitment to the mission. One faculty member declares: "I would leave Heritage if I thought Heritage was not living up to its mission" (personal communication, March 28, 2000). Another faculty member states that the only reason to leave the College will be "if we lost sight of the mission" (personal communication, March 23, 2000). Fortunately, "I think we are driven by our mission. And I think we all know what that mission is, and we talk a lot about it" (personal communication, March 23, 2000). This is a sentiment expressed by the majority of the faculty interviewees, particularly those who have been in education for their entire careers.

However, some faculty strongly feel a dichotomy between the mission as operationalized with teaching and supporting the students, which is well done, and the experience of faculty and staff working at the College, where they believe the mission is not always evident. Importantly, in terms of the students, "the College has been pretty supportive...so, basically, the students...have been well served" (personal communication, March 28, 2000).

However, when it comes to the Heritage College employees, "the interaction among employees is not as respectful as it needs to be," and "we don't place a high value on true dialogue, I don't think" (personal communication, March 28, 2000). During the data collection, several faculty interviewees voice complaints about access to senior administration.

Another faculty member explains it this way: "My enthusiasm in the classroom hasn't changed. I love working with students," but "my heart is not in the institutional aspect of it" (personal communication, March 22, 2000).

Specifically in regards to the mission, more than one faculty member expresses this concern: "Our mission statement, which we all support without exception...we're talking the talk, but not walking the walk" (personal communication, March 22, 2000).

One faculty member tries to put the situation into perspective. She acknowledges that the College's growth has brought the corresponding need for "institutionalization--becoming an institution," which is "very hard to see" (personal communication, March 23, 2000). Yet she concludes: "As long as I can walk into a classroom, I can always remember why we are here. And we'll work through that other stuff. It's just growing pains" (personal communication, March 23, 2000).

Mission-Driven and Student-Centered Data Findings: Senior Administration/Board of Directors' Interviews

The mission is a strong presence in this stakeholder group of seven interviewees. The majority of the senior administrators/members of the Board of Directors discuss a commitment to the mission of Heritage College as the main reason they are drawn to work or serve there.

From the perspective of one senior administrator/member of the Board of Directors, all members of the Heritage College community are there to serve the mission and to assist in providing education to underserved populations. Yet, within that mission, different people have different interests. For example, some want to focus on helping migrant farmworkers, who are primarily Hispanic. Others are most interested in improving educational opportunities for the Native American population, while others want to assist those on welfare to become self-sufficient.

This interviewee remarks: "We're all very different. I mean, we're all there because of the College and what it does for--what it offers for other people....We're not

all at the College for the same reasons" (personal communication, March 29, 2000). Yet, while "we all have our different reasons for being there, eventually we're sort of within the net. We're all there for the mission of the College" (personal communication, March 29, 2000).

Another senior administrator/member of the Board of Directors concurs: "A lot of it [coming to work at Heritage College] was about doing something that made a difference" (personal communication, March 28, 2000). In contrast to the College, "I was working for a for-profit school and I saw, obviously, the goal was to make money. I wasn't always interested in just doing that. I wanted to make a difference" (personal communication, March 28, 2000).

This opportunity to make a difference is a powerful incentive for remaining at the College for the majority of the interviewees, whether they are staff, faculty, administrators, or members of the Board of Directors. When queried if anything will motivate him to leave, a senior administrator/member of the Board of Directors' response echoes that of many of his colleagues: "I don't think so. Quite frankly, finances wouldn't. I mean, I have enough money, not that I'm rich, but I can do pretty much what I want now" (personal communication, March 28, 2000). His preference is, "I'd like to stay attached to the College for a long time. Maybe in different capacities, you know. Always doing something new" (personal communication, March 28, 2000).

When another senior administrator/member of the Board of Directors describes the College as "mission-driven," I ask how she has learned the mission. She responds: "Before I came, I didn't know about the College. They sent me materials about the College and the first thing I read was the mission....In some colleges and universities, it's

a band-aid kind of thing, so it's hanging somewhere" (personal communication, March 22, 2000). She is also affected by the content of the mission: "This was unusual for the College to say the mission is to provide education to a multicultural population, which they have put in the forefront" (personal communication, March 22, 2000).

This emphasis on placing the mission front and center is carried over into formal communications about Heritage College. Another interviewee in this category, who does quite a bit of speaking on behalf of the College locally and across the country, relates that she always begins her presentations with the mission statement. As she explains: "First, I talk about the mission and the fact that we are serving a multicultural population in an underserved, economically deprived, rural environment" (personal communication, March 27, 2000).

There are numerous examples of how the mission consistently influences operations at Heritage College. An interviewee describes the relationship between the mission of Heritage College and the activities of the Board of Directors: "The mission is discussed probably every other Board meeting. If we're looking at a program, the question would be: 'Does this fit the mission?'I do think it's a controlling factor" (personal communication, March 23, 2000).

A recent example of the application of the mission occurs during a discussion about adding a chemistry major. This major is a requirement for some Heritage College graduates to enroll in graduate school. The first question the Board addresses, according to this interviewee, is: "Okay, does it fit the mission? Well, sure, it fits the mission, but that was paramount. Are we going to spend the time and money to do something that doesn't fit the mission? No, we're not" (personal communication, March 23, 2000).

When I ask another senior administrator/member of the Board of Directors how the mission remains such a powerful focus, the response includes: "Dr. Ross is really good at keeping that mission out there as...the focus. That's why we're here. We're not here to try to build a Taj Mahal" (personal communication, March 28, 2000). When I ask how I would observe the mission in action if I shadow her for a week, she explains: "What I think you'd find is that most of the things we're doing is to make it better for the students, either with the facility or with faculty or with ease of student life" (personal communication, March 28, 2000).

According to another senior administrator/member of the Board of Directors, when hiring, they look first for competency and skill. However, "the second thing people look for in any employee is whether or not they really resonate with the mission...whether they feel that this is a place that is doing something that would be really neat to be affiliated with" (personal communication, March 24, 2000). It is critical "that people are not looking at it just as a job....It's a kind of dedication to both doing their job and to being a part of the whole that makes it all work" (personal communication, March 24, 2000).

A senior administrator/member of the Board of Directors discusses how concern for students begins with their earliest contact with the College: "You start with identifying [their] needs as soon as they apply and take the assessment tests and doing a good job with matching them up with a mentor or a faculty member that will basically look after them" (personal communication, March 28, 2000). This person is often their advisor, but in the past, they had programs to train and offer student mentors.

In the past, these student mentors had also gone into the homes of potential students to meet with their families. As this interviewee explains, "They were selling the family on the value of a higher education, so that the student would be allowed to come to college" (personal communication, March 28, 2000). These were families where no one had ever attended college, so it was innovative recruitment. When one of these potential students decided to attend Heritage College, a student "buddy system" kicked in and he or she "was looked after until they were on their own feet" (personal communication, March 28, 2000).

The new student was "matched up with somebody who's maybe got a similar background and can identify with your problems, but yet has been here and can lead you through the ropes for the first year or two years" (personal communication, March 28, 2000). This interviewee explains that a grant application has recently been filed to bring this peer-mentoring program back to the campus.

Two programs that have provided support for students for many years are the MERCA program, described in detail in the Gathering 2000 data report, and the Academic Skills Center. As this senior administrator/member of the Board of Directors asserts, "There is a lot of caring about students and making sure that if they reach out, that there is a resource there that they can grab hold off" (personal communication, March 28, 2000). The goal is to help the students be successful, which they accomplish by "help[ing] them get through hard times or just help[ing] them, with the academic life" (personal communication, March 28, 2000).

With all the assistance and support available for students, I query this senior administrator/member of the Board of Directors about dropouts. It seems that it is

difficult to fail at Heritage College, yet students do drop out. As he relates, "I think usually what happens is the students that drop out are the ones who don't ask for help" (personal communication, March 28, 2000). He describes two of the most difficult circumstances for students to overcome: "family pressures...or else, they'll have trouble paying their student accounts" (personal communication, March 28, 2000). What seems to happen, according to this interviewee: "Many times people, I guess, are just embarrassed and don't want to ask for help. Just, basically, it would be better to just go away and they do. We lose some students that way" (personal communication, March 28, 2000).

Several members of the Heritage College community express concern for the students in a particularly interesting way: they do not want their students to graduate with a heavy burden of student loan debt. As one senior administrator/member of the Board of Directors explains: "We're here to make sure that they can get through and not come out with huge financial burdens. And I think we're doing a pretty good job in that" (personal communication, March 28, 2000). This "good job" translates to, "I think most of our students have come out of here, in the undergraduate area, and generally have less than \$10,000.00 in debt, which is very good" (personal communication, March 28, 2000).

Financial assistance is available to students on many levels, including scholarships, loans, and work-study opportunities. In addition, "We have a lot of debt counseling that we do" (personal communication, March 28, 2000). This is not necessarily conducted in a conventional way. As it is explained: "We've always taken the attitude that when you have a problem, communication. You've got to talk to us. Let us know what's going on" (personal communication, March 28, 2000). Communication

with the Business Office means the opportunity to explore positive options: "We'll tell you what we can do and we'll see if we can't fix it and tailor it to what you need to have done" (personal communication, March 28, 2000).

As a result, "We also have been quite successful in recapturing students who had to drop out because of finances. So, we don't take the kind of short-term approach of 'pay us or we'll send out the hit squad' type of mentality" (personal communication, March 28, 2000). The College is willing to do this despite the fact that "we're sort of unique in that we don't require payment up front, and so we have a lot of challenges in the area of collections" (personal communication, March 28, 2000). This approach is harder for the College, but more helpful for the students. Interestingly, the College "typically had to write off only a little over two percent" of uncollected funds annually (personal communication, March 28, 2000).

When reading the testimonials file in the President's Office, I find an example of how this approach has affected at least one student. It is an anonymous letter from a former work-study student that reads, in part: "You know, I slid and I took advantage. I put in for more hours than I actually worked" (Heritage College, 2000h). Attached to the letter was a check for \$225.00 to make amends.

In terms of dedication, when I interview people who have been with the College since the mid-1980s, I hear about an unusual circumstance that exemplifies commitment to Heritage College. Although it occurred during the 1987-88 fiscal year, it bears repeating. Many of the people involved during 1987-88 are still at the College and it seems certain that if the same circumstances should occur today, the same actions would be taken.

A long-time senior administrator/member of the Board of Directors shares this extraordinary example of how commitment to the mission carried the College through one of its most difficult financial times in 1987-88. As he describes the situation: "It was strictly because we didn't have the cash flow from student revenues, tuition revenues, to maintain the level of infrastructure...because we got ahead of ourselves. That was the one time we've actually cut back staffing. Very painful" (personal communication, March 28, 2000).

These actions had both a short-term and a long-term effect on the College: "Basically, that was a step back as far as building the organization, but it had to be done because if we hadn't done that, we probably would have lost the organization" (personal communication, March 28, 2000).

This financial situation led to the College's first retreat, which is also evidence of partnership leadership. Rather than just one or two senior administrators making the decisions about which positions would be cut, a retreat was held to collaboratively plan what and how the cuts would be made. The plan included some additional challenges for the remaining staff that demonstrated the strength of their commitment to Heritage College and its mission.

One senior administrator/member of the Board of Directors who participated in that retreat relays, "We decided that we would offer cuts in pay for those people that felt they could stay and take that, with the understanding that if we were able to, we would pay them back for the differentials" (personal communication, March 28, 2000).

Administration was asked for a more radical sacrifice: "The administrators of the College, basically, we just deferred getting paid at all for months, for several months.

We'd take a very minimal amount, and we just waited....We were basically living from hand to mouth" (personal communication, March 28, 2000).

To the credit of those willing to make these sacrifices, the College quickly rebounded, "Actually, by doing some of those things, we were able to pay back everybody by the end of the fiscal year, so we did that" (personal communication, March 28, 2000). Amazingly, from the time that these difficult actions were taken until everyone was paid back is a period of about four months.

In addition to the College's ability to pay back all staff members, there is another positive outcome. As a senior administrator/member of the Board of Directors recalls: "The interesting thing was, we came out of that and we started planning for building the Learning Resource Center, where we're seated right now....It slowed us down, but it didn't stop us" (personal communication, March 28, 2000).

When asked why this early financial hardship has not damaged or even destroyed the College, the response is: "It's kind of a cliché, but I think the problems made us tougher. It made us more resilient...and we knew what had to be done to sustain our growth, so we could do the things we wanted to do" (personal communication, March 28, 2000).

When asked what is most gratifying about being associated with Heritage College, the overwhelming majority of the staff, faculty, administrators, and members of the Board of Directors respond with answers that center on the students. For example, a senior administrator/member of the Board of Directors shares: "I think seeing students come back that have succeeded. That's the biggest payback, really. It really is. I mean,

money comes and goes, but people are pretty much with us forever” (personal communication, March 28, 2000).

This interviewee shares the example of a former work-study student who “had always worked in the asparagus fields, and that year was the first year that she didn’t have to cut asparagus. She went on and graduated and got her teacher’s certificate and has been very successful teaching” (personal communication, March 28, 2000). He concludes, “So that’s the kind of thing that really makes it worthwhile in the long run” (personal communication, March 28, 2000).

One senior administrator/member of the Board of Directors compares the experience at a large for-profit school, with its “emphasis on sales and moving students through,” to the central concern at Heritage College for the students’ success and well-being (personal communication, March 28, 2000). The difference is clear: “Here the emphasis is on a more whole individual. It’s important to have the numbers, but we take a lot more caring in what we turn out as a person” (personal communication, March 28, 2000). This means someone who “not only [has] a job skill, but as a person who’s got life skills, social skills, is able to go out and be an almost instant community leader in...[their] community” (personal communication, March 28, 2000).

Summary of Theme # 2

Heritage College is clearly a mission-driven organization. Each data source, including Gathering 2000 findings, additional observations, document analysis, and the interview findings, contains numerous examples from members of all the stakeholder groups to indicate the centrality of the mission, with its student-centered focus.

Theme #3: A Multicultural Learning Community of Respect and Inclusion

Introduction

There are actually three important aspects of this theme to explore: Heritage College is multicultural; it is an inclusive, respectful community; and it is also a learning organization. The data that follows will at times separate the three components of this theme and at other times will demonstrate the combined evidence for two or all three aspects.

Of the themes identified in the data analysis process, the emphasis on multiculturalism or cultural pluralism is the core identity Heritage College holds for itself. As Dr. Ross states: "Heritage began as an effort to create an inclusive four-year institution to serve people with no other degree options in this geographic region. Now Heritage has become much more than that—a symbol of how to succeed in creating inclusive, responsive higher education for underserved populations" (Heritage College, 2000c, p. 1).

The findings reported in this section, as was true for the previous themes, emerged from Gathering 2000, additional observations, document analysis, and the interviews.

Multicultural Learning Community Data Findings: Gathering 2000

The purpose for offering Gathering 2000 was to provide "a hands-on conference exploring a successful, culturally inclusive college campus" (Heritage College, 2000c, p. 3). In a meeting prior to Gathering 2000, Dr. Ross shares the two-part strategy for Gathering 2000. One part of the strategy involves the fact that "we have a responsibility

because we've created something unique and need to share" (K.A. Ross, personal communication, March 15, 2000).

This statement is one of the first examples of the emphasis the College places on the responsibility that membership in this community carries. It is clearly not just about the benefits of community membership. Membership responsibility is of more than equal importance.

Quotes in the Gathering 2000 brochure from noted members of the higher education community support the view of Heritage College as a culturally pluralistic learning community. Michelle Guillard, Ph.D., executive director of the Consortium for the Advancement of Private Higher Education in Washington, DC and a Gathering 2000 attendee, asserts, "When it comes to the promotion of cultural pluralism on college campuses, Heritage College is an undisputed national leader" (Heritage College, 2000c, p. 2).

Raymond Bacchetti, from The William and Flora Hewlett Foundation in Menlo Park, California, adds, "Your efforts to imbue authentic pluralism and unity practices into the College's 'corporate culture' are commendable" (Heritage College, 2000c, p. 7).

From David Warren, president of the National Association of Independent Colleges and Universities in Washington, DC, "Heritage College has set an example from which we can all learn about providing the opportunity for a quality liberal arts education to students from culturally diverse and, frequently, economically disadvantaged backgrounds" (Heritage College, 2000c, p. 10).

Community building at Heritage College is conscious and deliberate. In 1999, the focus of the College had literally been on building and sustaining a strong, inclusive,

multicultural community. For example, the CARE (Culture And Respect Education) group exercises that year were all focused on building and sustaining such a community.

The incorporation of small learning communities into Gathering 2000 gives further evidence that Heritage College is a learning organization and a community. At the facilitators' meeting prior to the start of Gathering 2000 with Dr. Veena, vice president for academic affairs, she describes the College's CARE groups, which serve as the model for the small learning communities during Gathering 2000.

As discussed in the partnership leadership theme section, the last twenty minutes of each monthly President's Breakfast consist of a "community-building activity" for these small CARE groups of students, staff, faculty, and administrators (S. Veena, personal communication, March 16, 2000). Earlier in March of 2000, just prior to the start of Gathering 2000, there was a high level of stress on the campus. Acknowledging this, the topic for the CARE groups had been to share one positive and one negative way participants cope with stress, and then to discuss if anyone in their family uses the same coping methods, thereby potentially identifying a family pattern in dealing with stress.

It is this concept of the CARE group's community-building activities that is carried over into the small learning communities during Gathering 2000. The conference begins with a welcome from Dr. Veena with more evidence that Heritage College is a learning community. She describes the forum as "a gathering of learning, of listening, of sharing," featuring "the good practices of transforming our campuses into positive, multicultural learning communities. Your presence today shows your willingness to share what's working at your campus" (S. Veena, personal communication, March 16, 2000).

She then quotes from The Once and Future King (White, 1987) about the importance and value of learning. Merlin says to King Arthur: "Learning is the best thing to do. Learning is the only thing that never fails....Learning is the only thing that the mind can never exhaust....Learning is the best thing to do" (p. 183).

Dr. Ross continues the theme of the multicultural learning community in her Opening Address. As she shares, it was "a hallmark" of their philosophy of education (K.A. Ross, personal communication, March 16, 2000). "We all learn more in diverse groups....We are all connected by so many threads around the world. This is why Heritage College has our mission. It's a place where many cultures...come together to make a new pattern for the millennium" (K.A. Ross, personal communication, March 16, 2000).

Dr. Ross describes how Gathering 2000 was created. As she explains, they "had many requests" from other colleges and universities because people realize "something is working at Heritage College and we want to know what" (K.A. Ross, personal communication, March 16, 2000). They considered various methods for communicating the information, including monographs or sending a team of College people out to other organizations, but these do not seem to be sufficient.

Instead, they decide to invite people to participate in Gathering 2000. They realize that there is "only one way to share what Heritage College is doing, and that is to share in the Heritage College way of being," which includes their values, their mission, which has been "birthed by our values," and their operating principles (K.A. Ross, personal communication, March 16, 2000). This approach is consistent with a true learning community.

The Heritage College mission, three basic values, and eight operating principles, which comprise the Heritage College Way, are further evidence of a multicultural learning community. As explained in a document from the President's Office, "Each Heritage College employee has the mission of providing a quality, accessible higher education to multi-cultural students who have been educationally isolated" (Heritage College, 2000e). Again there is the stated responsibility and expectations placed upon members of the College community.

Each of the three basic values provides evidence for the multicultural learning community theme. The values are "honoring each person's human dignity and potential; seeking intellectual challenges and growth; and recognizing the shared spiritual roots of all human-kind" (Heritage College, 2000e).

Seven of the eight operating principles directly support the multicultural learning community of Heritage College. These are: the "healing circle of life we live together; excellence in teaching and learning; responsiveness to student needs: intellectual, family, and personal; inclusivity and cultural pluralism; team-work building community; awareness leading to continuous improvement; and grassroots community involvement" (Heritage College, 2000e). The eighth operating principle outlines the financial expectation of the members of the College community: "effectiveness in managing limited resources to reach Heritage's goals" (Heritage College, 2000e).

The College's basic values, mission, and operating principles are the foundation for all activities and decisions at the College. Again, the data support the theme of Heritage College as a multicultural learning community.

Dr. Ross tells Gathering 2000 participants that five years ago, as part of a campus-wide exercise, their Cultural Pluralism Vision statement was created and adopted. This was done because they are “seeking to develop community and concern for the common good” (Heritage College, 1998a, p. 3). The actual statement is:

Heritage College seeks to provide leadership in supporting Cultural Pluralism within our own and other communities. Cultural Pluralism creates a climate of respect and appreciation by fostering ‘learning about us’ in an interdependent and connected world. Heritage College acts to make its curriculum, staffing, teaching, and other college activities reflect this learning. (Heritage College, 1998a, p. 3)

With regard to this commitment to cultural pluralism, they believe: “Your culture is an asset to you and everyone else” (K.A. Ross, personal communication, March 16, 2000). There is also an emphasis on “awareness leading to continuous improvement,” which means both an awareness of self, but also of “how we’re doing,” so there is “lots of feedback to students and each other” (K.A. Ross, personal communication, March 16, 2000). Regular feedback leading to continuous improvement and/or celebration, as appropriate, are key components of any learning community.

In terms of building a community at the College, Dr. Ross emphasizes “how important telling stories for building communities is” (K.A. Ross, personal communication, March 16, 2000). To foster the opportunity to share stories, the CARE groups have been formed. With a different topic each month, these small groups of approximately eight people share their experiences with each other.

My experience participating in a CARE group matches Dr. Ross’ claim about the group assignments. As she states, this “usually leads people to do storytelling” (K.A. Ross, personal communication, March 16, 2000). One critical value of this storytelling is

that “telling stories works” for building and maintaining a community (K.A. Ross, personal communication, March 16, 2000).

Dr. Ross also addresses the value of the small learning communities we will participate in during Gathering 2000. As she claims, this activity will “build community and solve problems” (K.A. Ross, personal communication, March 16, 2000). In terms of participation, she emphasizes, “If called on, you can pass, but invite the next person” (K.A. Ross, personal communication, March 16, 2000).

The activities in our small learning communities have been designed to raise our awareness about how we participate in groups and to give us the opportunity to behave differently. For example, “People who talk a lot realize they can’t talk until invited. People who might be hesitant may be invited before they would normally participate” (K.A. Ross, personal communication, March 16, 2000). Either way, this is an opportunity to learn and grow as a member of a community.

The commitment to and valuing of their multicultural community is demonstrated, not merely discussed, on multiple occasions throughout Gathering 2000. One example has already been presented as evidence of their quality of partnership leadership, as well as their belief in shared spiritual roots. However, since this data yielded multiple findings, it bears repeating here.

When tribal leader Ray James offers a traditional prayer and then welcomes us to Gathering 2000 on behalf of the Yakama Nation, we also have evidence of the College community’s commitment to cultural pluralism. Because Mr. James serves on the Yakama Nation’s Education Committee, his presence and comments support the importance of the learning community.

Gathering 2000 is focused on how to create and sustain a culturally inclusive campus. As a consequence, there are daily cultural events that help participants to better understand the communities Heritage College serves. These events include: entertainment at the welcome dinner by the Yakima Gospel Singers, who also perform at the President's Annual Employee Dinner later in my site visit; a Native American taco lunch and mini-pow wow; a Mexican fiesta dinner with entertainment by the award-winning Wenatchee High School mariachi band; and an optional morning walk that explored the Toppenish historic murals.

We also participate in a Filipino luncheon with entertainment from the Filipino Youth Dancers; a tour of the Yakama Nation Cultural Center Museum that includes storytelling by a tribal elder; and a visit to the Toppenish Longhouse for a traditional Yakama Nation dinner and a program highlighting traditional customs. Gathering 2000 concludes with a Yakama Nation-influenced closing ceremony and traditional gift giving.

In addition to the daily cultural events, the sixteen concurrent sessions and the general sessions focus on how the College has built a multicultural learning community. A sample of the titles alone of the concurrent sessions demonstrate this emphasis: "Excellence and Multiculturalism in the Humanities; Making the Academic Records Bureaucracy Culturally Sensitive and Student-Responsive; Using Recruitment to Build a Multicultural Student Body; Using Inclusiveness Teaching Strategies in All Classrooms; and Using Culturally Competent Reality Models in Student Counseling" (Heritage College, 2000c, pp. 5-8).

There are additional concurrent sessions with such titles as "Intercultural Communications: Practicing the Skills; Awareness of Your Heritage: a Key Instructional

Strategy with Students; and Recruitment and Leadership Development of a Diverse Administrative Staff” (Heritage College, 2000e, pp. 5-8).

The general sessions also emphasize practices for building a culturally pluralistic learning community. These sessions include a panel presentation by members of the College’s Board of Directors on their experiences in trying to build and sustain a multicultural Board; an experiential session on cultural self-identity; and a session on The Multi-Cultured Lives of the Future. Additional general sessions include a presentation by a Japanese-American Board member about her experience in an internment camp during World War II, and a session on Managing an Inclusive Campus.

Additional data analysis findings will now be reported.

The Board of Directors is clearly an integrated component of the Heritage College community. At Gathering 2000, a faculty member states that the faculty, as a whole, is very cognizant of the Board and its decisions. A member of the staff relates that it is the same situation for most staff at the College. In return, she feels that the Board is “very cognizant of the faculty and staff” (personal communication, March 16, 2000). This is due in part to the fact that when Board members are working on specific projects, they meet with faculty and staff, as needed, and they are present on campus more. As one staff member observes, “They become integral members of the College” (personal communication, March 16, 2000).

Board members also organize or participate in various campus activities, such as the annual Scholarship Dinner and Gathering 2000. These are events and activities that most of the faculty, staff, administration, and often students are also involved in, so they

have the opportunity to interact with Board members and to recognize them as integral members of the College community.

The Board of Directors is also multicultural and represents “local diverse communities” (Heritage College, 2000c, p. 4). Of the five members who participate in the Board panel, one is Native American, one is Hispanic, and three are Caucasian. A sixth member, who is Asian-American, presents a general session later in the conference.

As they discuss during their panel presentation, the Board of Directors has always been diverse. One long-time member explains, “This diversity comes from a plan. When the College started, we wanted diversity to get support from the local communities” (personal communication, March 16, 2000). This, however, did not always result in having Board members who shared “the same vision and commitment to Heritage College” (personal communication, March 16, 2000).

Interestingly, though, when they shifted their Board member recruitment process from looking for diversity first to looking for potential members who share the same vision for and commitment to the College, a diverse Board is a natural result. Recruiting someone who is a “friend of Heritage College,” as well as being “an established leader in their own field...being open-minded, inclusive, and mission-oriented” has resulted in a diverse Board (personal communication, March 16, 2000).

As a Board member states: “The diversity is not just ethnic. We have diversity in other ways” (personal communication, March 16, 2000). This diversity includes gender, with fourteen men and nine women; age, with members ranging from their early forties to their late seventies; Board experience, with approximately half having more than ten years of experience and the other half almost evenly split between five to ten years and

less than five years of experience: and “lots of different religious backgrounds” (personal communication, March 16, 2000). Their work experiences are also quite varied, ranging from business, agriculture, education, social services, banking, other professions, as well as four retired members with vast experience in several fields, including education.

When initially asked what makes the Heritage College Board of Directors unique, a member with a great deal of experience on this College’s, as well as many other Boards, responds: “The diversity of the Board makes it so different from other Boards” (personal communication, March 16, 2000). At every level of this organization, Heritage College is consciously building and sustaining a multicultural community.

During the first concurrent session I attend, Using Culturally Competent Reality Models in Student Counseling, Harv Leavitt gives examples of how the counseling methods at the College are based on “a lack-of-certainty model,” which better serves the culturally diverse student population (H. Leavitt, personal communication, March 17, 2000).

Leavitt discusses “modern racism,” which is subtle and “expressed as a lack of comfortableness with those one perceives as different from oneself, so a distance is maintained” (H. Leavitt, personal communication, March 17, 2000). Because it usually occurs “outside a person’s awareness....it’s tough to do any confrontation. The person is unaware that they’re biased or prejudiced” (H. Leavitt, personal communication, March 17, 2000). At Heritage College, “We spend a lot of time trying to get around these issues and the number one way is through storytelling” (H. Leavitt, personal communication, March 17, 2000).

The story told by an alumnus about his experience in a literature class that has been previously reported in this chapter is important evidence of a multicultural learning community in action. Differences of opinion about a piece of literature are encouraged, valued, and discussed openly without any issue of right and wrong perspectives. Literature from a variety of traditions is honored, read, and discussed.

When asked how Heritage College creates an environment of safety for people to express differences of opinion, Leavitt responds with three points. First, "Heritage College values diversity as an intrinsic value. It's a core value and people who come here must understand that. If they can't buy in, it's not the best place to work [or study] for them" (H. Leavitt, personal communication, March 17, 2000).

The second component that makes the College safe is "a real emphasis on people talking about their story" (H. Leavitt, personal communication, March 17, 2000). He cites the example of the monthly President's Breakfast, previously discussed in this chapter: "Folks get to know the stories of the other members of their CARE group" (H. Leavitt, personal communication, March 17, 2000).

Leavitt demonstrates the power of storytelling when he shares some of his own personal story with us. He is first-generation college himself and he had an "incredibly impoverished childhood" (H. Leavitt, personal communication, March 17, 2000). His "closet was a hook on the door and my bed was a fold-out couch" (H. Leavitt, personal communication, March 17, 2000). His mother's entire family had perished in concentration camps during World War II, so he has no idea of aunts, uncles, or cousins because they have all been murdered. Complicating the situation, Leavitt recounts, "Jews

in the United States who survived did as much as possible to distance themselves from that” horrific experience (H. Leavitt, personal communication, March 17, 2000).

He describes an instance of anti-Semitism from his youth: “I remember swimming and seeing a sign: ‘No Jews’....I knew I was unsafe and yet no one knew me....And how would they know I was Jewish?” (H. Leavitt, personal communication, March 17, 2000). His point about the power of people talking about their stories is well demonstrated.

The third reason the College is a safe environment for sharing differences openly, according to Leavitt, is the fact that “we have a pretty diverse population here for this part of the country. The student body composition is different, so the reality is that this is a culturally rich campus community” (H. Leavitt, personal communication, March 17, 2000). As Dr. Ross has told us, “No population makes up 50% of the campus, so each group is a minority or a majority” (K.A. Ross, personal communication, March 16, 2000).

Leavitt concludes his session with this assertion: “Heritage College is evolving, and we see ourselves in a dynamic process of continuous evolution, moving toward a state of advanced cultural competence. If you don’t keep moving, you don’t stay there. It’s an attitude that the College cultivates” (H. Leavitt, personal communication, March 17, 2000). Then he poignantly adds that, despite being in the counseling field for thirty years, “For the first time, I feel like I’m part of the solution and I’m able to make a contribution I feel proud of” (H. Leavitt, personal communication, March 17, 2000).

The third concurrent session I attend is Making the Academic Records Bureaucracy Culturally Sensitive and Student-Responsive with Margo Perrotti, the

College's registrar. Her area is part of the Student Services Team, which had been formed four or five years earlier to offer more convenient and better-integrated student services. This team has adopted four criteria for better serving students, three of which were previously described.

One criterion provides more evidence that Heritage College is a multicultural learning community. Perrotti describes it as "diversity adds value" (M. Perrotti, personal communication, March 17, 2000). She explains that the Student Services Team staff is pretty evenly divided, with five Hispanics, five Anglos, and two Native Americans. She relates that they intentionally recruit staff from different cultures, backgrounds, education, and perspectives, so that the students are better understood and served.

For example, the Hispanic staff is bilingual, so they can speak with the student's family and answer their questions, also. The Native American staff understands respect for elders and can better assist Native American students because of this knowledge. With the large number of single parents attending Heritage College, the Student Services area offers a playroom for children, so the parents are able to conduct their school business without distraction.

The Student Services Team has taken the time to train staff "to value ideas and differences," so there is also respect among these team members (M. Perrotti, personal communication, March 17, 2000). According to Perrotti, this mutual staff respect and the respect accorded students has a snowball effect because, by example, it "leads to student respect of one another" (M. Perrotti, personal communication March 17, 2000).

The fourth and final concurrent session I attend is Using Recruitment to Build a Multicultural Student Body, where the panel presenters describe some of the College's

innovative recruitment activities. Three members of the College's administrative staff are presenters for this session, including Beto Espindola, director of admissions; Tangee Hyde, director of multicultural affairs; and Victor Calderon, Heritage College recruiter. They open the session with their personal histories and some brief thoughts about the populations they are recruiting from.

As discussed in Chapter I, the undergraduate student population at Heritage College is 20% Native American, 31% Hispanic, 1% Asian-American, 1% African-American, and 47% Caucasian (Heritage College, 2000a, p. 3). The Gathering 2000 brochure explains that "Heritage College has never had to use Affirmative Action to maintain a highly diverse student body because we have focused almost all of our recruitment efforts on creative outreach to our diverse communities, in places and times and modes not generally used by college recruiters" (Heritage College, 2000c, p. 7).

Espindola states that the heads of the households in most Hispanic families in the Lower Yakima Valley have only a fourth-, fifth-, or sixth-grade education. Most are agricultural workers. As he explains, "The population believes in higher education, but doesn't know the system, and needs assistance" (N. Espindola, personal communication, March 18, 2000). Espindola himself is first-generation college in his family.

One of the College's creative outreach efforts is aimed at the head of the household of the Hispanic families in the area. Because heads of the households generally speak Spanish and not English, Espindola conducts a monthly radio program in Spanish and also appears on Spanish-speaking television several times a year to promote Heritage College.

Hyde was born in Olympia, but has been at Heritage College for fifteen years and worked with two of Heritage College's founders prior to coming to work at the College. She shares how she is related to over 300 families in the Toppenish area and that her great-great-great-grandfather was the first Caucasian in the region to marry a Native American. For her, Heritage College "was like someone opened the door and said, 'You can get an education!'" (T. Hyde, personal communication, March 18, 2000). She has been a role model in the community for many years, demonstrating the value of higher education to other Native American families.

Calderon is also first-generation college. He shares that it is not always easy to be different in this way, "because when you get an education, you disturb people, [but] because someone took the time and believed in you," it is possible to have the courage to go to school (V. Calderon, personal communication, March 18, 2000).

He does quite a bit of recruiting with high school students. His approach emphasizes dealing with these students on their level. As he explains, before discussing Heritage College, "I do attitude, sometimes self-esteem" talks (V. Calderon, personal communication, March 18, 2000). He describes how his recruitment efforts reflect his life experience: "Because of someone who challenged me in this area, I can challenge them" (V. Calderon, personal communication, March 18, 2000).

In addition to the high schools, radio, and television programs, the recruitment team utilizes several other methods of outreach. For example, Espindola is speaking about Heritage College at a church the following day. As he explains, "You need to be where they're at" (N. Espindola, personal communication, March 18, 2000).

As a result of a Native American Task Force organized by Hyde to increase that student population at the College, the College is hosting a dinner to honor the Native American seniors graduating in 2000 from three local high schools. They are planning to leave Heritage College information on the walls for the graduates' perusal.

Hyde has also organized a group of students to serve 900 Yakama elders at a dinner. The presenters concur with a participant's perspective on recruiting students of color: "You're not recruiting a person. You're recruiting the whole family" (T. Hyde, personal communication, March 18, 2000).

As Espindola adds, "When dealing with a minority population, they don't have a lot of information," so this is a goal of the creative recruitment methods (N. Espindola, personal communication, March 18, 2000). He uses himself as an example: "I got two associate degrees because I didn't know any better and I had poor advisors. I could be working on my Ph.D. now, instead of my master's" (N. Espindola, personal communication, March 18, 2000).

A challenge to recruiting students right out of high school is the fact that all you need to attend Heritage College is a G.E.D. or a high school diploma. The College has consistently resisted adding the requirement of a certain G.P.A. (grade point average). Dr. Ross is against it and Espindola agrees.

However, this means that the College is not yet attracting significant numbers of recent high school graduates who are "high achievers" (N. Espindola, personal communication, March 18, 2000). Instead, they are often "attracting those who can't get in elsewhere, or they're stuck in this area" (N. Espindola, personal communication,

March 18, 2000). To change this, the College is about to implement an Honors Program to attract more academically gifted, recent, high school graduates.

However, Espindola states that this potentially creates a complex situation for the College. He quotes the sentiments of a 31-year-old mother of five children, who is not yet enrolled: "I want to go to Heritage because I feel comfortable. I have friends here" (N. Espindola, personal communication, March 18, 2000). In response to this, Espindola puts forth an important question: "If Heritage College changes, what will happen to them?" (N. Espindola, personal communication, March 18, 2000). It seems that the ability to continue to serve diverse student populations will remain an ongoing challenge for Heritage College.

Espindola also discusses how "attracting the right professors is one of our challenges. The student population is 60% minority, and we're not there yet with faculty" (N. Espindola, personal communication, 3/18/2000). He shares his perspective on why it is challenging to increase minority representation in the faculty: "One problem I see is a minority can go anywhere....They have to have a vested interest in here to be here" at Heritage College (N. Espindola, personal communication, March 18, 2000).

During this session, a participant admiringly proclaims, "There needs to be a public relations campaign about this place, especially for faculty....People need to know about you" (personal communication, March 18, 2000). In response, Espindola makes an interesting comment: "We take a lot of what we do for granted. We [just] believe in the mission" (N. Espindola, personal communication, March 18, 2000).

There are abundant additional data points throughout Gathering 2000 that identify Heritage College as a multicultural learning community. In addition to the concurrent sessions, there is data from several general sessions.

Dr. Veena, vice president for academic affairs, presents a general session entitled The Multi-Cultured Lives of the Future. She begins by quoting from a 5000-year-old Vedic poem called "The World is One Family," including the key line: "Man...can only survive collectively" (S. Veena, personal communication, March 18, 2000). She states: "Diversity is at least 5000 years old....Cultural diversity is our destiny" (S. Veena, personal communication, March 18, 2000).

She shares that when she first read the story of Heritage College and of Dr. Ross, "it brought tears to my eyes" because "I had dreamt of a multicultural place like this, but I didn't know that one existed" (S. Veena, personal communication, March 18, 2000). She applied for a job at Heritage College and, when she came onto the campus to be interviewed in December of 1997, "I was touched by the warmth and compassion of those I met, who were mostly the Search Committee" (S. Veena, personal communication, March 18, 2000).

Dr. Veena relays that her mother had followed the Gandhian philosophy of serving the underprivileged, "so Heritage College fulfilled my childhood dream" (S. Veena, personal communication, March 18, 2000).

Until she came to the College, "I was recognized as being different in every culture I entered. It was only at Heritage College that I felt my original culture honored...and I came out of hiding" (S. Veena, personal communication, March 18,

2000). Having been “invisible” before, this is critically important to her (S. Veena, personal communication, March 18, 2000).

She is not the only one to appreciate the difference at Heritage College. One woman of color Dr. Veena hired for the faculty shares, “I’m so happy. It feels like I died and went to Heaven” (S. Veena, personal communication, March 18, 2000). Dr. Veena states that everyone involved with the College, whether students, alumni, staff, faculty, administrators, or members of the Board of Directors, “feel their own culture is honored at Heritage College and it creates a chain reaction: when I feel honor, I honor...and the process continues” (S. Veena, personal communication, March 18, 2000).

Her experience at the College has already had a profound impact on Dr. Veena in other ways. As she expresses it: “I have learned to accept other cultures....But, I didn’t know how to honor other cultures....For the first time, at Heritage College, I’m learning to recognize and honor my own and others’ cultures....It prepares us for the future” (personal communication, March 18, 2000).

The multicultural community at the College carries some specific responsibilities, according to Dr. Veena. As she explains: “At Heritage College, I was not hired as a token minority....As a person of color, it is considered my responsibility to notice if I’m being treated differently because of my skin color” (S. Veena, personal communication, March 18, 2000). If this occurs, “I’m expected to share this with Kathleen...and I’m expected to participate in an open discussion [about this]” (S. Veena, personal communication, March 18, 2000).

Dr. Veena discusses how she brings people’s different abilities, ages, genders, ethnicities, and the organizational subcultures of staff, faculty, students, administrators,

and members of the Board into every discussion and action. As she clarifies, this is not done as the politically correct thing to do, but because “we believe multiculturalism leads to success. We believe multiculturalism is a resource, not a problem to be solved. We subscribe to the notion that we cannot have excellence without multiculturalism” (S. Veena, personal communication, March 18, 2000).

This belief is reflected in the emphasis on quality education at the College. As Dr Veena explains, “The focus on the quality issue [means]: ‘What are we doing to be responsive to the needs of students?’ ” because there will be no quality without this focus (S. Veena, personal communication, March 18, 2000). She continues, “We have to know what works and what doesn’t work in responding to individual student needs....By listening...an active learning process begins” (S. Veena, personal communication, March 18, 2000). “We believe that the stories students tell about their lives are no less important than the classics,” she declares (S. Veena, personal communication, March 18, 2000).

Dr Veena clarifies that “what happens in the classroom becomes very important to us” (S. Veena, personal communication, March 18, 2000). She paraphrases a former surgeon general, who said, “The civil rights movement will be called a success only when minority students receive a quality education in each classroom” (S. Veena, personal communication, March 18, 2000). She declares that she wants to tell him: “The civil rights movement is succeeding at Heritage College” (S. Veena, personal communication, March 18, 2000).

Dr. Veena describes one powerful way it is succeeding. As she states, “At Heritage College, we try to honor each student’s way of knowing” (S. Veena, personal communication, March 18, 2000). This is in direct contradiction to the historical practice

of honoring only the teacher's way of knowing, but in line with the beliefs of Parker Palmer (1998). As Dr. Veena paraphrases Parker's (1998) work, she explains that he "believes each culture has its way of knowing. So, whose is honored in the classroom?" (S. Veena, personal communication, March 18, 2000). Again, rather than honoring only "the teacher's way of knowing," Heritage College emphasizes honoring each classroom member's way of knowing (S. Veena, personal communication, March 18, 2000).

A recent research study conducted at the College yields some critical information. The findings show: "Our students did not know about the other cultures they were growing up with," but they "had negative stereotypes about them" (S. Veena, personal communication, March 18, 2000).

To change these attitudes and create a multicultural learning community at the College, key members of the College got to work on the problem. A team that includes the College president, the vice president for academic affairs, and staff from Student Services developed courses that will become core requirements, beginning with the fall 2000 semester. Undergraduates will be required to take the "Heritage Core," with graduate students adding "Inclusive Communities" to their programs (S. Veena, personal communication, March 18, 2000).

While on campus for the data collection, I attend session nine of the pilot Heritage Core course. One of the activities is an in-class writing assignment. The students have fifteen minutes to identify a cultural expectation from a culture other than their own. They then write about how knowing that expectation will help them to communicate and work better with another culture.

Dr. Veena also describes a major faculty development project that had taken place from January 1996, through January 1998. Along with twenty-two other independent colleges across the United States, Heritage College was the recipient of a two-year, \$30,000 grant, funded through the Consortium for the Advancement of Private Higher Education (CAPHE) by the Pew Charitable Trusts (Heritage College, 1996). Targeted for college presidents, faculty, and administrators, the CAPHE goal is “to promote dialogue and action at the campus and national levels on the improvement of undergraduate education” (Heritage College, 1996).

For Heritage College, that has translated into the following six goals: “increased faculty interaction; collegiality and cooperation across disciplines; excellence in teaching a unique student population; optimal student success; a systematic, well-designed faculty evaluation plan; and increased faculty involvement in the community” (Heritage College, 1996). One product of their CAPHE work is the development of and 1997 Faculty Senate approval of Key Characteristics of Highly Effective Faculty and Measures of Faculty Success (Heritage College, 1998b).

This document includes a set of core convictions/preamble, eight key characteristics, and their corresponding measures of success. The eight are: “communication, knowledge, ethics, cultural pluralism, strategies to facilitate active learning, reflective teaching, faculty/student rapport, and professional responsibility” (Heritage College, 1998b, p. 1).

As Dr. Veena shares, in 1998, “the faculty developed an evaluation instrument....to measure where each faculty is with each key characteristic” (S. Veena, personal communication, March 18, 2000). She relates that they are currently “compiling

data to evaluate the key characteristics” (S. Veena, personal communication, March 18, 2000).

Additional faculty development programs are in the planning stages, with an implementation goal of fall, 2000. This includes programs to develop the skills and knowledge needed to become culturally sensitive. Dr. Veena emphasizes: “They *are* culturally sensitive, but we haven’t taught them this formally yet....We do try to hire role models for students of color...but we expect each staff and faculty member to be sensitive to issues of color” (S. Veena, personal communication, March 18, 2000) (emphasis from the speaker).

To elaborate further, Dr. Veena explains that faculty development programs “follow the approach that is nationally known of Parker Palmer (1998). He emphasizes that it is the inner work of faculty in the classroom that is more important” (S. Veena, personal communication, March 18, 2000). She continues: “We must allow faculty time...so faculty can feel they are ready to deal with the problems of their classroom” (S. Veena, personal communication, March 18, 2000). In addition, Dr. Veena shares that Palmer (1998) writes about how “culture’s ways of knowing impact teaching technique. If faculty have done the inner work...we can have a multiple way of learning in the classroom...and people feel honored” (S. Veena, personal communication, March 18, 2000).

Multicultural Learning Community Data Findings: Document Analysis

The Gathering 2000 brochure contains an important quote from a noted expert in higher education. It is a significant validation of both the student-centered focus of the College, as well as its focus on being a learning community. Peter Frederick, senior staff

consultant, Council of Independent Colleges in Washington, DC, proclaims: "Heritage College has the most learner-centered student feedback form in the nation...giving faculty information on what is helping (or not helping) their students...and designed for students to become more reflective about themselves as learners" (Heritage College, 2000c, p. 8).

Evidence of the College being a multicultural learning community is contained in the Student Flash, published by the College's Community Relations Office and available to all students. It includes important deadlines, invitations, urgent messages, upcoming events, and a reminder about the support services available to students.

The Student Flash is published monthly. In addition to the items already described, it contains a listing of upcoming events and holidays. Particular emphasis is placed on religious and cultural celebration dates of note. For example, the March 2000 document includes the President's Breakfast and the Faculty Senate meeting.

However, it also lists the "Doll Festival, a major Japanese social festival....Carnival is the time from Epiphany to Ash Wednesday and ends with Mardi Gras....Maha Shivaratri is the Hindu celebration honoring Lord Shiva....Mardi Gras (or Fat Tuesday)....Shrove Tuesday is the day Christians confess their sins (shrive) before entering the season of Lent....Ash Wednesday....International Women's Day....St. Patrick's Day....Boun Pimay is the Laotian New Year celebration....Purim is a festive Jewish celebration....and the Vernal Equinox" (Heritage College, 2000i, p. 1). There is a description of each event listed, so the Student Flash becomes a multicultural tool of both celebration and education.

Summary of Theme # 3

Heritage College is building and sustaining a multicultural learning community among all its stakeholders, students, staff, faculty, administration, and Board of Directors. Each data source, including Gathering 2000 findings, additional observations, document analysis, and the interviews, provide numerous findings in support of this theme.

Theme#4: Resources and Relationships

Sub-themes: Financial Stability; Partnerships with External Communities; Continuous Innovation, Improvement, and Resourcefulness

Introduction

As with the previously reported data findings for the first three themes, the data sources for this fourth theme continue to be Gathering 2000, additional observations, document analysis, and interviews. However, the data findings do not provide the voluminous and varied examples of evidence to support this theme of resources and relationships that is in evidence for the previous three themes. Instead, this theme provides a critical continuum that must be explored to truly understand this College.

To begin with, the solid, successful, and quite varied relationships Heritage College has built with its surrounding communities, other colleges and universities, and numerous organizations and associations has a direct effect on its ability to survive and thrive, as well as its ability to provide high quality and relevant educational opportunities. These relationships and collaborations, in fact, have in many cases been foundational to the College's pattern of continuous innovation, improvement, and resourcefulness.

On the other end of the continuum, there is the issue of the College's financial stability. It is on the mind of everyone I spoke with, formally and informally, and it is

alluded to throughout Gathering 2000. Without a permanent and significant endowment for Heritage College, financial insecurity is affecting its community members, including its students, and threatens to hinder the future of this College.

It seems that a key part of the success of Heritage College can be attributed to the strong relationships, collaborations, and partnerships that have been formed with numerous entities, including the Yakama Nation, other surrounding communities, local school districts and organizations, as well as state and national organizations.

Earlier in this chapter, I cite various program collaborations the College was involved in, including one with NASA; the University of Washington in Seattle; Battelle Memorial Institute's Pacific Northwest National Laboratory; Eastern Washington University; Central Washington University; the Department of Energy at the Hanford Nuclear Reservation; the Mt. Adams Health Foundation; the Northwest Indian College, and several regional community colleges, among others. These program collaborations are an essential part of the College's ability to meet continually growing student needs with a minimum of financial expenditure.

The chair of the College's Board of Directors emphasizes the importance of these associations. He explains: "Collaboration gives us broader course offerings sooner. That allows us to leverage our expertise and physical location to attract and do more for students" (Heritage College, 2000d, p. 3). These collaborations also benefit the College financially. As this Board member discusses: "At the same time, we don't have to make the huge investments that would be required if we were doing it alone" (Heritage College, 2000d, p. 3).

Since its inception, Heritage College has forged strong relationships and partnerships with the surrounding communities. This was apparent in 1991, and it remains so in 2000. This is important for a number of reasons, including the fact that Heritage College remains an independent college, receiving no state operating funds. Instead, 15-20% of the College's annual operating budget comes from gifts and grants, much of this from within the surrounding communities.

On the way to my first visit to the College in 1991, I got lost in Toppenish. I stopped to ask some agricultural field workers if they could tell me how to get to the College. Although they spoke almost no English, they instantly recognized "Heritage College" and they were able to provide me with accurate directions. This is evidence that the College has been having an impact on the surrounding communities even from its early years. In fact, the roots of this College are in its relationships with this geographic region and the surrounding communities.

Resources and Relationships Data Findings: Gathering 2000

As Dr. Ross explains in her Opening Address for Gathering 2000, and as is reported in the mission-driven and student-centered themes, there are several "touchstones that help us deal with the realities" of the Lower Yakima Valley (K.A. Ross, personal communication, March 16, 2000). This is the primary geographic area served by the College.

These touchstones include the poverty and unemployment in the area, the limited educational backgrounds, the multicultural population of this region, and the fact that children are a strong consideration. Heritage College's mission addresses these realities

from the perspective of higher education, so the College's roots are in the realities of this region.

In fact, it is even possible to make the case that the College's mission can be viewed as the declaration of its relationship with the surrounding communities. While it has always operated as an independent College, it has never been a stand-alone organization. Instead, it has always existed in relationship and partnership with the populations of the Lower Yakima Valley, particularly the Yakama Nation.

This is critical because when your mission includes "enriching the quality of life for our students and their communities," you have to be in partnership with those communities to identify what quality of life means (K.A. Ross, personal communication, March 16, 2000).

Indeed, one of the College's eight operating principles is "grassroots community involvement" (K.A. Ross, personal communication, March 16, 2000). Examples include the College's innovative, community-based recruitment; the fact that approximately 90% of Heritage College graduates return to work as professionals in their communities; and the expectation of community volunteer work for staff, faculty, and administration.

Another example is the three-unit Heritage College courses that are offered at local schools and hospitals. These courses include Good Parenting Skills and How to Learn in Your Job, which provide much needed services for the local communities. This type of outreach also encourages potential students to consider furthering their education, and to do so at Heritage College.

Additional data demonstrating the strength of the College's relationships with the communities it serves is in evidence at Gathering 2000. Once again, the participation of

Ray James, a Yakama Nation tribal leader, is significant. His brief remarks include: "The Yakama Nation has always supported education....It's very important to have this College here....On behalf of the Yakama Nation, I hope you all learn a lot" (R. James, personal communication, March 16, 2000). He concludes with this invitation: "If you have time, come to the Yakama Nation Agency Headquarters" (R. James, personal communication, March 16, 2000).

Mr. James' very presence at such an event demonstrates the strong ties that have been formed between the College and the Yakama Nation. In addition, his verbal acknowledgement of the importance of the College to the Nation validates the positive contribution the College is making to the tribe. Finally, the invitation extended to this group of strangers who are connected with the College only through Gathering 2000 is also recognition of the significant relationship between the Yakama Nation and Heritage College.

The diverse composition of the College's Board of Directors also conveys evidence of the strong relationships between the College and the surrounding communities. From the College's inception, there have been representatives from the major ethnic communities in the surrounding geographic areas.

The Board members are also drawn from the major industries in this part of the Lower Yakima Valley. This includes agriculture, business, and education. Members represent a variety of religious backgrounds, too. It validates that many members of the surrounding communities feel a strong relationship with Heritage College. Their service to the College demonstrates their appreciation for the many benefits that the College provides for their communities.

During the Board of Directors' panel presentation, one member makes an important comment on this topic. Speaking about the growth and expansion of the College's programs and services, this Board member asserts that she has "seen growth that is wonderful, and its service to the community is outstanding" (personal communication, March 16, 2000).

Another Board member provides an example of the recognition the College is receiving from the surrounding communities due to its impact upon them. As this person proclaims, "I believe in this mission, I believe in this President, and we need this" College in the Lower Yakima Valley (personal communication, March 16, 2000).

In the reporting on the mission-driven theme, findings from the second concurrent session include a telling comment from Becky Cochran, the primary presenter for Combining Cultural Sensitivity and Efficiency in the Financial Aid Operation. She describes a rather unusual practice in the Financial Aid Office, which again demonstrates the commitment the College has to the members of the surrounding communities.

Whenever asked, the staff has assisted community members in filling out financial aid forms for attendance at other colleges. Part of their motivation is the theory that "if the other school doesn't work out, they remember Heritage College and come back, so it pays off" (personal communication, March 17, 2000). Another part of their motivation is the sincere desire to provide needed education-related services to the members of the surrounding communities.

Certainly the wide range of cultural events offered at Gathering 2000 indicates strong, positive relationships with the surrounding communities. The specific events, involving members of the Yakama Nation, as well as the Hispanic, Filipino, and African-

American communities, are described in the multicultural learning community theme section. Being invited into the Yakama Nation Cultural Center Museum for storytelling by a tribal elder and into the Toppenish Longhouse for a traditional dinner are particularly significant.

During the last activity of the small learning communities, someone in my group comments on the traditional dinner we have experienced. This individual, who has previous Longhouse experience, asserts that she “knew the welcoming [to the Longhouse] was sincere.” which reflects the significance of this invitation (personal communication, March 19, 2000).

She explains: “The roots and the huckleberries [we had been served] meant that someone went to a huge effort to feed us. Digging bitter roots is a hard job” (personal communication, March 19, 2000). They served us traditional tribal food, which she states “symbolized that this was sincere, and [the dinner was] put on” out of enormous respect for Heritage College and Dr. Ross (personal communication, March 19, 2000). They offered us leftovers to take home, which she also relates “was [a] very genuine” gesture (personal communication, March 19, 2000). By sharing their ceremonial food, they honored us as special guests.

At the dinner at the Toppenish Longhouse, in addition to the traditional proceedings, Dr. Ross spoke and presented gifts to the spiritual leader of the Longhouse. I learn afterwards that inviting Dr. Ross to speak that evening is additional evidence of the high esteem in which the Yakama Nation holds her. It is a very unusual and unique occurrence. I am also told that every word of her talk has been carefully crafted, being sure to reflect the appropriate gestures of respect and propriety.

There are other compelling examples of the supportive relationship between the Yakama Nation and Heritage College. At the time I am on site at the College, an important and very controversial issue is before the Yakama Nation. A Board member, who also serves on the Yakama Nation Tribal Council, describes the situation: "The Yakama Nation wants to ban alcohol" on its 1.4-million reservation acres, "and the State of Washington has taken us to task for this....We've said to the government of Washington [that] we choose to take a stand and not have ardent spirits" [alcohol] on this reservation (personal communication, March 16, 2000). Unfortunately, it seems that the state is not honoring the Nation's decision.

Alcoholism has been a long-standing problem for the Nation. The Board member asserts: "Alcohol clouds the mind and you can't be as present with the rituals, beliefs," and other important aspects of tribal life (personal communication, March 16, 2000).

As Dr. Ross subsequently shares, "Heritage College has [always] been an alcohol-free campus" (K.A. Ross, personal communication, March 16, 2000). The rationale has been that, in this way, "we don't compromise or get in the way of decisions people have made about getting away from alcohol" (K.A. Ross, personal communication, March 16, 2000). This stand has put them in strong alignment with the Yakama Nation on this important tribal issue.

However, the strong relationships and partnerships do not significantly alleviate financial concerns at the College. In fact, a concern about finances is a recurring theme throughout the data collection. At its best, limited resources inspires tremendous creativity, innovation, and resourcefulness.

Indeed, Heritage College has its very roots in innovation, creativity, and resourcefulness. This had been evident in 1991, and it is a dominant theme during the year 2000 data collection. The very creation and continued existence of this College is a testament to innovation, improvement, and resourcefulness.

As Dr. Ross explains, Heritage College opened its doors with “a 1926-era decommissioned elementary school...and no assets” (K.A. Ross, personal communication, March 16, 2000). One of the original eight staff members had told me in 1991 that they had all done “whatever it took” to get the College open and running, including things like laying electrical wire in a donated trailer to make it functional (personal communication, May 30, 1991).

Board members identify “never enough resources” as one of the four reasons they are so effective as a team-oriented, partnership-centered Board (personal communication, March 16, 2000). Insufficient resources make a difference to the Board because “Heritage College exists through the sacrifices of administration, faculty, staff, and students, and it’s substantial. The Board is responsible to meet the needs and this makes them humble, and humility breeds respect” (personal communication, March 16, 2000). This is the positive aspect of the concerns with the College’s financial stability.

However, during the panel presentation by members of the Board of Directors, the negative aspects of the financial status of the College are also discussed. One member describes it as “a hideous financial situation” in the beginning, and adds that the College must still “find a stable financial base,” which a different Board member translates into “\$30 million would be nice, and would solve a lot of problems” (personal communications, March 16, 2000).

When queried about how they would spend an imaginary \$500 million dollars. Board members express ideas without a moment's hesitation. Responses include: putting a large amount into the Foundation to increase scholarships, so more students can afford to attend; increasing faculty pay; offering sabbaticals to faculty; opening satellite campuses in rural farm communities; recruiting and supporting faculty who have a specific expertise needed on the campus; creating programs for paraprofessionals; earmarking funds to meet additional community needs; and constructing a \$9-million dollar building with sufficient classroom and office space.

Dr. Ross adds: "The student body would double tomorrow" with these additional funds because "there are students who can't come because they can't get up the last \$100.00 missing from financial aid" (K.A. Ross, personal communication, March 16, 2000). However, it is also clearly stated that no one wants to compromise the quality of education offered or the commitment to actualizing the mission, so enrollment increases would be carefully planned.

Board members seem unanimous in expressing appreciation for the faculty's commitment and their willingness to go above and beyond on a regular basis. Consequently, Board members see faculty salary increases as a priority. This will also make the faculty recruitment process easier.

At its worst, limited resources seem to put a strain on many members of the College community. Almost unanimously, the majority of the people interviewed, formally or informally, discuss their concerns and fears for the future of Heritage College, due to perceived financial instability. The topic of money is never far from anyone's lips in my experience with the College. I ask each interviewee this question: "If

you had a magic wand that could change one thing instantly at this College, what would you change?" The almost unanimous response from the thirty-six interviewees is to provide a substantial endowment, so there will always be a solid and stable financial base from which the College can operate.

Fiscal responsibility and accountability are discussed during my first meeting with Dr. Ross and my co-historian regarding Gathering 2000. Dr. Ross states that Heritage College has invested a tremendous amount of work, and the Knight Foundation has invested a large amount of money, into Gathering 2000, so "we want to be sure we have everything that can be learned from this conference" (K.A. Ross, personal communication, March 15, 2000).

During this brief meeting, Dr. Ross also outlines "a two-part strategy" regarding Gathering 2000 (K.A. Ross, personal communication, March 15, 2000). One part is that they "need national visibility and help to survive. We can't depend on the limited resources of the [Lower Yakima] Valley. We need to keep proving our value to those outside the Valley" (K.A. Ross, personal communication, March 15, 2000). The financial status of the College is clearly in the forefront of Dr. Ross' mind.

It is also on the minds of those College employees she met with as part of the process of creating the College's eight operating principles. She asked two questions: "What do you spend your time doing? What do you do that makes students successful at Heritage College?" (K.A. Ross, personal communication, March 16, 2000). The College's eight operating principles evolve from the collected data.

The first seven are described in the multicultural learning community theme section. The eighth operating principle provides evidence for this theme, specifically

addressing the College's financial situation. It describes the financial expectations of the members of the College community: "Effectiveness in managing limited resources to reach Heritage's goals" (Heritage College, 2000e).

To the College's credit, despite budget constraints and limited means to finance programs, equipment, supplies, and other necessities, Heritage exemplifies "excellence in teaching and learning," according to the consensus of my small learning community (personal communication, March 19, 2000).

Concerns with limited resources are discussed during the fourth concurrent session attended, *Using Recruitment to Build a Multicultural Student Body*. The presenters are questioned about the effects of the College's growth on the recruitment function. One of the presenters, Beto Espindola, answers candidly that they have added only two staff members since 1996, which has been challenging because "to [continue] to have the personal touch, we need more staff" (N. Espindola, personal communication, March 18, 2000). He reiterates that it is that personal touch that has worked so well in their recruiting efforts to date. The inability to add staff to keep pace with the growth of the student population puts their innovative recruitment efforts at risk.

When a participant asks specifically about additional challenges that the College faces, again Espindola is candid. As he explains, academic advisors are "sometimes they're there [for the student], and sometimes not," so his area often acts as an advocate for a student with the faculty (N. Espindola, personal communication, March 18, 2000). However, as Perrotti has explained in her concurrent session: "Advisors wear many hats. We're small. Department chairs do four or five things, and aren't always available" (M.

Perrotti, personal communication, March 17, 2000). It seems to be a function of resources that are stretched thin.

Espindola discusses other resource issues. This data point is reported in the multicultural learning community theme section, but it also affects the resources of the College. Espindola relates that it is difficult to recruit people of color for the faculty, despite the College's commitment to do just that. While "the student population is 60% minority...we're not there yet with faculty" (N. Espindola, personal communication, March 18, 2000). His reasoning is that since "a minority can go anywhere," quite probably making more money, they need to have a strong commitment to the mission of Heritage College to accept a position here (N. Espindola, personal communication, March 18, 2000). Increased resources for faculty salaries would help.

Despite less than optimal resources on campus, Espindola speaks with pride about the resources Heritage College is providing to its surrounding communities through its graduates. As he explains, "We have teachers in every school district. We have counselors in every school district....We have a superintendent [of schools] who came from here" (N. Espindola, personal communication, March 18, 2000).

Hyde talked about the Knight Foundation paying for programs "for paraprofessionals already in the school districts" to complete their formal education and become teachers (T. Hyde, personal communication, March 18, 2000). This is a significant finding that demonstrates the impact the College is having on the surrounding school districts, as well as reinforcing the theme of the College's strong relationships within communities.

Another area Espindola cites as challenging is the need to “identify and maximize your resources, within and without the community” (N. Espindola, personal communication, March 18, 2000). Limited staff resources are clearly a challenge for the recruiting area for another reason. At this point in time, Hispanics are more effective in recruiting other Hispanics and Native Americans are more effective with other Native Americans. As Espindola explains, “I can’t be as effective as Hyde with Native Americans....We can be effective and cross over, but it takes time” (N. Espindola, personal communication, March 18, 2000).

Edgar Beckham presents the final session of Gathering 2000. A National Perspective on Gathering 2000. He praises Heritage College for “doing a wonderful job of staying in touch with its community” because “diversity is public communication, and this is an area where Heritage College excels” (E. Beckham, personal communication, March 19, 2000). In contrast, Beckham explains that most of higher education does a poor job of this, which is shortsighted because “higher education neglects the public it’s dependent upon for its sustenance, and for its political freedom” (E. Beckham, personal communication, March 19, 2000).

Summary of Gathering 2000 Data Findings

Gathering 2000 proved to be an invaluable rich resource for this data collection. The opportunity to hear from students, alumni, staff, faculty, administrators, and members of the Board of Directors prior to beginning the formal interviewing process was a fortunate circumstance. Gathering 2000 provided a broad-brush view of the College that set the context for the remaining data collection. It also made me a more

familiar face on campus, which set a more relaxed tone more quickly when I subsequently met with people on the campus.

Resources and Relationships Data Findings: Document Analysis

One tool the College utilizes to keep its extended family informed about important Heritage College achievements and plans and to reinforce existing relationships is the "Heritage College Update," which I have been receiving since my initial visit to the campus in 1991. The Update is a quarterly newsletter, "published for alumni and friends of Heritage College," by the Office of College Advancement (Heritage College, 2000j, p. 1).

Resources and Relationships Data Findings: Interviews

To once again remind the reader, thirty-six interviews were conducted for this research study, which include students, alumni, staff, faculty, administrators, and members of the Board of Directors. Because I interviewed as many as eight people in the same day, the reader will find multiple quotes identified with the same date. This does not, however, refer to the same interviewee being quoted repeatedly. It is strictly a function of the interviewing schedule. In addition, to be included, the quote has to represent the view of multiple interviewees. Any minority views have been identified as such.

Resources and Relationships Data Findings: Student Interviews

Students are as concerned with the College's financial situation as the other interviewees. In fact, two of the students and alumni interviewed reference fiscal concerns when asked directly about the College's mission. Both of them think it has to do with the bottom line.

As one responds, "I think they want to grow....I think that's their mission. to get as many students as they can. That's what I see" (personal communication, March 22, 2000). It seems logical to this interviewee: "I think that's their mission. of course. because it's a small school and they want it to grow because the more students. the more money they'd get" (personal communication, March 22, 2000).

The second student comments: "They need to attract enough numbers in here to keep the wheels turning because, like all little colleges. they are always next to broke" (personal communication, March 27, 2000).

Both of these students are either working full-time or have worked full-time for many years in the business arena, so they seem to be particularly savvy about budget concerns.

Another concern about the College's resources expressed by this group of interviewees has to do with student advisors. Students cited this same concern during Gathering 2000.

As one alumnus explains, student advisors, who are usually department chairs, "wear many hats" and are extremely busy (personal communication, March 28, 2000). While this is understandable, it still causes concern. One student, who has been enrolled at the College since 1998, relates: "I've been through, like, four different faculty advisors....It was kind of frustrating. There's just been a lot of changeover, different instructors, different people coming and going" (personal communication, March 22, 2000).

Fortunately, "I haven't had any bad experience, tough experience, within the last year here, but I finally found out who is my faculty advisor now and I talk with him and

he's really willing to work with me on my graduation" (personal communication, March 22, 2000). This is critically important to her because, "I've been working on this for so long and I just want to graduate," which she is scheduled to do in May of 2000 (personal communication, March 22, 2000).

Faculty changes within the last year or two are also of concern to several students. It seems that several faculty members have voluntarily or involuntarily left the College in that time period. One student explains, "There's been a lot of changes within the last year," which has been "kind of frustrating....I had three favorite instructors and they are all gone, so it makes it kind of lonesome" (personal communication, March 22, 2000). The loss is particularly acute "because those people I could go to and to talk about things and they treated me like I was their peer and not like a student" (personal communication, March 22, 2000).

Fortunately, despite the changes and subsequent required adjustments, most students agree: "It's [basically] going okay" now (personal communication, March 22, 2000).

Resources and Relationships Data Findings: Senior Administration/Board of Directors' Interviews

One senior administrator/member of the Board of Directors explains why people in the surrounding communities feel a connection with Heritage College: "They see it as a secure place for them to be, whether they're actually going to school or not. It's a little haven. Maybe because they've connected to one individual or a group of individuals, they feel comfortable" (personal communication, March 29, 2000).

This interviewee compares this connection to a more personal situation: "Kind of like if they come into your home and you offer them a cup of coffee, a little snack, or

whatever” (personal communication, March 29, 2000). This sense of welcome offered by the College communicates: “They feel like, ‘You don’t really know me that well, but then you’ve accepted me into your home and you’ve opened up your arms and your house to me.’ So, it’s kind of that feeling that we get from people” (personal communication, March 29, 2000).

However, not everyone in the surrounding communities values or even understands Heritage College, and this presents a challenge. As a senior administrator/member of the Board of Directors shares, a small number of local people still hold “that perception that we’re an Indian college, or a Mexican college, or a college for the poor. It’s just like they have these blinders on, ‘Okay, you guys don’t really exist. You only exist for those folks’ ” (personal communication, March 29, 2000). The irony is that, thanks to articles in *USA Today* and *Parade Magazine*, people in other parts of the country, like myself, learn about the College and greatly respect the work that is being done there.

In fairness, these articles have helped to inform members of the surrounding communities, also. As a senior administrator/member of the Board of Directors relates, “It hasn’t been until the national write-ups that the local people here, the majority of them, not all of them, are taking a second look and saying, ‘Oh, well, maybe you are an academic college’ ” (personal communication, March 29, 2000).

However, that realization does not mean that everyone’s perceptions of Heritage College have changed for the better. In fact, “we still struggle with some folks, people that are fighting in Yakima, twenty miles away, that are wanting to bring in a four-year college by saying, ‘This area needs a four-year college’ ” (personal communication,

March 29, 2000). When that happens: "I'm right there in the meeting with them and I'll say, 'Excuse me, Heritage College is a four-year. We have a graduate program.' And they go, 'Oh, oh, yes. Anyway, we desperately need a four-year college' " (personal communication, March 29, 2000).

In this interviewee's experience, since the inception of the College, educating all members of the surrounding communities has been an uphill struggle at times. Not surprisingly, people who ignore Heritage College are "people that have not even visited our campus" (personal communication, March 29, 2000). According to several of the interviewees, Dr. Ross plays a crucial role in combating this lack of understanding and, fortunately, this group remains in the minority in the local communities. Instead, there is an overwhelming sense of respect for this College in the local communities.

The theme of continuous innovation, improvement, and resourcefulness is a dominant and consistent one among this stakeholder group. One member admits that he had not planned to remain at Heritage College for more than five years, yet he has stayed more than three times that original goal. His reason is evidence of this theme: "Things have expanded. Things are always changing. This isn't an easy job, but it's always interesting and challenging. Not just challenges from, say, [my department], but seeing that you can really do something that is really important" (personal communication, March 28, 2000).

A senior administrator/member of the Board of Directors offers insight into the College's relationships with the external communities: "I think we're reaching out and starting to get a grassroots connection with people in that community [i.e., Hispanic community]," with this predicted result:

And I think, in all honesty, that ten years from now we're going to have some distinguished alumni because these are kids that would not have gone to college in many instances. It just wasn't a possibility until we were here, able to reach out and bring those kids in. (personal communication, March 28, 2000)

The issue of the College's finances and the effect on resources is central to the response of a senior administrator/member of the Board of Directors when describing what it is like to work at Heritage College: "It's stressful. You have to realize you're working with a very scarce resource base, and there's a lot of things that need to be done" (personal communication, March 28, 2000).

The College is not in a budget deficit of any kind, but caution is essential. This senior administrator/member of the Board of Directors asserts: "We can do things, but we have to be very careful about choosing the things that we do and not get spread too thin because that would dilute what we are trying to do" (personal communication, March 28, 2000).

A senior administrator/member of the Board of Directors describes a particularly stressful circumstance caused by the lack of extensive resources. This same situation is identified by several of the interviewees in each of the stakeholder groups as particularly problematic for the functioning of their job, department, or even for the entire College. This interviewee explains: "Obviously, a big need now is with computerization and...to upgrade our computerized systems. And that includes not only machines on desks, but fiber-optic routings around campus, and we've done a lot of that this year" (personal communication, March 28, 2000).

The problem is: "We can't do it as fast as we'd like to because we just don't have the resources, so we have to go out and get the resources, then attack the job" (personal

communication, March 28, 2000). Unfortunately, the result is often: "So sometimes you do things piecemeal, maybe not as efficiently if you had all those resources" (personal communication, March 28, 2000).

Other challenges to upgraded computerization include: "Usually you're working with a staff that is much smaller than you would have in a business and people that may not have the background that they would in other positions in, say, industry" (personal communication, March 28, 2000). This interviewee quickly adds, "But that doesn't mean--they're very dedicated and loyal. They have to have training and be taken care of. Those are all things that are quote 'challenges' and it makes for a lot of stress" (personal communication, March 28, 2000).

Limited resources have impacted the College from its beginning. From a senior administrator/member of the Board of Directors: "At that time [1987-88], we didn't have a lot of buildings, we didn't have a lot of infrastructure, and so we were somewhat limited to what we could offer and people we could hire, without any facilities" (personal communication, March 28, 2000). This had been a drawback for the most basic reasons: "Of course, you're kind of at a disadvantage when you bring somebody in and you haven't got a place for them. You don't have a desk or anything" (personal communication, March 28, 2000).

The solution to alleviating some of the limitations of the physical plant involves: "We had to go and buy and build a lot of modular buildings" (personal communication, March 28, 2000). How these buildings were acquired and adapted is a testament to the innovative skills and spirit of the College: "The Academic Affairs building was originally a metal building that was given to us for, I think it was \$1200.00, from the Wapato

School District. And it was just a little dingy building” (personal communication, March 28, 2000). It did not remain that way for long, however: “We got \$48,000.00, and we remodeled that and built the back end on and went through a lot of regulations and the permitting obstacles to do that. And that made it a facility where we could house three more people” (personal communication, March 28, 2000).

The history continues: “The science labs at one time were two metal modular buildings. Those were about fifteen feet apart. We put a common roof on those and resided them and improved the buildings” (personal communication, March 28, 2000). Specifically, “The science lab that’s called Building 300...was one of the original buildings, and it was built on a foundation, but it wasn’t big enough. We brought in a modular building and we basically built that into the building” (personal communication, March 28, 2000). In addition, “Then we bought the two from the old Bagwan Rajaneesh commune...and we hauled them [here]...and we put them on poured foundations. They were bedroom buildings, so we had to gut a lot of the buildings” (personal communication, March 28, 2000).

The College’s relationships with members of the surrounding communities have evolved into partnerships in the physical creation of the College in several circumstances. For example, “The Job Corps did a lot of the concrete walks around the campus, so we were pretty closely connected with some of the Job Corps’ people...the construction trainee and that sort of thing” (personal communication, March 28, 2000). In addition, a former member of the Board of Directors had acquired “a couple of buildings that were outright donated to us...what we call the Bloxon Business Office” when this former Board member purchased a local orchard (personal communication, March 28, 2000).

Since one of those building was located in the middle of the orchard, “the big challenge there was figuring how to get it out and down here....We were given the four buildings that now make up Cedar Hall and we joined those together and we put a lot of renovations into those” (personal communication, March 28, 2000).

In conclusion, “There’s a lot of history in these buildings....They weren’t just bought and placed, for the most part” (personal communication, March 28, 2000). They are, in fact, a living testament to the innovative way Heritage College has expanded its physical facilities with limited resources throughout its history.

When asked about the greatest current challenge they are facing at the College, the interviewees most frequently mention financial concerns and/or balancing too-scarce resources. As one senior administrator/member of the Board of Directors responds: “The biggest challenge right now is financing operations. We made a conscious decision five years ago to try to hold our tuition down, so our draw can continue to be from poverty-level families and minority people” (personal communication, March 28, 2000).

This decision requires the College to expand its field-based graduate programs throughout Washington state and Hawaii, which enables them to “generate enough income off that to continue to build the campus and the infrastructure that we need to continue to grow” (personal communication, March 28, 2000). However, “the biggest problem has been keeping the graduate numbers, the pipeline of students coming in, at an acceptable level” (personal communication, March 28, 2000).

Financial stability is the immediate response from nearly every one of the thirty-six interviewees, regardless of stakeholder group, when asked what one change they want to make instantly at Heritage College. As one senior administrator/member of the Board

of Directors responds: "I'd wish for more stability in our finances and that would [mean] having a significant endowment that could fund operations on a stable basis. so that we're not as vulnerable to fluctuations in enrollments and fund-giving as we are now" (personal communication, March 28, 2000). An endowment will have both short-term benefits. "to move beyond the immediate needs," as well as long-term advantages: "We want to be here for perpetuity, obviously, like Harvard...to make a difference in this part of the world" (personal communication, March 28, 2000).

One senior administrator/member of the Board of Directors pronounces: "We have to do a good job turning students out with not only job skills, but real-life skills" (personal communication, March 28, 2000). According to this interviewee, this is particularly critical for the local Hispanic communities because they need "a leadership base that grows and adapts to special situations and problems that they're having, with the expanded numbers of Hispanics coming in...and babies being born" (personal communication, March 28, 2000).

Leadership is particularly important at this time because "the [Hispanic] growth rate is significantly greater than any other portion of the population" in this area (personal communication, March 28, 2000). This interviewee clearly sees Heritage College as a partner with the Hispanic community in developing the required leadership.

When I was on campus, there was quite a bit of discussion about the College offering a gaming management program, which the Yakama Nation had requested to assist them in improving their casino operations. The College's response provides an example of their continuous innovation, the way resources are managed, and how the College works in partnership with its external communities.

As one senior administrator/member of the Board of Directors explains: "That particular program we want to bring in because it's our experience in talking with tribal members and the management down here that there is a lack of middle management people in the whole Indian gaming scenario" (personal communication, March 28, 2000). In fact, this is the situation throughout the state of Washington. At the local Yakama Nation's Legends Casino: "They have high turnover. Skills aren't where they want to be because they want to eventually wean themselves from the management companies, and so we see that as an opportunity for them and for us, both" (personal communication, March 28, 2000).

Rather than expending the resources to develop a new program, "We want to bring U.N.L.V.'s [the University of Nevada at Las Vegas'] program up here. It might be a great fit. And that's a good example of how we kind of look at these things. There is a need. We've identified the need, obviously" (personal communication, March 28, 2000). The question facing the College is: "How are we going to do that? How are we going to work that into the resource base that we have?" Obviously, it'd be nice to just put that out there and go for it" (personal communication, March 28, 2000). Instead, "we basically will cogitate and work at it. When we put it out there, we will be ready to do a good job of it, rather than a quick job" (personal communication, March 28, 2000).

Whatever the final decision about implementing new programs, like the potential gaming management program, it is essential, due to its limited resource base, that the College "prioritize what we can do. And, obviously, look at need and cost both, so you have to make a balanced decision on what you can do and where the greatest need is. And that's an ongoing issue" (personal communication, March 28, 2000).

Summary of Theme # 4

Resources and relationships, specifically partnerships, are critical to the ongoing well-being and success of Heritage College. The partnerships, particularly with other organizations, enable the College to provide programs and other resources they might be unable to fund on their own. Partnerships with the external surrounding communities are essential and are rooted in the College's inception. However, concerns about finances, both short-term and long-term, seem to loom large in the minds of members of every stakeholder group. This issue is discussed in detail in Chapter V. Combating a lack of resources, and demonstrating a sincere commitment to providing quality education, the continuous innovation, improvement, and resourcefulness of the members of the Heritage College community is impressive.

CONCLUSION TO CHAPTER IV

The research findings presented in this chapter from the study conducted at Heritage College clearly point to an organization where partnership is fundamental in every aspect. First of all, partnership leadership manifests in every stakeholder group at the College. For the most part, there is shared decision-making and shared power evident within, among, and between all stakeholder groups. One example is the Compensation Committee, with representatives from staff, faculty, and administration, which recommends salary adjustments and benefits that apply to all employees of the College. There is no multi-level system operating in this arena.

The partnership between the College and the Board of Directors is obviously strong. For example, before any other budget decisions were made, the Board approves compensation items first. This communicates the Board's priorities and a respect for the

members of the College community. It also demonstrates the Board's willingness to share power, particularly with the Compensation Committee, in an arena that affects the lives of all employees.

It seems evident that the spirituality of the people involved makes the ability and willingness to share power possible. The staff, faculty, administration, and members of the Board of Directors step out of their own individual needs to serve the collective priority, or very often, the individual need is integrated within the mission to the benefit of the larger community.

The second theme, being mission-driven, is also a manifestation of partnership. First of all, the mission is a shared belief system. Even when interviewees have complaints about the College for certain practices, no one questions the mission. At the most fundamental level, it is the reason the College exists and the effort to manifest it is the reason everyone interviewed is affiliated with the College, including the members of the Board of Directors.

Every interviewee cites tremendous satisfaction with the contributions that are having a positive impact in people's lives. In fact, this is the incentive cited repeatedly as the reason he or she remains at the College. Very few College employees want to work elsewhere. Instead, they communicated to me that this is the environment they have dreamed about and that the College has spoiled them with regards to even considering working somewhere else.

Heritage College evidences a strong student-centered focus among all employees. While every student interviewed had initially come to the College because of its proximity to his or her home, each one has gladly remained because of the support,

caring, and collegial attitude they experience from staff, administrators, and, most importantly for them, the faculty. In addition, the Board of Directors repeatedly demonstrates a student-centered focus in their decisions and actions.

Theme number three, a multicultural learning community, emerges from multiple sources, again providing ample evidence of the centrality of partnership to this College. The composition of both the student body and the employee members demonstrates partnership within the College on a most literal level. This is a diverse group in many ways: race, ethnicity, age, religion, educational background, and gender. It is due to the ability and willingness of these diverse groups to work together in partnership that the operations of the College, from the classroom to the Boardroom, function effectively.

Gathering 2000 is an example of the College working in partnership with the participants as well as the surrounding communities to produce a true experience of a multicultural learning community for all involved. Each session, as well as each of the cultural activities offered during Gathering 2000, demonstrates strong multicultural community partnerships that are focused on shared learning and education.

The fourth theme, resources and relationships, is based in the multiple partnerships the College is engaged in. Even though Heritage College is an independent, non-denominational College, it has never existed as an independent or isolated entity. It was birthed in partnership, primarily with the Yakama Nation, and thrives through its numerous partnerships with schools, colleges and universities, foundations, government organizations, nonprofits, corporations, as well as with individual community members.

Financially, the College exists due to the strength of its partnerships. Tuition provides 80-85% of the current operating budget. The remainder is from grants and

donations. The history and expansion of the College's physical plant provide interesting evidence of partnership in action, particularly in the acquisition of the buildings.

The continuous improvement, innovation, and resourcefulness are rooted in partnership. It is teams or committees working together that keep the College creative and innovative. There are multiple mechanisms in place to facilitate continuous improvement, including the student course evaluations, which are acted upon.

Partnership in the College's leadership practices, in its mission-driven focus, in its ability to be a multicultural learning community, and in the resources and relationships that sustain the College appear to be the crucial elements in the success of Heritage College.

Chapter V contains a summary of the research study, a summary of the research findings, implications for the discipline of leadership studies, recommendations, and conclusions. References and the appendices conclude this dissertation.

CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

"THE STAR THROWER STORY"

Once upon a time, there was a wise man, who used to go to the ocean to do his writing. He had a habit of walking on the beach before he began his work. One day he was walking along the shore. As he looked down the beach, he saw a human figure moving like a dancer. He smiled to himself to think of someone who would dance to the day. So he began to walk faster to catch up. As he got closer, he saw that it was a young man and the young man wasn't dancing, but instead he was reaching down to the shore, picking up something and very gently throwing it into the ocean.

As he got closer, he called out, "Good morning! What are you doing?" The young man paused, looked up and replied, "Throwing starfish into the ocean."

"I guess I should have asked, Why are you throwing starfish into the ocean?"

"The sun is up and the tide is going out. And if I don't throw them in, they'll die."

"But, young man, don't you realize that there are miles and miles of beach and starfish all along it. You can't possibly make a difference!"

The young man listened politely. Then he bent down, picked up another starfish and threw it into the sea, past the breaking waves. "It made a difference for that one!"

His response surprised the man. He was upset. He didn't know how to reply. So, instead, he turned away and walked back to the cottage to begin his writings.

All day long as he wrote, the image of the young man haunted him. He tried to ignore it, but the vision persisted. Finally, late in the afternoon, he realized that he had missed out on the essential nature of the young man's actions. Because he realized that what the young man was doing was choosing not to be an observer in the universe and to make a difference instead. He was embarrassed.

That night he went to bed troubled. When the morning came, he awoke knowing that he had to do something. So he got up, put on his clothes, went to the beach and found the young man. And with him, he spent the rest of the morning throwing starfish into the ocean.

You see, what that young man's actions represent is something that is special in each and every one of us. We have all been gifted with the ability to make a difference. And, if we can, like that young man, become aware of that gift, we gain through the strength of our vision, the power to shape the future.

-Joel Barker, www.starthrower.com, p. 3.

STORY IMPLICATIONS

There are at least five reasons to begin Chapter V with "The Star Thrower Story." Heritage College itself is a story, so this format seems appropriate to use in the final chapter of this dissertation. This College utilizes stories on a regular basis as a means of building community amidst diverse members.

Second, it seems that just as the writer in the story discovers the star thrower and is affected enough to help, everyone who discovers this College, myself included, wants to become involved and to help in whatever way they can. This assistance ranges from working for the College to a variety of volunteer positions to those who make monetary or other material donations to the College. Partnerships with other colleges, organizations, and groups enable Heritage College to produce programs or provide resources to their students and the surrounding communities.

Third, Heritage College is a model of what is possible to achieve when someone or some group holds the vision for making a difference. The College's mission since its inception in 1981 is "to provide quality, accessible higher education to multicultural populations which have been educationally isolated" (Heritage College, 1998a, p. 2). Its vision is the foundation for the mission and functions as "the imperative that kept us striving for success and stability in the face of all odds" (Ross, 1999a, p. 1034). This vision statement was first voiced by Dr. Yallup and Ms. Rau to Dr. Ross: "Heritage College undertakes this mission with a profound commitment in an era when communication across cultures may well be vital for human survival" (Ross, 1999a, p. 1034).

Like the older man in the story, Dr. Ross expresses initial concern with this vision: "I remember looking at them and saying, 'Do you really think we want to say something that grandiose when we're just beginning something in an abandoned, run-down school house?' " (Ross, 1999a, p. 1034). Dr. Yallup and Ms. Rau reply with as much conviction as the young star thrower: "Just because we don't have the means to realize our dreams doesn't mean that we don't have any. No one can take our dreams away from us, and we have to share them and to fight for them" (Ross, 1999a, p. 1034). They declare: "We are dead serious about the significance of what we are attempting by starting Heritage College" (Ross, 1999a, p. 1034). Dr. Ross, like the older man in the story, is completely won over.

Despite their success, the College, in the vein of the young star thrower, does not hold itself up as the only model. They do not ask for everyone to either be involved with them or to copy them in a different circumstance. Instead, the College's vision and mission challenge others to be the best that they can be and to make a difference in whatever circumstances they find themselves.

Fourth, Heritage College, located in rural, south central Washington, is changing the lives of people who are educationally isolated. By their example, they challenge educators and policy makers "to provide quality, accessible higher education to multicultural populations" in other areas of the United States and the world (Heritage College, 1998a, p. 2). In this way, quality of life is greatly enhanced for both the students and their communities.

Fifth, Heritage College does not preach. Instead, they quietly go about the business of changing their students' lives. They do this extremely well, as this dissertation reports.

INTRODUCTION TO THE RESEARCH STUDY

"Don't Tell Us It Can't Be Done," an article that appeared in *Parade* (Ryan, 1991), offered a fascinating glimpse into the creation of a unique organization of higher education, Heritage College, in rural, south central Washington State. This was the first time I had heard about this College.

Four aspects of the article caught my attention. First, the odds of succeeding at creating an independent college in a poor, agricultural area on a Native American reservation seemed minimal at best, yet the vision was actualized, and Heritage College was "born" on July 22, 1981. Second, a small group of women from very diverse backgrounds shared the vision for creating this College. Third, several students were quoted in the article, saying that "Heritage College has changed my life" (Ryan, 1991). Finally, there was a strong, interdependent relationship with the surrounding community.

Consequently, I wanted to learn more about Heritage College and arranged a site visit in 1991. Several questions led to the initial study: (a) What was it about these women that enabled them to venture forth and create a college? (b) How did their partnership, or collaborative leadership, work to create Heritage College? How was it currently working? (c) What was the school doing that caused students to claim that it changed their lives?

While on-site in 1991, I interviewed twelve members of the Heritage College community: students, staff, faculty, and administrators, including a joint interview with

Dr. Kathleen Ross, founding president of the College, and Dr. Martha Yallup, founding member of the College, who continued to serve on the Board of Directors.

Seven themes emerged: (1) the strong motivation to create Heritage College, which translated into its mission; (2) the impact of the College and its graduates on their communities; (3) the unwavering commitment to the College and its mission; (4) the role of faith in guiding and sustaining the founders; (5) the application of collaborative leadership in decision-making and day-to-day operations; (6) the feeling of family for students and employees alike; and (7) the student-centered philosophy of education and respect for difference.

This initial study began exploring how leadership was practiced at Heritage College and how leadership theory provided a context for the research findings. However, there was more to learn from Heritage College, particularly from their strong commitment to partnership, community, and cultural pluralism. The dissertation, with research conducted in 2000, reflects this additional understanding.

CASE STUDY SITE DATA

Heritage College is a fully accredited, as of September 1, 1985, private, nonprofit, nondenominational, liberal arts college that offers undergraduate and graduate degree programs. Its fully-owned main campus in Toppenish, Washington has expanded to almost eighteen acres, with additional facilities in Omak, Moses Lake, Seattle, and Vancouver, Washington, and satellite programs in Hawaii.

Its total operating budget is \$8 million. As an independent entity, Heritage College does not receive any state operating funds. College income is derived from

tuition (80-85%) and from gifts and grants (10-15%) from many national foundations, Washington businesses, and individual donors (Heritage College, 2000a).

The mission of Heritage College is "to provide quality, accessible higher education to multicultural populations which have been educationally isolated. Within its liberal arts curriculum, Heritage offers strong professional and career-oriented programs designed to enrich the quality of life for students and their communities" (Heritage College, 1998a, p. 2). For the Yakima County population of approximately 220,000, this is the only four-year college (Heritage College, 1999a, p. 1).

Between 1983 and 1999, over 3,665 students received baccalaureate or master's diplomas or program certificates. More than 90% of the graduates live and work in the local communities and 94% who have earned a bachelor's degree are employed, with 80% working in the field in which they majored (Heritage College, 2000b).

In the fall of 1999, 1228 students were enrolled on the Toppenish campus and the other Washington sites. The average undergraduate student age is 31, with a range from 17 to 70, and 73% are women. The undergraduate student body is 20% Native American, 31% Hispanic (primarily Mexican-American), 1% Asian-American, 1% African-American, and 47% Caucasian, with some international students. Heritage College has the largest percentage of Native American and Hispanic undergraduate students of any four-year college or university in Washington.

Annual undergraduate tuition for full-time students has been held at \$5,160.00 for several years and 95% of full-time undergraduate students receive some form of financial aid. Seventy-five percent are the first in their families to go to college, sixty

percent live beneath the federal poverty level, and thirty-three percent are single parents (Heritage College, 2000a).

In September 1999, the College employed 113 full-time and 150 part-time faculty and staff. Of the more than 200 faculty members, forty are full-time. The full-time faculty is 15% Hispanic or Native American; the adjunct faculty is 17% Hispanic or Native American. In total, approximately 20% of the full-time faculty and 24% of the adjunct faculty are people of color. A commitment to increasing these numbers has been made. Both the full-time and adjunct faculties are 56% male and 44% female. All faculty hold master's or doctoral degrees from more than sixty different schools across the United States and abroad (Heritage College, 1999b). In 1998, the student-faculty ratio was 13.6:1 (Heritage College, 1999a, p. 6).

An independent and diverse Board of Directors, representing community leaders from education, business, social services, healthcare, ranching, the clergy, and the Yakama Nation, govern Heritage College.

SUMMARY OF STUDY

Heritage College was selected for this study because its unusual history, location, member population, practices, and continual growth and expansion offer unique insights into the practices of leadership, partnership leadership, community, caring, commitment, and mission. In addition, their passionate commitment to cultural pluralism strongly influences their leadership practices and community-building efforts.

There is no single definition of leadership available that comprehensively explains or reflects what is taking place at Heritage College. The College, in fact, has an important contribution to make to the theory and practice of leadership. While other

organizations struggle to operationalize these definitions in actual leadership practice. the leadership at Heritage College, from the founders to the current administrators to the formal and informal leaders within each stakeholder group, have demonstrated their ability to do just that. In addition, Dr. Ross has shared this premise: "Heritage College sees itself as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population" (K. A. Ross, personal communication, April 15, 1999).

Consequently, the purpose of this research was twofold: (a) To "test" the premise by identifying specific practices of leadership, collaborative leadership, community, caring, commitment, and mission as defined by experts in these fields, as well as to identify how Heritage College was unique from the documented literature; and (b) To collect current data about the College for comparison with the data collected during the 1991 study to determine the extent to which growth had affected the organization in the intervening decade. The following research questions guided the investigation:

1. What has changed since the initial study was completed in 1991?
2. How has the growth of Heritage College impacted its sense of caring and commitment; the practices of leadership, particularly partnership leadership; the student-centered philosophy of education; the respect for difference; the role of faith; and the importance of mission in decision-making and daily operations?
3. What predominant themes emerged from the 2000 research study? How would Heritage College best be described in the year 2000?
4. How do the emergent themes inform those in leadership positions at Heritage College? What information and knowledge do they gain from this research?

Overall, this study provides a comprehensive description of the importance of leadership, specifically partnership leadership, in the creation and ongoing operation of Heritage College, as well as the force of commitment and mission in building and

sustaining a caring and effective multicultural learning community. The research also demonstrates that the growth of Heritage College, while positively providing more programs, services, facilities, and financial resources for students, has not negatively impacted the sense of community, caring, and commitment evident in 1991. Growth has brought challenges, but due to the commitment and quality of the partnership leadership practices at the College, the multicultural learning community is intact.

As was true for the 1991 study, this dissertation about Heritage College, with the emphasis on uncovering meaning in context, required a qualitative research approach (Merriam, 1998, p.1). The focus on a comprehensive, "rich, thick description" required qualitative case study methodology (Merriam, 1998, p. 211). Specifically, this dissertation is a descriptive case study.

To create a strong research design, the three primary tools of qualitative case study research were utilized: interviews, observations, and document analysis. This created "data triangulation" and strengthened the validity of the research findings (Denzin, 1978, p. 28). Concerns with internal validity, external validity, reliability, and ethics were addressed, as was confidentiality for the participants in the study. Triangulating the data collected, clarifying my biases, and conducting member checks enabled me to deal with the research data in an ethical and honest manner.

The research findings resulted from: (a) observations during attendance at Gathering 2000, the first national conference hosted by Heritage College on the topic of creating and sustaining culturally pluralistic learning communities; (b) thirty-six interviews conducted with members of the College community, including students, alumni, staff, faculty, administration, and members of the Board of Directors; (c) analysis

of over seventy-five documents; and (d) numerous observations, both formal and informal. I was on-site for approximately three weeks to conduct the data collection.

Data analysis was performed both manually and with the use of QSR NUD*IST, a qualitative research analysis software program.

SUMMARY OF EMERGENT THEMES AND FINDINGS

The goal in reporting the research findings is to provide the reader with enough information about Heritage College so that if they have the opportunity to visit the campus, as I did, they will come away from that experience with similar impressions and insights. It is an opportunity to give the reader the sense of having been on campus by attempting to distill the important themes from a voluminous amount of data collected about this unique organization.

The study of Heritage College is valuable for two reasons. Most importantly, the College demonstrates effective practices of partnership leadership in action; practices that emphasized its mission-driven focus; and practices that built and sustained a multicultural learning community, which provide insight into Heritage College as an individual entity.

A second reason for the value of the study is that it reveals how theories of leadership and community, among others, are operationalized in such a way as to offer other organizations insight into the practices of a successful organization. The relationship to current leadership theories is explored later in this chapter, in the Implications for Leadership Theory and Practice section. First and foremost, though, this dissertation is "the intrinsic study of a valued particular" (Stake, 1998, p. 91).

The data findings demonstrate strong evidence to support the premise about Heritage College shared by its founding president. With few exceptions, the thirty-six

interviewees agree with the premise: "Heritage College sees itself as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population" (K.A. Ross, personal communication, April 15, 1999). Multiple examples of the premise in action are shared. One is reported in the conclusion to this chapter.

In fact, there is unanimous agreement about the College being mission-driven. The College's leadership practices generate a few negative opinions and these are discussed in the Recommendations for Heritage College section of this chapter. The data findings from the observations, particularly from Gathering 2000, and the document analysis provide congruent evidence that this premise is, indeed, how members of the Heritage College community experience and describe the College.

This research study has answered the four research questions. The first research question was answered primarily in Chapter IV, where the details of the College's growth and expansion are reported. The majority of the data findings for the sub-theme of the role of the president, which reflects a change since the 1991 study, are reported in this chapter.

Data findings that answered the second and third research questions were reported in Chapter IV. Significantly, despite the growth of Heritage College, the data analysis reveals that the sense of caring and commitment; the practices of partnership leadership; the student-centered philosophy of education; the respect for difference; the role of faith; and the importance of the mission in decision-making and daily operations have remained intact and constant since 1991.

The fourth research question is answered in this chapter, specifically in the sections Recommendations for Heritage College and Implications for Leadership Theory and Practice.

The data findings also reveal the presence of four emergent themes with related sub-themes: (1) partnership leadership manifests in all stakeholder groups with the two sub-themes of spirituality and the role of the president; (2) a mission-driven organization with the sub-theme of being student-centered; (3) a multicultural learning community that encompasses the sub-themes of cultural pluralism and inclusivity, the learning organization, and community building with an emphasis on the responsibility of community membership; and (4) resources and relationships with the three sub-themes of financial stability, partnerships with external communities, and continuous innovation, improvement, and resourcefulness.

Labeling some key data findings as sub-themes in no way diminishes their importance. It merely seems sensible and prudent to report them in relation to the major themes to avoid unnecessary repetition of supporting data. The data reporting for the major themes and most of the sub-themes is in Chapter IV, while the majority of the findings for the role of the president are reported in this chapter.

As would be expected from a fairly congruent organization such as Heritage College, rather than emerging as separate and distinct entities, the themes consistently overlap each other. Consequently, data findings often support multiple themes and sub-themes and could have accurately been reported in several areas.

DISCUSSION AND REFLECTIONS ON HERITAGE COLLEGE

Heritage College is a truly extraordinary organization. It is not perfect, which is normal, but that does not diminish it from being a remarkable organization that has a tremendous amount to communicate. The following information is of value to every kind of organization, not just educational ones.

First of all, the College is an exemplary example of praxis, i.e., the actualization of theory through practice. In the case of Heritage College, they have demonstrated how to put the best of the leadership theories into practice. This is no small feat. Theories are easy to generate compared to the effort required to actually implement the theory in practice. The issue of praxis is explored in relation to specific theories of leadership in the section titled Implications for Leadership Theory and Practice.

Second, the College is an example of partnership leadership. This again is rather unique. Many theories of leadership discuss the benefits of collaboration, teamwork, and similar concepts. However, collaboration and teamwork do not necessarily require the level of commitment that is necessary for true partnership. This, too, is discussed in depth in the section on Implications for Leadership Theory and Practice.

Third, Heritage College is truly mission-driven. The timeless mission is the basis for all decision-making and planning, both long range and short-term. Despite some expressed concerns about the leadership practices by a few of the interviewees, which is explored in the Recommendations for Heritage College section of this chapter, the mission is powerful enough to sustain the College, providing focus and direction and inspiring what seems to be unanimous commitment among the members of the Heritage College community.

There are several important aspects of the College's mission: by design, it is timeless and serves the College in all circumstances, rather than being a more situational statement of intent; the mission is based upon stated values; it is continuously emphasized, referred to, and brought to the attention of students, staff, faculty, administration, and members of the Board of Directors alike in numerous ways; and members of the organization's community employ the mission as the basis for all decision-making. Truly, its mission is the compass for Heritage College.

Fourth, against all odds, including its location in "probably one of the most bigoted areas in the country," the members of Heritage College have created and continue to sustain an effective and successful multicultural learning community (personal communication, March 24, 2000). Again, the words multicultural, learning community, and community are bandied about freely these days. However, to actualize these concepts is an uncommon occurrence and indicates another area in which this College can be considered a leader.

Fifth, the members of the Heritage College community are humble. In contrast to the statement about Heritage College being considered a leader in several areas, at least two senior administrators/members of the Board of Directors cautioned me. They emphatically proclaim that Heritage College is not an organization to be copied. In fact, the processes and mechanisms employed at the College are put into perspective this way: "There is no model. There is a collection of ideas that work here under certain circumstances; don't work here sometimes. We have gotten there by trial and error and we're still evolving" (personal communication, March 28, 2000). The interviewee continues: "Three years from now, we might be....saying, 'You know, this particular

thing we were high on, it doesn't work anymore. In fact, it stopped working five minutes after we stopped talking about it' " (personal communication, March 28, 2000).

Instead, they encourage other organizations to explore and implement the specific and appropriate mechanisms that will enable them to reach their full organizational potential. Specifically: "Take the notion that it is very important for an organization to have a sense of itself, of what it is, and what it means. It ought to be obsessed by the fact that it ought to mean something" (personal communication, March 28, 2000).

This perspective leads to: "What it does ought to be meaningful. Given that, you then have to take a look and say, 'What do I believe? What are the implications of those beliefs as I carry things forward?' And always keep that in mind" (personal communication, March 28, 2000). As a consequence, rather than following a one-size-fits-all model: "You will come across millions of different, potential techniques to follow; all sorts of little systems. So, pick and choose the way that makes the most sense" and stay open as the organization's needs change and evolve (personal communication, March 28, 2000).

Senge (1990) concurs: "You 'never arrive'You can never say, 'We are a learning organization' " (p. 11). There is no permanent state of being. Instead, true learning organizations are in a constant state of additional learning. The members of the Heritage College community understand this wisdom.

None of the College's accomplishments come easily. Financial resources have remained limited since its inception, so other qualities are required. First and foremost, credit can be attributed to the quality of leadership. From the time when Dr. Martha Yallup, Dr. Kathleen Ross, and Ms. Violet Rau, the original "mothers of Heritage

College” first began planning its creation, the College has attracted women and men of vision, commitment, integrity, and service (personal communication, March 16, 2000). This has been true whether these women and men are in traditional positions of leadership or management or not. An extraordinary group of people created and continue to sustain this College.

Second, very little has occurred at Heritage College by accident. It has required vision and then conscious planning and implementation. For example, the day-to-day operations of the College continue to be driven by the mission. It is used as the foundation for decision-making, on both a daily basis as well as for long-range planning. In addition, the entire College spent one year consciously focused on building community. Community building became the theme for employee retreats as well as for staff meetings and other activities.

Another quality manifested by members of the Heritage College community is something I will call spirituality. Each member demonstrates a commitment to something greater than self-interest, primarily to the College’s mission and to the students. This behavior is consistent, regardless of disagreements or differences of opinion on other matters.

Fourth, this is a group of people that consistently demonstrate the ability to create something out of nothing. In addition to budget restraints, staff and faculty work within the limits of students’ personal commitments and responsibilities. Rather than allowing these limitations to become insurmountable obstacles, Heritage College employees demonstrate both the willingness and the ability to innovate around any limitations.

One example is the creation of student teaching opportunities for students whose work schedule does not permit them to practice teach during regular K-12 classroom hours. An arrangement has been made with a local mental health organization that operates longer hours. Although at first it was viewed cautiously and at times critically, this placement has proven to be a successful one for future teachers.

Fifth, Heritage College has co-created an interdependent ecosystem. The surrounding communities supply students, members of the Board of Directors, and other resources and support to the College because the College provides an education for people who would not normally have this opportunity. More than 90% of Heritage College graduates return to their communities to contribute their newfound knowledge and skills. The College greatly enriches the surrounding communities.

These are just a few of the reasons Heritage College is a fascinating and valuable organization to attempt to understand.

RECOMMENDATIONS FOR HERITAGE COLLEGE

There are several recommendations I would make for Heritage College. First, this is an organization with a tremendous amount of quality information to share with other organizations, particularly other colleges and universities. However, their resources are limited, so there is seldom the luxury of assigning current members the task of communicating what they are doing. At the time I was on the campus, the College has issued one monograph, *A Checklist for Multicultural Conferences* (Ross, Chaput, and Levesque, 1999) and there are more in the planning and production phases.

Yet, simply from attending Gathering 2000, it was apparent that the College has a great deal more to share. A review of several topics for the sessions communicates

monographs-in-the-making. A few examples include: Using Recruitment to Build a Multicultural Student Body; Using Culturally Competent Reality Models in Student Counseling; Using Inclusive Teaching Strategies in All Classrooms; Combining Cultural Sensitivity and Efficiency in the Financial Aid Operation; Making the Academic Records Bureaucracy Culturally Sensitive and Student-Responsive; Intercultural Communications: Practicing the Skills; Raising Academic Achievement: the Mission of the Academic Skills Center; and Managing a Culturally Inclusive Campus.

In addition, topics that were not offered at Gathering 2000, but were observed to be of potential value to other organizations include Building a Multicultural Resources Library; Human Resources for a Multicultural Organization; Partnership Leadership Development Opportunities for Students, Staff, Faculty, and Administration; Partnership Leadership Across Stakeholder Groups; and Recruiting and Facilitating a Multicultural Board of Directors. In fact, it appears that the topics for this type of communication are unlimited.

These topics could be offered as monographs, articles, books, or other print material. There are several appropriate publishers for these materials, including the Association of American Colleges and Universities (AAC&U), which publishes a quarterly Diversity Digest newsletter and also offers a diversity website in conjunction with the University of Maryland (AAC&U, 2000). Ideally, Heritage College will publish these pieces on their own website, which leads to the second recommendation.

Second, web-based communication needs to be expanded. At the time I was on-site, it was necessary to know the name of Heritage College to access its website. More importantly, anyone doing a search on the topics proposed in the previous paragraphs, as

well as on leadership, partnership leadership, transformational leadership, multicultural communities, learning communities, community partnerships, vision, values, and mission, and educational partnerships, among others, need to be linked to the College's website. This was not the case during the period of data collection for this dissertation in March 2000.

A third recommendation, and one that is related to the first two, involves mailings I regularly receive from an Intercultural Communication Institute. Every time a catalog has arrived over the years, I have thought that Heritage College could be providing this educational service. Many of the programs and workshops advertised by the Institute, on topics that include Shaping Culture Through Storytelling and Managing Intercultural Conflict in Organizations, are topics that members of the College are more than competent to teach. Perhaps the College could partner with a compatible organization that already has a marketing and communications infrastructure in place.

In addition, as we wrote in the historians' report at the conclusion of Gathering 2000, Heritage College could consider offering internships in several areas of building and sustaining a multicultural learning community. This may be a very long-range recommendation and one that the College rejects because it does not directly align with the mission, but offering consulting services and internship services, possibly through the Heritage Enterprise Institute, which was one of the most entrepreneurial areas of the College, could both generate additional funds as well as serve as another vehicle for communication about the expertise of this College.

For example, the internship could involve an organization paying the College for the opportunity to learn from them. Perhaps this internship could also involve the intern

taking on one major project that would benefit the College, such as writing an article for a specified journal or other print source or drafting a monograph. Or, the internship could possibly be offered to senior leadership at other organizations, with a focus on strategic planning for the creation and sustenance of a multicultural learning community. In this way, the College would be providing an invaluable service to other organizations, as well as receiving additional recognition, potentially on the national level, which could assist with fund-raising efforts.

The fourth recommendation is focused on internal data gathering. The College did an excellent job of surveying students at the end of each semester about the class(es) they were completing and the instructors who had facilitated those classes. In addition, the College could consider providing an ongoing venue for general student comments about their experiences at the College. This would provide information that would offer the College the opportunity to make improvements immediately, as well as provide data input for more long-range planning. The current mechanisms in place, such as the President's Coffee with students, does not appear to be adequate.

For example, students I spoke with think that Heritage College is a Catholic college, which might be a logical assumption because the president is a Catholic nun and the College cancels classes on Good Friday, a Catholic holiday. However, it is a misperception. As has been stated throughout this dissertation, the College is non-denominational and independent.

Students also complain about the single phone line out of the College. Although there are multiple phones available on the campus, they share a single phone line, making it difficult for students to call home on their breaks.

Other areas of dissatisfaction include the hours of the library and the cafeteria, both closing much earlier than seems practical for the large number of students, who attend classes after 4:00 pm, after they have worked all day; the less-than-satisfactory size and quality of the classrooms at the College; and the new system for ordering textbooks online through Varsity.com. Feedback of this type does often filter through the organization, but a system for regularly capturing this information would seem to be both more efficient and more effective.

The same could be said for employee feedback. There appears to be quite a bit of feedback, both positive and constructive, available if a formal avenue was provided, so this is the fifth recommendation. Interviewees certainly shared a tremendous amount of feedback during the interview phase of the data collection for this dissertation. Perhaps a simple, anonymous annual survey could be constructed and administered by an independent entity, with a more detailed survey being administered every two or three years. This would be one way to maintain open channels of communication, critical to the well-being of community, which would not be dependent upon an individual's supervisor being open and willing to hear constructive feedback. It would also provide a voice for the more reticent members of the College community.

In addition to the practical benefits of capturing feedback from students and employees alike, there would be an important impact on the existence of a true learning organization. As Senge (1990) explains, " 'Dialogue,' the capacity of members...to suspend assumptions and enter into a genuine 'thinking together,' " is an essential practice in a learning organization (p. 10). This practice would be in the best interest of the College's continued sense of community.

Students are the focus of this community. Therefore, being on the lookout for opportunities to close any gaps in communication, or dialogue, between what is and what can be would be in the best interest of the College community's long-term well-being. Since it is the employees, primarily staff and faculty, who serve these students and contribute on a daily basis to actualizing the mission, they, too, need to be heard from as often as possible.

The sixth recommendation, unfortunately, does not come with a solution, but with an observation. Each of the thirty-six interviewees was asked what one thing he or she would instantly change about the College if that was possible. A near unanimous and instantaneous reply was to ensure that the College has more money, specifically in the form of a substantial endowment.

In fact, concerns about the budget and adequate financial resources are a consistent theme throughout the data collection, even among the students, who expressed concern about the future existence of the College. When students were queried about the source of their financial information, the typical reply was: "It's a small campus and people are connected....Word gets around....They do have financial crunches" (personal communication, March 27, 2000).

There is a great deal of emphasis on the College's lack of money, on both the day-to-day operations level, as well as the lack of a permanent endowment that will give the College a sustained basis of financial security. It seems that members of the College's community are overly conscious of financial insufficiencies, to the point of fear in several cases.

The following comments are merely conjecture on my part, pieced together from the data input about the College's financial status as well as other comments and observations. It is true that finances are a realistic concern for the College. However, I suspect that the overemphasis on finances may be symptomatic of something else. For one thing, the members of the College community seem stretched to the limit in most cases. This is not always due to the expectations placed upon the individual, although that is considerable in many instances, as explained by the interviewees: "The good ones that they have, they depend on and rely on them for too much" (personal communication, March 29, 2000).

However, there is also the issue of the commitment level and expectations the individual places upon himself or herself. Several interviewees broke down in tears during the interviews in what appeared to be overwhelm and perhaps frustration at attempting to do more for the College and the students than might be considered reasonable. However, when the majority of people around you are also contributing what seems like 200% much of the time and resources are so limited, it may have been difficult to voice a need to cut back to a more reasonable level.

During the data collection, I noted that there are an appreciable number of events that take place in the evening or on weekends, times that are outside the scope of "normal working hours," that members of the College's community are encouraged to attend. They are often celebratory in nature, such as the President's Annual Employee Dinner and the Scholarship Dinner, but they do involve additional time commitments. The majority of interviewees did not complain about the extracurricular activities. Instead, they seem to take them in stride. However, they are a reality. It seems apparent that

working for the College requires a much greater commitment level, particularly of time, than at many other organizations.

The other conjecture on my part is that voicing concerns or fears about the College's financial situation is a very safe concern to express. It is a universal concern, which makes it a unifying factor in the College's community. Consciously or unconsciously, people may choose to focus on that rather than other issues that could potentially be divisive, such as their feelings about the president.

On a subtle level, expressing financial concerns possibly allow the members of the College community to ventilate their anxieties and criticisms without confronting the real issues, which would bring a divisive element to the community, or worse, as was demonstrated by more than one outspoken community member, get them branded as a "troublemaker" or as "disloyal" (personal communication, March 28, 2000). As I explained, this is conjecture on my part, but I suspect that the issue is worth exploring by the College community.

A seventh area recommended for review involves the issue that Heritage College, while admired and respected across the United States by those who know the College, does not seem to be universally understood locally. While I was on-site for the data collection, I resided in the town of Grandview, about twenty miles from the College. The landlords of my apartment were a married couple. Despite the fact that the husband provides contracted products to the College and the College has graduates and current students who reside in Grandview, the wife thought it was "an Indian college" and seemed surprised and open to hearing more factual information (personal communication, March 19, 2000).

Grandview is not on Yakama Nation reservation land, as the College is in Toppenish, but it still seemed curious that someone who lives only twenty miles from the College did not have accurate information. This was not an isolated experience.

From interviewing senior administrators/members of the Board of Directors, it appears that a dichotomy of opinion about the College exists among people in the local areas and that the members of the College community are well aware of this situation. On the positive side, there is a tremendous sense of community and connection between the College and people in those areas. In fact, this is definitely the majority opinion about Heritage College: "They see it as a secure place for them to be, whether they're actually going to school or not. It's a little haven. Maybe because they've connected to one individual or a group of individuals, they feel comfortable" (personal communication, March 29, 2000).

This connection of comfort is often forged in the most basic of circumstances: "Kind of like if they come into your home and you offer them a cup of coffee, a little snack, or whatever" (personal communication, March 29, 2000). This communicates: "They feel like, 'You don't really know me that well, but then you've accepted me into your home and you've opened up your arms and your house to me.' So, it's kind of that feeling that we get from people" (personal communication, March 29, 2000).

However, not everyone in the surrounding communities value or even understand the College. As a senior administrator/member of the Board of Directors shared, some local people still hold "that perception that we're an Indian college or a Mexican college or a college for the poor. It's just like they have these blinders on, 'Okay, you guys don't really exist. You only exist for those folks' " (personal communication, March 29, 2000).

The irony is that thanks to articles in *USA Today* and *Parade Magazine*, people in other parts of the country, like myself, learn about the College and greatly respect the work that is being done there.

These national articles have been a boon to the College's communications efforts. As a senior administrator/member of the Board of Directors relates: "It hasn't been until the national write-ups that the local people here--the majority of them, not all of them--are taking a second look and saying, 'Oh, well, maybe you are an academic college' " (personal communication, March 29, 2000).

However, that realization does not mean that everyone's perceptions of Heritage College has changed for the better. In fact, "we still struggle with some folks, people that are fighting in Yakima, twenty miles away, that are wanting to bring in a four-year college by saying, 'This area needs a four-year college' " (personal communication, March 29, 2000). The College's representative responded: "Excuse me, Heritage College is a four-year. We have a graduate program." And they go, 'Oh, oh, yes. Anyway, we desperately need a four-year college' " (personal communication, March 29, 2000).

Widespread education of the members of the surrounding communities appears to have been an uphill struggle. Interestingly, and not unexpectedly, people who dismiss Heritage College are "people that have not even visited our campus" (personal communication, March 29, 2000).

So, the College knows that misperceptions still exist. The question then becomes are these misperceptions being addressed vigorously enough or is this simply an area where progress will be made slowly. Again, the College's resources, in both funds and in employees' time, are spread thin. However, it may be an issue to be explored.

The eighth recommendation, which involves national recognition, is to apply for the Malcolm Baldrige National Quality Award for performance excellence in the field of education. The “Baldrige education criteria for performance excellence framework, [which is] a systems perspective” includes criteria in seven categories: “leadership; strategic planning; student, stakeholder, and market focus; information and analysis; faculty and staff focus; process management; and organizational performance results” (American Society for Quality [ASQ], 2001, p. 5).

The education criteria serve three major purposes, which could be helpful to the College. The first two are: “To help improve organizational performance practices, capabilities, and results; [and] to facilitate communication and sharing of best practices information among U.S. organizations of all types” (ASQ, 2001, p. 1). The third purpose is: “To serve as a working tool for understanding and improving performance and for guiding planning and opportunities for learning” (ASQ, 2001, p. 1).

In this way, a Baldrige Award application would both provide valuable feedback to the College, as well as potentially share valuable information about the College and its best practices with a wide organizational and business community concerned with quality practices. Award recipients receive national attention and publicity. Perhaps the College could hire an intern who has been trained as a Baldrige Award examiner to lead an internal team directing the application process.

In preparation for the Baldrige Award application, the ninth recommendation would be to improve the College’s technological systems in areas still lagging. Data findings indicate that computerized accountability systems, particularly for budget management purposes, were lacking at the time of the data collection.

Another area of accountability that lacked systematic tracking was the percentage of students who started at the College and graduated, regardless of the number of years involved to accomplish this. At the time of the data collection, no one I queried was able to identify this statistic and there was a wide range of guesses, even from senior administration/members of the Board of Directors and administrative staff.

The tenth recommendation involves a review of the College's recruitment efforts. Both students and staff expressed concern about the College's recruiting practices. The majority of the Native American students and staff that were interviewed feel strongly that they are inadequately represented in recruitment materials, such as posters and a slide show, as well as in the College catalog. They particularly want to see Native American faces in these materials: "That's the first thing I look at, is pictures...see what they added" (personal communication, March 21, 2000).

Some students and staff members expressed concern that, as a result of having primarily Hispanic recruiters and no "official" recruiter targeting the Native American population, that their numbers on the campus would dwindle to an unacceptable level. The fact that the director of multicultural affairs is Native American and did recruiting both formally and informally did not seem to satisfy their recruitment concerns.

The same students and staff members who requested additional Native American representation in these materials identified the multicultural community on campus as one of the College's major strengths: "It's an environment of all races, not just Native Americans, not just white people, not just Hispanics. We have an overview of all kinds of different ethnic backgrounds. I really enjoy that part because we get to see other backgrounds" (personal communication, March 21, 2000). Specifically: "It's just not all

Caucasian, so that's what's really good about it" (personal communication, March 21, 2000).

Interestingly, Caucasian students also expressed dissatisfaction with the recruitment process. One student states: "You have the recruiters. You have [name] and he recruits virtually only one type of person. And you've got [name] and she recruits one other type of person" (personal communication, March 27, 2000). However: "We have a large number of people here who are more like me, somewhere in the middle or parts of this and that...and no one recruits those people. If you did, the [student] numbers would go way up" (personal communication, March 27, 2000).

Concerns from potential students were also relayed: "They were at a kind of a fair thing and they would come up and want to talk about the College" (personal communication, March 27, 2000). They describe a surprising experience: "The people [from the College] would kind of just go right around them because their people were coming over and they wanted to make sure they went and talked to them" (personal communication, March 27, 2000). The resultant response has been: "Whew! I guess you don't care whether I come there or not" (personal communication, March 27, 2000).

There is no Caucasian recruiter for the College. In fact, except for the director of multicultural affairs, the two recruiters are Hispanic. No Hispanic student or employee voiced any issues with the College's recruiting practices.

As a counterpoint, students are quick to explain that their experiences on the campus are different and very positive: "I've never felt like I was passed by in favor of somebody because they were quote unquote minority. Not here" (personal communication, March 27, 2000).

It may be possible that the College's multicultural focus may be difficult to actualize in areas such as recruitment, particularly without additional budget resources for hiring additional recruiters. It could be that in the attempt to be "multicultural" that some ethnic or racial groups do not feel equally acknowledged. Certainly Heritage College is not unique in this dilemma. However, I would recommend that the College be aware that the recruitment practices are causing some cultural tensions that require study.

In relation to the College's employees, a few express some apprehension about being a Caucasian in his or her particular job. As one person shares: "I trust them that they would not directly or deliberately do anything, I think, to harm me or my job or whatever" (personal communication, March 29, 2000). However: "If she [Dr. Ross] perceives that somebody is more important to Heritage because they can sit around and look Native American...[or] saw somebody else that was articulate and fit the role better, then there might be a real problem" (personal communication, March 29, 2000).

This appears to be an area that would benefit from dialogue within the College community. There may be a need to apply the College's principles, values, and mechanisms to this point of tension.

The eleventh and final recommendation is the most important because the issue is so central to the College's very existence, yet it, too, is not unique to Heritage College. This issue is the role of the president. In any organization, particularly in one where the president is also the founder, it is difficult to distinguish the role from the person filling that role. That is the case with Heritage College. However, while I am attempting to discuss the role generically, there is no denying that the leadership style of Dr. Ross is central to the issue.

Adizes (1988, 1999), a recognized expert in the field of organizational lifecycles, states that organizations go through a series of lifecycle stages in the process of, hopefully, becoming a vital prime organization (1988, p. 4). According to Adizes (1988), "prime [is]...the optimum point on the lifecycle curve, where the organization achieves a balance of self control and flexibility" (p. 56).

Based on his assessment criteria, Heritage College appears to be primarily in the adolescent stage, where the crisis of leadership comes to a crossroads. At this point, the founder, a term Adizes (1988) uses to describe "the top manager of the organization who behaves as if he [she] founded and owns the company," must make a crucial transition (p. 39). To this point in the lifecycle of the organization, a strong founder has been the essential ingredient for its birth and organizational beginnings.

Specifically, during the first stage, that of "courtship," when "the organization is not yet born. It exists only as an idea...the founder is building commitment" and support for the idea of the creation of the organization (p. 11). Consequently: "The motivation of the founder has to be transcendental; it must exceed the narrow limits of immediate gain. The commitment cannot be only rational. First and above all, it must be an emotional commitment to the idea and its functionality" (p. 15).

This level of commitment is essential because: "A founder, like a prophet, is making prophecies about the needs as he [she] perceives them—not necessarily as expressed by potential clients" (p. 15). On a behavioral level: "The founder should be responding to perceived need; the idea should obsess him [or her]. He [she] cannot help but satisfy that need.....The founder must give birth" to this organization (p. 15).

In the second organizational stage, “infancy...the risk has been undertaken” (p. 29). Therefore, “the founder must be enthusiastic, passionate....The zeal takes the form of a one-person show, a highly centralized organization. He [she] is extremely protective....The founder must keep a close eye on the organization if it is to survive” (p. 29).

Adizes (1988) asserts that these leadership behaviors are not only normal, but also “desirable” because “it comes with the territory of starting an organization” (p. 29). Problems arise only when these behaviors “continue after the organization has gone beyond infancy in the lifecycle” (p. 29).

Herein lies the potential problem for Heritage College. The leadership was appropriate and crucial to birth this College. However, since “an organization cannot remain in infancy forever,” the evolution of the leadership must now begin to take place (p. 33). Adizes (1999) maintains: “The challenge of leadership on any level—individual, family, organization and society—is to change continuously and, nevertheless, always remain together” (p. 9). This appears to be the situation at Heritage College.

Adizes (1988) explains that the organization needs to progress from infancy to the next stage, the go-go stage, where “the founder is basically the company, and the company is the founder....He [she] is both the biggest asset and the biggest risk. With the emergence of administrative subsystems, the organization moves toward institutionalizing the guiding leadership of the founder” (p. 39). The organization is “spread too thin” and “both the organization and its managers lack focus” (pp. 35, 37).

Obviously, these behaviors cannot continue or the organization could implode. Leadership needs to take hold, identify, and “develop policies about what *not* to do,

rather than on what *else* to do...in order to survive” (Adizes, 1988, p. 37) (italics in original). This begins the make-or-break point of an organization’s life because the leadership, so well-suited for the earliest lifecycle stages, must now adapt and adjust to meet the very different needs of the organization, which is rarely an easy transition.

Delegation becomes necessary. However, since this has not been an element of the leadership needed to move the fledgling organization to this stage, efforts are often unsuccessful. The founder must quickly evolve from a very centralized form of authority and control to at least a primitive shared system and this is difficult. Attempts at delegation often resemble a “yo-yo,” meaning that the leadership tries to delegate, but “without the control systems,” it can look like “you are in charge. No, I am in charge.” in a repetitive cycle that causes the organization to experience “high turbulence, with much pain and mental anguish” (pp. 40, 41). Others in the organization can give up and resign themselves to the feeling that “nothing is going to happen here until” the leadership changes (p. 41).

In fact: “What began in infancy and go-go as a founder’s loving embrace is now a stranglehold that is stifling the continued growth and development of the company” (p. 41). Interestingly, very often, “the founder is frustrated too” and wants to perform other functions for the organization, but can feel trapped in the day-to-day operations because no one can do it as well (p. 41). Specifically: “The founder wants to delegate, but without losing control” (p. 41). It can become a catch-22 situation. Often, it takes “a major crisis” to bring the leadership and, therefore, the organization to a point where the need for leadership change is acknowledged (p. 38).

Possibly that crisis point has been reached. As one Heritage College interviewee suggests: "I think that [the president] has reached the end of the vision stage of this and it's become now maintenance....And I personally don't believe that [the president] can do that" because "[the president] is out of gas. [The president] is out of her element because the vision has been accomplished" (personal communication, March 27, 2000).

If so, this brings the College to the stage of "adolescence," where "the company is reborn....Infancy was a physical birth....Now in adolescence, the organization is being reborn apart from its founder—an emotional birth," which "is more painful and prolonged than the physical birth of infancy" (p. 45).

Adolescence is a very difficult time for the organization, most often marked by "conflict and inconsistency" among people, particularly between "old timers and new people...in organizational goals...[and] in compensation and incentive systems" (p. 45). The conflicts at the College are primarily expressed as those between the faculty and senior administration, although there is also some expressed conflict between the staff and senior administration. In general, according to Adizes (1988), there are "three principal reasons" for the difficult transition into adolescence: "delegation of authority; change of leadership; and goal displacement" (Adizes, 1988, pp. 45-46).

The ones that are most applicable to the discussion about Heritage College are the first two because the founder, the College's president in this case, is the linchpin. To begin with: "The move to adolescence requires *delegation of authority*....The founder must be willing to say, 'I am willing to subject myself to the company rather than have the company be subject to me' " (p. 46) (*italics in original*). Not only might it be difficult to give up absolute control, but more to the point, the founder "has developed a behavior

based on one set of circumstances that may no longer be relevant. He [she] has trouble changing his [her] behavior to fit the new environment” (p. 46).

At this stage of the organization, which seems to be the case at the College, attempts to delegate with authority are often unsuccessful. Members of the College community complain about the “yo-yo” delegation, described earlier in this section (Adizes, 1988, p. 41).

This is not necessarily a criticism, nor does it reflect a character flaw. The behavioral skills set may simply have become an ingrained habit throughout the earlier lifecycle stages of the organization. This behavior most often changes “from crisis to crisis, [as] the founder begins to learn how to delegate” (p. 47). Problems will only arise if the leadership cannot let go and insists on even occasionally “recentraliz(ing) authority....This behavior has a price” (p. 47).

The second reason for the difficult transition to the adolescent stage has to do with a needed change of leadership. In adolescence, “the emphasis necessarily switches to systems, policies and administration...*an area which requires a totally different set of skills*” (p. 48) (italics in original). Fortunately for the organization, most “founders usually recognize this need as well as their own lack of skills or interest in this area” (p. 48).

At this point, a professional administrator is often hired, one “who can lead them through the nightmare of decentralization” (p. 47). The founder must be wise enough to bring in a professional administrator who is not “someone like the founder...[although] the new manager must be a leader....Someone who can complement the founder’s style....and not another gofer brought in to carry out the founder’s decisions” (pp. 48, 49).

Instead, this person must be “a chief executive officer, a chief operating officer, or an executive vice president, whose purpose is to take over for the founder...to get the gorilla off the founder’s back and solve the problems of the go-go organization” (p. 48). Specifically: “This new leader should create systems...redefine roles and responsibilities, and institutionalize a set of rules and policies. He [she] will be saying ‘No! No! No!’ when the company is used to hearing only ‘Go! Go! Go!’ from its founder” (p. 48).

In light of Adizes’ (1988, 1999) organizational lifecycle framework, let us return to the data findings from Heritage College. Adolescence appears to be the primary stage of the College during data collection, although there are remnants remaining from the go-go stage and there also appears to be a move toward prime. An example of go-go involves the fact that, despite the growth in the student population, some service departments note no change in staffing levels: “That’s about the size that it’s been for a number of years and we’ve grown during that period. So that’s part of the challenge” (personal communication, March 23, 2000). Yet there is also evidence of the prime stage because the College definitely has “institutionalized vision and creativity” (Adizes, 1988, p. 56).

As Adizes (1988) explains, it is normal for organizations to reflect more than one lifecycle stage. In fact, he advises: “Do not try to place organizations you know into just *one* place in the lifecycle. Different units in the organization can be in different places....[So] analyze how the organization, as a total, behaves *most* of the time” (p. 108) (*italics in original*).

Adizes (1988) further advises: “Most behavior...stems from its *main position*...of the lifecycle....[However] in times of stress, the organizational culture will retreat to the

previous stage....When it is strong, it will evidence signs of the next phase” (pp. 108: 109).

As already stated, the organizational behavior at Heritage College is most evident of the adolescent stage. Therefore, it is important to look at how the leadership needs to change for the organization to have a successful adolescence and to continue to evolve into the stage of prime. This is where an assessment of the role of the president becomes critical.

An assessment would be important because I witnessed a shift in the College’s leadership needs from 1991 to 2000. The College reflects Adizes’ (1988, 1999) premise that different qualities of leadership are more appropriate for different stages of the organization’s lifecycle. This is also the point in this report where it is very difficult to separate the College’s founding president from the role of president, but this has been attempted.

To begin, the president was clearly the appropriate choice for the leadership of the College in its earliest days. Her leadership was needed to grow the College. The president is charismatic, visionary, spiritual, and totally committed to the health and well-being of the College rather than her own self-interest. There seems to be a fusion of her life’s mission and the mission of Heritage College. They appear to be one and the same. The president displays the energy to sustain the passion needed to create the College and she inspires this energy and passion in others.

In addition to her example, which inspire others, the president connects emotionally with members of the College community and her displays of caring move others to remain committed to her and to the College. For example, one staff member

recalls a time when she was feeling so discouraged that she wanted to give up and quit her job at the College. It was late on a Friday and there was no one around to talk to about this.

She wandered over to the president's office and found her there. The president took one look at her, stated that the staff member looked like she could use a hug, and immediately embraced her. The staff member shares that this was exactly what she had needed to shore up her energy and determination to keep going.

In the College's early years, there was a synergy between the president as the leader of the College and the other members of the community, who were the followers. For the most part, they seemed to adore her and it was, at least in part, this adoration that sustained the president in this leadership capacity.

However, circumstances at the College have changed in the year 2000 and, as a result, there is a call for a different or modified type of leadership, specifically partnership leadership, and there are enough data findings to declare its existence. However, the potential Achilles' heel for their partnership leadership practices seems to be the role of the president.

There are complaints from a significant number of the employee interviewees about what they perceive as the president's habit of micromanaging. For example, it is noted that on several occasions grants and proposals have come dangerously close to not being filed on time or have, indeed, missed the deadline. They had been submitted weeks earlier for the president's review, but they were returned at the last minute with notations for changes.

This has, understandably, caused frustration: "The...thing that just drives me wild around here is doing things like grants. And we had a perfect example about two weeks ago" (personal communication, March 27, 2000). In this circumstance: "A major grant, almost three million dollars, didn't get in on time because the [president] and the rest of the administration were screwing around with it at the eleventh hour and fifty-ninth minute" (personal communication, March 27, 2000). This reflects a prevalent behavior of "hurry up and wait. There will be a big push and then weeks and weeks and weeks go by until two days before the deadline and then there's this frenetic activity that goes on" (personal communication, March 27, 2000).

In addition to reading every grant and proposal, the president appears to exert control over many day-to-day activities and decisions. One example is the Heritage Core, a required undergraduate course as of the fall of 2000, which was being piloted the previous spring while I was on-site for data collection.

The team involved in the development and delivery of this course includes some of the most capable members of the College community, including the vice president for academic affairs. However, as one team member explained to me, the president exerts almost complete control over this project: "The Heritage Core is [the president's] class. She okays everything and everything is changed at the last minute, or she has the final say. It can change right up until the last minute and you just have to be...flexible" (personal communication, March 27, 2000).

Evidence at the College reveals that a single person, i.e., the president, practicing charismatic leadership at this stage of the organization's lifecycle can be disempowering for others. In addition to the frustration from employees involved with proposals or

grants that were returned at the last minute with required changes. other issues emerge from the data findings.

Several interviewees note their perception of the relationship between the vice president for academic affairs and the president: "You can't get a decision out of her [the vice president] until she's talked to [the president] about it," even though this is a talented individual with over twenty years of experience in the position, albeit not at Heritage College (personal communication, March 27, 2000).

As a result, the perception of some interviewees is: "You sometimes get into this organizational kind of paralysis, where things need to wait or it's perceived that they need to wait for [the president]" (personal communication, March 27, 2000). These interviewees appear reasonable: "That may or may or not be the case, by the way, but it's just perceived that [the president] needs her [stamp] on this particular thing" (personal communication, March 27, 2000).

There are additional data points. When I share some of the positive data I have collected about the vice president for administration/chief operating officer with him, he appears concerned. He states that he is "only here to serve at the pleasure of the president" and if it appears differently to anyone, then he is not doing his job correctly (personal communication, March 24, 2000).

This is said despite the fact that this vice president's direct reports rave about his leadership style. He crafts and nourishes partnership leadership relationships. Data findings include: "First of all, I have to work for somebody I trust, for somebody I respect and I respect him" (personal communication, March 21, 2000). Additional data points: "[Vice president] is a master at organization and at making things happen. I haven't

really had much experience of being told, 'No, this isn't going to work' or 'We don't want to try this' or 'Let's do it this way' " (personal communication, March 24, 2000). Instead: "He's willing to sit down, listen, and say, 'You are the expert in your area and I trust you.' And that is really something for an administrator to allow his staff to actually do their jobs" (personal communication, March 24, 2000). The resultant feeling: "So I guess that I'm on a gravy train here, riding it very high" (personal communication, March 24, 2000).

Other interviewees add to this discussion about the practice of partnership leadership, including trust: "When I'm really hyper and tense, because I have a tendency to store things inside and not let anybody see it, I talk with [the vice president]. That's where I can vent. That's a safe place for me to vent" (personal communication, March 24, 2000).

Another area involves mistakes: "The [vice president] admits shortcomings and even lays them out on the table when they're not asked for to show that we're all people and when we make mistakes, let's not be afraid to talk to one another right away" (personal communication, March 24, 2000). The important thing is to: "Get it cleared up. There is not a problem so long as we're direct, we're up front, we come and say, 'Hey, I did this and I don't think it was right.' We concentrate on a solution" (personal communication, March 24, 2000).

Autonomy is critical to partnership leadership practices: "That's leadership style at Heritage College. It's training us to do what we need to do and then turning us loose and letting us do our jobs without micromanagement" (personal communication, March 24, 2000).

From the collected data, it seems that the president and the College have chosen the vice president for administration/chief operating officer very wisely. There is a definite complement to the president's skills and style, as Adizes (1988, 1999) has recommended. This relationship between the two positions has been described as: "[The president] is the soul of the College and [the vice president] is the heart" (personal communication, March 23, 2000).

On a very practical level: "[The vice president] is able to sometimes play the bad guy role when it's necessary to get something done, so that the president doesn't have to do that," which seems to be very beneficial for the organization because "maybe [the president] had to do that earlier and wasn't that good at...saying No when you had to say No in order for us not to fold, not to spend too much money and be down the river" (personal communication, March 23, 2000). This vice president is repeatedly described as a talented individual, one who effectively balances living the mission with achieving tremendous results. Yet, he had made the earlier comment.

There appears to be an overemphasis on the role of the president, despite the contributions of numerous others. For example, during the panel presentation with the members of the Board of Directors during Gathering 2000, only the name and title of the president is mentioned. This occurs several times.

The panel is asked to identify what makes the College's Board of Directors work so effectively when it is a group of people with quite diverse backgrounds and experience. A panel member explains: "The Board has mutual respect, one for another, the inclusiveness of the Board, the willingness to listen and respect each member" (personal communication, March 16, 2000). When asked how this has become their

operating norm, a Board member identifies four contributing factors, including “an awesome president who models mutual respect and inclusiveness and it rubs off” (personal communication, March 16, 2000).

Another example occurs when a second Board member explains the reasons for the effectiveness of this Board. The members “had good camaraderie and we love and respect each other and we get the job done and we help Sister Kathleen get the job done” (personal communication, March 16, 2000).

The effectiveness and the success of the College as a whole is attributed to: “Sister Kathleen’s vision...the dedicated staff she’s surrounded herself with who understand the mission to serve the poor of this Valley” (personal communication, March 16, 2000). Yet that “dedicated staff” is never identified by position or name. A different panel member states that the Board “used to look at compensation issues, but now Dr. Ross has enough help to deal with this” (personal communication, March 16, 2000). This “help” includes the vice president for administration/chief operating officer.

Two members verbalize the sentiments of the other Board members when they describe how they feel about serving on the Heritage College Board of Directors. One member, who is serving on a Board for the first time states: “I believe in this mission, I believe in this president, and we need this” College (personal communication, March 16, 2000). Another member shares, “I am very grateful for the opportunity to serve”

During the interviews, other members of the College community are identified, but only in the context of discussing the president, including: “One of my real concerns, and I’m sure I speak for the Board, is that we don’t want [the president] to work herself to death” (personal communication, March 23, 2000). The interviewee continues: “She’s

been really good about pulling in people to help with the administration. [name] as chief financial officer, operating officer, I guess, has taken a lot of the load off her" (personal communication, March 23, 2000).

In addition: "Having [name] here this next year to help [the president]--she's coming as her assistant--and get ready for the accreditation, will be a tremendous help....[The president's] ability to attract people as well as money is a big plus" (personal communication, March 23, 2000).

The seeming overemphasis on the role of the president emerges at other times during Gathering 2000. One of the vice presidents introduces the president before a general session and her remarks include: "The irony is not waiting for the Messiah, but to recognize them when they arrive, [which would be] our beloved president" (personal communication, March 19, 2000).

During a concurrent session, the presenter is queried about the possibility of Heritage College devolving into a typical four-year college as a result of continued growth and expansion. "As long as Dr. Ross is here, we'll be okay," is this presenter's response (personal communication, March 18, 2000).

While some members of the College community express frustration with the president, others are more understanding of the potential source of these behaviors, even when they do not agree with the need for them: "[The president] basically runs the College. She has a personal investment in the College. She was one of the birth mothers....There are a lot of changes and I think that that must be very difficult for her at times" (personal communication, March 27, 2000). The interviewee continues: "She believes so much in the mission with her heart, but sometimes I think it's difficult for her

to let go and trust that other people will do the job without the threat of having it taken away or whatever” (personal communication, March 27, 2000).

The interviewee maintains: “I think that’s a real great degree of trust that you have to learn....There comes a point...you have to trust the time when your child knows and, ‘Well, I’ve taught them the best that I can’ ” (personal communication, March 27, 2000). According to the interviewees, it would help if the president would believe: “ ‘I will assume that they will go out and do a good job of that.’ Having more communication between faculty and staff and [the president]” would help to create the necessary level of trust (personal communication, March 27, 2000).

Regardless of what it takes to create a change, change seems necessary: “It’s very important if you hire someone to take the College in a certain direction, you really, really have to trust that this person is going to do that job and then step back and let them do that job” (personal communication, March 27, 2000). There is expressed empathy: “I can really see where she comes from in letting go. It’s very difficult....Her heart is in the right place because she really believes in the College” (personal communication, March 27, 2000). However: “It’s difficult to have that constant intervention and tying of people’s hands when they really need to take the College to the next step” (personal communication, March 27, 2000).

Interestingly, and quite typically in the adolescent stage of the organization, particularly without ongoing feedback, it seems that the president believes that there is delegation with authority. Approximately six years ago, the Board of Directors identified a problem: The president was “too busy and not available and doesn’t delegate” (K.A. Ross, personal communication, March 19, 2000). About that time: “The administration

[of the College] looked very different. I had five people reporting directly to me” (K.A. Ross, personal communication, March 19, 2000). As a result of the Board’s feedback, structural changes ensued: “Now only two vice presidents,” one for administration and one for academic affairs, “report to me and I’ve delegated to them” (K.A. Ross, personal communication, March 19, 2000).

Notwithstanding these comments from the president, the concerns expressed by members of the College community suggest that this might not yet be the case. Again, as Adizes (1988, 1999) discusses, this is a normal issue for most organizations in the adolescent stage. However, what appears to be the Achilles’ heel to the organization’s practices of partnership leadership must change or the organization will be held back from functioning as a vital, growing prime organization.

Just as was discussed with learning organizations and other concepts about optimum performance, prime is not an end stage. Instead: “Prime does not mean that you have arrived, but that you are still growing. It is a process, not a destination” (Adizes, 1988, p. 59). Organizational vitality and viability, developed and tested in the earlier stages, “is being fully capitalized on in prime” (p. 59). However, the caveat is: “If the prime organization does not refuel this momentum, if they lose entrepreneurship, if they keep capitalizing on the momentum rather than nourishing it, they will lose the rate of growth and eventually the organizational vitality will level off” (p. 59). The challenge of leadership is to facilitate “the challenge” of keeping the organization in the prime stage of the lifecycle (p. 60).

Therefore, the final recommendation for the College remains the review and assessment of the role of the president. On a practical level, since no individual can work

forever, this examination of the role of the president will inform a future search for the College's president, when that becomes necessary.

If the College can perform this assessment internally, that would be ideal. Perhaps a customized 360-degree instrument could help. However, since both the Board of Directors and the two vice presidents seem devoted to the president, it may be necessary to employ independent, external assistance with this review to obtain objective data.

IMPLICATIONS FOR LEADERSHIP THEORY AND PRACTICE

Burns (1978) bemoans the fact that "if we know all too much about leaders, we know far too little about *leadership*....Leadership is one of the most observed and least understood phenomena on earth" (pp. 1, 2) (*italics in original*). Perhaps this results from the fact that leadership, like learning organizations, multiculturalism, and community, among others, is not an end state. An organization never permanently arrives at a state of leadership that then allows it to sit back and luxuriate in that state of leadership forever. Our understanding and practice of leadership has and will continue to evolve.

Therefore, this is not a dissertation that makes grand proclamations about "leadership," based on the research findings from Heritage College. Instead, it is a snapshot of evolving practices of leadership at an evolving organization. The processes of leadership practices are more important than any end result, particularly for other organizations interested in the "Heritage College way."

Rather, my premise is that in relation to some of the best theory and research in the field of leadership, Heritage College demonstrates practices of leadership that reflect

the best thinking on the subject at the time of my data collection in early 2000. It is a snapshot of the College's leadership practices that is reported in this dissertation.

It is important to reiterate that these data findings are not static or cast in stone. Data collected at the College in 2002, 2010, or beyond will yield additional findings, including some that may be the same as those reported here and others that will add new insights. This will be the result of the ongoing evolution of the individual members of the College's community, who will drive the evolution of the organization and, therefore, the evolution of its leadership, a process that is not unique to Heritage College. The value of seeing the leadership practices at Heritage College in the context of an evolutionary process has already been established in the recommendation section.

This proclamation, however, does not in any way negate the value and importance of the data findings reported in this dissertation, but instead puts the process as well as the findings into perspective. This is important because the research findings from Heritage College combat, to a degree, Burns' (1978) statement by adding insight into leadership in several areas.

First, the College demonstrates that leadership is not a static condition or an end state. This could assist in explaining why "leadership is one of the most observed and least understood phenomena on earth" (Burns, 1978, pp. 1, 2). Leadership is dynamic, evolving, and ever adjusting to meet the needs of the organization in relation to its lifecycle stage.

When I first thought about doing this dissertation on Heritage College, particularly after the 1991 study when I returned thinking the organization's leadership practices were next to perfect, I was looking for a model or an end state that other

organizations could emulate. While this College has a tremendous amount to share, there is no one-size-fits-all, especially in the area of leadership.

I believe this to be very good news, actually. It means, as both Dr. Ross and Dr. Wueste point out, each organization must utilize its own ingenuity, wisdom, and knowledge about itself to create the best practices that enable it to become Adizes' (1988, 1999) prime organization.

Second, having said that, however, there does seem to be some fundamental elements, primarily in the partnership leadership practices, that enable this to happen. Heritage College is an excellent example of praxis, i.e., the actualization of theory through practice. No organization is perfect, however, and the College, too, has its Achilles' heel, as is discussed in the recommendation section. That in no way negates the fact that as a result of their conscious, deliberate partnership leadership practices, the College demonstrates how to put the best of the leadership theories into practice. I challenge anyone to find another organization that has done this as well as Heritage College.

Third, no one definition of leadership explains the data findings from the College. They truly seem to reflect the best of the best, which will be explored shortly. In addition to the definitions, the College contributes to the study of leadership with its practices of partnership leadership, which are evident in each stakeholder group, including students.

While it is common for theories of leadership to address collaboration and teamwork, partnership has had less attention. Perhaps this is due to the fact that partnership leadership requires deeper commitment and investment. In the College's stakeholder groups, qualities of partnership are repeatedly evident, including acting with

intention, creating and sustaining vision and mission, acting as a catalyst to building community, being values- and principle-driven, being inclusive and sharing power, honoring differences, working collaboratively, and inspiring others as role models.

These are partnerships of more than task completion. These are partnerships of the heart. A member of the Board of Directors explains the reasons for the effectiveness of the Board, including “good camaraderie and we love and respect each other and we get the job done” (personal communication, March 16, 2000). De Pree’s (1989) description of covenantal relationships comes closest to describing what is taking place at the College.

As discussed in Chapter II, embedded in “covenantal relationships” is “shared commitment to ideas, to issues, to values, to goals” (De Pree, 1989, p. 51). This particular type of relationship is “open to influence. They fill deep needs and they enable work to have meaning and to be fulfilling” and they also “reflect unity and grace and poise. They are an expression of the sacred nature of relationships” (p. 51).

Covenantal relationships are crucial in an environment that is inclusive and embraces difference. Organizational relationships that can be described as covenantal “tolerate risk and forgive errors” (p. 51). Most importantly, “in most vital organizations, there is a common bond of interdependence, mutual interest, interlocking contributions, and simple joy” (p. 89). It is from the foundation of partnership that the research findings are reported. Partnership is the foundation upon which this College was built.

Not surprisingly, in such an organization, I observed a remarkable absence of both gossip and backstabbing at the College. Perhaps this is due both to the emotional maturity of the members of the College community, as well as to knowing what is

expected and then having the autonomy to actualize their role. There is less time for and interest in emotional intrigue.

Fourth, as witnessed at Heritage College, the leadership process is universally available and accessible. It is not limited by age, gender, experience, ethnicity, or position. There are members of the Board of Directors who are facilitating the leadership process as well as students, staff, faculty, and administration. Leadership is not an exclusive club.

However, the leadership process requires an emotional maturity that may limit access. To truly facilitate a leadership process, one must be committed to something greater than oneself, which generates the momentum to sustain the effort and the focus. This is what I observed at the College. Regardless of other concerns or criticisms, commitment to the College's mission is both the focus and the sustaining factor for members of the Heritage College community.

Because this is a truly mission-driven organization, the mission serves as the lifeblood of the College. The mission, carefully crafted by the College's three "mothers," who provided the initial leadership for the organization before its doors were even open, has proven to be timeless (K.A. Ross, personal communication, March 16, 2000). Adherence to the mission has sustained the College since its inception and it remains the driving force for the members of the College's community to the present day. This is due to the leadership practices that establish the ongoing centrality of the mission.

Having established some of the College's contributions to the understanding of leadership theory and practice, the next step is to highlight some of the areas of

leadership research discussed in the literature review in Chapter II that are reflected in those leadership practices at Heritage College.

To begin, the partnership leadership practices at the College reflect several of the definitions of leadership included in Chapter II. Burns (1978), who continues to be the seminal researcher in the field, states: “*Leadership is collective. One-man leadership is a contradiction in terms*” (p. 452) (italics in original). He then provides us with one of the most compelling definitions of leadership, as relevant today as when it was first published, which is the definition of transformational leadership:

Such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes...become fused. Power bases are linked not as counterweights but as mutual support for common purpose....Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led and thus it has a transforming effect on both. (p. 20)

As Burns’ (1978) transformational leadership reflects the partnership leadership practices at the College, so does Foster’s (1989) definition. He claims, as did Burns (1978), that leadership must be relational, critical, transformative, educative, and ethical (Foster, 1989, p. 50). This definition clearly reflects the impact that the College is having on the lives of its students, previously isolated educationally, and the communities these students return to contribute to:

Leadership is and must be socially critical. it does not reside *in* an individual but in the relationship between individuals, and it is oriented toward social vision and change, not simply, or only, organizational goals....Leadership is fundamentally addressed to social change and human emancipation, that it is basically a display of social critique, and that its ultimate goal is the achievement and refinement of human community. (Foster, 1989, pp. 46, 48) (italics in original)

Astin and Leland (1991) echo the belief that leadership is “a creative process that results in societal change to improve our human condition” (p. 6). The leadership relationship is focused on collective action, collaboration, shared power, and a deep commitment to change and social justice.

Greenleaf's (1977) research is also relevant to Heritage College when he describes the qualities of the “servant-leader,” which include faith and self-insight, initiative, trust, the ability to bring certainty and purpose to others, listening first, acceptance and empathy, intuition, and foresight (pp. 13-34). These are not easy qualities to develop, which helps us to see why leadership is an ongoing, evolutionary process that transforms those involved, as seems to be the case at Heritage College.

The definition of Regan and Brooks (1992) also applies to the leadership practices at the College, despite the fact that they focus on the term “collaboration” rather than partnership (p. 3). The authors emphasize that leadership is a relationship of “collaboration, caring, courage, intuition, and vision” (p. 3, 5), explaining that they:

Define collaboration as the ability to work in a group eliciting and offering support to each other member, creating a synergistic environment for everyone...caring as the development of an affinity for the world and the people in it; translating moral commitment to action...courage as the capacity to move ahead into the unknown, testing new ideas in the world of practice...intuition as the ability to give equal weight to experience and abstraction, mind and heart...and vision which is the ability to formulate and express original ideas, persuading others to consider the options in new and different ways. (pp. 8-12)

The partnership leadership practices observed at the College are also reflected in Wheatley's (1992) research findings:

Leadership...is being examined for its relational aspects....And ethical and moral questions are....key elements in our relationships....We are refocusing on the deep longings we have for

community, meaning, dignity, and love in our organizational lives. We are beginning to look at the strong emotions that are part of being human, rather than segmenting ourselves....and appreciate our wholeness, and to design organizations that honor and make use of the totality of who we are....Vision, values, and culture....We see their effects on organizational vitality, even if we can't quite define why they are such potent forces....We....recognize organizations as systems....as "learning organizations" and credit them with some....self-renewing capacity....Organizations are conscious entities. (pp. 12-13)

De Pree (1997) asserts that leadership "is rather dependent in beautiful ways on shared values and commitment, on understood visions expressed in workable mission statements, and on moral purposes" (pp. 1-2). In agreement with Greenleaf (1977), the author contributes to the understanding of emotional maturity, which he describes as "a sense of self-worth, a sense of belonging, a sense of expectancy, a sense of responsibility, a sense of accountability, and a sense of equality" (De Pree, 1997, p. 13).

Palmer (1998) adds: "Becoming a leader...one who opens, rather than occupies, space....requires the...inner journey...beyond fear and into authentic selfhood, a journey toward respecting otherness and understanding how connected and resourceful we all are" (p. 161). This level of emotional maturity is fundamental to the partnership leadership practices at the College.

Finally, Bolman and Deal (1995) describe the essence of leadership as "courage, spirit, and hope," with spirit referring to "the internal force that sustains meaning and hope" (pp. 5, 20). It is "heart, hope, and faith, rooted in soul and spirit," that enables people in organizations today to transform into the leaders needed for the future (p. 12). It takes that heart, hope, and faith displayed at Heritage College to have the courage to continually transform both the organization as well as the members.

While the College reflects these selected definitions of leadership and makes a contribution in the arena of partnership leadership, perhaps a more important literature review entry is the work of Starratt (1991, 1999). He describes three elements of an ethical school, which I believe apply to other types of organizations as well. The ethics of critique, justice, and care inform the organization about ways to encourage change and evolution. Most definitely, the emotional maturity inherent in partnership leadership, and described by Greenleaf (1977) and De Pree (1997), would be essential to be able to utilize Starratt's (1991, 1999) theory, which underlies organizational transformation.

First, drawn from critical theory, the ethic of critique encourages us to confront and question the status quo of the structures and operations of current school [or organizational] systems. Nothing is sacred. All is open to examination in the interest of human dignity and social justice. It is this focus that makes the process ethical (Starratt, 1999, p. 47).

Using the language of critical thinking, questions such as the following must be asked: "Who benefits by these arrangements? Which group dominates this social arrangement? Who defines the way things are structured here? Who defines what is values and disvalued in this situation?" (p. 47).

While the ethic of critique uncovers the weaknesses in the social order of an organizational environment, it does not offer assistance in the reconstruction of the community. This requires the second ethic, that of justice, because the focus now becomes: "How do we govern ourselves while carrying out educating activities?" (p. 49).

The purpose is to raise and examine "moral questions about public life in the community" (Starratt, 1991, p. 194). The ethic of justice insists that "the institution

serve both the common good and the rights of the individuals in the school” (Starratt, 1999, p. 51).

Third, there is the ethic of care. Starratt (1999) explains: “One of the limitations of an ethic of justice is the inability of the theory to determine claims in conflict...[about] what is...considered just” (p. 52). Therefore, “to serve its more generous purpose, it must be complemented or fulfilled in an ethic of love,” described as:

Such an ethic focuses on the demands of relationships, not from a contractual or legalistic standpoint, but from a standpoint of absolute regard...of absolute value; neither one can be used as a means to an end; each enjoys an intrinsic dignity and worth, and given the chance, will reveal genuinely loveable qualities. (p. 52)

The ethic of care involves a loyalty to people and the relationships with them, as well as “a level of caring that honors the dignity of each person and desires to see that person enjoy a fully human life” (p. 52). There must be “a willingness to acknowledge their right to be who they are, and openness to encountering them in their authentic individuality” (p. 52).

The ethic of care “recognizes that...isolated individuals functioning only for themselves are but half persons. One becomes whole when one is in relationship with another and with many others” (Starratt, 1999, p. 52). When an organization is “committed to an ethic of caring [it] will be grounded in the belief that the integrity of human relationships should be held sacred and that the...organization should hold the good of human beings within it as sacred” (pp. 52-53).

Starratt (1999) maintains that the three ethics provide a critical system of checks and balances for the organization: “An ethical consciousness that is not interpenetrated by each [ethic] can be captured either by sentimentality, by rationalistic simplification, or by

social naivete” (p. 57). Therefore, the “interpenetration” of the ethics of critique, justice, and care is essential “for a fully developed moral person and a fully developed human society” (p. 55).

Heritage College exemplifies the partnership leadership inherent in Starratt’s (1999) framework. The College demonstrates critique, justice, and care in the way that he describes.

In summary, Heritage College learns from research conducted in the field of leadership and this research is informed by the practices at the College. Within this dynamic, there is an iterative loop, a resonance between theory and practice. Theory informs practice and practice informs theory. Heritage College is praxis at its best.

RECOMMENDATIONS FOR OTHER RESEARCHERS CONDUCTING SIMILAR QUALITATIVE CASE STUDY RESEARCH

First of all, the next steps in research about Heritage College for the next person interested in this organization would be, first, to consider studying one theme or sub-theme at a time in depth, such as their efforts in multiculturalism. Another option would be to conduct a study about the student-centered services available at the College that are not offered in most other academic settings, such as the extraordinary, state of the art Academic Skills Center, which provided numerous academic support services at no cost to students.

Yet a third option would be to conduct an in-depth study of one of the innovative programs at the College, such as the EMPIRE (Exemplary Multicultural Practices in Rural Education) program, the HEP (High School Equivalency Program) Alliance, or the Heritage Enterprise Institute. Actually, every campus department, academic or

otherwise, could be studied in depth because of the innovative practices they employ. As a former junior and senior high school teacher and bilingual counselor, the creative Teacher Education Certification Program particularly intrigues me.

The impact that graduates of Heritage College are having on their communities would also make an excellent follow-up study. There is an abundance of valuable data available at this organization that goes beyond the scope of this dissertation.

Second, addressing the delimitations from Chapter III, a comparative study involving a minimum of two additional organizations, similar in size and mission, would enable the researcher to more definitively establish the uniqueness of any of the practices at the College. Depending on the purpose or goal of this future research, the organizations could be other colleges and universities or they could be other types of organizations because Heritage College has a great deal to offer organizations in general, not just those in higher education. Conducting a comparative research study of this kind would also identify the practices that could be generalizable.

In terms of general recommendations, I learned a tremendous amount about conducting qualitative case study research during the process of this dissertation that I want to pass on to other researchers. A qualitative case study, by its nature, generates a tremendous amount of data. To avoid being totally overwhelmed by the volume of data, it is critical to remain focused throughout the data collection and analysis on the purpose of the study, the research questions, and, as the analysis progresses, on the emerging themes. The researcher needs a scythe of sorts to clear away the underbrush of irrelevant data to be able to crystallize the key themes.

Conducting this kind of a qualitative case study requires the researcher to play a dual role consciously at all times. To begin with, the researcher must be totally invested in exploring the case at hand. In fact, being passionate about the case can carry you through some of the toughest times in the dissertation process.

In addition, an experience of total immersion is necessary to see below the surface and to be able to connect the various pieces. It can be quite subtle and only adequate time and commitment can enable the subtleties to emerge for the researcher rather than just superficial information. To collect honest data from the interviewees, it helps when they know that you share their passion and yet hunger to reveal the truth, i.e., a balanced view of the case under study. Open sharing by the researcher about the purpose of and interest in the study can create trusting relationships, particularly when the interviewees are protected by anonymity, which leads to the uncovering of more in-depth case data and not just the positive, superficial information.

As crucial as it is to be immersed in and passionate about the case, it is also essential for the researcher to be able to step back and review and analyze the data dispassionately. This is an iterative rather than a sequential process throughout the data collection and analysis phases of the research. Utilizing the constant comparative method proved to be extremely useful. Again, a relatively objective relationship to the study, assisted by data triangulation and the identification of and compensation for potential biases, is essential to uncover honestly what the data reveals. Otherwise, the risk is a case study that paints a rosy picture only and misses the depth and complexity of the case.

For example, as I report earlier in this chapter, there is an absolute consensus throughout all the stakeholder groups about concerns with money and the financial stability of the College. This is such an obvious and factual comment that it would have been easy to report it as such and move on. However, hearing it as often as I did, I started to question: What does this preoccupation with money really mean? Is there more to it than the obvious? My thoughts about it are in the Recommendations for Heritage College section of this chapter.

It is also important to be able to read between the lines with the data. This is often how the researcher makes meaning out of the collected data. What's not said can be as important as what is said. For example, the members of the Board of Directors do not name anyone but the College's president, which proves to be a significant piece of data. Solid observation skills, as well as the ability to identify congruent as well as incongruent data, are also essential to qualitative case study research.

Another area that requires conscious attention from the researcher is that of attachment versus detachment in the reporting phase. So much interesting and meaty data has been collected that it is tempting to want to share all of it with the reader. However, both the case and the reader are better served by a report that focuses on the purpose of the study, the research questions, and the emergent themes.

Central to these suggestions is the quality of and relationship with your dissertation advisor and committee. My advisor proved to be the linchpin in the completion of this dissertation. A compassionate and yet objective partner in the process, his assistance enabled me to get through a continuous series of obstacles, including overwhelm and the occasional lack of focus.

CONCLUSION

This research provides a case study of Heritage College in Toppenish, Washington. The findings reveal the importance of leadership, specifically partnership leadership, in the creation and ongoing operation of this College, as well as the force of commitment and mission in building and sustaining a caring and effective multicultural learning community.

Partnership is the foundation upon which the College has been established. Not surprisingly, the research findings for this dissertation reinforce that this is an organization where partnership is fundamental in every aspect. Within this overarching quality of partnership that permeates the College, four major themes emerge, partnership being fundamental to each one: (1) the College is an organization that manifested partnership leadership in all stakeholder groups; (2) it is a mission-driven organization; (3) the College is a multicultural learning community of respect and inclusion; and (4) it is an organization where resources and relationships are critical to its ability to thrive.

The research also demonstrates that the growth of Heritage College has positively impacted the organization, resulting in more programs, services, facilities, and financial resources for students. To their credit, expansion has not negatively impacted the sense of community, caring, and commitment evident in 1991. Growth has brought challenges, but due to the commitment and quality of the partnership leadership practices at the College, the multicultural learning community is intact.

Storytelling is a fundamental community-building practice at Heritage College. Estes (1993) maintains that stories are a gift, and that shared stories can uplift, encourage, guide, inspire, and sustain both the storyteller and the audience. I close this case study of

Heritage College with a simple, yet powerful. story about this amazing organization in the hopes that every reader will feel as uplifted and inspired by this organization as I have been.

A woman from Louisiana arrived at Heritage College with little more than the stub from her one-way ticket to the College in Toppenish, Washington. A staff member was dispatched to pick her up in a local town. She had not made any formal contact with the College, so, needless to say, she was not enrolled. In addition, she had nowhere to stay and very little money.

However, she had read about the College, called and asked some questions, and become convinced that this was a place where she could succeed. Therefore, she had put all her efforts into getting to the College.

This woman had attended other universities in the East, but never succeeded in fulfilling her dream of graduating from college and starting a career. As she shared with the staff member: "It just didn't work" anywhere else (personal communication, April 15, 1999). To her credit, despite the previous obstacles and lack of success this woman had suffered, she had never given up hope. She told the staff member that she absolutely knew that "I will succeed at Heritage" (personal communication, April 15, 1999).

With the help of many members of the College community, she did just that. Not only did someone give her a ride to the College, but also she stayed in Toppenish with one of the faculty members until her finances were sorted out and she could get her own place. She was enrolled, as well as guided by the College's staff in her applications and search for financial aid to cover her tuition, books, and living expenses. Members of the College community supported her in every way.

Two years later she graduated and started her professional career. As a senior administrator/member of the Board of Directors shares: "We live in the rapids. We don't want people wondering what their role is" (personal communication, March 19, 2000). It seems that members of the Heritage College community are clear about their roles.

It is appropriate to close this dissertation about Heritage College with a quote that mirrors my intent. James Ronda (1996), in Ambrose's book, *Undaunted Courage*, about the Lewis and Clark expedition, asserts: "The Enlightenment taught that observation unrecorded was knowledge lost" (p. 421).

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Appendices

- A. Consent Form—Heritage College
- B. Participant Consent Form
- C. Heritage College Interview Guide—Demographic Data
- D. Student Interview Guide
- E. Staff, Faculty, Administrator Interview Guide
- F. Board of Directors Interview Guide
- G. Approval Letter from Heritage College to the University of San Diego
- H. Signed Consent Form—Heritage College

Appendix A: Consent Form—Heritage College

University of San Diego

School of Education

Dr. Kathleen A. Ross, President
Heritage College
3240 Fort Road
Toppenish, WA 98948

Dear Dr. Ross:

The following will serve as an agreement for the protection of the rights and welfare of the students, staff, faculty, and administrative members of the Heritage College community for a dissertation research project by Mary Ann J. Kaczmariski.

1. The purpose of this study is twofold: (a) To test the premise that Heritage College is a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population. This will be done by identifying specific practices of these concepts as defined by experts in these fields, as well as to identify how Heritage College may be unique from the documented literature; and (b) To collect current data about the college that will be compared to the data collected during the previous study in 1991 to see what has changed or remained the same in the intervening decade of growth from the perspective of the college's stakeholders.
2. The method of research will be a qualitative case study that will be exploratory and descriptive in nature. Participants will be asked to engage in an interview of approximately one and one-half hours in length. Each interview will occur at the mutual convenience of the participant and the researcher. The interview will not interfere with the participant's capacity to fulfill his or her school or work assignment. If the participant does not have access to a private space for the interview, I will ask that one be made available through the Office of the President.
3. The interview will be guided by one overarching question: *Tell me about your experience at Heritage College*, followed by several additional questions that will explore the specifics of their experience. I am especially interested in exploring the practices of leadership, collaborative leadership, community, caring, commitment, and mission.
4. In addition, I will conduct observations and collect documents.

5. Each participant in the study will be provided with the attached Participant Consent Form and given the opportunity to ask clarifying questions regarding any aspect of this study prior to signing the form.
6. Participation in this study is voluntary and may be withdrawn at any time.
7. The duration of participation of Heritage College and any of its members will be from January through August 2000. The on-site interviews, observations, and document collection will take place in February or March 2000.
8. There is no agreement between Heritage College, the participants, and Mary Ann Kaczmariski, either written or oral, beyond that expressed in the consent form. All names and significant identifying characteristics of the participants will be changed in the dissertation to ensure that identification of participants is not inadvertently revealed. The exceptions to this are you, as president, and the two vice presidents, unless you are identified as "administrators." Measures will be taken to protect the identity of the members of the Board of Directors and the students in the Presidential Leadership Program, due to their small sample sizes. For example, I will be very cautious about including any of their direct quotes.
9. During the research process, all audiotapes of the interviews will be stored in my room at a local motel while I am on-site at the college. Otherwise, they will be stored at my home in Los Angeles, and destroyed one year after completion of the study.
10. Any request by a participant to change or delete a portion of their interview will be accommodated.
11. The findings of the research, embodied in the doctoral dissertation, will be public property. The research, after acceptance by the University of San Diego, will be available for dissemination to interested parties.

I, the undersigned, understand the above explanations and, on that basis, consent to the voluntary participation of members of the Heritage College community.

Dr. Kathleen A. Ross, President of Heritage College

Date

Mary Ann J. Kaczmariski, Researcher

Date

Done at _____

City

State

Appendix B: Participant Consent Form

University of San Diego
School of Education

PARTICIPANT CONSENT FORM—HERITAGE COLLEGE

I understand that Mary Ann J. Kaczmariski, a doctoral candidate in the School of Education at the University of San Diego in California, is conducting a study of Heritage College and that I have been asked to participate.

1. I understand that Mary Ann is interested in my experience with Heritage College as a student, staff member, faculty, administrator, or member of the Board of Directors. She is interested in my thoughts, reactions, and stories about my experiences at Heritage College.
2. I understand that this research complements the data she collected during a previous study conducted at the college in 1991.
3. I will participate in one interview with Mary Ann of approximately one and one-half hours in length. These interviews will take place in February or March 2000, at a time and place of mutual convenience while Mary Ann is on-site at Heritage College.
4. I understand that the interview will be audiotaped and transcribed for the purposes of this study. Mary Ann and I will review the key points made in my interview at the conclusion of the interview, and I may clarify or delete any statement made. I may also receive a copy of the transcript, if desired, to clarify or delete any statement in the transcript prior to final inclusion in the dissertation.
5. I am comfortable that the data collected from this study concerning me, or any identifying information, will be masked in the dissertation to ensure that my identity will not be inadvertently revealed. [As an administrator or member of the Board of Directors, I realize that due to the small number us being interviewed, my anonymity is not guaranteed, but I am comfortable that Mary Ann is taking appropriate steps to protect my identity.]
6. I understand that the resulting dissertation, after acceptance by the University of San Diego, will become public property and available to interested parties.
7. I am voluntarily participating in this study and may withdraw from the study at any time, and I understand there is no agreement, written or verbal, beyond that which is expressed in this consent form.
8. I have had my questions answered at this point, and I know that I can contact Mary Ann at any time if I have further questions. I can reach Mary Ann while she is in Toppenish at (509) 865-7444 (the Toppenish Inn), or through the Office of the

President at the college. I can reach her by e-mail at majek@worldnet.att.net, or when she returns to Los Angeles at (323) 227-7897.

I, the undersigned, understand the above explanations and, on that basis, I give my consent to my voluntary participation in this research.

Signature of Participant

Date

Location

Signature of Researcher

Date

Appendix C: Heritage College Interview Guide—Demographic Data

Explanation: This demographic data will be collected from each interviewee.

1. Name of Interviewee:
2. Date of Interview:
3. Current Relationship to Heritage College:

Student	Faculty
Alum	Administration
Staff	Board of Directors
4. Number of years studying, working, teaching, or affiliated with Heritage College:
5. Student only:

Full-time (minimum 12 units)	Part-time
Major:	
Year of study: Sophomore	Junior Senior
Working: Full-time (minimum 40 hours)	Part-time
Present job:	
6. Alum only:

Year of graduation:	
Major:	
Working: Full-time	Part-time
Present job:	
Years at present job:	
7. Staff, Faculty, Administration, Board of Directors only:

Work, teach, or affiliated with H.C.:	Full-time	Part-time (# of hours:)
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8. Present position at Heritage College:

If applicable, previous positions at the College:

Appendix D: Student Interview Guide

Explanation: Each section has two or more central questions that will be asked of each student interviewee. Some sections also contain a subset of questions to guide the researcher with follow-up probing as needed.

I. STUDENT PERSPECTIVE

What is it like to be a student at Heritage College (HC)?

How would you describe HC to someone who knows nothing about the College?

How did you decide to attend HC? Why have you remained?

If you had a magic wand that could change things instantly, what would you change about HC?

Would you give me the name of another student who has a different opinion than you about HC?

Subset:

Would you share an important experience you have had as a student at HC?

What has been important to you here?

Describe three or four qualities in a student that will help them to be successful here?

Are there things that HC doesn't provide that are important to you?
Are there things you would like to learn that you do not think you can learn here?

If you don't agree with something being done in a class or at the College in general, who would you tell?

II. UNIQUENESS OF HERITAGE COLLEGE (HC)

How, if at all, is HC different from other schools you have attended?

What, if anything, do you think other schools or organizations could learn from the way HC does things?

III. MISSION

What is the mission of HC? How can you remember it?

How did you first learn the mission?

How does the mission match or not your perceptions of HC?

How, if at all, is it evident in your day-to-day experiences at the College?

Someone described HC to me as “a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment.” What do you think of this description?

Subset:

What is important at HC? How do you know that?

How would someone new to the College learn what HC values?

How would someone in the surrounding communities learn about HC?

IV. CARING AND COMMUNITY

What relationships are important to you on campus?

What makes them important?

V. COMMITMENT

Tell me about the faculty, staff, and/or administrators that you have interacted with since coming to HC.

How would you describe the other students in your classes?

Describe your schedule. When do you attend classes, study, etc?

VI. LEADERSHIP

How would you describe the leadership structure at HC?

How would you define the term “leadership”?

How would you describe leadership at HC?

Who has power at HC? How do you know this?

Subset:

What does the term "leadership" mean to you?

VI. CHANGE

What major (or, significant) change has taken place at HC since you began studying here?

How do you feel about this change?

Subset:

Do you know why this change was made?

Who was involved with making this change?

How was the change communicated throughout the College?

Have you been asked for your feedback about this change?

How do students and others at HC seem to respond to change?

VII. WRAP-UP AND REFERRAL

What else do you think I need to understand about HC?

Who else would you recommend that I talk to so I can learn more about HC?

Appendix E: Staff, Faculty, Administrator Interview Guide

Explanation: Each section has two or more central questions that will be asked of each interviewee. Some sections also contain a subset of questions to guide the researcher with follow-up probing as needed.

I. STAFF/FACULTY/ADMINISTRATOR PERSPECTIVE

What is it like to work or teach here?

How did you decide to come to work here?

What keeps you here? What could motivate you to look for a job elsewhere?

How would you describe HC to someone who knows nothing about the school?

What are two or three of the College's greatest successes? What is its greatest failure(s)? Why have you selected these?

What has been your greatest challenge here? What challenges are you, your department, and the College currently facing? What challenges do you anticipate for all three in the next five years?

Tell me about a time when you did not agree with how something was handled, a decision that was made, etc. Who did you discuss it with? What was the result?

If you had a magic wand that could change things instantly, what would you change first about HC?

Would you give me the name of another staff member, faculty, or administrator who has an opinion about HC that is different from yours?

Subset:

Describe three or four qualities that would make someone successful working or teaching here.

Would you share an important experience you have had at HC?
What makes this so important for you?

II. UNIQUENESS OF HERITAGE COLLEGE

How is HC ~~the~~ same as or different from other schools or organizations

you have worked or taught at?

What, if anything, do you think other schools or organizations could learn from HC?

II-A. IMPACT ON STUDENTS

Describe what you think it is like to be a student at HC in the year 2000.

How is this the same or different from what it was like to study here in the past?

Describe three or four qualities in a student that will help them to succeed.

III. MISSION

What is the mission of HC? How can you remember it?

How did you first learn the mission?

How does the mission match or not your perceptions of HC?

How, if at all, is it evident in your day-to-day experiences at the College?

Someone described HC to me as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment. What do you think of this description?

What is the mission of your department? How does it compare to the mission of the College?

What do you feel you have contributed to the College? How did this contribution support HC's mission, if at all?

IV. CARING AND COMMUNITY

There seems to be an emphasis on building community here. What is your perception about this?

How does a population of students, staff, faculty, and administrators as diverse as the one at HC come together, if at all?

What relationships on campus are most important to you? What about them is important?

Subset:

How would you describe the HC community?

What is an example of community-building efforts in the last year?

What community-building efforts have you participated in?

V. COMMITMENT

How does your level of commitment to HC, your department, and the students compare to your feeling of commitment to other schools or organizations where you have worked previously?

If there is a difference, what is the reason for it?

How would you describe the commitment of other staff, faculty, and administrators?

What is the commitment of the students like? How, if at all, are you affected by it?

VI. LEADERSHIP

How would you describe the leadership structure at HC?

How would you define the term "leadership"?

How would you describe leadership at HC?

Who has power at HC? How do you know this?

How have your beliefs about leadership been affected, if at all, by working or teaching at HC?

How, if at all, do you identify, recruit, and nurture leadership talent in students, staff, faculty, or administration?

How would you describe Dr. Ross' role in the year 2000? How is this the same or different from her role in the past?

How would you describe the roles of the two vice presidents? Of your direct supervisor?

Subset:

If applicable: How did you "learn leadership"?

If I followed you around for a day, what would your leadership look like in action?

VII. CHANGE

What one or two major changes have taken place at HC since you began working or teaching here?

How do you feel about these changes?

What impact, if any, has growth (the larger number of students, faculty, staff, administration; the growth in programs and services; facilities expansion, etc.) had on this College in the last five to ten years?

What challenges are your department and the college facing now? How are they different from those faced five or ten years ago?

What are the current priorities for the College? For your department? How were these identified? To whom were they communicated and how?

How does the College decide when change is needed? How does your department decide? Who gets involved in identifying, planning, communicating, and implementing a change?

How is change communicated?

What do you hope the future of HC will look like? The future of your department?

Subset:

With the major changes, how did each change occur?

Who was involved?

Who was responsible?

What was your role?

How was each change communicated?

How do people within HC seem to respond to change?

Could you walk me through a recent example of how a decision to move into a new arena was made?

Would you walk me through a recent change that involved dropping a service

or a program, or a change in the structure or in staffing?

VIII. WRAP-UP AND REFERRAL

What meetings, events, activities, etc. would you recommend I observe or participate in to get additional understanding of what HC is like?

Is there anything we haven't discussed that you think would be important for me to know about HC? About your department?

Who else should I talk to about HC?

Appendix F: Board of Directors Interview Guide

Explanation: Each section has two or more central questions that will be asked of each interviewee. Some sections also contain a subset of questions to guide the interviewer with follow-up probing as needed.

I. BOARD MEMBER PERSPECTIVE

What is it like to serve on HC's Board of Directors?

What is most important to you about your work on the Board?

How did you first learn about Heritage College (HC)? How did you come to serve on the Board?

How would you describe HC to someone who knows nothing about the school?

What are two or three of the College's greatest successes? What is its greatest failure(s)? Why have you selected these?

What has been your greatest challenge since serving on the Board? What are the most critical challenges currently faced by the College? What challenges do you anticipate the College will face in the next five years?

If you had a magic wand that could change things instantly, what would you change first about HC?

Would you give me the name of another Board member who has an opinion about HC that is different from yours?

Subset:

Describe three or four qualities that make someone a good Board member.

Describe three or four qualities that would make someone successful at working or teaching at HC.

Describe three or four qualities that make a successful HC student.

Tell me about a time when you did not agree with how something was handled, a decision that was made, etc.

II. UNIQUENESS OF HERITAGE COLLEGE

Do you serve on other Boards or do other volunteer work? How does your experience with HC compare with those?

What, if anything, do you think other schools or organizations could learn from HC?

II-A. IMPACT ON STUDENTS

What do you think it is like to be a student at HC in the year 2000?

How is this the same or different from what it was like to study here in the past?

Do you personally know a current student or an alum of the College? What have they shared about their experience at HC?

What do you think it is like to work or teach at HC in the year 2000?

How is this the same or different from what it was like to work or teach here in the past?

III. MISSION

What is the mission of HC? How can you remember it?

How did you first learn the mission?

How does the mission match or not match your experiences with HC? Your experience as a member of the Board?

Someone described HC to me as a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment. What do you think of this description?

How would you describe the mission of the Board of Directors? How does it compare to the mission of the College?

Subset:

How would someone learn what was important at HC?

What have you contributed to HC since your tenure on the Board?

What has the Board contributed to the College since your tenure?

IV. CARING AND COMMUNITY

There seems to be an emphasis on building community at HC. What is your perception about this?

How does a population of students, staff, faculty, and administration as diverse as the one at HC come together, if at all?

With its diverse membership, how well does the Board work together?

What HC relationships are important to you? What makes them important?

V. COMMITMENT

How would you describe your commitment to HC?

How does your commitment to HC compare to your commitment to other Boards you serve on or other volunteer work that you do?

How would you describe the commitment of other Board members?

How would you describe the commitment of HC staff, faculty, and administrators?

How would you describe the commitment level of students at HC?

VI. LEADERSHIP

How would you describe the leadership structure at HC?

How would you define the term "leadership"?

How would you describe leadership at HC in general? On the Board of Directors?

How is power exercised at HC? Who has power? How do you know this?

How have your beliefs about leadership been affected, if at all, since serving on the Board here?

How would you describe Dr. Ross' role in the year 2000? How is this the same or different from her role in the past?

How would you describe the role of the two vice presidents?

Subset:

How is leadership talent identified, recruited, and nurtured, if at all, at HC?

VII. CHANGE

What major change has HC experienced since you began serving on the

Board? How did this change occur? Who was involved? What was the role of the Board in this change? How was this change communicated?

What impact, if any, has growth (the increased number of students, staff, faculty, administration; the growth in programs and services; facilities expansion, etc.) had on HC in the last five to ten years?

What challenges are facing the College now? How are they different from those faced five or ten years ago?

What are the current priorities for HC? How were these identified? To whom have they been communicated and how?

What are the priorities for HC in the next five to ten years? How were these identified? To whom have they been communicated and how?

How does the College decide when change is needed? Who gets involved in identifying, planning, communicating, and implementing a change?

How do people at the College seem to respond to change?

What do you hope the future of HC will look like? What do you hope your role will be in that future?

VIII. WRAP-UP AND REFERRAL

Is there anything that we haven't discussed that you think would be important for me to know about HC, the role of the Board of Directors, or your work on the Board?

Who else would you recommend that I talk to, so I can learn as much as possible about HC?

Heritage College

February 4, 2000

Graduate Education Program
University of San Diego
San Diego, CA

RE: Research Project of Mary Ann Kaczmariski

Dear Colleagues:

Over the past nine months, I have been in dialogue with Mary Ann Kaczmariski regarding the research she wishes to do as part of her requirements for a doctoral degree program at your institution.

I am pleased to give you my endorsement for her working with Heritage College in the manner outlined in her proposal, in order to complete her research.

Mary Ann has shown herself, thus far, to be very sensitive to the issues surrounding the kind of interviewing and research which she is undertaking. I am also pleased to see the statements of participation which she has prepared for all those she plans to interview; they preserve the rights to privacy and independent thinking for those participating in the study. I have every reason to believe that she will continue to honor principles of confidentiality and sensitivity to the human subjects participating in her study.

I am hoping that the research which Mary Ann Kaczmariski completes with Heritage College will assist us in assessing more accurately both our strengths and weaknesses, and that this will lead us to more fully implementing our important mission as a unique institution of higher learning. Thank you for approving Mary Ann's work with us.

Sincerely,

Kathleen Ross, snjm, Ph.D.
President

cc: Richard A. Wueste, Vice President, Administration / Chief Operating Officer
Sneh Veena, Ph.D., Vice President for Academic Affairs
Bertha P. Ortega, Assistant Vice President for Community Relations

"Knowledge Brings Us Together"

Main Campus • 3240 Fort Road • Toppenish, WA 98948 • (509) 865-2244 • Omak Campus • (509) 826-1064

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Mary Ann J. Kaczmariski

**University of San Diego
School of Education**

Consent Form—Heritage College

Dr. Kathleen A. Ross, President
Heritage College
3240 Fort Road
Toppenish, WA 98948

Dear Dr. Ross:

The following will serve as an agreement for the protection of the rights and welfare of the students, staff, faculty, and administrative members of the Heritage College community for a dissertation research project by Mary Ann J. Kaczmariski.

1. The purpose of this study is twofold: (a) To test the premise that Heritage College is a leadership- and team-oriented institution with a distinctive focus on collaborative leadership, community, caring, and commitment, driven by its mission to serve a unique population. This will be done by identifying specific practices of these concepts as defined by experts in these fields, as well as to identify how Heritage College may be unique from the documented literature; and (b) To collect current data about the college that will be compared to the data collected during the previous study in 1991 to see what has changed or remained the same in the intervening decade of growth from the perspective of the college's stakeholders.
2. The method of research will be a qualitative case study that will be exploratory and descriptive in nature. Participants will be asked to engage in an interview of approximately one and one-half hours in length. Each interview will occur at the mutual convenience of the participant and the researcher. The interviews will not interfere with the participant's capacity to fulfill his or her school or work assignment. If the participant does not have access to a private space for the interview, I will ask that one be made available through the Office of the President.
3. The interview will be guided by one overarching question: *Tell me about your experience at Heritage College*, with several additional questions asked to explore the specifics of their experience. I am especially interested in exploring the practices of leadership, collaborative leadership, community, caring, commitment, and mission.
4. In addition, I will conduct observations and collect documents.

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Mary Ann J. Kaczmariski

5. Each participant in the study will be provided with the attached Participant Consent Form and given the opportunity to ask clarifying questions regarding any aspect of this study prior to signing the form.
6. Participation in this study is voluntary and may be withdrawn at any time.
7. The duration of participation of Heritage College and any of its members will be from January through August 2000. The on-site interviews, observations, and document collection will take place in February or March 2000.
8. There is no agreement between Heritage College, the participants, and Mary Ann Kaczmariski, either written or oral, beyond that expressed in the consent form. All names and significant identifying characteristics of the participants will be changed in the dissertation to ensure that identification of participants is not inadvertently revealed. The exceptions to this are you, as president, and the two vice presidents, unless you are identified as "administrators." Measures will be taken to protect the identity of the members of the Board of Directors and the students in the Presidential Leadership Program, due to their small sample sizes. For example, direct quotes will be selected cautiously.
9. During the research process, all audiotapes of the interviews will be stored in my room at a local motel while I am on-site at the college. Otherwise, they will be stored at my home in Los Angeles, and destroyed one year after completion of the study.
10. Any request by a participant to change or delete a portion of their interview will be accommodated.
11. The findings of the research, embodied in the doctoral dissertation, will be public property. The research, after acceptance by the University of San Diego, will be available for dissemination to interested parties.

I, the undersigned, understand the above explanations and, on that basis, consent to the voluntary participation of members of the Heritage College community.

Dr. Kathleen A. Ross, President of Heritage College 1/25/00 Date

Mary Ann J. Kaczmariski, Researcher 2/1/2000 Date

Done at Toppenish _____
City State