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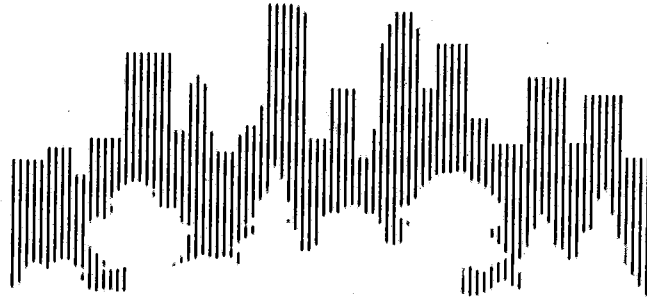
Higher Purpose Leadership The Effect of Higher Purpose in Organizational Mission: A Case Study of the Crazy Horse Memorial Foundation

William P. Bengtson

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MASTER OF ARTS IN LEADERSHIP

William P. Bengston

**Higher Purpose Leadership
The Effect of Higher Purpose in Organizational
Mission: A Case Study of the Crazy Horse Memorial
Foundation**

2009

HIGHER PURPOSE LEADERSHIP

THE EFFECT OF HIGHER PURPOSE IN ORGANIZATIONAL MISSION
A CASE STUDY OF THE CRAZY HORSE MEMORIAL FOUNDATION

WILLIAM P. BENGTON

Submitted in partial fulfillment of
the requirements for the degree of
Master of Arts in Leadership

AUGSBURG COLLEGE
MINNEAPOLIS, MINNESOTA

2009

MASTER OF ARTS IN LEADERSHIP
AUGSBURG COLLEGE
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CERTIFICATE OF APPROVAL

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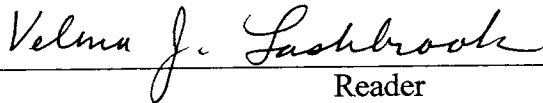
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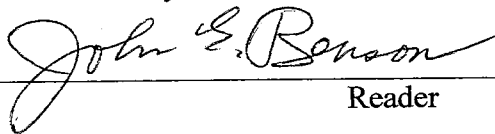
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ABSTRACT

HIGHER PURPOSE LEADERSHIP
THE EFFECT OF HIGHER PURPOSE IN ORGANIZATIONAL MISSION
A CASE STUDY OF THE CRAZY HORSE MEMORIAL FOUNDATION

WILLIAM P. BENGTON
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This case study seeks to help leaders improve their organizations by better understanding the value of defining and communicating the *higher purpose* of their organizations, the benefit that their organization's products and services provide to humanity. This study introduces and explores *higher purpose leadership* and investigates the effect that higher purpose in organizational mission has on employees. Interview participants include workers at the Crazy Horse Memorial Foundation where a project has been underway for over sixty years to create the world's largest sculpture, as well as a cultural center, university and medical center. This study also introduces the phrase *higher purpose organization* and explores topics related to employee perception, sense of purpose and the effect of a visual icon that represents organizational vision. This study finds that a higher purpose in organizational mission profoundly effects the commitment of employees to an organization's mission.

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Chapter One: Introduction

When you think about the vision the sculpture had to have to even begin this project, knowing it would not be near completion in his lifetime. But to have the perseverance and commitment and vision to understand that it is bigger than all of us. It's all about vision, whether it is vision that Korczak [the sculptor] had, or the vision that the [Native American] elders had to invite Korczak to carve this memorial...It continues today (Research Participant).

My interest in this study started after twenty-four years of service in leadership and consulting positions at large corporations across the United States. Over the years I have taken an interest in the structure of, and message conveyed in, corporate mission statements. My experience in business had led me to believe that most organizational mission statements tend to describe the business functions that the organization performs and the financial, product and service performance goals that the organization has. Yet, as I read more and more corporate mission statements I realized that I consistently kept asking myself the question: "But for what purpose does the organization exist?"

This question inspired me to consider how organizations characterize their purpose; which led me to an interest in understanding the effect that organizational purpose has on employees. In particular, I became interested in understanding how an organizational purpose that extends beyond corporate functions and performance goals, such as a purpose that describes the organization's benefit to humanity, has on an organization's employees.

As a human being I believe that I naturally seek a purpose in my life, as I would suppose most other human beings naturally do as well. In this regard, I began to wonder about the purpose of my twenty-four years in business and what effect it might have had on me if the organization's I worked for had clarified their purpose in humanistic terms, or rather a *higher purpose*. I wondered whether this would have brought more meaning to my work, my career and my life, and whether this would perhaps have made me a better employee or consultant, thereby in some way improving the performance of the organization. I then thought that this would all make for a good topic for a thesis paper on leadership.

Based on my research for this study I believe that the effect of a higher purpose in organizational mission, as presented in this paper, represents a new area of research in leadership. As a result of the research for this study, the terms *higher purpose leadership* and *higher purpose organization* are introduced. I have found that authors have studied business function and corporate performance attributes of organizational mission (As cited by Whitbred, 2001; Ayers, 2002; Forehand, 2000; Ginter, Swayne and Duncan, 1998; Pearce and David, 1987, Rarick, 1994; Robert, 2000; and, Stone, 1996) yet I have not found research that examines the effect of higher purpose in organizational mission as defined in this study.

This study defines a *higher purpose organization* as one that stresses a benefit to humanity beyond financial or relativistic gain, such as power, materialism, influence or prestige, and has a mission and vision that extends beyond the lives of the organization's stakeholders. For example, a company that desires to sell the fastest computers could apply a higher purpose to their organizational mission by stating the benefit that the use

of their fast computers brings to humanity, such as to improve human communication and understanding, rather than simply defining their mission as to sell the fastest computers in order to, say, capture a particular market space.

I believe the results of this study are useful to leaders of corporations, and other organizations, in helping them to improve the lives of their employees and improve the performance of their organizations by characterizing their organization as one that has a higher purpose. The central point of this research is to examine the characteristics that contribute to a sense of purpose and to help leaders better understand the effect that a higher sense of purpose has on an organization's workforce.

In examining the effect of higher purpose in organizational mission, this research focuses on employee commitment as measured by whether employees believe their personal sense of purpose is in alignment with the purpose of the organization. Carroll uses the term *affective commitment* and cites Mowday, Steers and Porter (1979, 1982) and Porter, Steers, Mowday and Boulian (1974) to define affective commitment as "an employee's identification with and internalization of, the values and goals of the organization" (Carroll, 2001, p. 15).

In beginning this study, I desired to conduct a case study of a single organization, rather than a general overview of many organizations, because I wanted to develop an in-depth understanding of how purpose in organizational mission affects the specific lives of employees, rather than to conduct a study of a more broad and general overview across organizations. Prior to conceiving of this research, I had previously visited the site of the Crazy Horse Memorial in 1991, and again in 2007, where workers are carving the Crazy Horse Memorial Monument in the Black Hills of South Dakota. In my travels I had

found the mission of the foundation, its story and the dedication of its workforce intriguing. Upon reflection of my previous trips to the foundation it became apparent to me that the Crazy Horse Memorial Foundation is an ideal organization for this case study; largely due to the compelling story of the Ziolkowski family, who lead the operation of the foundation, and the extraordinary nature of the monument being sculpted. The Ziolkowski family began work on the Crazy Horse Memorial Monument, envisioned to be the largest sculpture in the world, over sixty years ago and continue the work today.

This research includes an in-depth analysis of the factors contributing to the vision, purpose and legacy of the Crazy Horse Memorial Foundation and attempts to accurately convey the story of the foundation's legacy to provide a comprehensive analysis of the subject matter involved. The study also explores the effect that a physical icon, such as the Crazy Horse Memorial Monument has on the sense of purpose of the organization's workforce. To conduct the research, I drove from my home in Eden Prairie, Minnesota to the Crazy Horse Memorial located outside Rapid City, South Dakota. In order to gain perspective on Crazy Horse, the human being, before arriving at the Crazy Horse Memorial I drove to, and toured, the site of the Battle of Little Big Horn in Montana, where Crazy Horse was a Native American leader in a battle that defeated the army of United States Army General George Armstrong Custer in 1876.

I personally find the results of this study inspiring and hope that leaders of organizations will as well. Overall, I found strong support that the purpose and vision of the Crazy Horse Memorial Foundation touches the hearts of its workers in such a way that the employee's personal vision and purpose have become blended with the vision of

the Memorial. I also found that this connection between the sense of purpose of the employees and the purpose of the organization results in a deep sense of commitment by the employees to the vision of the organization. These key findings are reflected in the commitment among the Crazy Horse Memorial Foundation workforce to continue progress on the project to carve the sculpture and to pursue other aspects of the organization's vision including facilities for educational, cultural and medical advancement.

The Crazy Horse Memorial Foundation

A number of my fellow chiefs and I are interested in finding some sculptor who can carve a head of an Indian Chief who was killed many years ago (Chief Henry Standing Bear in a letter to sculptor Korczak Ziolkowski, in 1939)

The Black Hills of South Dakota are considered sacred ground in Lakota Native American heritage and today include the site of a monument depicting the heads of four former United States Presidents carved on Mount Rushmore. Partially in response to the Mount Rushmore Monument, completed in 1941, a group of Native American Chiefs led by Chief Henry Standing Bear sought to show that the Native Americans had heroes too. On November 7, 1939 Lakota Chief Henry Standing Bear wrote a letter on behalf of himself and the other Native American Chiefs to Korczak Ziolkowski inquiring about creating a sculpture of a Native American leader. At the time, Ziolkowski had recently won an award as a sculptor at the World's Fair and had previously worked on the project at Mount Rushmore.

Years later, in 1947, Sculptor Ziolkowski was formally asked by Chief Henry Standing Bear to select a location in the Black Hills and to begin a project to carve a monument in dedication to the Lakota Native American Crazy Horse. As noted previously, Crazy Horse was a Lakota leader who, among other achievements in leadership, served as a leader in the battle to defeat General Custer at Little Big Horn in 1876. Ziolkowski chose Thunderhead Mountain, located several miles south of Mount Rushmore in the Black Hills, as the site for the sculpture and officially began the carving effort on June 3, 1948 (Crazy Horse Memorial, 2009). A copy of the original letter from Chief Henry Standing Bear to Korczak Ziolkowski is today on display at the Crazy Horse Memorial.

According to the Crazy Horse Memorial Foundation website (Crazy Horse Memorial, 2009), Korczak Ziolkowski continued to work on the project until his death on October 20, 1982, at age 74. Today Ziolkowski's wife Ruth and several of their children continue work at the Crazy Horse Memorial Foundation, along with a total of 182 year-round, seasonal and volunteer workers at the foundation.

The sculpture is known as The Crazy Horse Memorial Monument. As noted earlier, the project to carve the monument is unique in that it is the "world's largest sculptural undertaking" (Crazy Horse Memorial, 2009). The project is also unique because the duration of the project likely extends beyond the life expectancy of anyone involved with the project. The life expectancy in the United States is 77.8 years (NCHS: 2009). After over sixty years of carving the monument the facial features of Crazy Horse, unveiled in 1991, are the only recognizable features on the monument, though substantial visible progress has been made to carve out the sides of the mountain. When

finished, the sculpture will include the face, complete torso and arms of Crazy Horse as well as the torso, left leg and head of the horse he is to be depicted riding on. The Crazy Horse Memorial states one of its the objectives as:

Continuing the progress on the world's largest mountain sculpture, carving a memorial to the spirit of legendary Lakota leader Crazy Horse and his culture (Crazy Horse Memorial, 2008).

The phrase "continuing the progress" implies that the workers are aware that they might not see the project completed in their lifetime, though many have dedicated their lives to the project's progression. The phrase "Continuing the progress" and its implication encapsulates the essence of this thesis. The research question being asked in this study is:

What effect does a higher purpose in organizational mission have on the work and lives of those working at the Crazy Horse Memorial Foundation?

As further discussed in the literature review of this study, authors suggest (Dalai Lama; 2005; Marx as cited in Erikson, 1977 and Monte & Sollod, 2003; Mifroff & Denten as cited by Swift, 2003; Morris, 1997; Palmer, 1990: Senge, 1990; Swift, 2003; Tolstoy, 1881; Warren, 2002) that the components of an organization that bring purpose to work include: the benefits to humanity beyond financial or relativistic gain that an organization provides through its products and services; and, a mission and vision that extends beyond the lives of the organization's stakeholders. These components are used in this study to define a higher purpose organization as:

A higher purpose organization stresses a benefit to humanity, beyond financial or relativistic gain, and has a mission and vision that extends beyond the lives of the organization's stakeholders.

This study examines themes identified in the Crazy Horse Memorial Foundation's mission statement to assess the foundation's purpose and to qualify the foundation as a higher purpose organization. Whitbred (2001) cites Harrison (1987) to describe an organization's *mission* as "the organization's aim, purpose, or reason for being" (Whitbred, 2001, p. 1). Whitbred also cites Fairhurst, Jordon and Neuwirth (1997) to describe a *mission statement* as a statement that answers the question "why are we here?" (Whitbred, p. 1). The Crazy Horse Memorial Foundation mission is:

To protect and preserve the culture, tradition, and living heritage of the North American Indians. The Foundation demonstrates its commitment to this endeavor by continuing the progress on the world's largest sculptural undertaking by carving a memorial to the Lakota leader Crazy Horse to represent all North American Indians, by providing educational and cultural programming; by acting as a repository for Native American artifacts, arts and crafts through the Indian Museum of North America and the Native American Educational and Cultural Center, and by establishing and operating, when practical, a university and medical training center for Native Americans. (Crazy Horse Memorial, 2009).

Key themes noted in the Crazy Horse Memorial Foundation mission statement and used in this study include:

- Protect and preserve the North American Indian culture;
- Continued progress on the sculpture;

- Provide educational and cultural programming; and,
- Establish a university and medical training center.

The Crazy Horse Memorial Foundation fits the definition of a higher purpose organization because the above key mission statement themes are consistent with those of a higher purpose organization as defined in this study. To “protect and preserve” the culture of an indigenous people represents a purpose that has humanistic benefits beyond financial, materialistic or relativistic gain. The project to carve the memorial is an effort that extends beyond the life expectancy of any individual involved on the project. The mission statement reflects this fact by indicating that it is “continued progress,” rather than completion of work, on the monument that demonstrates the foundation’s commitment to the mission.

Higher Purpose Leadership

Everybody is not going to be in love with everything, it's human nature. People have disagreements, different thoughts about how businesses and organizations should be run. But without the commitment of the family, [the Crazy Horse Memorial] wouldn't even be here. Those are the things we have to remember (Research Participant).

This study defines *higher purpose leadership* as leadership that emphasizes the elements of a higher purpose organization within their own organization. This study seeks to contribute to leadership’s awareness of employee’s desire for meaning in their lives and in their professions, and to help leaders better utilize this desire for the benefit of their own organizations.

Work is a significant part of the typical American life. According to The Bureau of Labor and Statistics (2008), the January 2008 civilian labor force in America is 153 million people. The National Sleep Foundation (2008) finds that the average employed American works a 46-hour workweek. Clearly, nearly every adult in American must work, and the time spent at work is substantive.

With all the time that Americans spend at work, there is often a lack of connection between work and the goals people have for their lives. Tom Morris (1997) notes, “In corporate life...we frequently deal with people on an intellectual level alone, and then expect to have the whole person enlisted in our cause” (p. 79). The point made by Morris highlights the problem to be addressed in this study. People often do not make a connection between their work and meaning in their lives.

Norma Noonan (2007) poses the question: “What motivates people to search for a vocation?” Some might suggest intuitively that financial motivation is the primary reason for working. Yet, on Noonan’s point Novak (1996) quotes David Packard who states, “people assume, wrongly, that a company exists solely to make money” (p. 25). Consistent with Packard’s thinking, Noonan (2007) answers her own question, and brings up the concept of a calling in life, stating, “Often the search for a calling is tied to a spiritual desire to find meaning in one’s life.”

Swift (2003) finds support suggesting that Noonan’s point is accurate. Swift cites Mifroff and Denton (1999) who found that employees possess a desire to express their spirituality in their work. According to Mifroff and Denton “people are hungry for ways in which to express spirit in their work” (p. 20).

People spend a great deal of time at work and naturally seek meaning in their work, yet companies often fail to recognize the higher purpose in their organizational mission. According to Hicks (2003), to have a sense of meaning to one's work is part of being human. Hicks states: "people do not, alas cannot, leave their beliefs and commitments at the workplace door" (p. 40).

Chapter Two: Literature Review

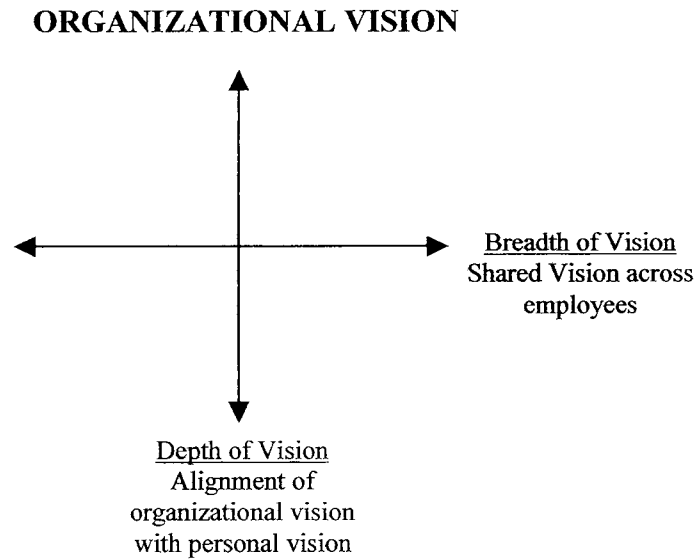
I began the review of literature for this study in search of a definition of a higher purpose organization. I examined topics related to a sense of purpose at work and found information sufficient to provide a definition of a higher purpose organization, as introduced earlier in this paper. I also evaluated literature that demonstrates support that workers desire to recognize a higher purpose in their work, that defining purpose in work is a trend in industry, and that leadership support and guidance is important to successfully define purpose in work

I then examined topics related to employee perception to better understand the attributes that effect employee's view of their organization. A review of literature that examines employee interpretation of the purpose of their organization led to the first proposition of this study:

- Proposition 1 – Workers at a higher purpose organization have a high degree of congruence with the organizational vision.

Through further investigation of topics related to employee perception, I evaluated literature that involves the alignment between the vision of employees and the vision of the organization. I found it helpful to categorize concepts related to alignment of vision by the areas of depth of vision, which examines the alignment between organizational vision and the personal vision of employees, and breadth of vision, which examines shared vision (Senge, 1990) across the base of employees. This categorization is graphically represented in Figure 1, below.

Figure 1. Depth and breadth of organizational vision



Through the examination of literature related to depth and breadth of vision, I developed the second and third propositions of this study, as follows:

- Proposition 2 – Workers at a higher purpose organization have a strong sense of shared vision.
- Proposition 3 – Workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision.

The last area of review regarding employee perception involves an evaluation the characteristics of employee commitment. This evaluation led to the fourth proposition of this study, which is:

- Proposition 4 – Workers at a higher purpose organization have a high degree of commitment to the organization.

I then researched literature that discusses the characteristics of a sense of purpose in order to understand the attributes that define a sense of purpose at the individual employee level. According to Senge (1990), "Real vision cannot be understood in isolation from the idea of purpose." Senge explains "By purpose, I mean an individual's sense of why he or she is alive" (p. 137).

Through this research, I found it useful to organize topics related to principles that contribute to workers' sense of purpose in their personal lives and their professional lives, and whether workers view their work as a calling in life. This research explores the challenges of defining purpose and examines the concepts of materialism, relativism in the form of personal prestige and power, and spirituality as foundations for a sense of purpose in the lives of workers. The examination of literature related to work as a calling and individual higher purpose yielded the fifth proposition and sixth propositions of this study, which are:

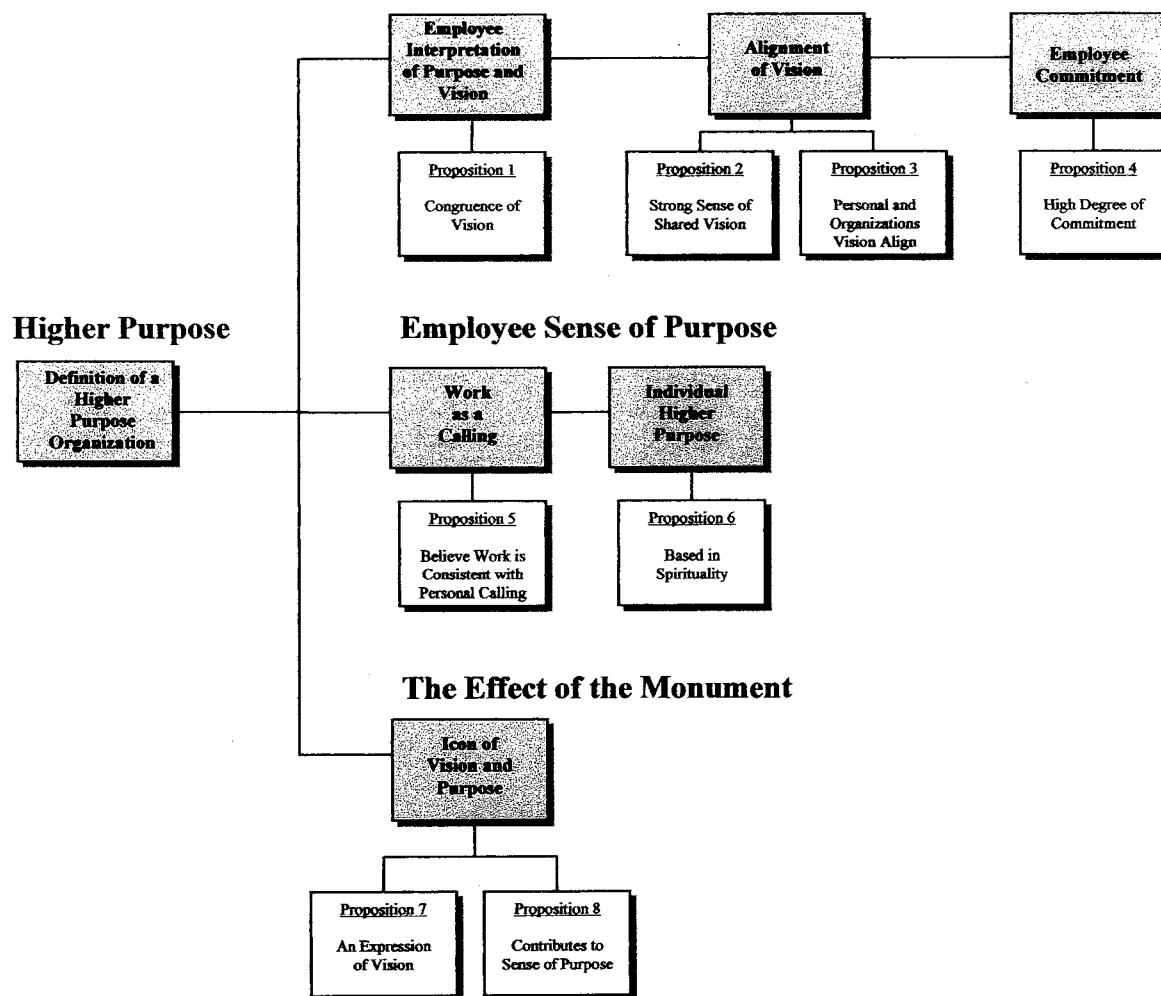
- Proposition 5 – Workers at a higher purpose organization believe their work is consistent with their own calling.
- Proposition 6 – Workers at a higher purpose organization have a sense of purpose in their lives based in spirituality.

I completed my review of literature by examining literature related to physical icons that represent vision. Because the iconic object of this study is a memorial to the Lakota leader Crazy Horse in honor of Native American heritage, I included background on the personal vision of Crazy Horse and the Lakota visioning process. The examination of literature related to physical iconic representation of vision resulted in the seventh and eight propositions of this study, which are:

- Proposition 7 - The monument serves as an expression of the worker's personal sense of vision.
- Proposition 8 - The monument contributes to the worker's personal sense of purpose.

The structure of the literature review is organized by the categories of literature discussed above. This structure along with the associated propositions is depicted in the Thesis Research Model shown in Figure 2, below.

Figure 2. Thesis Research Model



Definition of a Higher Purpose Organization

Senge (1990) finds that people who believe they are part of a great team often attribute that belief to the sense of purpose they feel toward their work. According to Senge, “When you ask people about what it is like being part of a great team, what is most striking is the meaningfulness of the experience,” Senge continues, “People talk about being part of something larger than themselves, of being connected, of being generative” (p. 13).

Palmer (1990) uses the term *right action* to describe purposeful work as work that allows employees to express their inner self in connection with their view of the world. According to Palmer: “Right action can be only an immersion of ourselves in reality, an immersion that involves us in relationship, that takes us to our place in the organic nature of things” (p. 84). Palmer proposes that a sense of purpose at work through right action requires more than just making money, even for the financial benefit of others in need. According to Palmer: “...we cannot do good by standing back and pulling levers that drop bounty on people who need it” (p. 84).

Karl Marx (Erikson, 1977 as cited in Monte & Sollod, 2003) makes a distinction between the ability one has to be efficient at one’s work and the true purpose of one’s work. Marx uses the term *craft idiot* to describe an employee who efficiently applies his or her skill, without regard to purpose. Marx describes a craft idiot as “one who denies the human significance of his or her skills, and becomes enslaved to the trappings of efficient method” (Erikson, 1977, p. 103; Monte & Sollod, 2003, p. 330).

Tolstoy (1881) proposes that a sense of purpose in work is important to a sense of meaning in life. Tolstoy finds, at a time when he feels no sense of purpose in his work as

a writer, the experience of his writing led to a sense of animosity toward his wealthy and educated reader base. Tolstoy explains: “How often in my writings I contrived to hide under the guise of indifference...those strivings of mine towards goodness which gave meaning to my life!” Tolstoy continues “...the rich and learned, not merely became distasteful to me, but lost all meaning in my eyes” (p. 29).

The Dalai Lama (2005) proposes that humans have a need for a sense of purpose in their work that extends beyond the sole purpose of making money, to something that benefits humanity. The Dalai Lama states: “Rather than working solely to acquire wealth, we need to do something meaningful.” (p. 5). In this context, the Dalai Lama describes *something meaningful* as “Something seriously directed toward the welfare of humanity as a whole” (p. 5).

The Dalai Lama (2005) offers his work in Tibet as an example of work that has a purpose beyond monetary or other relativistic gain, such as power, materialism, influence or prestige. The Dalai Lama explains, “My work in Tibet does not increase either my fame, influence, power, or profit in any way” (p. 47). The Dalai Lama adds that a higher purpose in work can involve work that may not be fully achievable within the boundaries of one’s lifetime, stating: “whether we achieve our goal in our own lifetime or not, it is worthwhile to maintain the struggle” (p. 47).

Warren (2002) also proposes that purpose in work involves working toward goals that have value beyond our own lives. According to Warren: “Living to create an earthly legacy is a short-sighted goal. A wiser use of time is to build an eternal legacy” (p. 33).

Morris (1997) proposes that contemporary management principles typically do not stress the importance of a sense of purpose at work. Morris states: “No human being

is a machine, and yet that's exactly what much of the economic theory and management practice of the last hundred years has tended to assume" (p. 26).

Swift (2003) finds negative consequences to company performance when workers do not have a sense of purpose in work. According to Swift, "There is clear evidence...that when people lose a sense of meaning and purpose in their work lives their productivity declines" (p. 24). Swift adds that the negative consequences extend beyond the company performance to the overall health of the worker, stating that workers' "physical and emotional health becomes impaired, and their social relationships are impoverished" (p. 24).

Mifroff and Denten (as cited by Swift, 2003) propose that companies can leverage the desire of employees to express their spirit at work. Mifroff and Denton suggest that companies can increase their competitiveness, stating "organizations must learn how to harness the 'whole person' and the immense spiritual energy that is at the core of everyone, if we want to be able to produce world-class products and services in the future" (p. 20).

According to Senge (1990), O'Brien proposes that creating a sense of purpose in work does not negatively impact the ability of a corporation to be financially successful. Senge cites O'Brien stating: "We believe there is no fundamental tradeoff between the higher virtues in life and economic success. We believe we can have both." O'Brien continues, "In fact, we believe that, over the long term, the more we practice the higher virtues of life, the more economic success we will have" (p. 133).

Senge (1990) goes so far as to propose that the concept of defining purpose in the workplace is a trend in corporate America. Senge's attributes this trend to the economic

success of our culture. According to Senge, as people become more financially secure, their desire for a greater sense of meaning in life increases. Senge states: "Material affluence for the majority has gradually shifted people's orientation toward work, from what Daniel Yankelovich called an 'instrumental' view of work, where work was a means to an end, to a more 'sacred' view, where people seek the 'intrinsic' benefits of work" (p. 4).

Swift (2003) also proposes that defining a sense of purpose in the workplace is a trend. Swift states, "spirituality is now being viewed as a way to elicit change in organizations" (p. 24). Moreover, Swift adds that the success of such a trend is dependent upon leadership, stating "...there appears to be agreement that [the success of the trend] will most likely require the organization's leaders to set the stage for a spiritual presence in the workplace" (p. 24).

The literature above supports a definition of a higher purpose organization as one that:

- Stresses the benefits of the organization to humanity, other than through financial or other relativistic gain such as power, materialism, influence or prestige; and,
- Advocates a mission or vision that extends beyond the lives of the stakeholders involved.

For the purposes of this study, a *higher purpose organization* is defined as:

A higher purpose organization stresses a benefit to humanity, beyond financial or relativistic gain, and has a mission and vision that extends beyond the lives of the organization's stakeholders.

Employee Perception

Employee Interpretation of Purpose and Vision

A quantitative study by Charles Robert Whitbred (2001) evaluates variables that influence employee interpretation of organizational mission. The Whitbred study examined the mission statements of three separate organizations and conducts structured interviews with employees of each of the three organizations. The three types of organizations included in the Whitbred study are:

- A bureaucratic organization with multiple layers of hierarchy in the organizational structure;
- A platform organization that operates under a project-driven structure; and,
- A virtual organization where members represent multiple organizations combined together for a single function.

The interviews were conducted by Whitbred (2001) in-person and over the phone. During the interviews, Whitbred asked each participant to describe the mission of their organization as related to the categories of:

- Purpose;
- Strategy;
- Values and behavioral standards.

Whitbred (2001) sought to determine whether employees have multiple interpretations of organizational mission and whether the interpretations are consistent across employees of the organization. Whitebred also sought to determine whether there is a relationship between the interpretations of mission by employees and the stated mission statements of their respective organizations.

Whitbred (2001) used a theme-based approach to analyze the participant responses. Whitbred identified and categorized specific themes from the subjects' responses and themes from the mission statement of each respective organization. Whitebred found that the percentage of employees noting at least one of the organization's mission statement themes is 57%, 90% and 100%, respectively for bureaucratic, platform and virtual organizations, for a total of 81.1% (150 subjects out of 185) across the organizations.

Whitbred (2001) found that the average number of themes identified by employees in the three organizations is 1.65 in the bureaucratic organization, 2.21 in the platform organization, and 2.53 in the virtual organization. Whitbred further found that employees positioned higher in the organizational hierarchy are more likely to have an interpretation of their organization's mission that is consistent with the organization's mission than employees lower in the hierarchy.

The Whitbred (2001) study does not evaluate a higher purpose organization as an organizational type, the subject of this study, however the Whitbred study is useful to this study because the Whitbred study introduces the following points:

- There is a relationship between the formal organizational mission statement and the employee's interpretation of organizational mission;
- Employees are likely to have multiple interpretations of their organization's mission; and,
- The interpretation of organizational mission tends to vary across the base of employees.

Alignment of Vision

Breadth of Vision

Senge proposes that employees who have a shared vision are more focused, are more willing to take risks and are more apt to learn from mistakes. Senge explains:

"Shared visions compel courage so naturally that people don't even realize the extent of their courage. Shared vision fosters risk taking and experimentation" (p. 194-195).

Senge (1990) proposes that when an organization's vision resonates with workers, the results can be profoundly positive for the organization. According to Senge, "When there is a genuine vision...people excel and learn, not because they are told to, but because they want to" (p. 9).

One key benefit of shared vision is that the sense of purpose felt by employees becomes manifest in the products or services produced by the organization (Senge, 1990). Senge states "A shared vision, especially one that is intrinsic, uplifts people's aspirations. Work becomes part of pursuing a larger purpose embodied in the organization's products or services" (p. 193). Senge offers an example of the feeling employees have towards the organization's products or services when shared vision exists: Senge cites the *Christian Science Monitor*, noting, "There is an almost religious atmosphere about the place, as if work itself were considered something sacred" (p. 134).

Senge discusses specific attributes of shared vision that are useful to this study in determining whether shared vision exists within an organization. According to Senge (1990), shared vision is a state where employees internalize a clear concept of an organization's vision. Senge defines shared vision as "the capacity to hold a shared picture of the future we seek to create" (p. 9). Senge notes that the power of shared

visions comes from a common sense of caring about the organization's vision across the base of employees. Senge states: "Shared visions derive their power from a common caring" (p. 192). Senge explains that as employees begin to care personally about the vision of an organization, the organization becomes more powerful, noting: "Personal visions derive their power from an individual's deep caring for the vision" (p. 192).

Senge (1990) proposes that when shared vision exists in an organization, the level of caring among employees for the organization's vision can be very deeply felt by employees and can be very powerful for the benefit of the organization. Senge states that shared vision is "a force in people's hearts, a force of impressive power" (p. 192). Senge proposes that the vision of the organization must take into account the personal visions of employees. According to Senge, "Shared visions emerge from personal visions. Organizations intent on building shared visions continually encourage members to develop their personal visions" (p. 197).

The literature suggests that shared vision can be identified in an organization using the following two attributes:

- Shared picture of the future; and,
- Common sense of caring.

Depth of Vision

Palmer (1990) describes an expressive act as an inner connection between one's sense of purpose and one's actions, "not to achieve a goal outside myself but to express a conviction...a truth that is within me" (p. 24). According to Palmer when actions are an expression of a deep conviction from within, the result is that the performance of the

person is more meaningful to that person. As stated by Palmer, “Only when we act expressively do we move toward full aliveness and authentic power” (p. 24). Palmer (1990) explains that through expressive actions, employees bring their whole person to the work environment, stating: “By taking an expressive act...I come closer to making the contribution that is mine to make in the scheme of things” (p. 24).

The literature above (Palmer, 1990) supports that work is manifest as an expressive act of one’s self when personal vision and organizational vision are in alignment.

Employee Commitment

Carroll (2001) studied the relationship of employee commitment to employee beliefs, expectations and work experiences. To define employee commitment, Carroll used the term *affective commitment* and cites Mowday, Steers and Porter (1979, 1982) and Porter, Steers, Mowday and Boulian (1974) to define affective commitment as “an employee’s identification with and internalization of, the values and goals of the organization” (p. 15). The Carroll study evaluated a *values-based* organization, which Carroll defined as one where the mission statement is perceived as a covenant because the values represented by the mission “seem to address basic human needs” (p. 3). Carroll’s definition of a values-based organization is, in part, similar to the definition of a higher purpose organization utilized within this study because a mission that addresses basic human needs naturally involves a benefit to humanity beyond financial or relativistic gain, as noted in the definition of a higher purpose organization earlier in this study.

Carroll (2001) based her study on Senge's (1990) theory of shared vision, which according to Carroll, suggests that congruity between organization values and employee beliefs in organizational values lead to a shared vision between the organization and the employee, which then leads to a high level of commitment to the organization by the employee. Carroll expanded upon Senge's model of employee beliefs in organizational values by introducing the relationship between employee beliefs, expectations and work experience with organizational commitment. Carroll sought to determine whether the relationship between employee beliefs, employee expectations and employee work experiences can be a predictor of organizational commitment.

The survey included the Organizational Commitment Questionnaire (OCQ), which is noted by Carroll (2001) as widely used to measure affective commitment. The instrument included a set of twelve mission-value indicators that reflect attributes of the organization's mission. The mission-value indicators included dignity, excellence, truth, humanism, justice, service, diversity, freedom, faith, community nature, Jesuit nature and Catholic nature. The questionnaire also included six areas of employee demographics, including job classification, supervisory level, tenure, gender, age and education level. The study's population included 730 full-time students and employees residing on-campus at one Jesuit university. Three hundred fifty-two surveys were completed and returned, representing a response rate of 48.2%.

Carroll (2001) found that workplace experiences are a "much stronger predictor" of affective commitment than employee mission value beliefs (p. 191). Carroll also found that "the experience of truth while working within the organization [is] the mission-value indicator that was most predictive of organizational commitment" (p.

194). Carroll proposed that organizational commitment is negatively affected in a values-based organization when the organizational values are inconsistent with the values recognized in the work experiences of employees.

Employee Sense of Purpose

Work as a Calling

Novak (1996) cites the New World Dictionary that defines vocation, or *calling*, as “the function or career toward which one believes himself to be called” (p. 17). Novak identifies four characteristics of a calling. First, according to Novak, each individual’s calling is unique, as he states: “No two people have exactly the same calling” (p. 18).

Secondly, Novak (1996) notes that a calling requires a love of the work. Novak cites Logan Pearsall Smith stating that a vocation, or calling, requires a “love of the drudgery [that work] involves” (pp. 34-35). Novak adds that having a calling doesn’t necessarily mean that the work itself is more enjoyable, but rather, that through a calling an employee feels a heightened desire to accomplish the task at hand, or in Novak’s words, a “gritty resolution...in doing what must be done” (p. 15).

The third characteristic of a calling identified by Novak (1996) is that by practicing a calling one feels more enthusiastic towards work, or as Novak states it, employees feel a “sense of renewed energies” (p. 35). Lastly, Novak proposes that callings are often not easily identified. According to Novak the search for one’s calling may lead to many “false paths” (p. 35) and challenges before an employee finds his or her calling. According to Novak the search for a calling can involve “experiments,

painful setbacks, false hopes, discernment, prayer, and much practice...before the light goes on” (p. 35)

Novak (1996) proposes that to identify a calling, employees must recognize an alignment of their work with their work skills and a spiritual desire to perform the work. According to Novak, a calling requires “the God-given ability to do the job, and (equally God-given) enjoyment in doing it because you desire to do it” (p. 19).

Buddhist monk Thich Nhat Hanh (1998) describes that the Buddhist view of vocation, or calling, involves an in-depth holistic awareness of the effect our work has on reality and the world around us. According to Hanh, “We should be awake to the consequences, far and near, of the way we earn our living” (p. 113). According to Hanh selection of vocation is vital to finding meaning in life, stating: “The way you support yourself can be an expression of your deepest self, or it can be a source of suffering for you and others” (p. 115).

Hahn (1998) proposes that the Noble Eightfold Path to enlightenment, fundamental to Buddhism, includes the principle of *Right Livelihood* as guidance in the selection of a vocation, or calling. Hanh explains that the practice of Right Livelihood involves selecting a career that is in alignment with a loving and compassionate life. Hahn states: “To practice Right Livelihood...you have to find a way to earn your living without transgressing your ideals of love and compassion” (p. 115).

Similar to the views of Hanh, the Quran (Ali, 1993) proposes that actions not reflective of one’s spiritual self are illusory and without purpose, stating: “As for those who disbelieve, their deeds are like a mirage in the desert which the thirsty takes for water till he reaches it to find that there was nothing...” (Ali, 1993, *The Light*, 24:39).

According to Warren (2002) understanding the purpose of one's work allows an employee to better discern the importance of tasks, stating: "Your purpose becomes the standard you use to evaluate which activities are essential and which aren't" (p. 31).

Palmer (1990) proposes that every person has a disposition to an inherent skill and that by bringing that expression of one's self through our work, our actions become more meaningful. Palmer states: "Each of us is a master at something, and part of becoming fully alive is to discover and develop our birthright competence" (p. 66). Ambrose (1996) notes that the Lakota vision process helps identify an individual's choice of vocation based in spirituality, stating: "From the vision [learned through the visioning process] the Sioux drew their inspiration. Their dreams might lead them to become medicine men, or warriors, or horse catchers, but whatever the vision proscribed for the dreamer, it was [sacred] and never to be disregarded." (p. 67).

The literature suggests that when workers believe their work is an expression of their spiritual self, their work actions come from a very deeply felt conviction that provides a sense of calling to one's work (Ambrose 1996; Hanh, 1998; Novak, 1996; Palmer, 1990; The Quran, Ali, 1993; Warren, 2002).

Individual Higher Purpose

The Challenge of Defining Personal Higher Purpose

Authors who have attempted to define purpose in life have met challenges (Morris, 1997; Moorhead as cited by Warren, 2002). Morris (1997) offers a personal observation highlighting the difficulty in attempting to address the purpose of life, stating:

In all my days as a philosopher and all my previous years as a student, I had to admit that I had never heard anyone in a public place say clearly and straightforwardly, ‘The meaning of life is ____’ and actually fill in the blank, offering a real answer to the question we all have” (p. 92).

Moorhead (as cited by Warren 2002) wrote to 250 scholars asking the simple question, “What is the meaning of life?” (p. 20). According to Warren (2002), the majority of scholars that responded to Moorhead’s inquiry stated that they did not know the meaning of life. Warren further notes that those scholars who responded with an answer largely admitted that their answer represented their own personal view, rather than a finding based on empirical evidence.

The Buddha Siddhartha Gautama proposes in *The Parable of the Poison Arrow* that seeking to define the purpose of life is counterproductive until the suffering we all feel in life can be removed. In the parable, the Buddha describes a man having been shot by an arrow “thickly smeared with poison” and facing imminent death. As a doctor arrives to assist the man, the man states: “I will not have this arrow pulled out until I know by what man I was wounded...”(Buddha as cited by Dhammatelukintan, 2007). The Buddha’s point in the parable is that the man should not ask who shot the arrow until the arrow is removed, thereby allowing the man to live. Likewise, we should not ask what the purpose of life is until we have removed suffering in life, thereby allowing us to enjoy life.

According to Senge (1990), it is immaterial to seek a definition to the purpose of life because a definition can never be conclusively proven. Senge states: “No one could prove or disprove the statement that human beings have purpose” (p. 137).

The views of Bertrand Russell (as cited by Morris, 1997) are that life has no meaning. Morris (1997) quotes Russell stating:

That Man is the product of causes which had no prevision of the end they were achieving...[and that man is] destined to extinction in the vast death of the solar system, and [that] the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins...all these things, if not quite beyond dispute, are so nearly certain, that no philosophy which rejects them can hope to stand (p. 87).

Morris (1997) proposes that the nihilistic view stated by Russell, above, cannot be proven and is ultimately too extreme to accept at face value. Morris states: "There is no method of modern science capable of discovering, as attested fact, that everything is meaningless." Morris continues "Nor is there any philosophically compelling case to be built for the extreme conclusion that everything finally comes to nothing" (p. 87). Morris argues that if life has no meaning, then there is no one thing in life that can have greater meaning over any other thing. Morris proposes that the nihilistic view is, therefore, logically irrelevant because anyone advocating nihilism "inevitably slips up and acts as if one thing has more value than another" (p. 87). Morris concludes: "As a practical matter, it's just impossible to live as a nihilist" (p. 87).

Nietzsche (1885) offers a similar conclusion as Morris (1997), dismissing the concept that life has no purpose. Nietzsche describes those who believe there is no purpose in life as atheists who have abandoned any sense of reasoning in regard to the purpose of life. Nietzsche proposes that atheists "merely register their existence in the world with a kind of dumb amazement" (p. 83). Nietzsche further argues that atheists

have lost their ability to understand the point in a belief in God. According to Nietzsche atheists have "extinguished the religious instincts: so that they no longer have any idea what religions are supposed to be for" (p. 83).

Tolstoy (1881) takes the argument further, proposing not only that life has a purpose, but also proposing that the purpose of life can be explained. Tolstoy states: "I perceived that to understand the meaning of life it is necessary first that life should not be meaningless and evil" further reasoning "then we can apply reason to explain it" (p. 30). Tolstoy adds that though life as a concept must have a purpose, it does not necessarily follow that any given individual life is meaningful. Tolstoy admits that a "life [that] is evil and an absurdity" might apply to his own life but "not to human life in general" (p. 29).

The above review shows that some literature suggests that defining a purpose for life can be difficult or impossible (Buddha as cited by Dhammatelukintan, 2007; Morris, 1997; Moorhead as cited by Warren, 2002; Senge, 1990), while some literature suggests that life has no meaning (Russell as cited by Morris, 1997). However, other literature suggests that life has a purpose that can be defined (Morris, 1997; Nietzsche, 1885; Tolstoy, 1881).

Defining Higher Purpose through the Sciences

Einstein (as cited by Elkana, 2008) attempts to use his studies in physics as a means to understand the thoughts of God and to understand the meaning of life. Einstein states: "I want to know how God created this world...I want to know his thoughts. The rest are details" (pp 4-5). However, Einstein proposes that the physical senses of mankind constrain mankind's ability to understand the purpose of life through scientific

inquiry. Einstein states: "...it suffices to stand in awe of the structure of the world, insofar as it allows our inadequate senses to appreciate it" (p. 2).

Nietzsche (1885) proposes that the ability to understand the purpose of life is not only constrained by the capabilities of human physical senses, but is indeed distorted by our senses: "physics...is only an interpretation and arrangement of the world (according to our own requirements, if I may say so!) and not an explanation of the world..." (p. 44). Nietzsche proposes that human perceptions of the world are inevitably distorted, be it by self-interest or other reasons, and that any attempts to arrive at an answer to the purpose of life through the sciences will also therefore be distorted. According to Nietzsche "[a philosophy] always creates the world in its own image, it cannot do otherwise" Nietzsche further explains that "philosophy is this tyrannical drive itself, the most spiritual will to power, to 'creation of the world', to *causa prima*" (p. 39).

Paramahansa Yogananda (1946) describes this phenomenon of deception, or delusion, as a part of *Ahamkara*, the ego-principle. Yogananda states: "Ahamkara brings human beings under the sway of *maya* (cosmic delusion), by which the subject (ego) falsely appears as object; the creatures imagine themselves to be creators" (p. 46). In a view similar to that expressed by Yogananda, Hanh (1998) quotes the Buddha "Where there is perception, there is deception" (pp 52-53).

Tolstoy (1881) also finds that the purpose of life is not to be found through the sciences. Tolstoy explains, "I sought in all the sciences, but far from finding what I wanted, became convinced that all who like myself had sought in knowledge for the meaning of life had found nothing" (p. 11).

DeCasseres (as cited by Morris, 1997) also proposes that the purpose of life can not be determined in the sciences, stating: “My studies in speculative philosophy, metaphysics, and science are all summed up in the image of a mouse called man running in and out of every hole in the cosmos looking for Absolute Cheese” (p. 91).

In the First Book of Corinthians, Paul (The Living Bible, 1971) provides scriptural support that the purpose of life cannot be found through human intellectual pursuits. Paul states “...For God in his wisdom saw to it that the world would never find God through human brilliance” continuing, “and then He stepped in and saved all those who believed his message, which the world calls foolish and silly” (1 Corinthians 1:20).

The Upanishads (Easwaran, 2007) of Hindu scripture state “The Self [God that is connected to all of us] cannot be known through study of the scriptures, nor through the intellect, nor through hearing discourses about it” (Katha Upanishads, 2:23). The Upanishads also state: “I have studied grammar, rituals, mathematics, astronomy, logic, economics, physics, psychology, the fine arts, and even snake-charming. But all this knowledge has not helped me to know the Self” (Chandogya Upanishads, 7:1.2-1.3)

Regarding a scientific definition of the purpose of life, the literature suggests that the purpose of life can not been found through scientific reasoning because human senses are not sufficient to accurately develop a scientifically-based understanding of the meaning of life (Einstein as cited by Elkana, 2008; Nietzsche, 1885, Hanh, 1998; Tolstoy, 1881; Morris, 1997, DeCasseres as cited by Morris, 1997; Paul as cited in The Living Bible, 1971, The Upanishads as translated by Easwaran, 2007; Yogananda, 1946).

Defining Higher Purpose through Relativism

Lurie (2006) describes the point of view of the Sophists who propose that by pursuing activities that bring a feeling of happiness to oneself, one can bring purpose to one's life. In describing the views of ancient Greece, Lurie states: "The Riddle of Life that the Sophists put to ancient Greece concerned the element in human nature that makes all human beings attempt to pursue their lives with the aim of attaining happiness" (p. 48). Lurie further explains the Sophist's view that the question of purpose in life becomes "What is the best and, therefore, most desirable way of life for human beings to win happiness?" (p. 48).

O'Toole (2005) explains the ancient Greek philosopher Aristotle's view of purpose and happiness as the pursuit of the highest virtue. O'Toole cites Aristotle's definition of *happiness* from Aristotle's book *Ethics* as "an activity of the soul in accordance with virtue, and if there is more than one virtue, in accordance with the best and most complete" (p. 28). According to O'Toole, Aristotle believes that the "single purpose of any animal species is the thing that most distinguishes it from all other species, the thing it does best" (p.15). O'Toole (2005) cites Aristotle saying that happiness "comes from trying to make ourselves the best humans we are capable of becoming" (p. 32). O'Toole explains that Aristotle believes that the thing humans do best is to use their powers of reason. O'Toole notes that Aristotle ultimately advocates that the pursuit of happiness concerns the "overall good of the community and not the welfare of the individual" (p. 22). According to O'Toole (2005), Aristotle believes that as people grow and mature, they can find happiness "when they abandon youthful

fantasies about money, power, and fame and devote their time to realizing their untapped capacities to learn new things” (p. 5).

Thomas Jefferson (1776), in writing the United States Declaration of Independence, conveys a relativistic view of the purpose of life, stating “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Jefferson proposes in the Declaration of Independence that these rights are entitled to mankind based on the “Laws of Nature and of Nature’s God.”

Hanh (1998) appears to propose a relativistic view of life through Buddhism stating: “we see clearly that real happiness is possible” adding “if we can stop ingesting the nutriments that cause us to suffer” (p. 38). However, Hanh (1998) further explains that if not rightly pursued, the pursuit of happiness can have an opposite effect, stating: “Everyone wants to be happy, and there is a strong energy in pushing us toward what we think will make us happy” continuing “But we may suffer a lot because of this. We need the insight that position, revenge, wealth, fame or possessions are, more often than not, obstacles to our happiness” (pp 34-35).

Morris (1997) proposes that relativism "doesn't address the question of whether the whole of existence itself has any meaning, or whether all of life in the universe is meaningful” (p. 90). Morris (1997) further offers that simply because a person engages in activities that he or she believes bring meaning to his or her life, it does not provide a definition for the purpose of life itself. Morris notes that relativism “just deals with the more immediate question of whether individual human lives...are or are not meaningful, and offers a way of making them such” (p. 88).

Lyubomirsky (2007) defines *happiness* as “the experience of joy, contentment, or positive well-being, combined with a sense that one’s life is good, meaningful, and worthwhile” (p. 32). Regarding materialism and wealth, Lyubomirsky states “not only does materialism not bring happiness, but it’s been shown to be a strong predictor of *unhappiness*” (p. 43). According to Lyubomirsky, research comparing the attitudes of college freshman at an average age of 18 showed that those expressing materialism as a primary goal in life were later found, at an average age of 37, to be less satisfied and more susceptible to mental disorders than those who valued materialism less.

Warren (2002) argues that the relativistic concepts promoted in contemporary self-help books confuse success in life with the purpose of life. Warren states, “Self-help books, even Christian ones, usually offer the same predictable steps to finding your life’s purpose” (p. 19). Warren finds that rather than offering purpose in life, self-help books promote relativistic concepts, such as “consider your dreams. Clarify your values. Set some goals. Figure out what you are good at. Aim high. Go for it! Be disciplined. Believe you can achieve your goals. Involve others. Never give up” (p. 19). Warren proposes that while the recommendations of self-help books may bring success to one’s life, they do not lead to an understanding of one’s purpose, stating “being successful and fulfilling your life’s purpose are not at all the same issue!” (p. 19).

According to Michael Nagler (Easwaran, 2007) the Upanishads of Hindu scripture make a distinction between the relativistic concept of *pleasure* and the concept of *joy*, a feeling of being connected with God and purpose in life. Pleasure, as noted by Nagler “mainly comes from sense experience, is transitory and actually quite limited” (p. 241). In contrast to pleasure, Nagler describes joy as something that “comes from being

in harmony with the creative forces of the universe, with one's own destiny, and is permanent" (p. 241).

Jesus (The Living Bible, 1971) offers that the relativistic success that money brings to one's life does not offer one the true purpose of life. Jesus states: "You cannot serve two masters: God and money. For you will hate one and love the other" (Matthew, 7:24).

Ben-Shahar (2007) is an advocate of the field of *positive psychology* who cites the *The Positive Psychology Manifesto* to define positive psychology as *the scientific study of optimal human functioning*. According to Ben-Ashar, "Material wealth in and of itself does not necessarily generate meaning or lead to emotional wealth" (p. 56). Ben-Shahar cites psychologist David Myers who found "a very low correlation between material wealth and happiness, except in cases of extreme poverty where people's basic needs were not being met" (p. 56).

Hahn (1998) discusses the concept of *aimlessness* as one of the Three Doors of Liberation in Buddhism. According to Hahn, "All schools of Buddhism accept the teaching of the Three Doors of Liberation" (p. 146). Rather than the relativistic view of seeking success in life through setting and achieving goals, Hahn (1998) explains that the concept of aimlessness means: "There is nothing to do, nothing to realize, no program, no agenda" Hahn continues, "Your purpose is to be yourself. You don't have to run anywhere to become someone else. You are wonderful just as you are" (p. 152).

Morris (1997) describes the concept of relativism as bringing purpose to life through activities that bring pleasure or success to one's life. Morris explains: "If you structure your life around things you value and things you enjoy, you make your thoughts

and actions purposive” Morris continues “and that is sufficient to endow them with meaning” (p. 88).

The literature suggests that relativistic pursuits, if rightly chosen, can bring happiness to one’s life (Hahn, 1998; Jefferson, 1776; Lurie, 2006; O’Toole, 2005). However, literature supports that the pleasure and success brought upon by relativistic activities do not offer a purpose for life, but rather, only provide a means to make the experience of life feel more pleasurable (Ben-Shahar, 2007; Hahn, 1998; Morris, 1997; Jesus as cited in The Living Bible, 1971; Warren, 2002).

Defining Higher Purpose through Spirituality

Swift (2003) defines *spirituality* as “human belief in, movement toward and relationship with God, self and others, from which a sense of purpose consciousness, interconnectedness and destiny, and consequently, a basis for action can be derived” (p. 5). Swift finds that employees view spirituality positively and generally consider spirituality to be the “core essences of them” (p. 49). Swift (2003) proposes that spirituality is “The provider of direction, meaning and purpose in life” (p. 37).

Oskar Pfister (as cited by Frankl, 2000) proposes the concept of *height psychology* to address a sense of purpose in life that extends beyond the concept of relativism, or as Frankl states it, the “so-called seeking [of] pleasure and power” (p. 138). Frankl’s definition of height psychology is based in spirituality. According to Frankl, height psychology is, “the recognition of that spiritual height of our nature, which is as powerful as its instinctual depth” (p. 139).

Tolstoy (1881) states: “Rational knowledge presented by the learned and wise, denies the meaning of life, but the enormous masses of men, the whole of mankind receive that meaning in irrational knowledge. And that irrational knowledge is faith...” (p. 23).

The Book of Hebrews (The Living Bible, 1971) defines *faith* as “the confident assurance that something we want is going to happen. It is the certainty that what we hope for is waiting for us, even though we cannot see it up ahead” (Hebrews, 11:1).

Consistent with the above definitions, there is scriptural support that humans are not equipped to find empirical proof that God exists. The Upanishads (Easwaran, 2007) describe God as an entity that humans simply are not able to fully understand. According to the Upanishads, God is something “our eyes cannot see, nor words express; He cannot be grasped even by the mind” (Kena Upanishads, 1:3).

Though the existence of God may not be empirically proven, Tolstoy (1881) proposes that humans have an innate undeniable desire to believe in a purpose in life. According to Tolstoy: “If a man lives he believes in something,” adding “If [man] did not believe that one must live for something, he would not live” (p. 25). Tolstoy proposes that in the absence of materialistic or relativistic satisfaction to define the purpose of life, faith offers an alternative solution. Tolstoy further proposes that faith offers the only solution to purpose in life. Tolstoy states: “...I understood that it was not possible to seek in rational knowledge for a reply to my question [of the purpose of life]” continuing, “...however irrational and distorted might be the replies given by faith... without which there can be no solution.” Tolstoy adds “I could not but admit that [faith] alone gives

mankind a reply to the questions of life, and that consequently it makes life possible” (p. 25).

Tolstoy’s (1881) view is in direct contrast to the nihilistic argument described by Russell (Morris, 1997), discussed earlier in this literature review. Rather than dismissing the view that life has a purpose because a purpose cannot be proven, as expressed by Russell, Tolstoy proposes that life must have a purpose because without a purpose life has no basis. Tolstoy proposes that it is faith that resolves this conflict. Tolstoy states: “I had indeed come to faith because, apart from faith, I had found nothing...except destruction...” (p. 37). Tolstoy further proposes that faith in God is at the center of a purpose in life, stating: “To know God and to live is one and the same thing. God is life. Live seeking God, and then you will not live without God.” (p. 33).

Warren (2002) is in agreement with Tolstoy (1881) that faith alone is what brings purpose to life. According to Warren (2002), “We discover [our] meaning and purpose only when we make God the reference point of our lives.” (p. 25). Warren adds, “Without God, life has no purpose, and without purpose, life has no meaning” (p. 30). Warren proposes that faith in God is the central point in understanding the purpose of life, stating: “If you want to know why you were placed on this planet, you must begin with God” continuing “You were born by his purpose and for his purpose” (p. 17).

The Quran (Ali, 1993) notes that those who do not seek God’s guidance in their path in life will bear a resulting burden, while those who seek God in this capacity will be guided to the correct path, stating: “If you turn away, then for him is his duty to fulfill, and for you the burden that you carry; yet if you obey him you will be rightly guided...” (The Light, 24-54).

The Lakota tradition, of which Crazy Horse lived by, supports the concept that God created the universe (Ross, 1989). Ross notes that Lakota tradition includes faith as an integral part of the purpose of life. Ross states: “The essential nature of God in the traditional D/Lakota culture is that the Great Spirit [Wankan Tanka] is the creator of all things and also that this creator is part of all things created” (p. 185).

The Book of John (The Living Bible, 1971) explains that through God one can have eternal life, stating: “And this is the way to have eternal life – by knowing you, the only true God, and Jesus Christ, the one you sent to earth!” (John 17:3).

Warren (2002) poses and provides an answer to the question of the purpose of life, stating: “Why did [God] go to the trouble of creating a universe for us? Because he is a God of love” Warren continues by citing the Bible: “God is love” (p. 24). Warren’s (2002) point has support in Hindu scripture. In the Bhagavad Gita (Schweig, 2007) God as manifest through Krishna explains to Arjuna “Hear still further the greatest secret of all, my supreme message: ‘You are so much loved by me!’ Therefore I shall speak for your well-being” (18:64). Krishna continues “Be mindful of me with love offered to me; sacrificing for me, act out of reverence for me. Truly you shall come to me – this I promise you for you are dearly loved by me” (18:65). The Upanishads (Easwaran, 2007) state that the “supreme goal of life” is “to be united with the Lord of Love” (Katha Upanishads, 3:9).

Warren’s (2002) point is also supported in Tibetan Buddhism. The Dalai Lama (2005) states: “The crux of our existence is that, as human beings, we live purposeful, meaningful lives,” the Dalai Lama explains, “Our purpose is to develop a warm heart.

We find meaning in being a friend to everyone. The whole source of peace in the family, the country, and the world is altruism – love and compassion.” (p. 120).

The views of Vietnamese Buddhist monk Thich Nhat Hanh (1998) also support Warren’s (2002) point. Hanh defines the Buddhist term *Dharmakaya* as “the source of enlightenment and happiness” at the core of Buddhism (p. 156). According to Hanh, the concept of Dharmakaya is also centered in love, as Hahn explains, “The original meaning of Dharmakaya was quite simple – the way to realize understanding and love” (p. 156). The views of Morris (1997) also support Warren’s proposition, but add the element of creation. Morris proposes: “The meaning of life is – creative love. Loving creatively” (p. 94). Warren’s (2002) point is also supported in the Christian Bible. The Book of John quotes Jesus (The Living Bible, 1971) as saying “O righteous Father, the world doesn’t know you, but I do; and these disciples know you sent me. And I have revealed you to them, and will keep on revealing you so that the mighty love you have for me may be in them, and I in them” (John 17:25-26). In another example of supporting Warren’s (2002) point in the Bible, Jesus is quoted in the Book of John (The Living Bible, 1971) as saying “The one who obeys me is the one who loves me; and because he loves me, my Father will love him; and I will too, and I will reveal myself to him” (John 14:21).

Overall, the literature supports that although empirical evidence has not proven whether or not life has a purpose, a sense of purpose in life can be defined through spirituality and faith in God (Frankl, 2000; Warren, 2002; Tolstoy, 1881; Swift, 2003; Ross, 1989, Dalai Lama, 2005; Morris, 2007, The Quran, Ali, 1993; The Bhagavad Gita, Schweig, 2007; The Upanishads, Easwaran, 2007; The Living Bible, 1971).

The Effect of the Monument as an Icon

Icon of Vision and Purpose

According to Senge (1990), corporate leaders often believe that employees do not share in the corporate vision, even when companies have formal vision and mission statements. Senge proposes that part of the reason is that the day-to-day experiences of employees in the workplace are often disconnected from the stated corporate vision and mission. Senge's view is similar to the findings of Carroll (2001), noted earlier in this literature review, which studies links between Senge's concept of shared vision with employee commitment. Carroll finds that workplace experience of organization vision is a critical component to employee commitment. Senge (1990) proposes that mental images influence the behaviors and perspectives of employees, stating that images "influence how we understand the world and how we take action" (p. 8). Senge further proposes that the absence of an appreciable mental image can result in a lack of appreciation for the outcome of one's work, stating that workers begin "focusing on the means not the result" (p. 137).

Nietzsche (1885) states: "The more abstract the truth you want to teach the more you must seduce the senses to it" (p. 99). Palmer (1990) cites the poem "The Woodcarver" written by Chuang Tzu to demonstrate how a worker's relationship with the object of one's work can serve as a means to bring out the worker's inner self, thereby providing a sense of purpose to the worker. Palmer's assessment of Chuang Tzu's poem, *The Woodcarver*, is important to this study because the Crazy Horse Memorial Monument might provide a visualization for workers to develop a relationship with the monument and, therefore, see part of their inner selves as invested in the monument.

In the woodcarver poem, as analyzed by Palmer (1990), Chuang Tzu describes a woodcarver commissioned to carve a bell stand from wood and cites the section of the poem that refers to the woodcarver's search for wood to be used in the carving (p. 56):

Then I went to the forest

To see the trees in their own natural state.

When the right tree appeared before my eyes,

The bell stand also appeared in it, clearly, beyond doubt,

All I had to do was put forth my hand

And begin.

Palmer (1990) uses the woodcarver poem to support his proposition that a worker's inner sense of purpose can be motivated by an external structure that represents the work. Palmer states: "I suspect that the woodcarver began by understanding that sometimes we must be outwardly called to our own inward truth, and that these callings may come from the most unlikely sources" (p. 59). Palmer (1990) proposes that the because the woodcarver in the poem experiences his work as an expression of his own self, the woodcarver develops a personal relationship with the results of his work, the carving. Palmer states that an element of the woodcarver's action is "that the woodcarver transcends and transforms in his relation to...[the] tree, the wood that he carves" (p. 69). Palmer explains that the woodcarver poem represents a relationship between the inward truth of the woodcarver and the inward truth of the tree. The result, according to Palmer, is that a worker's actions associated with the work are transformed from simply a means to an end, to "an experience to be lived for its own sake" (p. 74). Palmer concludes:

“When we invest much time and energy in imagining a certain outcome, that image becomes more real for us than what is happening as we act” (p. 74).

Palmer’s (1990) analysis of Chuang Tzu’s woodcarver poem is important to this study because, as the woodcarver in the poem is carving a bell stand from a piece of wood, the workers at the Crazy Horse Memorial are carving the image of Crazy Horse from a mountain.

Background on Vision and Purpose in Lakota Culture

This study also investigates the effect that an iconic representation of organizational vision, such as the physical presence of the Crazy Horse Memorial Monument, has on workers’ personal sense of vision and sense of purpose at work. Crazy Horse, whose image is represented in the mountain carving at the Crazy Horse Memorial Foundation, belonged to the Ogalala Sioux tribe (Ambrose, 1996). In order to provide historical perspective relevant to the subject matter of this study, included is a background on the Lakota visioning process and the personal vision of Crazy Horse himself.

The Lakota Visioning Process

Black Elk (Brown, 1989) states that Crazy Horse “received most of his great power through the lamenting [visioning] which he did many times a year” (p. 45). Ross (1989) states “Destiny, in traditional D/Lakota culture was contained in the belief that each person had a purpose or plan for his existence in this life” (p. 185). Ross explains that in the D/Lakota tradition the process of understanding one’s vision is the

responsibility of each person, stating: "It was [each person's] duty to go on a vision quest to find out what [the vision for one's life] was" (p. 185).

According to Ross (1989) "Traditional D/Lakota belief was that man's purpose on earth was to return to the center, and the method for doing this was to walk the Red Road (maintain balance in life)" (p. 185). Ross explains the Red Road of D/Lakota spirituality:

One of the original teachings of the D/Lakota is that you live your life here on earth in a certain way, either according to the Red Road or according to the Black Road. If you lived on the Red Road, your spirit returns to the center of the universe when the body dies. If, on the other hand, you lived on the Black Road during your life, your spirit, when the body dies, would be released and returned to earth to be reborn in a new body" (p. 26).

Ross (1989) notes that until relatively recently, D/Lakota did not have a history of written literature and relied upon the vision process to seek spiritual guidance, stating: "A hundred years ago D/Lakota people did not have a written language. They did not have books. Any time they wanted knowledge or information, they asked for it ceremonially" (p. 46). Ross further notes that the visioning process is important to understanding all areas of life, including one's purpose in life, stating: "Ceremonies were used to find cures for ailments, to interpret dreams, to find things that had been lost...and to look at your past in order to understand your purpose in life as revealed in you vision quest" (p. 46). Ambrose (1996) summarizes the preparation for the visioning process, stating: "It was usually preceded by a fast, complicated purification rites, and a series of lectures from a holy man" (p. 67).

Brown (1989) interviewed Black Elk to discuss the visioning process. According to Brown, Black Elk was a Lakota holy man that fought along side Crazy Horse at the battle of Little Big Horn. Black Elk (Brown, 1989) describes the vision process as the “Crying for a Vision ritual” noting it’s importance to the D/Lakota, stating the ritual is “...very important, and indeed it is at the center of our religion...” (p. 44). Black Elk uses the term *lamenting* to describe the visioning process and notes that spiritual connectedness was a vital purpose of visioning, stating: “perhaps the most important reason for ‘lamenting’ is that it helps us to realize our oneness with all things...” (p. 46).

A critical component of the visioning process is the use of a sacred smoking pipe (Brown, 1989). According to Black Elk (Brown, 1989), the concept of using the sacred pipe in the vision quest process originated through the appearance of a spirit woman who instructed the D/Lakota that, “From this time on, the holy pipe will stand upon this red Earth, and the two-leggeds will take the pipe and will send their voices to *Wakan-Tanka* [God the Creator]” (p. 7). Black Elk describes the spiritual importance of the use of the pipe, stating: “From above *Wakan-Tanka* has given to you this sacred pipe, so that through it you may have knowledge” (p. 8).

According to Black Elk (Brown, 1989), the first step in the Crying for a Vision ritual is to seek the guidance of a holy man, bringing him a filled pipe. The process with the holy man involves a series of rituals including praying, smoking and purifying the sacred pipe, and selecting a day for the lamenting. Black Elk explains that when the set day for the lamenting arrives, the lamenter returns to the holy man and chooses the number of days that the lamenting is to last. The holy man also gives the lamenter a specific set of instructions to build a sweat lodge and gather the necessary items in

preparation for a purification ceremony. Black Elk says that once the lodge has been built and all preparations have been completed, the lamenter and the holy man, along with two other men and one helper selected to participate, conduct an elaborate ritual to purify the lodge. The ritual involves prayer to *Wakan-Tanka* and all things, and preparation of the pipe. Among the prayers, for example, the holy man will pray “This young man wishes to become one with all things; he wishes to gain knowledge. For the good of all your peoples, help him!” (p. 51). According to Black Elk, upon completion of the ceremony, the lamenter’s pipe is sealed, to be taken with him during the lamenting, and to be smoked at the end of the Crying for a Vision ritual.

Black Elk (Brown, 1989) states that after purification of the lodge, any others who wish to participate in the sweat lodge ceremony are welcome to join in. The sweat lodge ceremony includes prayer, singing and offering of the lamenter’s pipe to *Wakan-Tanka* followed by the smoking of a pipe, separate from the pipe to be used by the lamenter. Black Elk explains that after the sweat lodge ceremony, two men and helpers who have been selected to participate in the process escort the lamenter to the foot of a mountain chosen for the lamenting. The lamenter waits at the base of the mountain while the men and helpers climb to the spot of lamenting and to make the appropriate preparations. Once the spot is prepared, the lamenter hikes to the spot alone and begins the process of lamenting. According to Black Elk, the lamenter consumes no food or water during the lamenting process. The process of lamenting involves specific instructions for movement in each of the four directions (south, west, north, east), praying and being observant of any visions that may be presented. Black Elk explains an important aspect of the lamenting process:

[The lamenter] must always be careful lest distracting thoughts come to him, yet he must be alert to recognize any message which the Great Spirit may send to him, for [spirits who deliver messages] often come in the form of an animal, even on as small and as seemingly insignificant as a little ant (p. 58).

Black Elk (Brown, 1989) states that once the chosen number of days for lamenting has been completed, the helpers go up to the mountain and bring the lamenter back. The lamenter immediately returns to the sweat lodge for another ceremony in which there is prayer. The lamenter's pipe is smoked and the lamenter describes what he has seen during the lamenting. The holy man then interprets the lamenter's descriptions into the meaning of the vision, and the vision becomes part of the purpose of the lamenter's life.

The Vision of Crazy Horse

Ambrose (1996) describes the Lakota vision quest as a critical process that facilitates an individual's identity, stating: "The vision gave a man his power. Without it, he was nothing" (p. 67). Ambrose adds that the identity gained through the vision process is based in spirituality. According to Ambrose "With a vision [a person] was in touch with the sacred forces. The power obtained in dreams became as much a part of the individual as his arms and legs or his character. For the Sioux male, the vision quest was central to life" (p. 67).

Ambrose (1996) explains that at the age of thirteen, Crazy Horse strayed from the traditional ways of visioning and decided to ride out into the prairie for the purpose of seeking a vision alone. According to Ambrose, after fasting for two days Crazy Horse

decided that he had made a mistake in attempting a vision without going through the traditional process. Ambrose describes the moment that Crazy Horse then received his vision, stating: “[Crazy Horse] had given up and started down the hill to his pony...when the dream came to him” (p. 68). According to Ambrose, Crazy Horse’s vision was of a man riding a horse that “kept changing colors, and it floated above the ground” (p. 68). Ambrose explains that the man in the vision told Crazy Horse never to wear a war bonnet, never to paint his pony before battle and never to keep any possessions. According to Ambrose, the man also told Crazy Horse that he “would never be killed by a bullet or by an enemy” (p. 68). Ambrose describes the man as wearing a single hawk feather and a small stone behind his ear. Ambrose states that during the vision, the man and the horse were “floating, brushing aside constant attacks from a shadowy enemy” (p. 68).

According to Ambrose (1996), when Crazy Horse told his father about the dream, his father was furious because Crazy Horse had not followed traditional procedures. Ambrose explains that to reconcile the situation two years later, when Crazy Horse was fifteen, he and his father went off together, built a seat lodge and purified themselves in the traditional process. Ambrose explains that Crazy Horse then told his father his dream and his father then interpreted Crazy Horse’s dream. As described by Ambrose, Crazy Horse’s father told Crazy Horse he must:

Be the man in the dream, must do as he did, dress as he dressed, [and] wear a single hawk feather in his hair [and] a small stone behind his ear. He must lead the people and never take anything for himself (p. 77).

Ambrose (1996) explains that the vision of Crazy Horse occurred when he was thirteen and was interpreted by his father when Crazy Horse was sixteen. According to Ambrose, the vision identified the purpose of Crazy Horse's life and became the motivating factor driving the actions of bravery, leadership and humility for Crazy Horse throughout his life.

Chapter Three: Methodology

This section describes the purpose of this study in the context of the literature reviewed and describes the methodology for conducting, and evaluating the results of, the case study.

Research Purpose

The purpose of this study is to help enhance the awareness of leadership regarding employee's desire for meaning in their lives and in their professions, and to help leaders better utilize this desire for the benefit of their organizations. This study represents an investigation of how employees view purpose and vision in their personal and professional lives, and the benefits that a convergence of purpose and vision between employees and their organization might have to the employee and to the organization. By studying the workers at the Crazy Horse Memorial Foundation, this study seeks to contribute to a better understanding of the effect that higher purpose in organizational mission has on the workers of an organization.

Research has found (Whitbred, 2001) that employees have a high degree of congruence with organizational mission. This study hypothesizes that this finding is generalizable to employee interpretation of organizational purpose and vision in a higher purpose organization, leading to the first proposition of this study:

- Proposition 1 – Workers at a higher purpose organization have a high degree of congruence with the organizational vision.

This study seeks to understand the effect that higher purpose in organizational mission has on the breadth of vision among employees at an organization from the perspective of Senge's (1990) concept of shared vision. Literature suggests (Senge, 1990) that characteristics of shared vision include:

- Shared picture of the future; and,
- Common sense of caring.

This study hypothesizes that characteristics of a higher purpose organization, as identified in the definition of a higher purpose organization provided previously, lead to a shared picture of the future and a common sense of caring among employees at a higher purpose organization. This leads to the second proposition of this study:

- Proposition 2 – Workers at a higher purpose organization have a strong sense of shared vision.

This study seeks to understand the effect of higher purpose in organizational mission on the depth of vision within an organization from the perspective of an alignment between the organizational vision and the personal vision of employees. Literature (Palmer, 1990) supports that work is manifest as an expressive act of one's self when personal vision and organizational vision are in alignment. This study hypothesizes that workers at a higher purpose organization tend to believe their personal vision is in alignment with the vision of the organization thereby facilitating the feeling their actions at work are an expression of their inner self. This study further hypothesizes that a strong sense of caring among the workers, as characterized by shared vision, not only translates into a clear and shared concept of the vision of the organization, but also to a high degree

of consistency, or alignment, between the vision of the organization and the personal sense of vision of the workers. This leads to the third proposition of this study:

- Proposition 3 – Workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision.

Research has found (Carroll, 2001) that in a values-based organization, workplace experience is a contributing factor to employee commitment. This study hypothesizes that in a higher purpose organization the workplace experience of employees is reflective of the higher purpose of the organization and, as a result, a high degree of employee commitment exists. This leads to the fourth proposition of this study:

- Proposition 4 – Workers at a higher purpose organization have a high degree of commitment to the organization.

Literature supports (The Quran, Ali, 1993; Ambrose 1996; Hanh, 1998; Novak, 1996; Palmer, 1990; Warren, 2002) that when workers believe their work is an expression of their spiritual self, their work actions come from a very deeply felt conviction that provides as sense of calling to one's work. As noted previously, this study hypothesizes that workers at a higher purpose organization have a deep sense of caring about the organization's vision and have a personal vision that is in alignment with the organization's vision. This study furthers hypothesizes that those attributes combined with the higher purpose characteristics of the organization's vision creates a condition where employees of a higher purpose organization are likely to believe that their work is part of their calling in life, leading to the fifth proposition of this study:

- Proposition 5 – Workers at a higher purpose organization believe their work is consistent with their own calling.

Literature (The Living Bible, 1971; Dalai Lama, 2005; Frankl, 2000; Morris, 2007; The Quran, Ali, 1993; Ross, 1989; The Bhagavad Gita, Schweig, 2007; Swift, 2003; Tolstoy, 1881; The Upanishads, Easwaran, 2007; Warren, 2002) supports that although empirical evidence has not proven whether or not life has a purpose, a sense of purpose in life can be defined through spirituality and faith in God. This study hypothesizes that workers at a higher purpose organization will have a strong sense of purpose in life, given the characteristics of a higher purpose organization, and that purpose is based in spiritual beliefs, leading to the sixth proposition of this study:

- Proposition 6 – Workers at a higher purpose organization have a sense of purpose in their lives based in spirituality.

As noted earlier, literature suggests (Senge, 1990; Carroll, 2001) that workplace experiences are an important component to shared vision and commitment at an organization. Literature also suggests (Nietzsche, 1885; Palmer, 1990) that physical representation of vision that reflects one's work enhances a sense of expressing one's inner self. The Crazy Horse Memorial Monument, as described previously, represents the world's largest sculpture and the development of the monument will likely extend beyond the lifetime of any given individual involved in the effort. This study hypothesizes that a monument of such size and visually available on a daily basis to the organization's workforce, as the Crazy Horse Memorial Monument is, is sufficiently seductive to the senses to serve as an icon of the foundation's vision. This study further hypothesizes that working on, or around, the monument provides workers with a

workplace experience that allows them to see part of themselves, and their own purpose, in the development of the monument. This leads to the seventh and eighth propositions of this study:

- Proposition 7 - The monument serves as an expression of the worker's personal sense of vision.
- Proposition 8 - The monument contributes to the worker's personal sense of purpose.

Delimitations

The research involved in this study has the following delimitations:

- This study is limited to workers at the Crazy Horse Memorial. The sample size for this study is six individuals among a staff of 182 workers. Research results may not be generalizable to other organizations.
- This study evaluates perspectives on the purpose of life and the role of spirituality and God in the purpose of life. This study does not seek to prove that life has a purpose or that God exists.
- The Communications Director at the Crazy Horse Memorial Foundation, who coordinated and scheduled the interviews, attended four of the six interviews at the request of the Communications Director and with the consent of the respective participants. Though none of the four participants objected to the Director's presence, the presence of the Director may have influenced the responses of the participants. A review of the interviews shows that the interviews not attended by the Communications Director were somewhat

longer in duration than those not attended by the Communications Director. However, an evaluation of the content of the responses shows no discernable difference between the interview responses where the Communications Director attended from those interviews where the Communications Director did not attend. This suggests that the Communications Director's presence did not have any material impact on the responses.

Institutional Research Board Approval

Approval to conduct this study was provided by the Institutional Research Board (IRB) at Augsburg College, Minneapolis, Minnesota on April 8, 2008. The IRB approval number for this research is 2008-36-3.

Participant Consent Forms

Consent forms explaining a description of the research, background information, procedures, risks and benefits of being in the study, confidentiality, voluntary nature of the study, researcher and research advisor contact information, and statement of consent were signed by all case study participants for this research. Each participant provided separate signatures to consent to participation in the study, for the interviews to be recorded and that direct quotes may be used in the thesis. As indicated on the consent forms, consent forms and recorded interview results are kept in a locked fireproof safe located in the basement of the researcher, and raw data from the interviews will be destroyed by July 1, 2011. A copy of the consent form is included in Appendix C.

Pilot Study

A pilot study was conducted to assess the content validity of the interview questions. The sample population for the pilot study represents a small convenience sample of three participants selected because they are colleagues of the researcher, without regard to whether or not their organization represents a higher purpose organization. The interview questions were modified after the pilot study. The original interview questions for the pilot study did not include a question to ask what the purpose of the participant's organization is. This question was added for the case study. More information regarding the pilot study can be found in Appendix D.

Population and Sample

The population of interest includes employees of the Crazy Horse Memorial Foundation, the object of this case study. A total of six interviews, each scheduled for one-hour in duration, were conducted. Participants represent the organization's operational management, finance and administration department, cultural center, education center and carving team. The number of participants as well as the selection of individuals to be included as participants was determined by the Director of Communications at The Crazy Horse Memorial Foundation based on a request by the researcher to include several Ziolkowski family members and a cross-section of other personnel at the Foundation.

Participants' tenure at the Foundation ranges from one year to sixty-one years. Three participants have over forty years tenure and three have less than fifteen years tenure. The average tenure is thirty years. Participants include three members of the

Ziolkowski family and three non-family members, including one senior administrative staff and two senior staff from the cultural and educational centers at the Foundation.

Data Collection

This research represents a case study of the Crazy Horse Memorial Foundation, located in The Black Hills of South Dakota. Facts are gathered for this study through:

- Interviews - Recorded on-location interviews with employees of the Crazy Horse Memorial; and,
- Observations - Observation of artifacts displayed on location at the Memorial, and observations made during a personal guided tour of the Memorial complex.

Interviews

The interview questions, shown in Appendix B, include twenty-six questions numbered within eighteen question groupings. The eighteen question groupings are organized into five sections, including

- Section I – Indicative Information
- Section II – Purpose
- Section III – Vision
- Section IV – The Monument
- Section V – Commitment

The first section of the research questions includes indicative information such as the date of the interview and questions related to the demographics of the participant.

The remaining four sections are organized by their subject matter, including Section II Purpose, Section III Vision, Section IV The Monument, and Section V Commitment.

The interview questions each correspond to one or more of the eight thesis propositions identified for this study. Each proposition corresponds to a category and section as reflected in the Thesis Research Model, depicted in Figure 2, discussed earlier. The Thesis Research Model cross-reference chart, depicted in Figure 3 below, shows the inter-relationships between the interview questions and the sections, categories and propositions of the Thesis Research Model.

Figure 3. Thesis Research Model cross-reference chart

SECTION	CATEGORY	PROPOSITION	INTERVIEW QUESTIONS
B. Employee Perception	Employee Interpretation of Purpose and Vision	Proposition 1 - Workers at a higher purpose organization have a high degree of congruence with the organizational vision.	Question 10 - How would you describe the vision of the Crazy Horse Memorial? How would you describe the purpose of the Crazy Horse Memorial?
	Alignment of Vision	Proposition 2 - Workers at a higher purpose organization have a strong sense of shared vision.	Question 11 - In what ways is your personal vision being achieved through, or in contrast with, the Crazy Horse Memorial vision?
		Proposition 3 - Workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision.	Derived from Question 11 , above, and Question 12 - Is there anything further you would like to share about your personal vision or the vision of the Crazy Horse Memorial?
	Employee Commitment	Proposition 4 - Workers at a higher purpose organization have a high degree of commitment to the organization.	Question 16a - Please describe the level of commitment you feel toward the Crazy Horse Memorial organization? Question 16b - What kinds of things contribute to your sense of commitment toward the organization?
C. Employee Sense of Purpose	Work as a Calling	Proposition 5 - Workers at a higher purpose organization believe their work is consistent with their own calling.	Question 8a - Do you feel a sense of purpose in your work at the Crazy Horse Memorial? Question 8b - If so, how? Question 8c - Do you feel that working at the Crazy Horse Memorial organization is part of your life's calling? Question 8d - If so, how?
	Individual Higher Purpose	Proposition 6 - Workers at a higher purpose organization have a sense of purpose in their lives based in spirituality.	Questions 7a - Do you believe you have a sense of purpose in your life? Question 7b - If so, how would you define your life's purpose? Question 7c - Does spirituality play a role in your life's purpose? Question 7d - If so, in what way? Question 9 - Is there anything you'd like to share about the sense of purpose you have, or the sense of purpose you feel toward the Crazy Horse Memorial organization?
D. The Effect of the Monument	Icon of Vision and Purpose	Proposition 7 - The monument serves as an expression of the worker's personal sense of vision.	Question 14a - Does the monument in some way represent an expression of your personal vision? Question 14b - If so, in what ways?
		Proposition 8 - The monument serves as a physical representation of the organization's purpose and contributes to the worker's sense of purpose.	Question 13a - Does the monument itself have any effect on your sense of purpose? Question 13b - If so, in what ways?
Other			Question 17 - What else would you like to add that we have not discussed about the Crazy Horse Memorial?

The Communications Director at the Crazy Horse Memorial Foundation selected the interview participants, based on the request by the researcher to include Ziolkowski family members and a cross-section of other employees across the organization. The Communications Director at the Crazy Horse Memorial Foundation also coordinated and scheduled the interviews.

The interviews were each conducted in a comfortable environment familiar to, and chosen by, each participant. All interviews were conducted on-site at the Crazy Horse Memorial Foundation. Specific interview locations include an individual office, a semi-private cafeteria booth, a private classroom, a semi-private information booth located at the cultural center, and a private carving area worksite at the top of the mountain.

All interviews were recorded. At the beginning of each interview, the respective participant was read the interview introduction, identified on the interview questions document located in Appendix B. Research participants were not shown the interview questions. During the interviews, participants were directly asked the interview questions as identified in Appendix B. Some additional follow-up questions were asked, as appropriate, to seek further information or clarification of a participant's answers.

Reliability and Validity

Reliability of this study is demonstrated by the population involved in the study, which includes three members of the Ziolkowski family, as well as a cross section of three additional administrative and operational staff. The Ziolkowski family are directly related to Korczak Ziolkowski, the original carver of the monument, and are directly

involved in operating the Foundation and sculpture carving. As noted earlier, the non-family members represent at the administrative functions, cultural center and education center. In whole, the participants represent each primary function of the memorial.

The interview questions demonstrate face validity in the subject areas involved because the questions are open-ended and relate specifically to the area of research involved, namely purpose, vision and iconic representation. The results of the Pilot Study, described earlier, also provides evidence of the content validity of the interview questions.

Analysis of Results

The process used for analyzing results in this study follows that described by Leedy and Ormrod (2005), who cite Creswell (1998) and Stake (1995) stating that qualitative case study analysis typically involves:

- Organizing details about the case;
- Categorizing data;
- Interpreting single instances;
- Identifying patterns; and,
- Synthesizing and generalizing results.

The process used to analyze responses for this study is as follows.

Organizing Details about the Case (Pass 1)

For confidentiality, a Participant Index was created to cross-reference the names of participants with an Index Id. The Index Id was then used to identify participants for

the remainder of the analysis. The Participant Index is an Excel spreadsheet that contains the following information for each participant:

- Participant Name;
- Index Id (assigned by researcher);
- File name of the electronic recording for the participant interview;
- Tenure;
- Position; and,
- Nature of work performed at the Crazy Horse Memorial Foundation.

For each participant, interview recordings were listened to and logged in a separate Pass 1 - Interview Results Log using an Excel spreadsheet, as depicted by Figure 4 – Pass 1 Interview Results Log, below. A total of six Pass 1 Interview Results Logs, one for each participant, were created.

Figure 4. Pass 1 Interview Results Log (logged separately for each participant)

Index Id	Sequence Number	Recording Position Index	Questionnaire Section	Questionnaire Question Number	Question	Follow-up Question	Response	Notes

Descriptions of the columns in the Pass 1 Interview Results Log include:

- Index Id – Identifies the participant using a confidential code;
- Sequence Number – The numerical sequence of the logged entry;
- Recording Position Index – The location on the electronic recording that corresponds with the response identified in the Interview Results Log;
- Questionnaire Section – The Thesis Research Model Category associated with the interview question. This column corresponds with the Category identified

on the Thesis Research Model-Instrument cross-reference chart identified in Figure 3;

- Questionnaire Question Number – The number of the question corresponding with the research question as identified in Appendix B;
- Question – The actual question asked during the interview;
- Follow-up Question – A follow-up question, if asked;
- Response – The response of the participant; and,
- Notes – Researcher notes taken during the analysis.

Categorizing Data (Pass 2)

The data from the interviews contained in the Pass 1 Interview Results Log were separated and categorized by the corresponding Proposition and cut-and-pasted into a separate Pass 2 Interview Results Log for each Proposition.

A total of eight Pass 2 Interview Results Logs were created. Proposition 2 and Proposition 3 were combined into a single Pass 2 Interview Results Log because the two propositions each derive information from Question #11, as reflected in the Thesis Model cross-reference chart depicted in Figure 3. One additional Pass 2 Interview Results Logs was created to serve as a repository for the final interview question, question #17 an open-ended question asking for any other input the participant would like to provide.

Interpreting Single Instances (Pass 3)

Each of the Pass 2 – Interview Results Logs were copied into corresponding Pass 3 Interview Results Logs. The responses logged in each Pass 3 Interview Results Log

were individually evaluated to identify themes mentioned in the participant response. A new theme column was added to the Pass 3 Interview Results Log for each new theme identified.

A column heading that identifies the theme was added at the top of each theme column. A “Yes” was placed in the cell corresponding to the response and the column for the theme. As responses were evaluated, and as previously identified themes were identified in the response, a “Yes” was placed in the corresponding theme column for that participant response. Additional theme columns were added as additional themes identified.

The result of Pass 3 was that the responses in each Pass 3 Interview Results Log that correspond to an identified theme were each marked with a “Yes” in the corresponding theme column for the response, as shown in Figure 5 below.

Figure 5. Pass 3 Interview Results Log (example)

Index Id	Questionnaire Question Number	Committed	Know this is what the want	Excited/Feel Good	Family	Committed to Leadership	The Vision/ Legacy/ Story	The Organization Helps Them	Values
S01	16a	Yes	Yes	Yes					
	16b				Yes	Yes			

Identifying Patterns

Upon completion of the analysis of the Pass 3 Interview Results Log for each Proposition, a Summary Matrix was created at the top of the theme columns as depicted in Figure 6 below. The Summary Matrix cross-references the participant id with each theme. A ‘1’ was placed in each cell in the Summary Matrix for each participant that responded to a particular theme. A total cell at the bottom of each theme column of the Summary Matrix provides a sum of the number of participants that responded to each

theme. Figure 6 depicts an example of a Summary Matrix, showing the summary matrix for Proposition 4.

Figure 6. Example Summary Matrix (Proposition 4)

Index Id	Committed	Know this is what the want	Excited/Feel Good	Family	Committed to Leadership	The Vision/Legacy/ Story	The Organization Helps Them	Values
S01	1	1	1	1				
S02	1	1	1	1	1			
S03	1	1		1	1	1		
S04	1	1		1	1	1		
S05	1	1	1	1		1	1	
S06	1	1					1	1
TOTAL	6	6	3	5	3	3	2	1

For each Proposition, the Summary Matrix was copied to a Proposition Theme Analysis Excel spreadsheet, where an analysis was performed to organize the themes. The analysis involved a review of the themes and a grouping of the themes into Primary Themes that represent a grouping of one or more themes. Figure 7, below, depicts the Proposition 4 Theme Analysis spreadsheet that corresponds with the Figure 6 example, above.

Figure 7. Example Theme Analysis spreadsheet (Proposition 4)

Index Id	Overall Commitment		----- Organizational Attributes -----			----- Personal Attributes -----		
	Committed	Family	Committed to Leadership	Values	The Vision/Legacy/ Story	The Organization Helps Them	Excited/ Feel Good	Know this is what the want
S01	1	1					1	1
S02	1	1	1				1	1
S03	1	1	1		1			1
S04	1	1	1		1			1
S05	1	1			1	1	1	1
S06	1			1		1		1
TOTAL	6	5	3	1	3	2	3	6

In the example shown in Figure 7, on the previous page, three Primary Themes are identified including Overall Commitment, Organizational Attributes and Personal

Attributes. The Organizational Attributes primary theme, for example, includes the themes of Family, Committed to Leadership, Values and Legacy/Vision/Story.

The result of the analysis described in this section is a matrix, for each proposition, that notes:

- The themes identified by participants;
- Which participants identified each theme;
- A count of the number of participants that identified the theme; and,
- A set of primary themes that represent groupings of common themes identified.

The Summary Matrix for each Proposition is shown in Appendix A – Summary Theme Matrix Analysis.

Synthesizing and Generalizing Results

During the process of synthesizing and generalizing results, each Summary Theme Matrix shown in Appendix A was individually evaluated. Data were analyzed and results were developed based on the percentage of participants that reflect a given theme under analysis. Where applicable, specific quotes from participants were displayed in the findings to provide the reader with further perspective on the finding.

Results are expressed in terms of a percentage and are evaluated based on the following scale:

- 80% - 100% = Strongly supported
- 60% - 79.9% = Mildly supported
- 40% - 59.9% = Mixed support

- 20% - 39.9% = Mildly not support
- >0% - 19.9% = Strongly not supported

The above scale was created by applying an even 20% range, or one-fifth, of response within each of the five categories. During the actual interviews there were no questions that were not responded to, so no category for non-response, or 0%, is provided in the scale above. The specific process for analyzing the findings for each proposition is described further in the finding for the respective proposition in the Findings section of this paper.

Chapter Four: Findings

This section describes the findings of the case study in the context of each of the previously described propositions of this study. An analysis of these findings is included in the following chapter, Chapter Five: Discussions.

Proposition 1 Findings

Our goal is to carve a mountain as a memorial to the Indians of North America, which eventually will lead to being able to create and finance and support a museum...a medical training center and a university for Indians from the entire country (Research Participant).

Proposition 1 of this study states: Workers at a higher purpose organization have a high degree of congruence with the organizational vision. The findings of this study show strong support for proposition 1.

To assess whether workers at a higher purpose organization have a high degree of congruence with organizational vision, workers at the Crazy Horse Memorial Foundation were asked to describe the vision of the foundation. Workers were also asked to describe the purpose of the foundation. The primary themes that arose from the participants during the interviews were then compared against the primary themes identified in the foundation's mission statement. The primary themes identified in the Crazy Horse Memorial Foundation mission statement are:

- Protect and preserve the North American Indian culture;
- Continued progress on the sculpture;

- Provide educational and cultural programming; and,
- Establish a university and medical training center.

The criteria for evaluating Proposition 1 is the level of consistency between the primary themes identified by participants during the interviews and the primary themes identified in the Crazy Horse Memorial Foundation mission statement.

Strong support is found for Proposition 1 with participants identifying a Response Match Percent of 87.5% across the four mission statement themes identified in the Crazy Horse Memorial Foundation mission statement, as depicted in Table 1 below. The Response Match Percent of 87.5% was calculated by dividing the Total Participant Response Matches (21) by the Total Possible Response Matches (24).

Table 1. Mission Statement Themes Matched

Mission Statement Theme	Positive Participant Responses	Possible Response Matches	Response Match Percent
Protect and Preserve North American Indian Culture	6	6	100%
Continued Progress on the Sculpture	6	6	100%
Provide Educational and Cultural Programming	6	6	100%
Establish a University and Medical Training Center	3	6	50%
TOTAL	21	24	87.5%

As shown in Table 1, all participants (100%, 6 of 6) responded with themes matching three of the primary themes, including:

- Protect and preserve North American Indian culture;
- Continued progress on the sculpture; and,
- Provide educational and cultural programming.

Half of participants (50%, 3 of 6) responded with themes matching the theme to establish a university and medical training center. Further details of the analysis of the proposition 1 findings are provided below.

- Mission Statement Theme - Protect and preserve the culture:
 - All respondents (100%, 6 of 6) identified themes consistent with the mission statement theme of protecting and preserving the North American Indian culture.
 - Most respondents (83%, 5 of 6) discussed themes of enhancing racial and cultural understanding.
 - Half of respondents (50%, 3 of 6) used wording consistent with honoring the culture.

- Mission Statement Theme - Continued progress on the sculpture:
 - All respondents (100%, 6 of 6) identified themes consistent with the mission statement theme of continuing progress on the mountain carving.
 - Half of respondents (50%, 3 of 6) also included themes indicating that the mountain carving is a means to attract interest and funds to facilitate the accomplishment of other vision themes.
 - Half of respondents (50%, 3 of 6) also noted the vision is bigger than the organization's stakeholders, or will extend beyond the lifetime of the workers, the criteria identified for a higher purpose organization.

- Mission Statement Theme - Provide Education and Cultural Programming:
 - All respondents (100%, 6 of 6) identified themes related to education and cultural programming opportunities at the foundation.

- Mission Statement Theme: Establish a university and medical training center
 - Half of respondents (50%, 3 of 6) specifically noted the University, Medical Center or enhanced facilities as a theme.

Proposition 2 Findings

I see one part of it being the mountain and the carving to honor American Indians.

I see the other part as more the role that I'm in, as far as education and cultural goals. I see my role as part of tying into the education and cultural aspects and trying to further the memorial in that direction. (Research Participant).

Proposition 2 of this study states: Workers at a higher purpose organization have a strong sense of shared vision. The findings of this study show strong support for proposition 2.

The criteria for evaluating Proposition 2 is the level of consistency between the primary themes identified by participants during the interviews and the primary themes of shared vision identified in the literature review. The primary themes identified for shared vision in the literature review include:

- Shared picture of the future; and,
- Common sense of caring.

Overall, strong support is found for Proposition 2 with a Response Match Percent of 94%, as depicted in Table 2. The Response Match Percent of 94% represents an average of the 87.5% Response Match Percent for the criteria of Shared Picture of the Future and the 100% Response Match Percent for the criteria of Common Sense of

Caring. In Table 2, below, the average number of responses across all Proposition 1 criteria is used for the shared picture of the future criteria in Proposition 2. The 5.25 Positive Participant Responses shown in Table 2 is calculated by dividing the Total Participant Response Matches in Table 1 (21) divided by the number of Mission Statement Criteria in Table 1 (4). The data was calculated this way in order to weight the shared picture of the future criteria with the same weight as the common sense of caring criteria in Table 2.

Table 2. Shared Vision Themes Matched

Shared Vision Criteria	Positive Participant Responses	Possible Response Matches	Response Match Percent
Shared Picture of the Future*	5.25	6	87.5%
Common Sense of Caring	6	6	100%
TOTAL	11.25	12	94%

*Results for Shared Picture of the Future are calculated based on an average of the total results from Table 1 – Proposition 1 Theme Analysis Spreadsheet ($5.25 = 21/4$, $6 = 24/4$).

- Criteria - Shared picture of the future:
 - The measurement of the level of consistency for the criteria of shared picture of the future for this study was derived from the degree of congruence with organizational vision discussed in the findings of Proposition 1 of this study.
 - As noted in Proposition 1, strong support is demonstrated that the workers at the Crazy Horse Memorial Foundation hold a shared picture of the future with a Response Match Percent of 87.5% for congruence with organizational vision.

- The findings show that all respondents (100%, 6 of 6) described at least three of the four primary themes identified in the mission statement, with half of respondents (50%, 3 of 6) identifying all four themes.
- Criteria: Common sense of caring
 - The measurement of the level of consistency for the criteria of common sense of caring for this study is derived from the degree of commitment to the organization as expressed by participants and discussed in the findings of Proposition 4 of this study.
 - Strong support is demonstrated that there is a common sense of caring across the workers at the Crazy Horse Memorial Foundation with all respondents (100%, 6 of 6) having expressed a high degree of commitment to the organization.
 - Of particular note, though not directly asked, one-third of respondents (33%, 2 of 6) offered that the Crazy Horse Memorial Foundation is their life, as reflected in the findings of Proposition 3 of this study.

Proposition 3 Findings

You can look at this as an example, about Korczak setting off the first blast. That had to seem overwhelming. It helps people realize 'I can do this.' They can overcome the mountains they face. It doesn't mean they [are literally] going to carve a mountain, but they are going to carve their own mountain. It may not be in granite and rock, but it's a mountain of something else that they are going to have to overcome (Research Participant).

Proposition 3 of this study states: Workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision. The findings of this study show strong support for proposition 3.

To assess whether workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision, participants were asked to describe the ways in which their personal vision is achieved through, or is in contrast with, the Crazy Horse Memorial Foundation vision. Participants were also asked an open-ended question to add anything further regarding their personal vision or the vision of the Crazy Horse Memorial Foundation.

The criteria used to evaluate participant responses includes:

- Overall alignment of vision as indicated by a participant stating the organizational vision is in alignment with their personal vision; and,
- Specific vision characteristics as indicated by organizational vision characteristics used by a participant to describe his/her personal vision.

Strong support is found for Proposition 3 with a Response Match Percent of 83%. The Response Match Percent is calculated by dividing the total positive participant responses for both criteria (10) divided by total possible response matches for both criteria (12). Most respondents (67%, 4 of 6) directly stated that their personal vision is in alignment with the organization's vision, which suggests only mild support for the proposition, however, all respondents (100%, 6 of 6) went on to describe specific aspects of their personal vision that are in alignment with the organizational vision, thereby indicating strong support overall.

Table 3. Alignment of Vision Criteria Matched

Alignment of Vision Criteria	Positive Participant Responses	Possible Response Matches	Response Match Percent
Overall Alignment	4	6	67%
Specific Vision Characteristics	6	6	100%
TOTAL	10	12	83%

Of note, two-thirds of respondents (67%, 4 of 6) stated themes indicating they enjoyed their work at the foundation or that they felt empowered to express their personal visions through their work at the foundation.

- Criteria: Overall Alignment
 - The measurement of overall alignment is determined by whether the participants directly state that the organizational vision is in alignment with their personal vision.
 - Two-thirds of respondents (67%, 4 of 6) directly stated that the vision is in alignment. Of the two that did not express that their personal vision is in alignment with the organizational vision:

- One stated that while working for the organization at this time is a positive experience it is not necessarily a long-term career path.
 - The other had mixed emotions regarding the alignment of vision due to an evolving business structure at the organization. This participant stated that although there is a high degree of commitment to continuing the original vision of the memorial, it is questionable whether recent increased emphasis on financial growth is consistent with that original vision. In contradiction, however, the participant added that the emphasis on financial growth may indeed accelerate the timeframe for achievement of the original vision, suggesting that the personal vision and organizational vision do align for this participant to some degree.
- Criteria: Specific Vision Characteristics
 - The measurement of specific vision characteristics is determined by whether the participants stated characteristics of the organization's vision when describing their own personal vision.
 - All respondents (100%, 6 of 6) stated characteristics of the organization's vision when describing their own personal vision.
 - Most respondents (83%, 5 of 6) identified education or cultural awareness as part of their personal vision.

- Two-thirds of respondents (67%, 4 of 6) stated that their personal vision is inspired by the organization's legacy, the Ziolkowski family legacy or the characteristic of perseverance represented by the Crazy Horse Memorial Foundation efforts.

Proposition 4 Findings

I have a real commitment here...It goes back to what you stand for as an individual (Research Participant)

Proposition 4 of this study states: Workers at a higher purpose organization have a high degree of commitment to the organization. The findings of this study show strong support for proposition 4.

To assess whether workers at a higher purpose organization have a high degree of commitment, participants were asked to describe the level of commitment they feel towards the Crazy Horse Memorial Foundation and the kinds of things that contribute to their sense of commitment to their organization.

Participant responses were evaluated based on the following criteria which emerged as theme during the interviews. Overall commitment as indicated by:

- Whether or not participants stated they are committed to the foundation;
- Organizational attributes, indicating characteristics of the organization, as identified by participants, that contribute to participant's commitment to the organization; and,

- Personal attributes, indicating characteristics of working at the organization that personally benefit participants and contribute to participant's commitment to the organization.

The criteria identified is as follows:

- Criteria - Overall Commitment:
 - Overall, strong support was found for Proposition 4 with all respondents (100%, 6 of 6) having stated they are highly committed to the organization.
 - The following quotes are inclusive of all participants and exemplify the level of commitment participants feel toward the Crazy Horse

Memorial Foundation:

- "I'm committed hook, line and sinker. From the tip of my toes to the top of my head. It's my life."
- "I have a sense of commitment to the family...I'll be absolutely loyal to them. I feel good about what I am doing at this point in time."
- "It's a total commitment, without a doubt...I don't think I could walk away."
- "I'm deeply committed to the foundation...It's unwavering."
- "I have a real commitment here...It goes back to what you stand for as an individual."

- “I’m committed enough that I should be [institutionally] committed or fired. But those are the only two ways I could walk away.”
- Criteria - Organizational Attributes:
 - Most respondents (83%, 5 of 6) directly stated commitment to the Ziolkowski family. It is notable that this includes participants who are family members as well as those who are not part of the family bloodline.
 - Half of respondents (50%, 3 of 6) directly stated commitment to the organizational leadership or the board.
 - Half of respondents (50%, 3 of 6) stated a commitment to the legacy, story or vision of the Crazy Horse Memorial Foundation and one respondent (16%, 1 of 6) added a stated commitment to the organizational values.
- Criteria – Personal Attributes:
 - All respondents (100%, 6 of 6) made statements indicating that working at the memorial is what they want to be doing right now.
 - Half of respondents (50%, 3 of 6) stated that they felt good about working at the Crazy Horse Memorial.
 - One-third of respondents (33%, 2 of 6) stated that the organization helps them in their own lives.

Of interesting note, when asked about spirituality one participant brought out the following comment on commitment that, I believe for this research, is indicative to the feelings of nearly everyone interviewed:

The commitment and the vision...the family, and the love that they have for what they are doing, and honoring their dad and Ruth's husband, and for his vision, has really allowed this to continue and has been built into what it is today which is an icon as much as Mount Rushmore is.

Proposition 5 Findings

It is my life's calling. It's not part of it (Research Participant).

I feel fortunate and I enjoy it. I consider it a blessing, but not a calling (Research Participant)

Proposition 5 of this study states: Workers at a higher purpose organization believe their work is consistent with their own calling. The findings of this study show mild support for proposition 5.

To assess whether workers at a higher purpose organization believe their work is consistent with their own calling, participants were asked if they felt that working at the Crazy Horse Memorial Foundation is part of their life's calling, and if so, how.

Participants were also asked if they felt a sense of purpose in their work at the Crazy Horse Memorial Foundation, and if so, how.

Participant responses were evaluated based on the following criteria, which emerged as themes during the interviews:

- Calling, indicated by whether participants state that their work at the Crazy Horse Memorial Foundation is part of their life's calling;
- Purpose, indicated by whether participants state they feel a sense of purpose in their work at the Crazy Horse Memorial Foundation; and,
- Attributes of purpose, as indicated by the specific themes that participants identified that give them a sense of purpose in their work.

Mild support is found for Proposition 5, that workers in a higher purpose organization believe their work is consistent with their life's calling, with of 67% of participants specifically stating their work at the memorial is part of their life's calling.

- Criteria – Calling:
 - Two-thirds of respondents (67%, 4 of 6) indicated that their work at Crazy Horse Memorial is part of their life's calling, including workers that are part of the Ziolkowski family and those that are not.
 - Of those that expressed that working at the Crazy Horse Memorial Foundation is not part of their life's calling, one expressed that his/her calling is to support his/her family and to be a good parent and spouse. The other stated that the specific type of work he/she is performing at the foundation is consistent with his/her area of expertise, but he/she does not feel a calling to perform this work at the foundation, per se.
- Criteria - Sense of Purpose:
 - All respondents (100%, 6 of 6) indicated that they feel a sense of purpose in their work at the Crazy Horse Memorial.

- Criteria: Attributes of Purpose
 - Most respondents (83%, 5 of 6) indicated loyalty to the Crazy Horse Memorial Foundation or the legacy of the Crazy Horse Memorial Foundation as contributing factors to their sense of purpose at work.
 - Half of respondents (50%, 3 of 6) stated aspects of contributing to make the Crazy Horse Memorial a better place or better organization.
 - Half of respondents (50%, 3 of 6) stated education, a key part of the Crazy Horse Memorial vision, as a contributing factor to their sense of purpose at work.

Proposition 6 Findings

I think there has to be a higher power somewhere that makes this all work and keeps it all together...I don't care where you go out on that arm [on the monument], Crazy Horse is watching you (Research Participant).

Proposition 6 states: Workers at a higher purpose organization have a sense of purpose in their lives based in spirituality. The findings of this study show strong support for proposition 6.

To assess whether workers at a higher purpose organization have a sense of purpose in their lives based in spirituality, participants are asked whether they have a sense of purpose in their lives, and if so, how they would describe that purpose.

Participants were also asked if spirituality plays a role in their life's purpose, and if so, in

what ways. Participant responses were evaluated based on the following criteria, which emerged as themes during the interviews:

- Purpose, as indicated by whether participants feel a purpose in their lives and whether that purpose is based in spirituality;
- Organizational attributes, as indicated by the attributes of the Crazy Horse Memorial Foundation that participants expressed as being part of their life's purpose; and,
- Personal attributes, as indicated by attributes of the participant's personal life that participants expressed as being part of their life's purpose.

Strong support is found for Proposition 6, that workers at a higher purpose organization have a sense of purpose in their lives based in spirituality. All respondents (100%, 6 of 6) expressed that they have a sense of purpose in their lives and that spirituality plays a role in their life's purpose.

- Criteria – Purpose:
 - All respondents (100%, 6 of 6) stated that they have a purpose in life based in spirituality.
 - Two-thirds of respondents (67%, 4 of 6) expressed specific convictions about their spirituality.
 - One-third of respondents (33%, 2 of 6) expressed that their convictions are private.
 - Comments from those that express spiritual convictions include:
 - “People come from all over the world to come here to honor the sculpture, honor the mountain, to honor the history of the

American Indian. I think the spirituality part is very strong here. You look at all this artwork here. I believe the spirits are all in the artwork and the rocks and things. Coming in here you feel a sense of calm.”

- “I know that everything that I do is done successfully because I believe in Jesus Christ and God. I believe that everything I do that is wrong is because I choose not to have him around that particular time, or day, or week.”
 - “Regardless of an individual’s faith may be, the important thing is how it helps that person achieve balance in life and keep the right perspectives in life.”
- Criteria - Organizational Attributes:
 - All respondents (100%, 6 of 6) expressed themes related to attributes of their work at the Crazy Horse Memorial Foundation as part of their life’s purpose.
 - Two-thirds of respondents (67%, 4 of 6) stated that continuing the Crazy Horse Memorial Legacy and/or Honoring Native Americans, part of the foundation’s mission, is part of their life purpose.
 - Half of respondents (50%, 3 of 6) stated that furthering the Crazy Horse Memorial or telling the story of the Crazy Horse Memorial is part of their purpose in life.
 - One-third of respondents (33%, 2 of 6) stated that education, part of the foundation’s mission, is part of their life purpose.

- Criteria - Personal Attributes:
 - Most respondents (83%, 5 of 6) stated aspects of family and morals as part of their life's purpose.
 - Most respondents (83%, 5 of 6) state that family is part of their life purpose.
 - Two-thirds of respondents (67%, 4 of 6) stated aspects of living a moral life as part of their life purpose.

Proposition 7 Findings

People might look at [the monument] like Dr. Martin Luther King looked at the world. That would be my hope. All by itself it's just a big rock (Research Participant).

Proposition 7 of this study states: The monument serves as an expression of the worker's personal sense of vision. This study finds mild support for proposition 7.

To assess whether the monument serves as an expression of the worker's personal sense of vision at the Crazy Horse Memorial Foundation, workers were directly asked if the monument in some way represents an expression of their personal vision.

Participant responses were evaluated based on the following criteria:

- Expression of personal vision, as indicated by whether participants indicated that the monument represents an expression of their personal vision;
- Monument attributes, as indicated by the themes expressed by participants that the monument represents.

Mild support is found for Proposition 7, that the monument serves as an expression of the worker's personal sense of vision at the Crazy Horse Memorial Foundation, with 67% (4 of 6) of participants stating that the monument represents an expression of their personal sense of vision.

- Criteria - Expression of Personal Vision:
 - Two-thirds of respondents (67%, 4 of 6) stated that the monument represents an expression of their personal sense of vision. The visions expressed by participants indicate a deep connection between the monument and their personal sense of vision, regardless of the source of that vision, as exemplified by the following statements:
 - “Without the mountain, none of us would have a vision.
Without the mountain, people wouldn't come.”
 - “We're always growing and changing, just like the mountain does.”
 - “If one man can start something like this [monument], people leave with a strengthened resolve to not give up in their dreams.”
 - The two participants that indicated that the monument is not an expression of their personal vision, qualified their answers to clarify that the monument represents, but does not drive, their personal vision. One went on to describe his/her personal vision and then described the vision that the monument represents in a similar way, suggesting

support that the monument actual does represent an expression of the participants personal vision.

- For example, the participant describes his/her vision as:
 - “One where we aren’t killing each other, and where we were feeding and supporting each other rather than being at violent odds with each other.” The participant then went on to describe the effect of the monument in a manner similar to the personal vision he/she had earlier expressed, stating “You can look at [the monument] as a sense of what has happened in history between Native Americans and Europeans here, and what continues to happen in terms of racism and discrimination and fear. If we could just overcome those things and be more tolerant, what a better world it would be. Not just for us but for our children. I think there is a roll that the Crazy Horse Memorial plays in that.”
 - The participant explained the distinction between his/her personal sense of vision and the Crazy Horse Memorial monument, stating: “That purpose and inspiration of the memorial could be magnified where we could be striving to do that on a worldwide basis.”
- The second participant that does not view the monument as an expression of his/her personal vision explained:

- “I don’t see [the monument] as pushing me along...because I already have that [vision] inside of me...”
 - About the monument, the second participant stated: “[The monument is] a great symbol...The individual can look at it and walk away with their feelings,” continuing, “You can look out the window and it’s right there. You can start thinking about those [Native Americans] and who they were.”
- Criteria - Monument Attributes:
 - All respondents (100%, 6 of 6) stated that the monument represents an expression of the Crazy Horse Memorial story or vision.
 - Most respondents (83%, 5 of 6) stated themes that the monument represents an icon that promotes cultural understanding.
 - One-third of respondents (33%, 2 of 6) stated that the monument represents a theme of courage and perseverance.

Proposition 8 Findings

I like to see it lit up at night. It's a beacon. Like the old saying ‘We'll leave the light on for ya.’ It's there (Research Participant).

Proposition 8 of this study states: The monument contributes to the worker’s sense of purpose at the Crazy Horse Memorial. This study finds strong support for proposition 8.

To assess whether the monument contributes to the worker’s sense of purpose at the Crazy Horse Memorial, participants were asked whether the monument has any effect

on their sense of purpose. The participant responses were categorized and evaluated based on the following criteria, which emerged as themes during the interviews:

- Contributes to sense of purpose, as indicated by whether the participants state that the monument contributes to their sense of purpose;
- Motivation, as indicated by whether the participants state themes related to motivation when discussing the effect of the monument;
- Comfort and reward, as indicated by whether the participants state themes related to an experience of personal comfort or reward when discussing the monument; and,
- Attraction, as indicated by whether the participants state themes related to the ability of the monument to attract the public.

There is strong support that the monument contributes to the worker's sense of purpose at the Crazy Horse Memorial, with 100% (6 of 6) of the participants indicating that the monument contributes to their sense of purpose.

- Criteria - Contributes to Sense of Purpose:
 - All respondents (100%, 6 of 6) stated that the monument contributes to their sense of purpose, stating themes related to motivation, comfort and reward, and the ability to attract public attention to the foundation's vision.
- Criteria - Motivation:
 - All respondents (100%, 6 of 6) expressed themes indicating that the visualization of the monument provides motivation to their working lives.

- Most respondents (83%, 5 of 6) noted that seeing the progress being made on the mountain contributes to their sense of purpose.
- Most respondents (83%, 5 of 6) indicated that the monument provides inspiration.
- Half of respondents (50%, 3 of 6) stated that it provides a daily reminder of their purpose.
- Half of respondents (50%, 3 of 6) specifically mentioned the effect of the image of the mountain in the morning, per the following quotes:
 - “Every morning when you drive in, and see the mountain. That provides a daily reminder of what it’s taken...to bring the mountain to this point, and what it's going to take to complete the sculpture... Yes, it affects me.”
 - “When I get up every morning and I look out...and see it there. I'm grateful it's there.”
 - “You get up in the morning and there it is. It's a little like watching a little child grow. You don't realize that they've gone from here to here until their blue jeans don't fit. With Crazy Horse you don't see the changes every day, but when you look at an old photograph, then you see the changes.”

- Criteria - Comfort and Reward:
 - Overall, most respondents (83%, 5 of 6) stated themes indicating that the image of the mountain is comforting or rewarding.
 - Half of respondents (50%, 3 of 6) noted themes that relate to a sense of comfort provided by the image of the mountain.
 - Half of respondents (50%, 3 of 6) noted themes that related to a rewarding experience from seeing the image.

- Criteria - Attraction:
 - One-third of respondents (33%, 3 of 6) noted that the attraction to others that the image provides reinforces their sense of purpose.

Chapter Five: Discussion

Conclusions

Based on the literature review, eight propositions were proposed for this study.

The findings demonstrate strong support for six propositions and mild support for two, as summarized below:

- Propositions demonstrating strong support –
 - Proposition 1 – Workers at a higher purpose organization have a high degree of congruence with the organizational vision.
 - Proposition 2 – Workers at a higher purpose organization have a strong sense of shared vision.
 - Proposition 3 – Workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision.
 - Proposition 4 – Workers at a higher purpose organization have a high degree of commitment to the organization.
 - Proposition 6 – Workers at a higher purpose organization have a sense of purpose in their lives based in spirituality.
 - Proposition 8 – The monument contributes to the worker's sense of purpose at the Crazy Horse Memorial.

- Propositions demonstrating mild support –
 - Proposition 5 – Workers at a higher purpose organization believe their work is consistent with their own calling.
 - Proposition 7 – The monument serves as an expression of the worker's personal sense of vision.

Practical Implications

It is hoped that the results of this study can help motivate leaders to become higher purpose leaders, and to recognize the humanistic and organizational benefits of transforming their organizations to higher purpose organizations. This study uncovers specific tools leaders can use to become higher purpose leaders, including:

- Identify and communicate the higher purpose attributes of the organizational mission that highlight the purpose of the organization beyond financial and relativistic goals;
- Identify and communicate the higher purpose attributes of the organizational mission that highlight the benefits of the organization to humanity, beyond the individual stakeholders of the organization; and,
- Express the higher purpose vision of the organization through an iconic representation that is visual and available to employees of the organization on a daily basis.

Organizational leaders can use the findings of this study to improve the effectiveness of their organizations by bringing a greater sense of purpose to their organizations and by enhancing the level of employee commitment to their organizations. Four key findings emerge from the results of this study, including:

- Key Finding 1 – The findings suggest that higher purpose in organizational mission positively influences a deep sense of purpose in the personal life and work life of employees.

- Key Finding 2 – The findings suggest that higher purpose in organizational mission positively influences the alignment of organizational vision with the personal vision of employees.
- Key Finding 3 – The findings suggest that higher purpose in organizational mission positively influences an increased level of employee commitment to the organization.
- Key Finding 4 – The findings suggest that an icon, such as the Crazy Horse Memorial Monument, that is directly associated with a higher purpose can have a deep and positive influence on the motivation and inspiration of workers.

This study defines a higher purpose organization as one that stresses a benefit to humanity, beyond financial or relativistic gain, and has a mission and vision that extends beyond the lives of the organization's stakeholders. The story of the Crazy Horse Memorial Foundation is extraordinary, in that, the organization is undertaking a mission to carve the largest sculpture in the world into a mountain in a project whose duration likely exceeds the lifetimes of all involved. It is notable that the sculpture is less a reflection of artistic expression than it is of a deeply held vision to honor the legacy of an indigenous people. This study demonstrates that the higher purpose vision of the organization combined with the perseverance of the organization's leadership creates an environment of profound sense of purpose among the employees, along with a deep sense of loyalty and commitment to the organization. The resulting value of these attributes is reflected in the growth and sustainability of the organization's mission and the Crazy Horse Memorial Foundation itself.

While Whitbred (2001) finds a high degree of congruence in employee interpretation of organizational mission in bureaucratic, platform and virtual organizations, this study finds an even higher degree of congruence in employee interpretation of organizational mission at a higher purpose organization. For example, while Whibred finds an average of 81.1% of employees across the three types of organizations mentioned at least one mission statement theme, this study finds that 100% of employees identified at least three mission statement themes.

This study finds a high degree of shared vision and a strong alignment between personal and organizational vision, as anticipated. This study finds support that the common sense of caring and shared vision of the future, characteristics of shared vision as noted by Senge (1990), are deeply and profoundly held by the employees of a higher purpose organization. Consistent with this area of research, Palmer (1990) states that an expressive act is an inner connection between one's sense of purpose and one's actions. This study finds that in a higher purpose organization, employees consider their work as an expressive act and are in clear alignment with the vision of the organization. These findings are useful to leaders because they demonstrate the deep sense of commitment that can be generated in employees by defining higher purpose in organizational mission.

In perhaps the most striking example of how the vision at a higher purpose organization effects shared vision, a participant was directly asked as a follow-up question whether his/her personal vision contributed to the organizational vision. The participant responds: "It's exactly the opposite. The purpose of Crazy Horse goes back and helps me with my purpose." This is, in my belief, a new and exciting finding

suggesting that leaders can actually help employees determine their own purpose through the higher purpose of the organization.

The findings of this study suggest that the alignment of vision and the commitment of individuals to the organization are closely linked. The level of commitment is high across all participants. The Carroll (2001) study finds a high degree of commitment in a values-based organization, and as expected, this study of a higher-purpose organization finds a truly extraordinary level of commitment at a higher purpose organization. This commitment is demonstrated at the Crazy Horse Memorial Foundation by a deep sense of commitment to the vision, legacy and individual leaders of the organization, which in some cases is manifest in a lifetime commitment to the organization. It is clear from the responses that the extraordinary nature of the story of the Crazy Horse Memorial translates into personal vision and commitment across the participants. One participant stated that part of the commitment to the organization comes from taking the organization's vision and "translating those things to our personal lives and our own personal dreams." Another participant specifically states that his/her commitment is to continuing the *vision* of the organization, not to the organization itself. This finding further stresses the point that it is the *purpose* of the organization that resonates with employee personal sense of purpose.

Novak (1996), Hanh (1998), The Quran (Ali, 1993), Warren (2002), Palmer (1990), Noonan (2007) and Ambrose (1996) all suggest that a sense of calling to one's work comes from a very deeply felt conviction towards the meaning of an individual's work. This study finds partial support for this concept of a calling. While most participants (67%) explicitly stated their work is part of their lives calling, two

participants (33%) did not. Of the two that did not express their work at a higher purpose organization as being part of their life's calling, however, each described attributes of the organizations' vision when asked to describe their life's calling. It appears that the difference is that these two participants felt their calling in life was more personal and not directly associated with their work, regardless of whether their work is indeed consistent with their calling.

Frankl (2000), Warren (2002), Tolstoy (1881), Swift (2003), Ross (1989), Dalai Lama (2005), Morris (2007), The Quran (Ali, 1993), The Bhagavad Gita (Schweig, 2007), The Upanishads (Easwaran, 2007) and The Living Bible (1971) all suggest that although empirical evidence has not proven whether or not life has a purpose, a sense of purpose in life can be defined through spirituality and faith in God. This study finds support for this showing that workers at a higher purpose organization have a deep sense of purpose in life and that that purpose is centered in spirituality. This study further finds that workers at a higher purpose organization have a strong sense of purpose in their work, and that their personal visions are in alignment with the vision of the organization.

Nietzsche (1885) states: "The more abstract the truth you want to teach the more you must seduce the senses to it" (p. 99). This study demonstrates that an icon of organizational vision, of sufficient magnificence, can seduce the senses in a manner that provides workers with the sense of vision of an organization. This study finds the workers at the Crazy Horse Memorial Monument describe the monument not only in terms of a wonderful sculpture and an incredible achievement, but more pointedly, in terms of the vision and legacy of what the organization stands for. This study also finds

that an icon that is representative of an organization's vision can contribute to a worker's sense of purpose, motivation, level of comfort and sense of reward at work.

Of interesting note, none of the participants expressed their life purpose or their sense of purpose at work using any materialistic or relativistic themes; suggesting that workers in a higher purpose organization tend to be driven more by spiritual and moral values rather than by personal materialistic or relativistic gain. In fact, during the interviews several comments were made that contradict materialistic or relativistic ambitions. One participant directly states "It's not all about money." Another states "I'm not here to become CEO." Whether this finding is generalizable and whether there is a resulting benefit, such as to the quality of life of the workers and the quality of the organization, is an area of suggested further research.

Suggestions for Further Study

The findings of this study suggest that further research on the effects of higher purpose in organizational mission is warranted to examine whether the results of this study are transferable to other organizations. Though many organizations might not have as extraordinary a story as the Crazy Horse Memorial Foundation, if the results of this study prove generalizable through further research, leaders that identify and communicate the higher purpose attributes of their organizations could perhaps greatly improve the sense of purpose among their workforce and, in kind, the overall performance of their organizations.

It is also notable that the sample size of six individuals for this study is small. Although the small sample size was intentionally made to be small to allow for sufficient depth in the interview process, as noted earlier, it is uncertain whether the findings of this study are generalizable to the broader population of workers at the Crazy Horse Memorial Foundation. A more broad study of the workers at the Crazy Horse Memorial Foundation, or other higher purpose organization, is a suggested area of further research to validate generalizability of the findings of this study.

This research in this study is limited to the effect of higher purpose in organizational mission on employees. Another area of suggested further research is the effect of higher purpose in organizational mission on the loyalty of customers and other stakeholders.

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Appendix A: Summary Theme Matrix Analysis

Proposition 1 Theme Analysis Spreadsheet

Proposition 1: Workers at a higher purpose organization have a high degree of congruence with the organizational vision

Table 4. Proposition 1 Theme Analysis Spreadsheet

Primary Theme:	Protect and Preserve Culture			Education/Culture	Univ/Med Ctr.	The Monument		
	Preserve Nat. Amer. Culture	Honor Nat. Amer.	Racial Undrstng	Education/ Cultural Opportunities	University/ Med Ctr Facilities	Mountain Carving	Means to an End	Not in Lifetime/ Bigger
S01	1	1	1	1	1	1	1	
S02	1		1	1	1	1	1	1
S03	1	1	1	1		1	1	1
S04	1	1	1	1		1		1
S05	1		1	1	1	1		
S06	<u>1</u>			<u>1</u>		<u>1</u>		<u>1</u>
Total	6	3	5	6	3	6	3	4

Primary Theme: Protect and preserve the North American Indian culture – 100%

- Preserve Native American Culture – 100%
- Promote Racial Understanding – 83%
- Honor Native American Culture – 50%

Primary Theme: Provide educational and cultural programming – 100%

- Education/Opportunity – 100%

Primary Theme: Establish a university and medical training center – 50%

- University and Medical Center Facilities – 50%

Primary Theme: Continued Progress on the Sculpture – 100%

- Mountain Carving – 100%
- Means to an End – 50%
- Extends Beyond Lifetime – 67%

Proposition 2 Theme Analysis Spreadsheet

Proposition 2: Workers at a higher purpose organization have a strong sense of shared vision.

Table 5. Proposition 2 Theme Analysis Spreadsheet

Primary Theme:	Shared Vision of the future (from Proposition 1)				Common Caring (from Prop. 4)	Emerges from Personal Vision (from Prop. 3)	
	Preserve Nat. Amer. Culture	Education/ Cultural Opportunities	University/ Med Ctr Facilities	Mountain Carving		Committed	Vision is In Alignment
S01	1	1	1	1	1	1	
S02	1	1	1	1	1	1	
S03	1	1		1	1	1	
S04	1	1		1	1		
S05	1	1	1	1	1	1	1
S06	1	1		1	1		1
Total	6	6	3	6	6	4	2

Primary Theme: Shared Vision of the Future (from Proposition 1) – 87.5%

- Protect and preserve the North American Indian culture – 100%
- Provide educational and cultural programming – 100%
- Continued Progress on the Sculpture – 100%
- Establish a university and medical training center – 50%

Primary Theme: Common Sense of Caring (from Proposition 3) – 100%

- Committed – 100%

Primary Theme: Original Vision Emerges from Personal Vision (from Proposition 3) – 83%

- Vision is in alignment – 67%
- Feel empowered – 33%

Proposition 3 Theme Analysis Spreadsheet

Proposition 3: Workers at a higher purpose organization believe the organizational vision is in alignment with their personal vision.

Table 6. Proposition 3 Theme Analysis Spreadsheet

Primary Theme:	Overall Alignment		Aligned Vision Characteristics		Work Experience		Not Aligned	
	In Alignment	Is My Life	Education and/or Culture	Inspired by Legacy or Perseverance	Enjoy the Work	Feel Empowered	Influence of Money	Not long Term
S01	1	1	1	1	1			
S02	1	1	1	1	1			
S03	1			1				
S04			1	1			1	
S05	1		1			1		
S06			1		1	1		1
Total	4	2	5	4	3	2	1	1

Primary Theme: Overall alignment – 67%

- Vision is in alignment – 67%
- Crazy Horse Memorial Foundation is my life – 33%

Primary Theme: Aligned Vision Characteristics – 100%

- Education and/or culture – 83%
- Inspired by legacy or perseverance – 67%

Primary Theme: Work Experience – 67%

- Enjoy the work – 50%
- Feel empowered – 33%

Primary Theme: Not Aligned – 33%

- Influence of money – 16%
- Not in long term goals – 16%

Proposition 4 Theme Analysis Spreadsheet

Proposition 4: Workers at a higher purpose organization have a high degree of commitment to the organization.

Table 7. Proposition 4 Theme Analysis Spreadsheet

Primary Theme:	Overall	Organizational Attributes				Personal Attributes		
Index Id	Committed	Family	Leadership	Values	Legacy/ Vision/ Story	Org. Helps Them	Excited/ Feel Good	Is what they want
S01	1	1					1	1
S02	1	1	1		1		1	1
S03	1	1	1		1			1
S04	1	1	1		1			1
S05	1	1				1	1	1
S06	1			1		1		1
Total	6	5	3	1	3	2	3	6

Primary Theme: Overall Commitment – 100%

- Committed – 100%

Primary Theme: Organizational Attributes – 100%

- Family – 83%
- Leadership – 50%

- Values – 16%
- Legacy/Vision/Story – 50%

Primary Theme: Personal Attributes – 100%

- Organization helps them personally – 33%
- Excited/Feel good – 50%
- Is what they want – 100%

Proposition 5 Theme Analysis Spreadsheet

Proposition 5: Workers at a higher purpose organization believe their work is consistent with their own calling.

Table 8. Proposition 5 Theme Analysis Spreadsheet

Primary Theme:	Calling	Purpose	Attributes of Purpose		
		Sense of Purpose	Loyalty to CHM	Make it Better	To Educate
Index Id	Calling	Purpose	CHM	Better	Educate
S01	1	1	1		
S02	1	1	1	1	1
S03		1	1	1	
S04	1	1	1		
S05	1	1			1
S06		1	1	1	1
Total	4	6	5	3	3

Primary Theme: Calling – 67%

Primary Theme: Sense of Purpose – 100%

Primary Theme: Attributes of Purpose – 100%

- Loyalty to CHM vision – 83%

- To make it better – 50%
- To educate – 50%
- Legacy/Vision/Story – 50%

Proposition 6 Theme Analysis Spreadsheet

Proposition 6: Workers at a higher purpose organization have a sense of purpose in their lives based in spirituality.

Table 9. Proposition 6 Theme Analysis Spreadsheet

Primary Theme:	Purpose		Organizational Attributes			Personal Attributes	
	Purpose in Life	Based in Spirituality	To Further CHM	CHM Legacy/Honor Native Amer.	To Educate	Family	Live Properly
S01	1	1	1			1	
S02	1	1	1	1	1	1	1
S03	1	1		1		1	1
S04	1	1	1			1	1
S05	1	1		1	1	1	1
S06	1	1		1			
Total	6	6	3	4	2	5	4

Primary Theme: Purpose – 100%

- Purpose in life – 100%
- Based in spirituality – 100%

Primary Theme: Organizational Attributes – 100%

- To further the Crazy Horse Memorial – 50%
- To tell the Crazy Horse Memorial story – 16%
- Crazy Horse Memorial legacy/Honor Native Americans – 67%
- To educate – 50%

Primary Theme: Personal Attributes – 83%

- Family – 83%
- Live properly – 67%

Proposition 7 Theme Analysis Spreadsheet

Proposition 7: The monument serves as an expression of the worker's personal sense of vision.

Table 10. Proposition 7 Theme Analysis Spreadsheet

Primary Theme:	Expression	Monument Attributes		
Index Id	Expression of personal Vision	Facilitates the CHM Story	Promotes Cultural Understanding	Promotes Courage and Perseverance
S01	1	1		
S02	1	1	1	
S03		1	1	1
S04	1	1	1	1
S05	1	1	1	
S06		1	1	
Total	4	6	5	2

Primary Theme: Expression of Personal Vision – 67%

Primary Theme: Monument Attributes – 100%

- Facilitates the Crazy Horse Memorial story – 100%
- Promotes cultural understanding – 83%
- Promotes courage and perseverance – 33%

Proposition 8 Theme Analysis Spreadsheet

Proposition 8: The monument contributes to the worker's personal sense of purpose.

Table 11. Proposition 8 Theme Analysis Spreadsheet

Primary Theme:	Purpose	Motivation			Comfort and Reward		Attraction
Index Id	Contributes to Sense of Purpose	Progress	Inspirational	Daily Reminder	Comforting	Rewarding	Attraction
S01	1	1	1	1	1	1	
S02	1	1	1		1		
S03	1	1	1		1		
S04	1	1	1	1		1	1
S05	1	1		1		1	
S06	1		1				1
Total	6	5	5	3	3	3	2

Primary Theme: Contributes to Sense of Purpose – 100%

Primary Theme: Motivational – 100%

- Progress – 83%
- Inspirational – 83%
- Daily reminder 50%

Primary Theme: Comforting and Rewarding – 83%

- Comforting – 50%
- Rewarding – 50%

Primary Theme: Attraction – 33%

- Attraction – 33%

Appendix B: Interview Questions

Interview Introduction

My name is William Bengtson. Thank you for agreeing to participate in this interview. This research is being conducted as part of my Master's thesis at Augsburg College to study the effect of a higher purpose in organizational mission.

In this interview I will be asking a few questions about you and your role at the Crazy Horse Memorial. These questions will be followed by a set of questions regarding your perspectives on the Crazy Horse Memorial organization, your work at the organization and the monument itself.

This interview is confidential so no results will be attributed to any individual in the final report. Specific quotes from the interview may be identified, but the individual who made the quote will be kept confidential. Only my thesis advisor and I will have access to individual responses. Though please be aware that the number of interviews I am conducting is rather small. Also, please be aware that I will be recording the interview.

Section I - Indicative Information

1. Date: _____
2. Name: _____
3. Position: _____
4. Gender: _____
5. Years with the Organization: _____
6. Please describe the nature of the work that you perform for the organization:

Section II – Purpose

- 7a. Do you believe you have a sense of purpose in your life?
- 7b. If so, how would you define your life's purpose?
- 7c. Does spirituality play a role in your life's purpose?
- 7d. If so, in what way?
- 8a. Do you feel a sense of purpose in your work at the Crazy Horse Memorial?

- 8b. If so, how?
- 8c. Do you feel that working at the Crazy Horse Memorial is part of your life's calling?
- 8d. If so, in what way?
- 9. Is there anything else you would like to share about the sense of purpose you have, or the sense of purpose you feel the Crazy Horse Memorial organization has?

Section III – Vision

- 10. How would you describe the vision of the Crazy Horse Memorial? How would you describe the purpose of the Crazy Horse Memorial?
- 11. In what ways is your personal vision being achieved through, or is in contrast with, the Crazy Horse Memorial vision?
- 12. Is there anything more you would like to share about your personal vision or the vision of the Crazy Horse Memorial?

Section IV – The Monument

- 13a. Does the monument itself have any effect on your personal sense of purpose?
- 13b. If so, in what ways?
- 14a. Does the monument itself in some way represent an expression of your personal sense of vision?
- 14b. If so, in what ways?
- 15. Is there anything more you would like to share about the monument and what it means to you personally?

Section V – Commitment

- 16a. Please discuss the level of commitment you feel toward the Crazy Horse Memorial organization?

- 16b. What kinds of things contribute to your sense of commitment toward the organization?

Section VI – Other

17. What else would you like to add that we have not discussed about the Crazy Horse Memorial?

Appendix C – Consent Form

THE EFFECT OF A HIGHER PURPOSE IN ORGANIZATIONAL MISSION CONSENT FORM

You are invited to be in a research study of the effect of a higher purpose in organizational mission, a case study of the Crazy Horse Memorial. You were selected as a possible participant because of your relationship with the Crazy Horse Memorial. We ask that you read this form and ask any questions you may have before agreeing to be in the study. This study is being conducted by me as part of my master's project in Leadership at Augsburg College. My advisor is Dr. Steve Manderscheid, Instructor, Leadership Studies.

Background Information:

This study will evaluate the effect that a higher purpose in an organizational mission has on an organization's workforce. It is anticipated that the results of this study will help leaders become more aware of the benefit of identifying a higher purpose within their own organizational mission.

Procedures:

If you agree to be in this study, we would ask you participate in a one-on-one interview with the researcher during which you will answer questions regarding your views and experiences of the mission, vision, purpose and values of the Memorial. The interviews are confidential, but will be recorded (see confidentiality). The interview will be approximately forty-five minutes.

Risks and Benefits of Being in the Study:

There are no material risks or direct benefits associated with this study. The Memorial may experience an indirect benefit of enhanced interest in the Memorial.

Confidentiality:

The records of this study will be kept confidential. The final report will be published. I will be careful not to include information in the published report that may identify you. All data will be kept in a locked fireproof safe located in my basement for a period of three years, at which time they will be destroyed. Only my advisor, Dr. Steve Manderscheid, and I will have access to the interview data and recording. Direct quotations from the interviews may be used in the final report; however I will take care to use quotes only when it appears to me that it is unlikely that the specific individual participant could be identified by the quote. If the research is terminated for any reason, all data and recordings will be destroyed. While I will make every effort to ensure confidentiality, anonymity cannot be guaranteed due to the small number to be studied. Raw data will be destroyed by July 1st, 2011.

Voluntary Nature of the Study:

Your decision whether or not to participate will not affect your current or future relations with the Crazy Horse Memorial, Mr. Ace Crawford or me. If you decide to participate, you are free to withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is William Bengtson. You may ask any questions you have now. If you have questions later, you may contact me at bengtson@augsborg.edu. Phone: 612-670-6768. My advisor is Dr. Steve Manderscheid, Instructor, Leadership, manderscheid@augsborg.edu. Phone 651-603-6246.

Statement of Consent:

I have read the above information or have had it read to me. I have received answers to questions asked. I consent to participate in the study. You will be given a copy of this form to keep for your records.

Signature _____

Date _____

Signature of investigator _____
Date _____

I consent to be audio recorded:

Signature _____ Date _____

I consent that quotes from the interviews may be used in the final report

Signature _____ Date _____

Appendix D: Pilot Study

About the Pilot

Pilot Goal and Population

The goal of the pilot study was to help validate the research instrument and research methodology. The sample population for the pilot study represents a small convenience sample. The individuals were selected based on the fact that they are colleagues of the researcher, without regard to whether their organization had attributes of a higher purpose organization. To maintain confidentiality of the individuals involved in the pilot, the three pilot participants are identified by the codes P01, P02 and P03.

P01 is retired from an environmental protection organization where she worked as an operations manager. She was with the organization for sixteen years. She held responsibility for integrating regional level objectives to the department level, such as knowledge transfer throughout the organization.

P02 is a contract analyst at a corporation where she has worked for three years. She negotiates technology contracts and helps identify creative go-to-market solutions for one of the organization's lines of business.

P03 is a department head at a music college where he has worked for fifteen years. He is responsible for his department's budget, staffing, and class scheduling. He also teaches classes both within his department and for other departments at the college.

Pilot Interview Process

Pilot interviews are recorded and conducted in informal settings. Two of the pilot interviews were conducted in public restaurants. The third pilot interview was conducted in the cafeteria located in the participant's office building. Pilot participants are asked to respond to interview questions with regard to their own respective organization.

Pilot Delimitations

- The pilot participants are from separate organizations. Pilot responses are not compared to others in the same organization, and may not be generalizable to the organization.
- The pilot study does not pre-qualify pilot participant's organizations as higher purpose organizations. Participant responses not in a higher purpose organization may not be generalizable to higher purpose organizations.

