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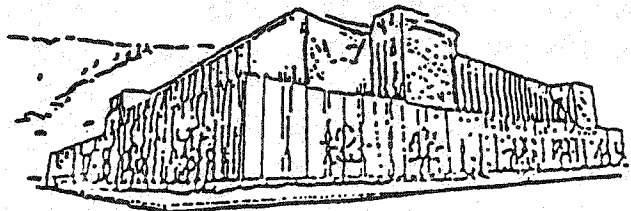
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LEADERSHIP STYLES OF SUCCESSFUL TRIBAL COLLEGE PRESIDENTS

by

Margarett H. Campbell

B.S. Northern Montana College, 1982

M.Ed. Northern Montana College, 1988

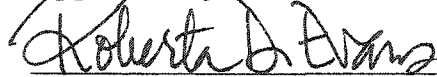
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DOCTOR OF EDUCATION

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2003

Approved by:



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ABSTRACT

May 2003
Campbell, Margaret H., Ed. D.

Educational Leadership

Leadership Styles of Successful Tribal College Presidents

Advisor: Dr. Roberta Evans 

This qualitative study examined the leadership characteristics of six presidents of tribally controlled community colleges located in Montana, North Dakota and South Dakota. The manner in which these presidents were examined was two-fold. Initially, a 360-degree feedback process was used to survey the leaders and five of his closest campus associates. Selected by the president and one of his board members, five respondents were surveyed, representing the faculty, senior administration, students, support staff and a board member. The respondents were given the Multifactor Leadership Questionnaire 5 X Short Form (MLQ5X).

The data from the first phase of the study was illustrated by the use of tables and descriptive narrative. The second phase of the study involved personal, open ended, semi-structured, interviews of the six college presidents. This grounded theory method used data derived from the interview process. The data was transcribed and subjected to qualitative data analysis as recommended by Strauss and Corbin (1998); Creswell (1998), and Bogdan and Biklen (1992).

This study used the grounded theory approach to refine the construct of an existing theory; transactional and transformational leadership. The two grand tour questions that this study answered are: (1) What leadership characteristics or qualities do successful tribal college presidents possess? and (2) What is the tribal college president's perception of his influence on institutional culture?

The process of open, axial and selective coding resulted in six distinct categories of data. Data analysis yielded the following: idealized influence-attributed, idealized influence-behavior, inspirational motivation, intellectual stimulation, individual consideration and institutional culture. Further qualitative analysis of the data resulted in the following conclusion: first, the six subject presidents fell predominantly within the construct of transformational leadership, with certain areas of influence showing elements of transactional leadership. Most importantly however, and without exception, these presidents successfully chartered courses of leadership style that have effectively influenced attitudes and behaviors regarding their respective institutional governing boards, their faculty and staff, and their students.

Dedicated by Dr. Margaret Campbell (Otkea Wiya) to the following:

Warren, my love and my editor, thanks for your support and for editing. Vernelle, my oldest daughter, Reyna Le' who shared this journey with me each day, Jennifer who shared it in a different way, as a roommate, and fellow "Griz" and my son Frank Buck who left this life September 10, 1999. Buck gave me tremendous love and encouragement. "Pinamaya" Carolyn Plumage, (another Griz) for her fine hospitality and for having such a good heart. My mother, Betty Hope Campbell, my first teacher, late father, Bud Campbell, my siblings: Delores, Sydne, Sylvia and Toma, Mike, Buddy and Ivan, my grandmother, Sydne Duvall, cousin Otto Cantrell, adopted parents: Ben and Margie Pease, Wayne and Mickey Failing. Grandma Myrtle, I'm finally done and I see you smile! I thank the FPCC College Board of Directors for providing me with the support to be able to achieve this goal, and Dr. Jim Shanley for allowing me to study his leadership style, and to work with him. Lionel Bordeaux, Tom Shortbull, Dave Gipp, Carty Monette and Joe Mc Donald, I thank you for allowing me to study your leadership-it was an honor. My colleagues at FPCC: Jodie Smith, Lynette Boyd, Sydne Campbell, Rose Atkinson, Grace Wood, Joy Toavs and Anita Scheetz, I appreciate the editing, technical assistance, transcription and the many literature searches that you helped with. Jerry and Carl Failing and Dr. Juan thank you for saving me through the second hard drive crash in a month-just one week before the deadline! My grandchildren: Miquela Rose, Haile'Faith, Frank James & Kassi Royal, you will be seeing much more of "Gwamma" now! All of you little angels were born while I was studying and writing, adding to my many blessings. I thank those at Fort Belknap who supported me through my first college years. Randy, thank you. My friends: (the late) Peggy Nagel, Veronica Gonzalez, Barb Cunningham my dear friend and soul mate and Francee O'Reilly, the "sharpest knife in the drawer," UM Faculty Bobbie Evans, my chair, a true transformational leader, thank you. Bill Mc Caw, Merle Farrier, Patrick Weasel Head, Darrell Stolle, Mary Groom-Hall, Dean Sorenson, and John Lundt. Iris Heavyrunner, Ron Crowe, Rhonda Whiting, sisters: Kass Perez, Janine Pease, Linda Pease and Peggy Manor, and all the Assiniboine Medicine Lodge People of Fort Peck, Fort Belknap and Canada, especially those who carry canupas. For those I did not mention by name, thank you.

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2. FPCC Idealized Influence-Attributed-Transformational
3. OLC Idealized Influence-Behavior-Transformational
4. SKC Inspirational Motivation-Transformational
5. SGU Intellectual Stimulation-Transformational
6. UTTC Individual Consideration-Transformational
7. TMCC Contingent Reward-Transactional
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CHAPTER ONE: TRIBAL COLLEGE

Introduction

It is generally agreed that America has the finest post secondary education system in the world (Bunting, 1998; Jacobson, 1990; Zimmerman & Burkhardt, 1999), and to this distinguished American educational system can be added the tribally controlled community colleges.

The tribally controlled community college movement emerged from the precept that education must be tailored to meet the needs of American Indians and the communities these institutions are dedicated to serve, while preserving the integrity of local cultural values and societal standards (Boyer, 1995; Cunningham, Redmond, High, Gonzales, Hamley & Pena, 2001; Krumm, 1997; Ambler, 1997; Ambler & Crazybull, 1997; Deloria, 1993). These unique institutions blend the traditional community college goals of local economic development, workforce training, and preparation for continuing education with a combination of supplemental student, support, cultural preservation and enhancement, and community outreach programs (Cunningham & Parker, 1998, p. 45).

This movement began as an American Indian Reservation based initiative and is the direct result of dynamic and visionary leadership from within native communities (Boyer, 1995). Dine' (Navajo) Community College, founded in 1968, was the first of this era, which led to the successful passage in 1978 of Public Law 95-471, the Tribally Controlled Community College Act (Boyer, 1998;

Stein, 1992; Deegan, 1997). There were six colleges founded during the first five years of the tribal college movement, and these institutions formed the founding membership of the American Indian Higher Education Consortium (AIHEC) (Stein, 1992). The original colleges were Dine' (Navajo Community) College, Arizona and New Mexico; D. Q. University, California; Oglala Lakota College and Sinte Gleska (College) University, South Dakota; Turtle Mountain Community College and (Standing Rock) Sitting Bull College, North Dakota (Stein, 1992, p. 1-2).

Over the intervening 34-years (1968 to 2002), a total of thirty-three Tribally Controlled Community Colleges have been chartered, all of which are fully accredited or are candidates for full accreditation (DeLong, 1998). Six of these institutions are not located on Indian Reservations; however, Indian controlled boards govern them. For the most part, the presidents of these colleges and universities are Indians with strong tribal affiliations (AIHEC, 2002).

Throughout the formative years, tribal college leaders faced opposition or benign neglect from the mainstream American higher education system; various federal agencies, such as the Bureau of Indian Affairs; and critics among certain Indian academics (Shanley, 2002). Knowing this, tribal college leadership embarked on their mission to achieve an educational delivery system that was emblematic of their cultural diversity while maintaining strict standards of academic quality, and directed at the least educated and most economically deprived people in the United States, the American Indian (Cunningham, 2000).

During these formative years, institutional leadership of tribal colleges appears to have transformed from an aggressive yet cohesive cohort dedicated to establishing independent institutions, to the more sophisticated, hierarchical role of institutional resource acquisition, management, accountability, and developmental planning consistent with mainstream institutions. Paul Boyer (1997) wrote that the “newly formed tribally controlled community colleges, as a model, turned to America’s community colleges—since their philosophy of open admission, job training, and community development closely matched the needs of reservations” (p. 25).

According to Stein (1992), “Though there is a visible separation between non-Indian community colleges and the tribally controlled community colleges, their functions are much more similar than different” (p. 6). He went on to say that the “differences lie in funding sources, jurisdiction, and cultural factors, not educational goals” (p. 6).

Leadership in Tribal Colleges

Available literature regarding American Indian leadership, as noted by Krumm’s (1997) doctoral study of American Indian women as tribal college presidents, is “sparse” (p. 5). Since Krumm’s study, little has been done to fill this void, and most available literature deals with tribal college presidential leadership as an instrument for legislative and funding initiatives. Krumm’s study is the only one that has dealt with leadership styles, and it was primarily limited to a gender based perspective. Interestingly, of the four female college

presidents studied by Krumm (including this author), only one remains a tribal college president today.

Prior to the Krumm study, extensive research has found only three studies that dealt with leadership of tribal college presidents (Badwound & Tierney, 1988; Becenti, 1995; Fowler, 1992), however, leadership styles and paradigms were not significant to these studies.

Statement of the Problem

The scarcity of literature on tribal college leadership, and the importance of defining the characteristics of successful leadership in this arena, provided the impetus for this study. To establish the need for this scholarly research, it was necessary to understand that knowledgeable and effective leadership forms the strength of the successful institutions, and the lack of this leadership creates vulnerability to a broad array of problems endemic to tribal colleges. This study determined those requisite leadership qualities found in tribal college presidents with proven leadership styles. The results from this scholarly research contributes to the body of literature for those interested in understanding more about tribal college leadership.

Given the diversity of the tribal languages, societal mores, economic structures, perspectives on education, the desire for local autonomy, and the personality characteristics of the varied presidents, (to mention only a few of the differences influencing the leadership of thirty-three distinct tribal colleges), it is safe to say that commonality of leadership style may be difficult to define.

Certain tribal college presidents may receive acknowledgement for meritorious conduct or scholarly inquiry, with little being known about their decision-making and leadership qualities. Others may exhibit strong personal leadership, while some may be more discretely defined as sound decision and policy makers, and there are those that will possess a combination of these characteristics (Shapiro, 1988; Yukl, 1994; Kauffman, 1988).

The past thirty-four years bears witness to the vulnerability of tribal college leadership. With rare exception, tribal colleges have experienced frequent challenges to their leadership, and in many instances this has led to changes in administration. For example, during the past three years, fifteen or 45% of the tribal colleges have undergone a change of presidents (AIHEC Directories, 1999-2003). Those presidents whose tenure has remained virtually unchallenged, by either internal or external forces, will be made part of this study to determine what leadership qualities have allowed them to continue in their respective roles.

Purpose of the Study

The purpose of this study is to examine the manner in which decisions are made and issues are dealt with by selected tribal college presidents. A grounded theory design was used, relying on the method proposed by (Creswell, 1994; 1998; Strauss and Corbin, 1990; 1998). Through qualitative analysis, this study sought to refine the theory of transactional and transformational leadership in its application to tribal college leadership. Through the refinement of transactional

and transformational leadership theory a substantive theory emerged, applicable to a specific phenomenon, setting or subjects of the study (Creswell, 1994; Bogdan and Biklen, 1992).

Research Questions

In a qualitative study, the question may take the form of grand-tour questions (Werner & Schoepfle, 1987), which are the main questions being researched in the study, stated in a general form or a guiding hypothesis (Marshall & Rossman, 1989) with sub-questions.

Asking questions is essential to grounded theory research. There are four types of questions, according to Strauss and Corbin (1998, p. 77-78): The first, sensitizing questions, give the researcher a feeling of what the data is saying. An example of this type of question is grand tour question one, sub-question "d": "How do you instill loyalty to the institutional mission?" The second; theoretical questions, is exemplified in grand tour question two, sub-question "i": "When you think of the environment within the institution as a result of habits, sayings, symbols, stories, and traditions—how will you remember your influence, as the president?" The third, practical and structural, an example of this type of question is, "what was the chronological order of events?" The fourth; guiding questions, an example of this type of question is "how do you let staff and faculty know that an act or behavior is appreciated, and give some examples of experiences you have had?"

Grand Tour and Sub-questions

This study was guided by two grand tour questions and nine sub-questions:

1. What leadership characteristics or qualities do successful tribal college presidents possess?
2. What is the tribal college president's perception of his influence on institutional culture?

Sub-questions

1. Describe your leadership style.
2. Describe your actions (that can be translated to a leadership style) during a happy, celebratory event.
3. Describe your actions (that can be translated to a leadership style) during a negative event.
4. Describe what you do to instill loyalty to the institutional mission.
5. What do you do to let those who work for you know that an act or behavior is appreciated?
6. Explain how the institutional culture reflects your leadership style.
7. Describe how you are responsible for traditions that are currently practiced within the institution.
8. How is presidential leadership reflected in the way staff and faculty interacts with each other?

9. When you think of the environment within the institution as a result of habits, sayings, symbols, stories, and traditions—how will you remember yourself as president?

Definitions of Terms

The following terms are dedicated to provide definitions for words, names and phrases used within the study:

Action/Interaction: Action/Interactions are strategies used by researchers to manage, handle and carry out or respond to a phenomenon (Strauss and Corbin, 1990, 1998).

American Indian Higher Education Consortium: AIHEC is the central organization formed by the constituent tribal colleges. AIHEC is responsible for legislative and programmatic issues relating to these institutions. The organization is located in Alexandria, Virginia, providing immediate access and proximity to Washington DC. The organization was born of political necessity, founded in 1972 by the presidents of the six original colleges, and other American Indian educators, who realized the need for unity among their colleges (Stein, 1990, p. 18). Paul Boyer (1998) described AIHEC's history as three-fold: 1. created by the colleges themselves, 2. colleges receive essential funding support through the Consortium, and, 3. the vision of a national movement, not just a collection of struggling community colleges (p. 16-17).

Analytic Tools: Analytic Tools are devices and techniques used by analysts to facilitate the coding process (Strauss & Corbin, 1998).

Axial Coding: Axial Coding is the process of relating categories to their subcategories, termed "axial" because coding occurs around the axis of a category, linking categories at the level of properties and dimensions (Strauss & Corbin, 1998).

Categories: Categories are concepts that stand for phenomena (Strauss & Corbin, 1998).

Causal Condition: Causal conditions are events that lead to the occurrence or development of a phenomenon (Johnson, 2002; Strauss and Corbin, 1998).

Coding: Coding is the analytic processes through which data are fractured, conceptualized, and integrated to form a theory (Strauss & Corbin, 1998).

Coding Procedures: Coding Procedures are used to build rather than test theory. Provide researchers with analytic tools for handling masses of raw data. Help analysts to consider alternative meanings of phenomena. Be systematic and creative simultaneously. Identify, develop, and relate the concepts that are the building blocks of theory (Strauss & Corbin, 1998).

Conceptual Ordering: Conceptual Ordering is organizing (and sometimes rating) of data according to a selective and specified set of properties and their dimensions (Strauss & Corbin, 1998).

Contingencies: Contingencies are unanticipated or unplanned events that change conditions that can call for some sort of action/interaction (problem-solving) response to manage or handle them (Strauss & Corbin, 1998).

Community College: A Community College is a two-year institution of higher education, whose primarily local focus is a vital hub for the development of human resources to support local business and industry. Academic and occupational programs and support services that target, drive the typical community college curriculum local economic and workforce development needs (American Association of Community Colleges, 2001; Clinton, 1996).

Community Development: Community Development is the promotion of community well being in political, social, or cultural areas (Boone, 1997). It is distinguished from economic and workforce development because it has a broader focus, and its' primary emphasis is neither economic nor occupational.

Community Services: Community Services is any combination of workforce, community or economic development that share a common purpose – to improve the economic and social well being of a community (Boone, 1997).

Consequence: Consequences are outcomes of the strategies for a phenomenon (Strauss and Corbin, 1998).

Context: Context is the specific set of properties that pertain to a phenomenon along a dimensional range (Strauss and Corbin, 1990, 1998).

Dimensions: Dimensions is the range along which general properties of a category vary, giving specification to a category and variation to the theory (Strauss & Corbin, 1998).

Economic Development: Economic Development involves college services in ways, other than through the provision of courses, to stabilize or increase

employment and promote entrepreneurial success in their respective communities (Boone, 1997).

Funding: The majority of community colleges nationwide receive core funding through local tax dollars, with federal and state funds providing for specific program effort. For tribally controlled community colleges, annual federal appropriations to the *Tribally Controlled College or University Assistance Act (TCCUAA, formerly the Tribally Controlled Community College and Universities Act of 1978)*, determine the availability of core operational funding, as well as that for agency specific programs.

Higher Education: Higher Education is the pursuit of learning, which goes beyond elementary and secondary education. In this study higher education includes the values and philosophy of the comprehensive, tribally controlled community college whose mission statements widely address general education, transfer education, vocational occupational education, adult basic education, community services and guidance (Stein, 1992; Jacoby, 1996; Hirsch & Weber, 1999).

Indian: "Indian" is a term that has been used to describe those indigenous peoples of North, Central and South America, and their descendents of today. It is a misuse of the word because Columbus mistook the aboriginal people of North and South American for Indians of Asia. The term's use today by American Indians and non-Indians is widely accepted. It is often interchanged

with the term Native American to describe the same group of people (Stein, 1992, Bureau of Indian Affairs, Department of Interior, 2001).

Intervening Condition: Intervening Condition is the narrow and broad conditions that influence the strategies (Creswell, 1998) or, a structural condition that pertains to a phenomenon. Intervening conditions are influenced by actions/inactions (Strauss and Corbin, 1990,

I.S.C.: Indian Student Count is the same as full time equivalent, except the term refers only to legally enrolled members of any federally recognized tribe of American Indians, enrolled in at least 12 credits (AIHEC, [Federal Register publication defined by the Bureau of Indian Affairs, Department of Interior and distributed to the tribal colleges along with request for Annual Reporting information], 2002).

Methods: Methods are a set of procedures and techniques for gathering and analyzing data (Strauss & Corbin, 1990).

Methodology: Methodology is a way of thinking about and studying social reality (Strauss & Corbin, 1990, 1998; Creswell, 1994, 1998).

Microanalysis: Microanalysis is the detailed line-by-line analysis necessary at the beginning of a study to generate initial categories (with their properties and dimensions) and to suggest relationships among categories; a combination of open and axial coding (Strauss & Corbin, 1998).

Open Coding: Open Coding is the analytic process through which concepts are identified and their properties and dimensions are discovered in data (Strauss & Corbin, 1998).

Oyate: A Lakota Sioux work used to describe “the people”.

Phenomena: Phenomena are central ideas in the data represented as concepts or an event (Strauss & Corbin, 1998).

Process: Process is a sequence of evolving action/interactions, changes pertaining to a phenomenon as they evolve over time and can be traced to changes in structural conditions (Strauss & Corbin, 1998).

Properties: Properties are characteristics of a category, the delineation of which defines and gives it meaning (Strauss & Corbin, 1990, 1998; Creswell, 1994, 1998).

Sub-categories: Sub-categories are concepts that pertain to a category, giving it further clarification and specification (Strauss & Corbin, 1998).

Selective Coding: Selective Coding is the process of integrating and refining the theory and occurs after open and axial coding (Strauss & Corbin, 1998).

Structure: Structure is the conditional context in which a category (phenomenon) is situated (Strauss & Corbin, 1990).

Theoretical Sampling: Theoretical Sampling is data gathering driven by concepts derived from the evolving theory and based on the concept of “making comparisons,” whose purpose is to go to places, people, or events that will maximize opportunities to discover variations among concepts and to densify

categories in terms of their properties and dimension (Strauss & Corbin, 1990, 1998).

360-Degree Feedback: 360-Degree feedback is an employee assessment and performance improvement approach that provides candid feedback from relevant, credible work associates. This feedback process is also called multi-source assessment; it taps the collective wisdom of those who work most closely with the employee: supervisors, colleagues, (peers), direct reports (subordinates), stakeholders (students) and possibly internal and often external customers (Edwards & Ewen, 1996).

Tribe: The term "tribe" is used to describe a group of Indian people of common custom, language, and ancestry. The term is used to identify those Indian tribal groups who still view themselves as separate distinct nations within the greater boundaries of the United States. They believe in tribal sovereignty and jurisdiction for themselves separate from state governments, based, upon treaties they have with the federal government (Boyer, P., 1997; Bureau of Indian Affairs, United States Department of Interior, 2003).

Tribally Controlled Community College: A Tribally Controlled Community College is an institution of higher education, which is formally controlled, or has been formally sanctioned, or chartered, by the governing body of an Indian tribe or tribes (Public Law 95-471). Its principal mission is to provide comprehensive academic and occupational education, which is culturally relevant to its tribal

community (Bureau of Indian Affairs, United States Department of Interior, 2002; Stein, 1992, p. 151). This study includes six tribal community colleges.

1994 Land Grant Institutions: In 1994, thirty (30) tribally controlled community colleges obtained land-grant status through the Equity in Educational Land-Grant Status Act. The report accompanying the legislation concluded that the Tribal Colleges have similar missions to those of existing land-grant institutions, and that their designation as land-grant colleges could assist them in accomplishing their missions (Bigert, 1997; FY 2002 Agriculture Appropriations Request fact sheet). Since 1994, the year that the legislation was signed into law, six additional colleges have been added (AIHEC, 2003). This Act now provides land-grant status to thirty-three tribal colleges, also referred to as the “1994 Land-Grant Institutions”, making categorical and formula funding available through the United States Department of Agriculture (USDA), Land Grant status also promotes funding through other federal agencies (AIHEC Memorandum to Tribal Colleges, 2003).

Limitations and Delimitations

Important to all research is the importance of identifying the delimitations, which discuss how the study will be narrowed in scope, and the limitations, which identify potential weaknesses in the design (Creswell, 1994, p. 10).

This sample was purposefully selected, for their contributions both as individuals, and as members of a distinct ethnic base and based upon the

subjects ability to contribute to an evolving theory. Strauss and Corbin (1990, 1998) asserted that theoretical sampling is a process by which the researcher examines individuals who can contribute to the evolving theory. A limitation exists with this study due to the fact that the sample was purposefully selected, limiting the generalizability of findings from this study. It could be argued that the type of interview that will take place, a semi-structured (Berg, 1995), can potentially create a limitation. Some researchers have taken the position that interviews provide a potential threat of being a limitation (Creswell, 1994; Creswell, 1998).

The delimitations of the study is the narrowing down of the sample to those who have proven themselves as successful presidents, as measured by the criteria established for participation in the study.

Significance of the Study

The significance of this study is to provide meaningful information, through the conduct of scholarly research (Berg, 1995; Bogdan & Biklen, 1992; Creswell, 1994; Creswell, 1998; Eisner, 1991; Janesick, 1998), regarding the leadership characteristics and practices of successful tribal college presidents. Transformational and transactional leadership paradigms were fundamental to this study, as this author examined the manner in which decisions are made and issues are dealt with by selected tribal college presidents. To effectively define successful tribal college leadership, it must also be measured within the context of organizational culture (Bass & Avolio, 1994; Fullan, 1993; Fullan, 1999; Fullan,

2001; Heifetz, 1994; Sergiovanni, 1999). Institutional behavior and success will be observed as an integral element of tribal college leadership with regard to cultivating relationships and creating organizational culture. Although several tribal college presidents have acquired substantial tenure, it is understood that longevity, or tenure in ones position, does not in and of itself determine success. The use of multiple criteria selected to elicit leadership characteristics as determined by such areas as institutional stability, growth and vitality, will be contextual to this study.

This research was designed to establish the framework from which American Indian college leadership can be successfully measured. The findings of this study, in its broader context, provide the foundation for further study with regard to American Indian leadership.

Role of the Researcher

“Qualitative research is interpretative research. As such, the biases, values, and judgment of the researcher become stated explicitly in the research report” (Creswell, 1994, p. 147). This show of openness is considered to be useful and positive, according to Locke, Spirduso & Silverman (1987). Accordingly, two elements were identified as critical to any study: (a) gaining entry to a research site, and (b) potential ethical issues.

As the researcher for this study, I bring twenty-one years of experience in American Indian higher education, and reservation-based community and

economic development. This experience includes tribal college faculty and administrative positions, of which ten years were spent as a college president.

I have served on a number of national, regional and state committees and boards, including the Executive Committee of the American Indian Higher Education Consortium (AIHEC), where I served three concurrent terms as president.

During my tenure as AIHEC president, I chaired the U.S. Department of Agriculture sub-committee responsible for the development of the legislation authorizing the *1994 Equity in Education-Land Grant Status Act*, for tribal colleges and universities. I served in this capacity through the passage of the Act by Congress.

Over the past six years I have served as an accreditation evaluator for the Commission on Colleges of the Northwest Association of Schools and Colleges. Currently I hold the position of Vice President of the Department of Community Services, at Fort Peck Community College, and I am a doctoral candidate at the University of Montana, in Educational Leadership.

I have been the subject of a doctoral research study that focused on the leadership roles of four American Indian women tribal college leaders. The study, *Leadership Roles of American Indian Women Tribal College Presidents* was conducted between August 1996 and June 1997. It examined the experiences of the participants as tribal college presidents and how they promoted success for their students, faculty and institutions (Krumm, p. 24).

Chapter Summary

Faced with opposition from the American higher education system, and various federal agencies, tribal college leadership embarked on their mission to achieve an educational delivery system that was emblematic of their cultural diversity, and directed at the least educated and most economically deprived people in the United States, the American Indian (Cunningham, 2000). While tribal college leadership appears to have transformed over the past thirty-five years, it remains vulnerable to internal and external forces. The scarcity of literature on tribal college leadership, and the importance of defining the characteristics associated with successful leadership in this arena, provided the impetus for this study. To assure its validity, transformational and transactional leadership paradigms were fundamental to this study, as the author examined the manner in which decisions are made and issues are dealt with by selected tribal college presidents. However, to effectively define successful tribal college leadership, it must be measured within the context of organizational culture (Bass & Avolio, 1994; Fullan, 1993; Fullan, 1999; Fullan, 2001; Heifetz, 1994; Sergiovanni, 1999).

CHAPTER TWO: REVIEW OF THE LITERATURE

Introduction

The subject of this study, "Leadership Styles of Successful Tribal College Presidents," presents a unique opportunity for this author to apply the paradigm of transformational and transactional leadership to this relatively unstudied group of leaders. Leaders have been challenged by their personal and professional need to create, to achieve, to innovate, to sustain, to grow and finally, to survive in a climate of uncertainty regarding an unimaginable spectrum of both internal and external pressures. Though their functions are much more similar than different from non-Indian community colleges, the challenges to tribal college leadership lie in funding sources, jurisdiction, governance, and cultural factors, not educational goals (Stein, 1992).

The properties for defining leadership have changed dramatically over time, and within the past three decades extensive research has broadened the range of leadership styles typically investigated in this field (Avolio, 1999; Bass, 1998; Avolio & Bass, 1988; Bass & Avolio, 1990). Therefore, this broadened range of style, defined through grounded theory research, will factor in the element of organizational culture. Thus, this review of literature examines the historic and contemporary thought in the field of leadership, and applies the broader and fuller range of leadership styles using the most commonly employed measure of transformational and transactional leadership (Bass & Avolio, 2000). This study

examined the leadership qualities exhibited by successful tribal college presidents.

American Indian Higher Education Consortium

To achieve credibility as serious and capable institutions of post-secondary education and to address the political necessities required by this recognition, the combined leadership of these institutions established the American Indian Higher Education Consortium (AIHEC) in 1972. According to Stein (1992), the original leaders "recognized that unity among the small number of tribally controlled colleges was imperative in promoting tribal colleges as a viable option for Indian people in higher education and in stifling those who would use tribal differences to create havoc within this unique movement" (p. 108).

This organization has itself matured into an effective voice that is dedicated to promoting the interests, concepts and requirements of this diverse group of institutions on the national stage. To this end, the most notable achievements are (a) the passage of *PL 95-471, the Tribally Controlled Community Colleges and Universities Act*, which provides core funding for qualifying institutions; (b) the *Presidential Executive Order of 1997*, an Order that mandated the various departments of the Executive Branch to cooperate with and provide funding for tribal colleges and universities; and (c) the *Equity in Educational Land-Grant Status Act*, which established land-grant status for thirty tribal colleges in 1992. To have achieved this level of recognition by Congress and the President,

and acceptance into the higher education community by the mainstream institutions and the various professional organizations, speaks volumes for the effectiveness of tribal college leadership.

Tribal Colleges and the Importance of Relationships

Leadership is a process that is ultimately concerned with creating and fostering relationships (Fullan, 2001). Kouzes and Posner (1998), observed, “leaders create relationships” (p. xv). They identified seven points that are essential to developing relationships: “setting clear standards, expecting the best, paying attention, personalizing recognition, telling the story, celebrating together and setting an example” (p. 18). The role of leadership is to cause greater capacity in the organization in order to achieve better results. As relationships are considered to be of paramount importance it is necessary to remember that relationships are not ends in themselves (Fullan, 2001).

Generally speaking, tribal college leadership has found that collaborative relationships, both external and internal, have served to expedite as well as strengthen the position of these institutions for delivery of educational and community services. For tribal colleges to move forward with as few encumbrances as possible, leadership relied on critical thinking and decision making through collaborative relationships that focused on positive outcomes. Unique to Tribal College leadership is the manner in which core funding has been achieved (Boyer, 1997; Stein, 1992). Unlike other institutions of higher education that rely on state legislative bodies for funding appropriations, or may

be heavily endowed for the provision of operational and other costs, the burden of finding operational funding was placed on the tribal college presidents.

Through collaborative efforts with their various state Congressional delegations, and key individuals within the Executive Branch of government, legislation was passed providing for operational funding (Ambler, 1997; Boyer, 1988; Stein & Eagleeye, 1993).

Tribal Colleges as Community Leaders

As these milestones of achievement moved these institutions from dependency on mainstream institutions for accreditation, administration and mentoring, the dynamics of leadership growth and development occurred within the ranks of tribal college presidents, administrators, faculty and staff (Stein & Eagleeye, 1993). A leader can be anyone, regardless of position who serves as an effective social change agent (Fullan, 2001; Hill, Green, Eckel, 2001). On college campuses that includes every student, faculty and staff as potential leaders (Shapiro, 1998).

Leadership is one of the most essential skills necessary in dealing with our rapidly changing society (Hill, Green, Eckel, 2001). Addressing complex issues, building relationships and healing divisions requires leadership (Kouzes & Posner, 1998). Tribal colleges are true community institutions, providing leadership that has deeply influenced the educational, social, and economic fabric of their students and other community members. Through their commitment to serve and strengthen local communities, those colleges with

effective leadership have increasingly become the educational, social, and economic cores of their respective reservations and communities (Cunningham, et al., 2001).

Tribal College Presidential Leadership Styles

The individual dynamics of presidential leadership styles and their impact on institutional effectiveness are reflected at every level of decision-making. This is evidenced in the types of relationships established between tribal and institutional governance, administration, and faculty. Key to the success of any institution is the leadership qualities and attitudes of its president or CEO (Fisher & Koch, 1996). However, as is the case with all organizations, there are degrees of success and there are also degrees of failure. Certainly the successful approaches are worthy of study as we attempt to replicate that success. The larger question then becomes: What traits do successful tribal college and university presidents possess?

To assume that all tribal colleges and universities are equally successful is an invalid assumption, and does not relate to the substance of this study. However, the fact that these institutions exist at all gives credence to the commitment and perseverance of their formative leaders. From the beginning, effective leadership has been the hallmark of the tribally controlled community college movement, and while a number of these leaders continue to advance the interests of their respective institutions, others have moved on. What are the qualities that these successful tribal college presidents possess and can they be

defined? The quest to define leadership and to identify leadership qualities has generated considerable scholarship in the past few decades, and this work will serve to answer these same questions as they relate to tribal college leadership.

History of Leadership Theories since the Mid-1800's

The Great Man Approach

The Great Man theories preceded other approaches (Komives, Lucas, & Mc Mahon, 1998; Rost, 1993; Yukl, 1994). The Great Man theory was popular during the mid 1800-s and early 1900's, with Darwinist thinking dominating the original theories based on the assumption that leadership is determined by hereditary properties (Bass, 1981; Komives, Lucas & McMahan, 1998). The belief was due to views that existed regarding brothers and sons of reigning kings who had natural abilities of power and influence. Great women such as Catherine the Great and Joan of Arc were ignored as examples of great leaders who were born with innate or natural leadership gifts because only men were considered for characterization as leaders or worthy of study (Bass, 1974/1981; Komives, Lucas & Mc Mahon, 1998).

This approach supported the theory that leaders are born and not made. This led to the widespread belief among the aristocrats that intermarriage of the "fittest" would result in the aristocratic class remaining superior to the lower class (Apps, 1994; Bass, 1981). The Great Man theory consisted of studying biographies and other descriptions of military, political and industrial leaders. It was considered that by studying the personal qualities of men considered great,

it would be possible to identify those common personality qualities possessed by leaders (Short & Greer, 1997). Historical leadership research of this era did not produce results to support the theory that there was a set of generic personal qualities that all great men leaders possessed. Most researchers were convinced that the problems with original Great Man studies dealt with the research methods and gradually moved to the next leadership approach to become categorized and studied, the Trait Approach (Bass, 1985; Short & Greer, 1997).

The Trait Approach

In the early 1920's the trait approach became a consequence of the leadership scholars desiring more precise measures of leadership characteristics than had been established by the Great Man studies. This period, 1907-1947 coincided with the measurement movement in psychology (Apps, 1994; Short & Greer).

As with the Great Man theory, trait leadership was conceptualized as a one-way, directive process in which the leader behaved a certain way because of his followers. Initially it was thought that was possible due to the personality traits possessed by the leader that set him apart from his followers (Bass, 1981). It was assumed that leaders had particular traits or characteristics such as intelligence, height, and self-confidence that differentiated them from followers and therefore made the leaders successful (Bass, 1981; Bass, 1990; Yukl, 1994; Komives, Lucas & Mc Mahon, 1998). According to this theory, leaders were

born. It was believed that the successes of leaders of that era were due to the traits they possessed and not so much the approaches used (Apps, p. 44).

Ralph Stogdill, (1948) presented evidence from one hundred twenty four studies that disputed some of the trait theories that existed in the beginning of the twentieth century, which posited that persons who are leaders in one situation may not necessarily be leaders in other situations. Stogdill's research, over fifty years ago, categorized leaders as surpassing the average followers by separating traits into five general categories: (a) capacity, (b) achievement, (c) responsibility, (d) participation and (e) status. Carson Bird, (1940) compiled a list of seventy-nine personality and character traits from twenty psychologically oriented studies (Bass, 1981). Based on many studies of this era, research failed to produce a composite of traits that ensure effective leadership characteristics. It was through military discussions during World War II that people wanted to discover what traits were required in leadership to win the war and not lose the peace in the postwar world (Rost, 1993, p. 18).

Eventually the researchers couldn't reach a consensus regarding the essential traits of leadership. The trait approach like the great man approach failed to yield any particular set of traits that could be considered universal leadership characteristics. The trait approach, the second generation of leadership theories, eventually gave way to the behavioral approach of leadership research.

The Behavior Approach

When the researchers could not agree on the essential traits of leadership, behaviorist scholars in various disciplines decided in the 1960's to concentrate on leadership as a behavior act, and so they studied what specific behaviors in what combinations produced effective leadership (Rost, 1993, p. 18). Behavioral theories promote the notion that there is one best way to lead (Greenwood, 1993; Phillips, 1995; Van Fleet & Yukl, 1989). The focus is on the behavior of the leader as observed by group members (Short & Greer, 1997, p. 20).

The Situational Approach

After leadership researchers had discarded the great man and trait approaches, and while researching behavioral approaches, situational approaches to leadership study had emerged (Short & Greer, 1997). This 1950's approach argued that leaders were successful because the approach they used matched the situations in which they found themselves. Different situations demanded different kinds of leadership strategies. These studies produced results that indicated certain people were simply "not cut out" to lead in certain situations and hence should be steered away from them (Apps, 1994). Many noted authors (Bass, 1990; Komives, Lucas & Mc Mahon, 1998; Yukl, 1994) propose that leaders should vary their approach or their behaviors based on the context or situation. Under this scenario the situation determines who will emerge as the leader, with the leader being the "product of the situation" (Bass, 1990, p. 38). Leaders should be aware and perhaps, concerned about situations

(contexts), but not caught up in them. Different situations require different leadership approaches and leaders should not allow situations to dictate the context in which they work (Apps, 1994, p. 48).

The Contingency Approach

In the early 1970's Robert House applied the path-goal theory, originally developed by Georgopoulos, Mahoney, and Jones et al. (1957). The path-goal theory generally maintains that personal characteristics of group members and the work environment are the two contingency variables associated with the theory. Personal characteristics of group members can be described as motives, needs and skills, whereas task structure, formal authority, system of organization, and the work group as a whole define the work environment (Komives, Lucas & Mc Mahon, 1997; Van Fleet & Yukl, 1989).

Contingency theorists, when asked 'what is a leader?' would reply, 'it depends' because they believe that leadership depends on variables such as situational favorableness, task specificity, leader-member relations, leader personality, and group maturity (Fiedler, 1969; Hersey, Blanchard & Natemeyer, 1979; House & Mitchell, 1974; Short & Greer, 1997; Tannenbaum & Schmidt, 1973). Fiedler's contingency theory dominated much of the research activity in the 1970s (Bass, 1981). He argued that it wasn't possible for the leader to change his or her style, that it is far better to place a person in a situation where the person's style (or personality) matches the demands of the situation (Short & Greer, 1997). As the contingency theory dominated the 1980s more studies were

turning out results that indicated personalities and personal styles played a part in leadership, other studies were examining influence as an aspect of leadership.

The Influence Approach

The Influence Approach was studied predominantly between the 1920s and 1977 and is still studied today. This approach is based on the assumption that leadership is an influence or social exchange process. In 1924 and 1947, Max Weber used the term 'charisma' in a managerial context to describe a form of influence based not on traditional power or formal authority but rather on follower perceptions that the leader is endowed with exceptional qualities (cited by Yukl, 1994). Interest in charismatic leadership initially grew out of political, social, and religious movements in situations where a leader would emerge out of a crisis or exhibit extraordinary vision to solve a problem (Bass, 1990; Yukl, 1994). Charismatic leadership was not formalized until Robert House (1977) proposed a formal theory of charismatic leadership that could be explained by a set of testable variables (Yukl, 1994). A major criticism of the research at that time was the need for more research on the effect charisma has on the leader-follower interaction (Rost, 1993).

Positive Charisma

Charisma has been attributed to leaders by their followers and is based on the perceptions of followers and the attributions of the leader, the situation, and the individual and group needs (Fisher, 2002). There are several theories of charismatic leadership including House's theory of charismatic leadership,

attribution theory of charisma, a self-concept theory of charismatic leadership, and psychoanalytic and social contagion explanations of charisma (Yukl, 1994). House's theory of charismatic leadership is used for its comprehensiveness and proposed set of testable propositions. Gary Yukl (1994) asserted that House's theory "identifies how charismatic leaders behave, how they differ from other people, and the conditions in which they are most likely to flourish" (p. 318).

Negative Charisma

Gary Yukl (1994) cautioned about leader misuse of power. Just as there are positive charismatics, society has had bad experiences with powerful and influential leaders whose charismatic influence led to the death of followers. Anthony Storr (1997) studied gurus and warned that charismatic leaders often function as a seductive trap to solve the chaos we feel in complex times. What disciples get out of the relationship, he says, is the comfort of having someone else take responsibility for his or her decisions; "the charisma of certainty is a snare, which entraps the child who is latent in us all" (p. 233).

Relationships are powerful, which means they can also be powerfully wrong. Collaborative cultures, which by definition have close relationships, are indeed powerful, but unless they are directed toward doing the right things may end up being powerfully wrong (Fullan, 2001).

The Reciprocal Approach

Toward the end of the 1970s it became apparent that leadership theories were consistently emerging that focused on both the relational and reciprocal

nature of the leader-follower interaction (Fisher, 2002; Komives, Lucas & Mc Mahon, 1998). Clearly leadership was not something that happened to followers, but a process that fully engages leaders and followers, alike. Leadership scholars began to understand the essential nature of what leadership is, the process whereby leaders and followers relate to one another to achieve a mutual purpose (Rost, 1993). James McGregor Burns (1978) identified transformational and transactional leadership as theoretical approaches. Burns was one of the first to provide an explicit definition of transformational leadership. He proposed that the leadership process occurs in one of two ways: either transformational or transactional.

The Servant-Leader Approach

At the heart of servant-leadership is *the leader first as a servant*, or, a person who wants to serve others. The servant, by prioritizing the needs of others above all, transforms into a leader (Greenleaf, 1977). A servant leader is a person who joins groups or clubs to make a difference and not for the purpose of gaining a leadership role. Mother Teresa has been characterized as one of the most famous servant leaders of the past century. Within institutions servant leaders are the ones likely to help others grow as people through quiet mentoring and counseling, always striving to empower others and gain independence while promoting others to become servant leaders, even if the term “servant-leader” is not spoken.

Transformational Leadership

In contrast to transactional leadership, James McGregor Burns (1978) characterized transformational leadership as “a process that motivates followers by appealing to higher ideals and moral values” (p. 20). Transformational leaders must be able to define and articulate a vision for their organizations, and the followers must accept the credibility of the leader. More recently, Bass and Avolio (Bass, 1985; Bass, 1990; Bass & Avolio, 1994) have developed a theory of transformational leadership that is a culmination and extension of earlier work by Burns, (1978); Bennis & Nanus, (1985); Tichy & Devanna (1990). Bernard Bass and Bruce Avolio, (1994) proposed a more detailed description of four I’s: Idealized Influence, Inspirational Motivation, Intellectual Stimulation and Individualized Consideration. Jerold Apps (1994) described transformational leadership as “an enhancement of personal reality, as well as a conversion of reality, a psychological process, an emotional experience, and an encounter that touches the soul; a venture that leaves behind old ideas, perspectives, attitudes, beliefs and approaches”(p. 211). Gary Yukl (1994) asserted that “effective leaders appeal to followers’ higher ideals and moral values such as liberty, justice, equality, peace, and humanitarianism, not to lesser emotions such as fear, greed, jealousy, or hatred” (p. 351).

Transactional Leadership

Transactional leadership is based on bureaucratic authority and legitimacy within the organization. Transactional leaders emphasize work

standards, assignments, and task-oriented goals. Additionally, transactional leaders tend to focus on task completion and employee compliance, and these leaders rely quite heavily on organizational rewards and punishments to influence employee performance (Atwater & Wright, 1996; Avolio, Bass & Jung, 1999; Bass & Avolio, 1990; and Tichy & Devanna, 1990).

Leaders Can Demonstrate Both Styles

Bernard Bass (1985) perceived that successful leaders model a variety of patterns of transformational and transactional leadership, and that both behaviors are necessary for effective leadership. Bass and Avolio (1993) point out that the best leaders are both transformational and transactional. James McGregor Burns (1978) contrasted transformational with transactional leadership from an influence-based approach of looking at bureaucratic authority. He proposed that bureaucratic organizations emphasize legitimate power and respect for rules and tradition, rather than influence based on exchange or inspiration.

Traditional Higher Education Leadership Models

Daniel Rowley and H. Sherman (2001) described American higher education as having three models of leadership: (a) a hierarchical model, where authority and power is assumed to be proportional to one's position in the administrative pecking order, and (b) an individualistic model, where leaders among the faculty tend to be those who have gained the most professional status and recognition, and, (c) the third model, collegial, is exemplified by the faculty

committee structure, common in all universities and colleges (Kauffman, 1982). The problem with this particular model, particularly in these days of collective bargaining and legal contractual processes, is that committees are typically advisory in nature and often do not give any real leadership responsibility for policy changes or development (Shapiro, 1998).

Phillip Hallinger and Kenneth Leithwood (1998) stress the importance of opening up our thinking about western public higher education by widening the cultural and intellectual lenses being used in the field. As a point of reference, they identify the fast-growing Asian economies of Malaysia and Singapore, who are now questioning western methods of administration and philosophies of education and are asking such questions as "what are our own intellectual traditions and indigenous approaches to education and cultural transmission; and is the wholesale acceptance of western educational practices consistent with the sustaining of our culture?" (p. 127).

Kenneth Leithwood and Daniel Duke (1998) conducted a cross cultural study that provided a classification and description of twenty school leadership models found in contemporary, Western and English-language research literature. They were able to effectively categorize the existing models into six broad 'categories' that they refer to as 'models'. They are: (a) Instructional, (b) Transformational, (c) Moral, (d) Participative, (e) Managerial, and, (f) Contingent (p. 32). Their study provided another conceptual framework for inquiry about the relations among socio-cultural values and orientations to school leadership

and essentially encouraged further studies into eastern and other social cultures. To this end, this study of American Indian tribal college presidents regarding transactional and transformational leadership styles will provide a scholarly contribution.

Tribal College Higher Education Model

Although Tribal Colleges are subject to many of the same leadership issues that mainstream institutions find perplexing, there are some rather distinct differences. First, it is necessary to understand that these institutions are inextricably bound to the Tribes and Tribal governments that charter them and provide their basis for legitimacy. Then there is the expectation that these institutions will act as gatekeepers for Tribal languages, history, and societal mores. They must also provide the Tribal community with those resources and opportunities that exhibit the institution's commitment to educational and experiential learning opportunities, while providing a culturally relevant interface. Finally, for the most part, tribal colleges are viewed within their communities as symbols of success, which for many reservation communities may be the most visible (Cunningham, A., & Parker, C., 1998). Unlike most mainstream institutions, tribal colleges are not inhibited by regulation or policy. They can move quickly to adapt to change and the immediacy of need. This mobility is the result of a more flexible system of governance and administration, and is reflective of the nuances surrounding tribal college leadership, which this researcher hopes to distinguish as part of a grounded theory.

Transformational Leadership Dimensions

According to Bass (1985) transformational leadership is based on a social exchange, whereby the leader has charisma or idealized influence. Followers trust in and emotionally identify with the leader, who in turn provides inspirational motivation. Through intellectual stimulation, followers are provided with symbols and emotional appeals directed at achieving a particular goal. Followers are encouraged to question the way things are done, and for the purpose of improvement, to break with the past. Transformational leadership involves strong personal identification with the leader, joining a shared vision for the future, and going beyond the self-interest of rewards for compliance (Atwater & Wright, 1996; Bass & Avolio, 1994; Maher, 1997; Scandura & Schriesheim, 1994).

The transformational leader motivates followers to move beyond their original expectations. This transformation is achieved by raising awareness of the importance and value of designated outcomes, and motivating followers to transcend their own self interest, as well as altering or expanding their expectations of achievement and reward (Hartog, Muijen & Koopman, 1997; Hater & Bass, 1988; Howell & Hall-Merenda, 1999) based on Maslow's "hierarchy of needs" (Bass, 1985, p. 351).

Charisma

The charismatic leader provides vision and a sense of mission, instills pride, gains respect and trust, and increases optimism (Bass, 1985; Bass & Avolio,

1990). Charismatic leaders excite, arouse and inspire their subordinates (Hartog, Muijen, & Koopman, 1997; Yammarino & Bass, 1990). The characteristics that were once grouped under the definition of “charisma” have been further defined (Bass & Avolio, 1990, 2000) as “idealized influence-attributed,” “idealized influence-behavior” and “inspirational motivation.”

Idealized Influence-Attributed

This element of charisma provides for attributions regarding the leader’s transformational style and is based on distinguishing between idealized charismatic behaviors and attributions.

Idealized Influence-Behavior

This element of charisma distinguishes between behaviorally based charismatic leadership versus an attribution or impact on followers referred to as idealized influence-attributed, in this study, or elsewhere as “attributed charisma” (Conger & Kanungo, 1987; 1998; House, Spangler, & Woyke, 1991).

Inspirational Motivation

This element is concerned with the capacity of the leader to act as a model for subordinates, the communication of a vision and the use of symbols to focus efforts (Avolio, Bass & Jung, 1999). In Bass (1985) inspirational motivation and charisma formed a single factor but different behaviors were implied. Charisma required follower identification with the leader, while inspiration did not.

Intellectual Stimulation

Intellectually stimulating leaders encourage subordinates to think creatively, and to develop challenging new concepts that stimulate rethinking the old way of doing things (Bass, 1985; Bass & Avolio, 1990; Hartog, Muijen, & Koopman, 1997; Hater & Bass, 1988; Tichy & Devanna, 1990).

Individual Consideration

A leader's charisma may attract subordinates to a vision or mission, however the leader's use of individualized consideration also significantly contributes to individual subordinates achieving their fullest potential (Hartog, Muijen, & Koopman, 1997; Yamarino & Bass, 1990). Individual consideration is in part coaching and mentoring (Avolio, Bass, & Jung, 1999), it provides continuous feedback and links the individual's current needs to the organization's mission (Bass, 1985; Bass & Avolio, 1990).

Transactional Leadership Dimensions

According to Bass (1985), transactional leaders clarify for their followers their responsibilities, the leaders expectations, the tasks to be accomplished, and the benefits to the followers for compliance. Transactional leadership is based on an exchange process, whereby the leader provides rewards in return for the subordinate's effort and performance. Primarily, transactional leadership includes three levels: the first is contingent reward, the second is management-by-exception, and the third is laissez-faire. Bernard Bass (1985) further identified transactional leadership as being based on material or economic exchange. The

dynamics of a *quid pro quo* dominates the transactional exchange, in which the leader clarifies task requirements and rewards for compliance (Avolio, Bass & Jung, 1999; Bycio, Allen & Hackett, 1995; Corrigan, Lickey, Campion, & Rashid, 2000; Hartog, Muijen & Koopman, 1997; Howell & Hall-Merenda, 1999; Kelly, 1998; Tracey & Hinkin, 1998).

Contingent Reward

Contingent reward, also referred to as contingent reinforcement, has within its leadership dimension an understanding that the leader rewards followers for attaining the specified performance levels. Reward is contingent on effort expended and the performance level achieved (Bass, 1990; Yukl, 1994).

Management by Exception-Active and Management by Exception-Passive

There are two levels within the management by exception dimension. With both, a leader only takes action when things go wrong and standards are not met (Bass & Avolio, 1989; Tracey & Hinken, 1998). Leaders avoid giving directions if the old ways work and allow followers to continue doing their jobs as always, as long as performance goals are being met (Hater & Bass, 1988; Pillai, Schriesheim, & Williams, 1999). The first level, management by exception (active), characterizes a leader who actively seeks deviations from standard procedures, and takes action when irregularities occur. The second level, management by exception (passive), characterizes leaders who only take action after deviations and irregularities have occurred (Tracey & Hinken, 1998).

The difference between active and passive management by exception is that in the active form the leader searches for deviation, whereas in the passive form the leader waits for problems to materialize (Hartog, Muijen, Koopman, 1997; Hater & Bass, 1988; Tracey & Hinken, 1998).

Relationship Between Transformational and Transactional Leadership

Within the literature the concept of transformational and transactional leadership the definition was subjected to varying interpretations. Hater & Bass (1988) indicate, contrasting transactional and transformational leadership does not imply that the models are in total contrast. James McGregor Burns (1978) thought of the two types of leadership as being at opposite ends of a continuum. Bass (1985) and Bryman (1992), however, view them as separate dimensions. This means a leader can possess both transformational and transactional traits and habits. Bass (1985) insists that transformational leadership builds on transactional leadership but not vice versa.

Bennis and Nanus (1985) proposed a modified version of *transformational* leadership, or having the ability to “reach the souls of others in a fashion which raises human consciousness, builds meanings and inspires human intent that is the source of power” (p. 560). The transformational and transactional models differ on the process by which the leader motivates followers and the type and manner of the goals set (Hater & Bass, 1988).

Organizations are likely to have cultures that are characterized by both styles of leadership and should move in the direction of more transformational

qualities in their cultures while also maintaining a base of effective transactional qualities (Bass, 1994).

Relationships, Organizational Culture and Leadership Influence

Relationships

Successful leadership is exercised beyond the institution as well as within it (Bryman, 1992; Kauffman, 1998). Leadership is achieved by individuals who have the ability to build relationships within organizations (Sergiovanni, 1999). Relationship building is a manner of showing respect for individuals and developing consensus and uniting colleagues and departments as well as others, external to the organization (Jehl, Blank, & Mc Cloud, 2001).

Kouzes and Posner (1995) discuss the importance of leaders creating relationships in promoting a collaborative organizational culture. Michael Fullan (2001) pointed to five components of successful leadership: (a) moral purpose, (b) understanding the change process, (c) relationship building, (d) knowledge creation and, (e) sharing and coherence making. All five components have a common thread woven throughout--an organizational culture that breeds leadership. Strong, successful institutions have many leaders, at all levels. They have top leadership that know that they are cultivating leadership in others; they realize that they are doing more than planning for their own succession – that if they lead properly the organization will outgrow them (Fullan, 2001). The ultimate leadership contribution is to develop leadership that can move the

organization beyond the personal limits or capabilities of the employees (Lewin & Regine, 2000, p. 220).

Moral purpose, good intentions, focusing on positive results, and listening to those who have principal disagreements are essential to leadership because they mean the organization is focusing on the right things (Kouzes & Posner, 1995). Leadership is essential in ensuring that the organization develops relationships that help produce desirable results (Heifetz, 1994). James McGregor Burns (1978) elevated the importance of values and ethics in the leadership process through his theory of transforming leadership and note that

“the ultimate test of moral leadership is its capacity to transcend the claims of multiplicity of everyday wants and needs and expectations, to respond to the higher levels of moral development, and to relate leadership behavior---its roles, choices, styles, commitments, to a set of reasoned, relatively explicit, conscious values” (p. 46).

Organizational Culture

Organizational culture has been described as the behavioral norms and expectations associated with the shared beliefs and values held by organizational members (Bass & Avolio, 1994). Gerstner & O' Day (1994), as cited in Hallinger & Leithwood (1998), asserted:

“Because leadership is a cultural phenomenon, inextricably linked to the values and customs of a group of people, we do not expect differences in leadership prototypes to be completely random. Rather they should be linked to dimensions of culture”(p. 123).

Organizational culture and leadership are closely connected (Jehl, Blank, & Mc Cloud, 2001). Organizational culture develops mainly from its leadership, while

the culture of an organization can affect the development of its leadership (Bass & Avolio, 1994; Fullan, 2001; Schein, 1985).

There is a constant interplay between culture and leadership. Leaders create the mechanisms for cultural development and the reinforcement of norms and behaviors expressed within the boundaries of the culture (Bass & Avolio 1994). Cultural norms, on the other hand, change due to a leader's focus and the manner in which they react to crises, the behaviors they role model, and whom they attract to their institution.

Eric Beaudan (2000) wrote that even though culture has been referred to as "the way we do things around here" there are, in fact three ways that culture is evident and they are the way customers (students) are treated, (a) the way employees (faculty and staff) treat each other, (b) the manner in which leaders motivate and, (c) reward and develop people.

Thomas Sergiovanni (1999) suggests that culture is more likely to govern what people do and think than official management. Due to this belief about the power of culture, it has a potential effect on leadership and leaders should give great attention in any attempt to effectuate organizational change (Bennis, 1994). Creating a context and culture that embraces change is prerequisite to implementing any strategies for change. An organization's culture includes unique attitudes, values and practices learned by its members.

Culture is like an invisible hand that guides and sustains everyone touched by the organization (Schein, 1992; 1997). Culture can be viewed as a set

of beliefs that have been defined by a particular social unit within an organization, as that unit has had to deal or cope with internal and/or external pressures applied to the organization (Hersey, 1984). For a leader to be successful in an organization she/he must become acutely aware and knowledgeable of the existing cultural system within that organization (Sergiovanni, 2000).

According to Schein (1992) leaders have the greatest potential for embedding and reinforcing aspects of culture by following five mechanisms: (a) attention, (b) reaction to crises, (c) role modeling, (d) allocation of rewards, and (e) criteria for selection and dismissal. He wrote that what drives culture is its essence, the learned, shared, tacit assumptions on which people base their daily behavior. He pointed out that culture is like a living organism and compared it to individuals who are mostly unaware of how their own personalities developed, and have not found it necessary to examine all of the influences that have shaped and formed their culture. Organizations are equal to the sum total of all its parts and people (Hill, Green, & Eckel, 2001; Tichy & Devanna, 1990).

The importance of organizational culture demands that we pay greater attention to symbolism and story telling (Avolio, Bass & Jung, 1999; Bass & Avolio, 1989; Bass & Avolio, 1990; Bass & Avolio, 2000). Stories, jokes and myths are not necessarily accurate accounts of organizational life but “symbolic reconstructions” or “collective fantasies” and are used to impart meaning and value to organizational life (Bass & Avolio, 1990).

Michael Fullan (2001) asserted, "Statements, words, signs, symbols and reactions are signposts that direct everyone's thoughts and attention toward what really matters. This is culture" (p. 134). Culture generates feelings that touch everyone deeply, and it is from these feelings that people begin to get insights about what is possible, given what matters (Yukl, 1994).

The direct implication of ignoring culture, or believing that everything will work out through cultural osmosis, can lead to serious disappointment. As leaders take on the task of creating organizational change they must think of themselves as explorers, not conquerors (Bryman, 1992; Cohen & March, 1974). They must carefully map out the features and forces shaping the organization's culture. This is the time to ask questions, drill for information, be aware and observe what will gradually clarify the existing culture (Bass & Avolio, 1994).

Culture is the source of values that people share in a society. Culture shapes the institutional and community context within which the school is situated by defining predominant value orientations and norms of behavior (Hallinger and Leithwood, 1998).

Leadership Influence on Organizational Culture

A study conducted by Leithwood, Begley & Cousins, (1992) concluded that leaders influence organizational culture by utilizing six broad categories: (a) the strengthening of the school culture, (b) the use of bureaucratic mechanisms, (c) staff development, (d) through the practice of direct and frequent

communication, (e) through shared power and responsibility with others, and (f) the use of symbols and rituals to express cultural values.

Of the six strategies listed, the latter has been supported by Deal & Peterson, (1990); Peters, (1979); Pfeffer, (1981); Sashkin & Sashkin, (1990); and Schein, (1985). Leithwood, Begley & Cousins (1992), further asserted that symbols are visible expressions of the content of the organizational culture and therefore, leader's who can effectively promote such symbols and rituals can positively influence school culture.

Gary Yukl (1994) recommended nine guidelines for leaders to strengthen organizational culture: (a) identify relevant elements of the ideology to preserve, (b) adapt ideology incrementally to current conditions, (c) identify and eliminate cultural disparities, (d) articulate the ideology clearly and persistently, (e) keep actions and decisions consistent with the ideology, (f) use cultural forms (rituals, ceremonies) to emphasize ideology, (g) emphasize continuity in socialization practices, (h) manage the politics of subcultures, and, (i) develop cultural maintenance leadership at all levels. Yukl concluded:

"Culture is influenced by several aspects of a leader's behavior, including examples set by the leaders, what the leader attends to, how the leader reacts to crises, how the leader allocates rewards, and how the leader makes selection, promotion, and dismissal decisions" (p. 374).

Chapter Summary

Tribal college leadership, as a unified force, has been able to redefine the need and application of post-secondary Indian education on a national basis.

According to Stein (1992), the original presidents:

“recognized that unity among the small number of tribally controlled colleges was imperative in promoting tribal colleges as viable option for Indian people in higher education and in stifling those who would use tribal differences to create havoc within this unique movement” (p. 108).

Through collaborative efforts with their various state Congressional delegations, and key individuals within the Executive Branch of government, legislation was enacted providing for operational funding of these institutions (Ambler, 1997; Boyer, 1988; Stein & Eagleeye, 1993).

Independently, those tribal colleges with effective leadership have increasingly become the educational, social, and economic cores of their respective reservation communities (Cunningham, et al., 2001). The individual dynamics of presidential leadership styles and their impact on situational effectiveness are reflected at every level of decision-making. This is evidenced in the types of relationships established between tribal and institutional governance, administration, and faculty. Key to the success of any institution is the leadership qualities and attitudes of its president or CEO (Fisher & Koch, 1996). These leadership qualities and attitudes affect and transform organizational culture, which has been described as the behavioral norms and

expectations associated with the shared beliefs and values held by organizational members (Bass & Avolio, 1994).

This review of literature has exponentially heightened the interest of this author for examining the leadership styles of successful tribal college presidents. It has focused the need for scholarly research in this area, and has provided the framework from which much of this study will be conducted. Reviewing the voluminous amount of research, both historic and contemporary, has given rise to many questions that I will attempt to answer through this study.

CHAPTER THREE: METHODS AND PROCEDURES

Introduction

Research prior to the 1980s was primarily approached from a quantitative perspective. However, over the past twenty years there has been a sharp increase in the number of qualitative studies conducted within education as well as in other disciplines. Given the increased presence of qualitative studies, there has also been an increase in vigorous debate about the merits of the two orientations. While the purists on both ends of the spectrum continue the debate, there is growing support for combining the two and recognizing the similarities and ways in which the two can compliment each other and generate balanced, in-depth understandings and outcomes (Goodwin & Goodwin, 1996).

Research Design

This study is a mixed-methodology, pre-dominantly a qualitative approach utilizing the grounded theory tradition, two-phased design. Creswell (1994) asserted, "it is advantageous to a researcher to combine methods to better understand a concept being tested or explored" (p. 177). To determine whether successful tribal college presidents fall within transformational, transactional or a combination of the two modes, questionnaires were administered to each president and to five pre-selected associates considered closest to the president of each institution.

The purpose of a questionnaire is to generalize from a sample to a population so that inferences can be made about some characteristic, attitude, or

behavior of this population (Babbie, 1990; Howell, 1997). The questionnaire constituted the first phase, however, it was the less dominate aspect of the study and will use descriptive narrative and tables. The second phase of the study involved interviews, utilizing a grounded theory approach.

Phase One: Descriptive Assessment: Quantitative

Donna Mertens (1998) wrote, "surveys can be thought of as methods used for descriptive research or as data collection methods used within other research designs." A simple descriptive approach will be taken to collect data. Simple descriptive is a one-shot survey (questionnaire) administered to describe the characteristics of a sample at a given point in time. This research strategy will be utilized in the first phase of this study.

Two experts in the field of leadership, Bernard Bass and Bruce Avolio, (2000) developed the survey used in this study. The Multifactor Leadership Questionnaire 5X-Short Form was administered to obtain 360-degree feedback data (Edwards & Ewen, 1996).

360-Degree Feedback

The most compelling argument for use of 360-degree feedback is, information that comes from multiple sources is more honest, reliable, and valid than traditional appraisals from a single source. In this study a 360-degree approach was used to obtain multi-source data from each president in this study along with five pre-selected associates considered closest to the president, at each institution.

Selection of Questionnaire Respondents

The composite of the five-member group of respondents included one student, one faculty member, one support staff, one upper level administrator and one Board member. The president and a member of his board of directors identified the respondents. The criteria required of the respondents was: (a) the faculty member, senior administrator and support staff member must have worked under the leadership of the current president for at least four (4) years, and (b) the board member and student must have been affiliated with the college for at least two years. After the president and board member identified the respondents, the respondents' tenure at their respective college was verified by the institutional college catalogs on file.

A descriptive narrative of the data provided a quantitative analysis of where the presidents fall within the transformational and transactional dimensions of leadership theory. The results of the first phase of the study provided the foundation for the second phase of the study, which involved interviews of tribal college presidents.

Phase Two: Grounded Theory: Qualitative

Rather than exploring a single entity, this study was a multiple-site study of six tribally controlled community colleges, with an in-depth examination of the phenomenon of transformational and transactional leadership characteristics of successful tribal college presidents. The importance of grounded theory methodology is that it provides a sense of vision, guiding the analyst through the

research (Strauss & Corbin, 1998). There are two reasons researchers use grounded theory: (a) to discover or generate a theory, or (b) to refine an existing theory. This study refined the construct of the transformational and transactional leadership theory. The centerpiece of grounded theory research is the development or generation of a theory closely related to the context of the phenomenon being studied (Creswell, 1998). Successful tribal college leadership is the commonality that the sample shares. "Successful" has been defined in this chapter under heading: Selection of Subjects.

Characteristics of a Grounded Theorist

Strauss & Corbin (1998) listed the characteristics of a grounded theorist as one who has the ability to step back and critically analyze situations; the ability to recognize the tendency toward bias; the ability to think abstractly; the ability to be flexible and open to helpful criticism; and have sensitivity to the words and actions of respondents and a sense of absorption and devotion to the work process (p. 7).

Qualitative research was the method best suited for the inquiries of this proposed study. Qualitative methodologies provide how and why (Bogdan & Biklen, 1992; Janesick, 1998; Leedy, 1985) of institutional leadership that is missing from the literature of tribally controlled community colleges, that defines successful leadership and where it fits within transformational and transactional paradigms (Bass, 1985).

Six features of qualitative studies (Eisner, 1991) are identified below: The relationship between each feature and this study are included in the comments.

1. They are field focused. The environment of each tribal college campus was observed, but there was no effort on the part of this researcher to manipulate change. To ensure the validity of this study, careful adherence to this principle was crucial.
2. The self as an instrument. In this case, my background and knowledge, as a tribal college president, administrator, instructor and student of educational leadership, provided a unique view of the tribal college mission and leadership. Further experiences with leadership prepared me to act as an experienced observer of the elements of this particular issue. As authors Rew, Bechtel & Sapp (1993) as cited by Strauss & Corbin (1998), listed attributes needed for “self as an instrument” in the data collection and analysis process as: appropriateness, authenticity, credibility, intuitiveness, reciprocity, and sensitivity (p. 6).
3. The self interprets by accounting for what is observed. The very purpose of research is to find answers to questions. Beyond conducting interviews, observing situations and gathering facts, sense must be made of it all. This researcher described in detail, rich with interpretation of that which was observed and recorded through interview response and analysis (Creswell, 1994, 1998).

This researcher examined the data collected, for strands of meaning. This was accomplished by the participant observer, in raw data format; then by analysis using a key word search for indicators to confirm or disconfirm emerging factors (Creswell, 1994, 1998; Leedy, 1997; Schwandt, 1997) regarding transformational and transactional characteristics in presidents.

4. The self uses expressive language and voice to further understanding by others. This study reflected Eisner's (1991) views that detachment in language and voice, particularly use of the third person is deceptive; that it is a characteristic of qualitative research that the researcher, become "I", reflecting his or her very real presence in the scene being studied. This study was described with intimacy, empathy and understanding.
5. The self finds themes through attention to particulars. This study attempted to provide a detailed portrayal such that the reader will experience the setting as completely as possible. It is the nature of a qualitative study that those features that make it unique are the essence of the study.
6. Three factors determine the believability and, hence, the success of qualitative study. These factors are coherence, insight, and instrumental utility (Eisner, 1991). They refer to the ability of the researcher to present a perspective that fits, and is weighted in its

“correctness” for the situation, and is interpreted in a compelling manner. The difference between this study and a strictly quantitative study is that the reader is not interested in a level of statistical significance, but in a utilitarian weight of judgment (Denzin & Lincoln, 1994; Leedy, 1985; Lincoln & Guba, 1985).

Selection of Subjects

For the purpose of this study it was necessary for the researcher to develop selection criteria regarding which of the thirty-six tribally controlled community colleges to include. The type of information sought by the researcher was available through the Directory of American Indian Higher Education Consortium Tribal Colleges and Universities (2002), Annual College Catalogs, Tribally Controlled Community College Database, Bureau of Indian Affairs (2000, 2001, 2002, 2003). The criterion used to determine “successful tribal college presidents” follows:

1. Must fit the legal description of a tribally controlled community college.
2. Must be accredited, minimally, at the two-year, associate degree level.
3. Institution has enjoyed fiscal growth under the current president.
4. Institution has a low faculty turnover rate under the current president.

5. Institution has experienced student population growth under the current president.
6. Subject must have been actively involved in the national tribal college movement, to include various national and regional initiatives that provide funding for tribal colleges.
7. Institution has experienced administrative and governance stability under the current president.

Sample for the Study

The idea of qualitative research is to purposefully select informants who will best answer the research question, with no attempt to randomly select informants. There are two important sampling considerations in qualitative research. One is selecting a field site in which to do the study, and the other is sampling within (Creswell, 1994, p. 148). Criteria that will influence site selection include availability, accessibility, and the nature of the theory.

“A single place may be used if the site is believed to provide the necessary understanding of a theory, that the observable social process is ‘extreme, deviant, or unique’ (Schwandt, 1997). Multiple places provide the researcher with the opportunity to do contrast and comparisons between the sites (Leedy, 1997).

“Careful description of the phenomenon under consideration and the nature of the social interaction needs to take place when doing the sampling” (Schwandt, p. 140).

Description of the Subjects

The subjects for this study are presidents of tribally controlled community colleges, located in three states, Montana, North Dakota and South Dakota. The size of the sample (in this case, the number of presidents, or subjects) is determined by a number of factors relevant to the study's purpose (Merriam, 2001, p. 66). This study deals with successful tribal college presidents; therefore, the subjects have been identified according to the criteria established, within the study, to determine the sample. Brief descriptions of each of the subjects are as follows:

Lionel Bordeaux

President Bordeaux is the founding president of Sinte Gleska University (SGU) and has led the institution since 1973. Sinte Gleska College changed its name to Sinte Gleska University (SGU) in 1992. The College is chartered by the Rosebud Sioux (Sicangu Lakota) Tribe, and is located on the Rosebud Indian Reservation in South Dakota. The institution was one of the first six colleges to form the consortium, AIHEC. SGU was granted candidacy status through the North Central Association of Schools and Colleges-Commission on Colleges in 1977 and enjoys continued accreditation. In 1983 SGU received accreditation to offer twenty-four baccalaureate degrees, twenty-six associate degrees, and eleven certificate programs. In 1985 the SGU graduated the first class of students with master's degrees in education. The institution employs eighty full time staff, and forty-six faculty. SGU averages 730 students per academic term.

President Bordeaux received a baccalaureate degree from Black Hills State College in 1964. He received a master's degree from the University of South Dakota in 1971. He has completed the academic requirements for a Ph.D. in Educational Administration from the University of Minnesota. He received an honorary doctorate degree from Augustana College. Bordeaux has received numerous state and national awards as an outstanding educator and for distinguished achievement in American Indian and civil rights issues. A member of the Sicangu Lakota tribe, he has served six, two-year terms as a member of the Rosebud Sioux Tribal Council, while serving as the President of SGU. In 1988 he was named the Outstanding Indian Educator of the Year, by the National Indian Education Association (1988), and received the same award from the National Congress of American Indians (1983), the South Dakota Indian Educator Association (1976), American Indian Distinguished Achievement Award, from the American Indian Resource Center (1989), Human and Civil Rights Award, (1989), the Alumni/Distinguished Achievement Award from the University of South Dakota (1989). His career includes many other significant recognitions and awards for his leadership.

President Bordeaux has established a national reputation for his ability to speak directly, forcefully and candidly on all issues relating to education and other pertinent contemporary issues affecting American Indian people. As one of the founders of AIHEC, the national organization, he is frequently called upon to represent the organization of tribal colleges. (AIHEC Indian Student Count

(I.S.C) Report from the Department of Interior's Bureau of Indian Affairs, 2001; Sinte Gleska University College Catalog, 2002; & Bordeaux Curriculum Vitae).

David Gipp

President Gipp has led United Tribes Technical College (UTTC) since 1977. UTTC was founded in 1969 by an intertribal organization, the United Tribes of North Dakota Development Corporation. It is a non-profit corporation chartered by the State of North Dakota and operated by the five tribes wholly or in part in North Dakota. Those tribes are the Three Affiliated Tribes of Fort Berthold, the Spirit Lake Tribe, the Sisseton-Wahpeton Sioux Tribe, the Standing Rock Sioux Tribe and the Turtle Mountain Band of Chippewa. The College is governed by a ten-member board of directors made up of the chairperson and one other member selected from each of the tribes. UTTC is one of the colleges that are not located on an Indian reservation. It is located in Bismarck, North Dakota, on a campus that was built in 1903, and originally served as a military base. UTTC was granted candidacy status for accreditation by the North Central Association of Schools and Colleges-Commission on Colleges in 1978 and continues as a fully accredited member of the Association as a vocational school. Since 1987 UTTC has been approved to offer associate of applied science degrees in several areas. UTTC currently offers 13 associate degrees, and 7 certificate programs. UTTC employs an average of 230 full time staff, 52 fulltime and part time faculty. UTTC averages 350 students per academic term.

President Gipp has been active in the development of tribal colleges on the national level throughout his tenure. He is called upon to testify and speak on behalf of UTTC and the tribal colleges before Congressional delegations and other key organizations, governmental agencies and entities that work with American Indian people.

Dr. Gipp is an enrolled member of the Standing Rock Sioux Tribe. He received a baccalaureate degree from the University of North Dakota in 1969 and an honorary doctorate degree from North Dakota State University in 1991, for his role in the leadership of higher education in the State of North Dakota. The National Indian Education Association named President Gipp the 1995 National Indian Educator of the Year. He was the recipient of the 1997 North Dakota Multicultural Educator of the Year award. American Indian Higher Education Consortium Indian Student Count (I.S.C), Report from the Department of Interior's Bureau of Indian Affairs (2002); UTTC College Catalog, 2002, Gipp Curriculum Vitae, 2002; personal telephone call to President Gipp to obtain background information, April, 2002).

Joseph Mc Donald

President Mc Donald is the founder and president of Salish-Kootenai College (SKC). SKC is located on the Flathead Indian Reservation in western Montana and is chartered by the Confederated Salish and Kootenai tribes. Beginning in 1977 what is now the College was formerly a Reservation Extension Center, an extension of Flathead Valley Community College, in Polson, Montana.

SKC had its first academic catalog in 1979, and became fully accredited in 1984 through Northwest Association of Schools and Colleges-Commission on Colleges. SKC currently offers four baccalaureate degrees, 15 associate degrees, and 7 certificate programs. There are one 117 full time staff, 45 fulltime and 35 part time faculty. SKC averages over 800 students per academic term. The institution has experienced steady student population growth since its inception in 1978.

President Mc Donald is a member of the Confederated Salish and Kootenai tribes. He received a doctorate degree in 1981, a master's degree in 1964, and a baccalaureate degree in 1958 – all from The University of Montana. He also received a two-year teaching certificate from Western Montana College in 1953. His career has been dedicated to education, initially as a teacher, coach, high school principal, and assistant superintendent. He played a major role in laying out the foundation for Salish Kootenai College, as he became the founding president. He has received numerous awards for his public service to not only American Indians but also the State of Montana. President Mc Donald's awards include: "Michael P. Malone, Educator-of-the-Year" award of 2000, Lee Newspapers named him as one of Montana's one hundred most influential people of the 1900s. In 1996 he was awarded the Montana Governor's Humanity Award. He has received honorary doctorate degrees from Gonzaga University in Washington State and Montana State University, and was named the distinguished alumni of Western Montana College.

President Mc Donald currently serves on the Northwest Association of Schools and Colleges-Commission on Colleges, White House Advisory Committee for Tribal Colleges, and President of the American Indian College Fund, Kellogg Commission on Future of Land Grant Colleges. Dr. Mc Donald has published a number of articles during his distinguished career.

The book *Presidential Leadership: Making a Difference*, (1996) written by highly respected author James Fisher, names Dr. Joseph Mc Donald as one of three minority college presidents who are regarded as *charismatic* leaders, with very different leadership styles. Dr. Mc Donald is highly regarded within his community, the State of Montana, and, nationally. He has introduced many influential scholars, such as Ernest Boyer, Paul Boyer and others to the tribal college movement. These scholars have helped the tribal colleges tremendously, through their scholarly, literary contributions, by reaching out to audiences that were, inaccessible without their assistance. Dr. Mc Donald's relationship with various foundations (i.e. the Ford Foundation) have brought significant resources and provided capacity building to the colleges. (AIHEC Indian Student Count (I.S.C) Report from the Department of Interior's Bureau of Indian Affairs; SKC College Catalog, 2002, Mc Donald Curriculum Vitae, 2002; personal telephone call to President Mc Donald to obtain background information, April, 2002).

Gerald Monette

President Gerald "Carty" Monette has been associated with Turtle Mountain Community College (TMCC) since 1973. In 1978 Dr. Monette was named President of the college. The Turtle Mountain Band of Chippewa, in North Dakota, charters TMCC. Dr. Monette is a tribal member with very close ties to the community. He provides technical assistance to several tribal communities in Montana, North Dakota, South Dakota, Nebraska, Wyoming and Minnesota with regard to technology development. Throughout his tenure as president of TMCC, Dr. Monette has served on many tribal, state, and national education boards. He has served several terms as president of AIHEC, and is the current president of the North Dakota Association of Tribal Colleges. Dr. Monette has a doctorate in education administration from the University of North Dakota. Dr. Monette is highly regarded among his peers and within the national education community of minority college presidents and he is mentioned in a number of books written about tribal colleges and tribal leadership.

TMCC is fully accredited through North Central Commission on Colleges and currently offers one baccalaureate degree, 42 associate degrees, and 19 certificate programs. There are 58 full time staff, 29 full time, and 26 part time faculty. TMCC averages 650 students per academic term. (AIHEC Indian Student Count (I.S.C) Report from the Department of Interior's Bureau of Indian Affairs; TMCC College Catalog, 2002, Monette Curriculum Vitae, 2002; personal

telephone call to President Monette to obtain background information, April, 2002).

James Shanley

President Shanley is serving his seventeenth year as the president of Fort Peck Community College (FPCC). The Assiniboine and Sioux tribes of the Fort Peck Indian Reservation chartered FPCC in 1978. The reservation is located in northeastern Montana. Dr. Shanley was born at Fort Peck and is a member of the Assinibione tribe. He is currently serving as the President of the American Indian Higher Education Consortium, a position he has held several times, previously. Prior to returning home to Fort Peck to assume the presidency of FPCC, a small, fledgling college, he served as the President of Standing Rock College (known as Sitting Bull College), where he spent the years, 1975-1978. Dr. Shanley has held various positions in the field of education, such as directorships of various reservation and urban-based programs. He is a Vietnam veteran, having served in the infantry. He has a baccalaureate degree from Eastern Montana College, master's degree from Arizona State University and a doctorate degree from The University of Montana in educational administration. Dr. Shanley has numerous publications, dating back to the early 1970s. Over the past few years he has published a number of articles that have gained national attention, due to the controversial nature of the issues he chooses to deal with, such as welfare reform, and how it is not working in reservation communities.

Dr. Shanley led the development of the American Indian College Fund and has remained actively involved in its growth. Within his own community, Shanley is a highly respected member of the Assiniboine and Sioux (A & S) Industries and A & S Construction Development and serves as an informal advisor to the Tribal Executive Board.

FPCC was granted full accreditation by Northwest Association of Schools and Colleges, Commission on Colleges, in 1991, and continues to be reaffirmed. Through articulation agreements and distance learning, FPCC offers, a master's degree from MSU- Northern, two baccalaureate degrees from Rocky Mountain College and one from MSU-Northern. FPCC accredits 25 associate degrees, and 15 certificate programs. There are 38 full time staff, 18 full time, and 25 part time faculty. The student count averages 350 students per academic term and has experienced an increase each year for the past four years. (AIHEC Indian Student Count (I.S.C) Report from the Department of Interior's Bureau of Indian Affairs; FPCC College Catalog, 2002, Shanley Curriculum Vitae, 2002; personal conversation with President Shanley to obtain background information, April, 2002).

Thomas Shortbull

President Shortbull has spent twelve years leading Oglala Lakota College, one of the first six colleges to form the consortium, AIHEC. OLC was chartered by the Oglala Sioux Tribes and is located on the Pine Ridge Indian Reservation in South Dakota. President Shortbull is a Lakota tribal member. His first term of

service was from 1975-79 and more recently, from 1994 to the present. President Shortbull received both a baccalaureate and masters degree from the University of South Dakota. He has held a variety of professional positions during his career, leading up to his most recent tenure at OLC. He taught in a Bureau of Indian Affairs boarding high school for American Indians, an administrator of urban programs in Rapid City, South Dakota, such as Johnson O'Malley, Indian Service Council and Indian State Relations. He served in the South Dakota State Senate, where he established a reputation for being a strong advocate for American Indian, education, environmental and health issues. President Shortbull is an active and vocal member of the American Indian Higher Education Consortium (AIHEC), and has held various positions on the Executive Board.

Oglala Lakota College's first years involved partnering with other institutions, Black Hills State College and the University of South Dakota for course accrediting. During this time OLC was working toward candidacy status through North Central Commission on Colleges. OLC awarded its first associate degrees in 1974. In 1978 the name of the college was changed to Oglala Sioux Community College. In 1978 Oglala Sioux Community College received candidacy status through North Central Association. By 1983 full accreditation was granted to the institution for a bachelors degree in elementary education, and six associate degrees and vocational certificates. That year the institution experienced another name change when the Board of Directors replaced the

word *Sioux* with *Lakota*, making the name, Oglala Lakota College. In March of 1998 North Central Association granted continuing accreditation for all its existing degrees and allowed for the addition of a masters degree in educational administration. OLC currently offers one master's degree, 10 baccalaureate degrees, 27 associate degrees, and 15 certificate programs. There are 35 full time staff, 45 full time, and 152 part time faculty members. The student count averages 1,100 students per academic term. OLC's student count has risen steadily, under President Shortbull's presidency. (AIHEC Indian Student Count (I.S.C) Report from the Department of Interior's Bureau of Indian Affairs; OLC College Catalog, 2002, Shortbull Curriculum Vitae, 2002; personal conversation with President Shortbull to obtain background information, April, 2002).

Procedures for Data Collection

The procedures used to collect data for this study were conducted by using a two-phased design. Creswell (1994) suggested that with this type of design the researcher should introduce a qualitative phase and a quantitative phase of the study. Janice Morse (1991) asserted that a study must be "theoretically driven by the qualitative methods, incorporating a complementary quantitative component, or theoretically driven by the quantitative method, incorporating a qualitative method."

This study implemented a predominately qualitative method; however, a survey was conducted as the first phase of data collection. The survey (questionnaire) was mailed to six tribal college presidents and to five pre-

selected associates considered closest to the president. A cover letter, the survey, a colored photograph of a star quilt (that respondents were eligible to win for returning the surveys) and instructions for completing the survey was mailed in an initial mailing. Creswell (1994) suggested a three-phase follow-up sequence that was utilized, with slight modifications. One week from the day the survey was mailed I sent a postcard photograph of an old, early 1900s, Assiniboine family. By using a quality postcard it was more likely to get read and not tossed aside, inadvertently. If the survey wasn't returned in two-weeks, an electronic (e-mail) was sent to each respondent. A second mailing of the letter and replacement survey was mailed three weeks from the date of the first mailing. A telephone call was made to each respondent to let them know that I have sent another letter and survey. One week from the date I sent the second mailing, I e-mailed each respondent and explained the urgency in obtaining the surveys. I reminded them of the drawing for the star quilt, which was held six weeks from the date of the initial mailing.

Phase-One: Descriptive Assessment Approach

In the words of a great eighteenth century poet, "oh what a great gift we would have if we could only see ourselves as others see us" (Robert Burns, 1785). The first phase of the study involved the use of a 360-degree feedback approach (Edwards and Ewen, 1996), utilizing a survey that was administered to the president, and five others, close to him, including those he supervises and a board member. The 360-degree feedback approach was best suited to obtain

feedback from those most familiar with the tribal college presidents and their leadership practices. As organizations are moving to more participative methods of leadership, many have adopted 360-degree feedback systems from *multiple sources*, which has a much more powerful impact on people than information from a single-source, such as a supervisor (Edwards and Ewen, 1996, p. 4). Descriptive data was reported in narrative form, using tables to summarize characteristics of sample data.

Steps to Gain Access to Research Site

The following steps were taken to gain entry to the settings of this study (tribal campuses) and gain permission to study the situation.

1. Letter to president and a personal conversation took place.
2. College president's support for study was obtained, complete with signed agreement.
3. Met with president to establish gatekeepers within each site (campus) studied.
4. Met with gatekeepers and presented research abstract proposal that included, areas of inquiry, sought input from gatekeepers about other areas to consider.
5. Explained why the site was chosen for the study.
6. Explained what I would do at the site during the research study: data collection, through the use of a survey in the first phase and interviews in the second phase.

7. Asked if researcher's presence would be disruptive, made assurances that researcher would work at blending in with the rest of the college staff and be as unnoticed as possible, except when actually conducting interviews.
8. Explained how researcher would report the results of the study. Guaranteed a copy of the summary of the study upon approval of dissertation by the final committee.
9. Obtained email addresses of all respondents and gatekeepers. Obtained complete addresses and telephone numbers. These were essential later for following up on survey returns.
10. Considered and discussed with the gatekeepers what they would gain for their trouble in participating in study. Explained the star quilt drawing that all respondents will be eligible for, upon return of their questionnaires (MLQ-5X).

Instrumentation

The survey instrument used for this study has been widely validated in previous studies dealing with leadership styles. The MLQ-5X (Multifactor Leadership Questionnaire) Form 5X was designed by Bernard Bass and Bruce Avolio (2000), prominent leadership researchers, and is used to measure transformational leadership and a full range of leader behaviors.

The MLQ-5X research results support the construct validity and reliability of the survey. A total of 3,786 respondents in fourteen independent samples,

ranging in size from 45 to 549 in the United States and foreign firms and agencies (Bass & Avolio, 2000). Over the past fifteen years there has been considerable interest in testing a new paradigm of transformational and transactional leadership (Avolio, 1999; Bass, 1998; Bass & Avolio, 1994; and Bass & Avolio, 1995). In the last four years alone, there has been close to 300 doctoral dissertations on the subject (Dissertation Abstracts International (DAI) and obtained from UMI, April, 2002).

The MLQ-5X is a 45 item survey, containing a five-point frequency scale that ranges from 0 = not at all, to 4=frequently, if not always. The MLQ-5X measures a full range of leadership behaviors, including transformational and transactional leadership.

There are important benefits in utilizing a survey in this study: (a) the survey (MLQ 5X) selected has been validated and is preferred for this study, (b) a survey (questionnaire) has a rapid turnaround for data collection, and (c) it provided me with the ability to identify the attributes (transformational or transactional) of a population from a small group of individuals.

An incentive used to get respondents to return surveys quickly was a drawing for an Assiniboine or Sioux, hand stitched, "star quilt". A photograph of the quilt was distributed with the surveys (questionnaires), with instructions dealing with the drawing and the identification and confidentiality of the survey respondent. According to Donna Mertens (1998), there are many factors as to

what influences people to return mailed survey forms, and “monetary and non-monetary incentives” is appropriate and effective in increasing response rates.

Phase Two: Grounded Theory

Interviews with Presidents

A semi-standardized (Berg, 1995) interview was used. This required that the researcher give areas of inquiry to the subject for discussion, leaving the interviewer free to add follow-up questions (Janesick, 1998) determined by the content of the response. Janesick described interviewing as “a meeting of two persons to exchange information and ideas through questions and responses, resulting in communication and joint construction of meaning about a particular topic” (p. 137).

To further probe for answers to questions that emerged from the surveys, two presidents were interviewed as a follow-up to the survey. Interviews with presidents took place on the president’s campus. The interview was tape recorded and transcribed by the researcher. Questions probed to give me a better understanding of presidential leadership styles and the organizational culture and how it all relates. The qualitative data collected within the tribal college environment was described later, in thick, rich, descriptive language, characteristic of grounded theory research. In a qualitative, grounded theory study the researcher typically conducts interviews based on several visits “to the field” to collect interview data to saturate the categories (Creswell, 1998). New questions may be added in order to reach a deeper level of understanding

(Athanases and Heath, 1995; Berg 1995). Field notes were taken to record the environment and other nuances that encompassed the institutional culture.

Qualitative research is fluid; that is, the guiding questions drive initial investigation, but responses to these guiding questions may generate more questions and more avenues for further probing.

Grand Tour and Sub-questions

This study was guided by two grand tour questions and nine sub-questions:

1. What leadership characteristics or qualities do successful tribal college presidents possess?
2. What is the tribal college president's perception of his influence on institutional culture?

Sub-questions

1. Describe your leadership style.
2. Describe your actions (that can be translated to a leadership style) during a happy, celebratory event.
3. Describe your actions (that can be translated to a leadership style) during a negative event.
4. Describe what you do to instill loyalty to the institutional mission.
5. What do you do to let those who work for you know that an act or behavior is appreciated?
6. Explain how the institutional culture reflects your leadership style.

7. Describe how you are responsible for traditions that are currently practiced within the institution.
8. How is presidential leadership reflected in the way staff and faculty interacts with each other?
9. When you think of the environment within the institution as a result of habits, sayings, symbols, stories, and traditions – how will you remember yourself as president?

Procedures for Data Reduction and Interpretation

The design of this study required two different types of data reduction and interpretation. The researcher conducted the first phase of the study, the quantitative, survey (questionnaire) aspect and reported the results in a descriptive narrative format. To further illustrate the meaning of the data, tables and charts were imbedded in the text. The second phase of the study, grounded theory, used interviews as the primary method. At the heart of data analysis in qualitative research, is the 'coding', process that resulted in the data being organized into various categories.

There are two types of statistics commonly used with a variety of quantitative research analyses, descriptive and inferential. Data was interpreted through descriptive narrative for the first phase of this study.

Phase One

There is no manipulation of variables by the researcher in descriptive research. It is effective for answering questions of the “what is” variety of questions. *What is* it about some presidents that make them successful leaders?

As explained earlier in this chapter, descriptive statistics is a method for presenting quantitative descriptions in a manageable form. Essential to descriptive statistics is the first step, reduction of data from unmanageable details to manageable summaries (Babbie, 1999, p. 370).

- a. *Reduction of Data:* Once the questionnaires were returned they were scored. The MLQ scale scores are the average scores for the items on the scale.
- b. *Tables and Charts.* After entering the questionnaire data on an Excel spreadsheet, charts and tables were developed to illustrate how the leader and respondents answered various items that define factors of transformational and transactional leadership. The charts illustrated the leader’s responses as compared to those of the respondents.

Phase Two

The nature of a qualitative study allows flexibility in sorting through all of the information. Analysis is the interplay between researchers and data (Strauss & Corbin, 1998). Renita Tesch (1990), cited by Creswell (1994), offered eight steps to guide the researcher in the important step of data analysis. They follow:

1. Get a sense of the whole. Read through all of the transcriptions carefully. Perhaps jot down some ideas as they come to mind.
2. Randomly select an interview and weigh it's meaning, write thoughts in the margin.
3. After reviewing several documents, list all of the topics that have emerged. Cluster them together by similar topics. Form these topics into columns that might be arrayed as major topics, unique topics, and leftovers.
4. Take this list and go back to the data. Abbreviate the topics as codes and write the codes next to the appropriate segments of the text. See if new categories and codes emerge.
5. Find the most descriptive wording for your topics and turn them into categories. Look for reducing the total list of categories by grouping topics that relate to each other. Draw lines, if necessary, between categories to illustrate a relationship
6. Make a final decision on the abbreviation for each category and alphabetize these codes.
7. Assemble the data material belonging to each category in one place and perform a preliminary analysis.
8. If necessary, re-code existing data (Tech, 1990, pp. 142-145).

As suggested by Creswell (1994), the researcher analyzed the data as an activity simultaneously with data collection, data interpretation and narrative

reporting writing. The researcher conducted campus site studies, collected information from the field, sorted the information into categories, formatted the information into a story, with thick rich descriptions of each site, while writing the qualitative text.

Campus visits resulted in voluminous amounts of information. There was a large amount of paperwork involving notes, transcriptions and narratives of interviews. This information was reviewed daily and reduced to certain patterns, categories, or themes.

Coding Procedures

Open Coding: In open coding the researcher forms initial categories of information about the phenomenon being studied by segmenting information. Within each category, the investigator finds several properties, or subcategories, and looks for data to dimensionalize, or show the extreme possibilities on a continuum of the property (Creswell, 1998, p. 57).

Axial Coding: In axial coding, the investigator assembles the data in new ways after open coding. This is presented using a coding paradigm or logic diagram in which the researcher identifies a central phenomenon (or a central category about the phenomenon) explores causal conditions (categories of conditions that influence the phenomenon), specifies strategies (the actions or interactions that result from the central phenomenon), and identifies the context and intervening conditions (the narrow and broad conditions that influence the strategies), and

delineates the consequences (the outcomes of the strategies) for this phenomenon (Creswell, 1998, p. 57).

Selective Coding: In selective coding the researcher identifies a *story line* and writes a story that integrates the categories in the axial coding model. In the phase, conditional propositions (or hypotheses) are typically represented (Creswell, 1998, p. 57).

Validity

A critical measure of the validity of grounded theory is the extent to which it is similar to and different from already developed theories in the same domain. Establishing such validity requires one to explicitly compare the grounded theory with other relevant and already developed theories. This is the most direct method for determining not only the validity of grounded theory, but also its contribution to existing knowledge (Goodwin & Goodwin, 1996).

Chapter Summary

The design for this study combined the use of a questionnaire, as the first phase of a mixed methodology, to get a descriptive assessment of where each of the presidents falls within the transformational and transactional paradigms (Bass & Avolio, 2000). This data was drawn from the leader himself, subordinates and supervisors, using a 360-degree feedback approach to leadership assessment (Edwards & Ewen, 1996). Based upon the results of the survey (questionnaire), the second phase of the data collection process took place, involving semi-structured interviews (Berg, 1995) with each of the six

presidents, to probe for a deeper understanding of their leadership styles and how organizational culture factors into the theory (Fullan, 2001). By combining the methods of data collection, using both quantitative and qualitative strategies, Strauss and Corbin (1998) asserted that method adds something essential to the ultimate findings, even to the final theory, if that is the aim of the particular research project. It is essential to keep in mind that the grounded theory design was selected to enable this researcher to refine the construct of an existing theory, or in this case, the transformational and transactional model. Concepts and design were able to emerge from the data. The methods outlined in this chapter allowed for the emergence to occur.

CHAPTER FOUR: FINDINGS

This study was guided by the general research question: What leadership characteristics or qualities do successful tribal college presidents possess? The data pertaining to this question was collected in two ways. The first phase of the research involved a questionnaire administered to each president, and to five pre-selected associates considered closest to the president at each institution. The questionnaire, a 360-degree feedback mechanism, allowed this researcher to determine where, within the paradigms of transformational and transactional leadership, the subjects fall. The second phase of the study, the predominant approach, grounded theory, employed the use of personal interviews to gather data pertaining to leadership and organizational culture. This study sought to refine the construct of the transformational and transactional leadership model. The six tribal college presidents are located in Montana, North Dakota and South Dakota, with two from each state.

The Questionnaire

The first phase of the study involved the use of the Multifactor Leadership Questionnaire 5X Short Form (MLQ 5X) Leader Form, which was mailed to each of the six tribal college presidents. The MLQ Rater Form, which contained identical questions, was mailed to five of each president's closest associates at their respective institutions. The composite of the five-member group included one student, one faculty member, one support staff, one upper level administrator and one Board or Trustee member. Each president along with a

Board member identified potential respondents to participate in the study. All respondents returned the 45-item questionnaire, although telephone and e-mail reminders were sent to several of them before achieving the 100% response, which was essential for a 360-degree feedback. The responses were entered on an Excel spreadsheet for the purpose of developing a descriptive narrative, and each item on the 45-item questionnaire was identified as idealized influence-attributed, idealized influence-behavior, inspirational motivation, intellectual stimulation, individualized consideration, contingent reward, management by exception-active, or management by exception-passive. The categories of idealized influence-attributed, idealized influence-behavior and inspirational motivation are factors of charisma.

The original model of transformational and transactional leadership, presented by Bernard Bass (1985), included six-factor leadership models: Charisma, Inspirational, Intellectual Stimulation, Individualized Consideration, Contingent Reward, Management-by-Exception, and Laissez-Faire. Since 1985 many revisions have been made to the MLQ through subsequent research using revised versions of the instrument. One of the factors provides for attributions regarding the leader's transformational style (Bass & Avolio, 1994, 2000), and is based on distinguishing between idealized charismatic behaviors and attributions. Management-by-Exception is further defined as Management by Exception-Active (MBEA) and Management-by-Exception-Passive (MBEP). Therefore this study uses the nine-factor model in the collection of data.

For this phase of the study, descriptive data is reported in both narrative form and the use of charts to illustrate the results of the Multifactor Leadership Questionnaire (MLQ) 5X data. The identity of the presidents and the colleges they lead has not been kept confidential, however the identity of the respondents is anonymously tied to responses. The confidentiality of this information did not detract from any data collection or analysis.

General information about the subjects is provided in Table 1. This table presents demographic information for each of the six tribal college presidents. All six tribal college presidents are over the age of fifty, four are married; all are members of a federally recognized tribe. One of the presidents is considered to be a fluent speaker of his tribal language and the others have varying levels of language expertise.

Table 1

Subject Information:

Subject Code	Subject Name	Ethnicity	Gender	State
FPCC	James Shanley	Native American	M	Montana
OLC	Tom Shortbull	Native American	M	N. Dakota
SGU	Lionel Bordeaux	Native American	M	S. Dakota
SKC	Joseph McDonald	Native American	M	Montana
TMCC	Gerald Monette	Native American	M	N. Dakota
UTTC	David Gipp	Native American	M	N. Dakota

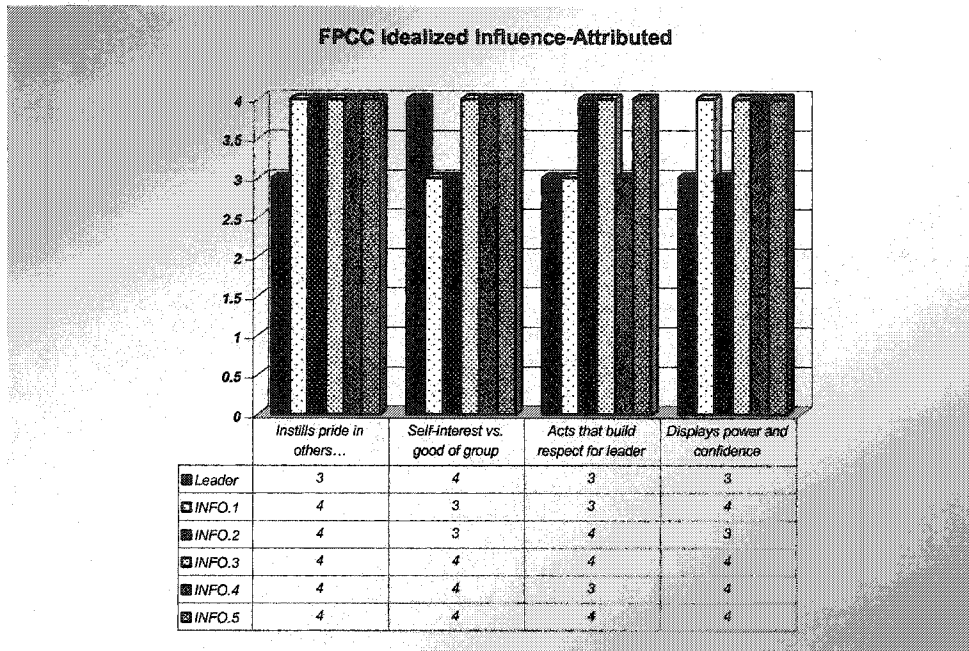
The analysis of the survey (questionnaire) data for this study was accomplished by the use of the Multifactor Leadership Questionnaire Scoring Key as the first step, followed by the use of Excel software to develop various charts and tables for illustrative purposes.

Interpretation of Survey Data

Idealized Influence-Attributed (II-A)

The Idealized Influence (II-A) factor of charismatic leadership deals with attribution or impact on followers. Table 2 illustrates the 360-degree feedback data collected from Fort Peck Community College President Shanley and five of his campus associates. The item **“instills pride in me for being associated with him”** resulted in five responses of “frequently if not always.” The subject (leader) ranked that item as “fairly often.” The item “displays a sense of power and confidence” resulted in four responses of “frequently if not always.” The subject and one respondent scored that same item as “fairly often.”

Table 2



When United Tribes Technical College (UTTC) President David Gipp was presented with the item **“displays power and confidence,”** he responded with **“frequently if not always,”** only one of the five respondents rated this item as **“fairly often,”** and the others agreed with Dr. Gipp and responded as **“frequently if not always.”** Sinte Gleska University (SGU) President Bordeaux and all five respondents answered the power and confidence item with the same response, **“frequently if not always.”** The item **“goes way beyond self-interest for the good of the group”** drew strong responses of **“frequently if not always”** from five respondents, however, Salish Kootenai President Mc Donald responded **“fairly often.”** When President Mc Donald was posed with the **“displays a sense of power and confidence”** item he responded **“once in a while,”** two

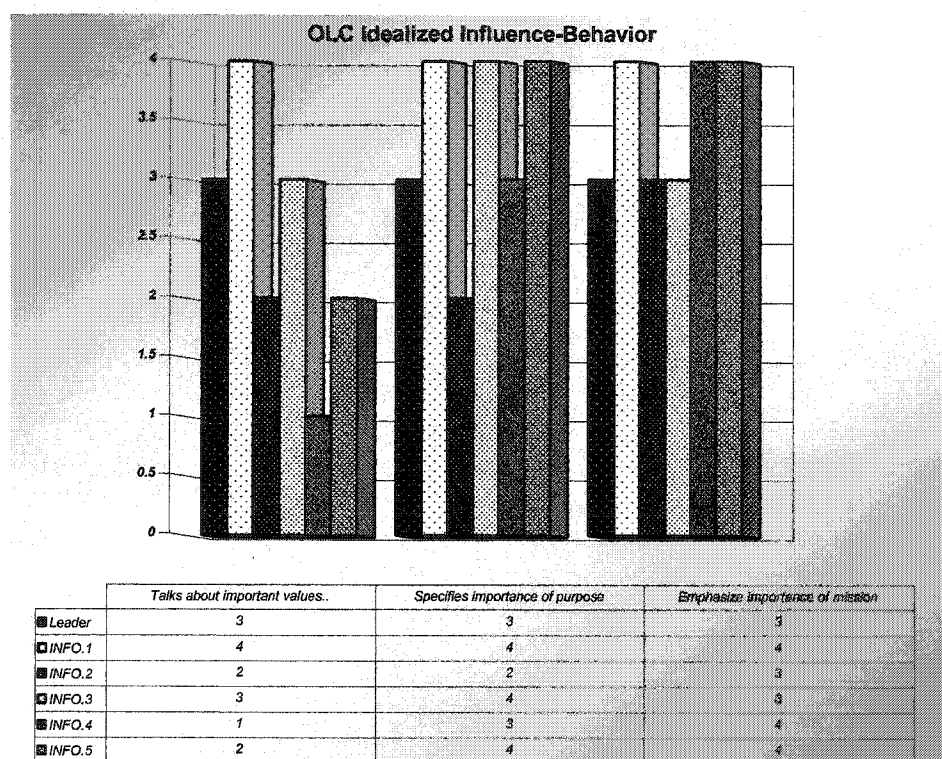
respondents answered “fairly often,” and the other three responded “once in a while.” Oglala Lakota College President Tom Shortbull responded to the item **“acts in ways that builds my respect”** with a “fairly often” rating while four of five respondents answered with “frequently if not always.” When Turtle Mountain Community College President Gerald “Carty” Monette was asked that question, he ranked his response as “frequently if not always” and all five respondents answered with the same response. Interestingly when President Monette was asked the **“displays power and confidence”** question, he responded with “sometimes” while four of the five respondents said “frequently if not always” and one stated “fairly often.” **“Goes beyond self-interest for the good of the group”** got three “frequently if not always” responses, while President Monette and two others answered “fairly often.”

Idealized Influence-Behavior (II-B)

The Idealized Influence-Behavior (II-B) factor deals with the behaviorally based charismatic leadership as opposed to idealized influence-attributed, which deals with leader impact on followers. Table 3 illustrates the 360-degree feedback data collected from Oglala Lakota College President Tom Shortbull and five of his campus associates. A behavioral based item, **“emphasizes the importance of having a collective mission”** resulted in three “frequently if not always” responses and three “fairly often” responses, including President Shortbull’s. Another behavior item, **“talks about their most important values and beliefs,”** drew a “fairly often” response from President Shortbull, one

“frequently if not always” response, one “fairly often” response, two “sometimes” responses, and one “once in a while” response. The item “**specifies the importance of having a strong sense of purpose**” received three “frequently if not always” responses from respondents, one “sometimes” response, however President Shortbull and one other respondent answered “fairly often.”

Table 3



When Sinte Gleska University President Lionel Bordeaux was posed with the “**mission**” item he responded “fairly often,” however all five respondents stated “frequently if not always.” “**Considers the moral and ethical consequences of decisions**” drew three “fairly often” responses, and three “frequently if not always” responses, including President Bordeaux’s. That same

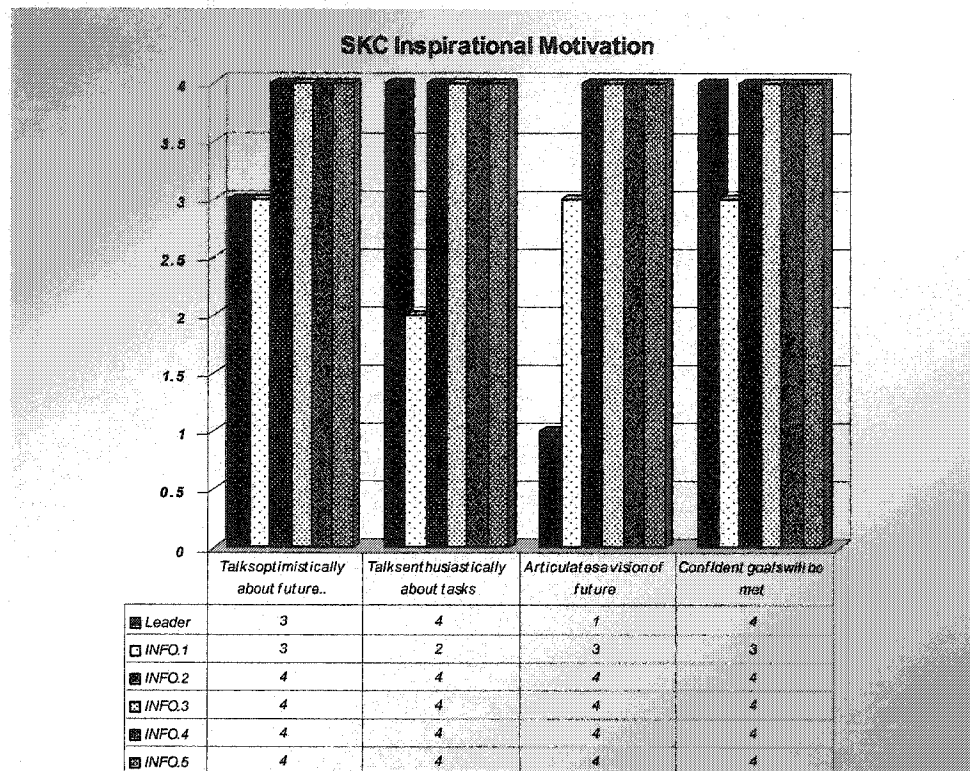
item, when given to Salish Kootenai College President Mc Donald drew four “frequently if not always” responses and two “fairly often” responses, including President Mc Donald’s. The **“emphasizes the importance of having a collective sense of vision”** received four “frequently if not always” responses, President Mc Donald’s included. One respondent selected “fairly often.” That same item, when given to Fort Peck Community College President Shanley and his campus associates responded with four “frequently if not always” responses, including President Shanley’s and two “fairly often” responses. **“Talks about their most important values and beliefs”** item drew various responses on the FPCC campus, including one “once in a while,” one “sometimes,” two “fairly often” and two “frequently if not always” responses. **“Considers the moral and ethical consequences of decisions”** item received unanimous “fairly often” responses from all but Dr. Shanley who responded “frequently if not always.” **“Specifies the importance of having a strong sense of purpose”** drew four “frequently if not always” responses, on the TMCC campus, including President Monette and one “fairly often” response. **“Considers moral and ethical consequences of decisions”** resulted in four “frequently if not always” and two “fairly often” responses at TMCC. **“Emphasizes the importance of having a collective sense of mission”** received five “frequently if not always” responses, including President Monette’s and one “fairly often” response. **“Specifies the importance of having a strong sense of purpose”** resulted in five “fairly if not always” responses, including President Gipp’s and one “fairly often” response on the

UTTC campus. Additionally, “**considers the moral and ethical consequences of decisions**” received three “frequently if not always” responses, including President Gipp’s and three “fairly often” responses. “**Emphasizes the importance of having a collective sense of mission**” received four “sometimes,” and two “fairly often,” responses, is including President Gipp’s.

Inspirational Motivation (IM)

The Inspirational Motivation (IM) a factor of charismatic leadership is concerned with the capacity of the leader to act as a model for subordinates, the communication of a vision and the use of symbols to focus efforts (Avolio, Bass & Jung, 1999). In Bass (1985) inspirational motivation and charisma formed a single factor but different behaviors were implied. Charisma required follower identification with the leader, while inspiration did not.

Table 4



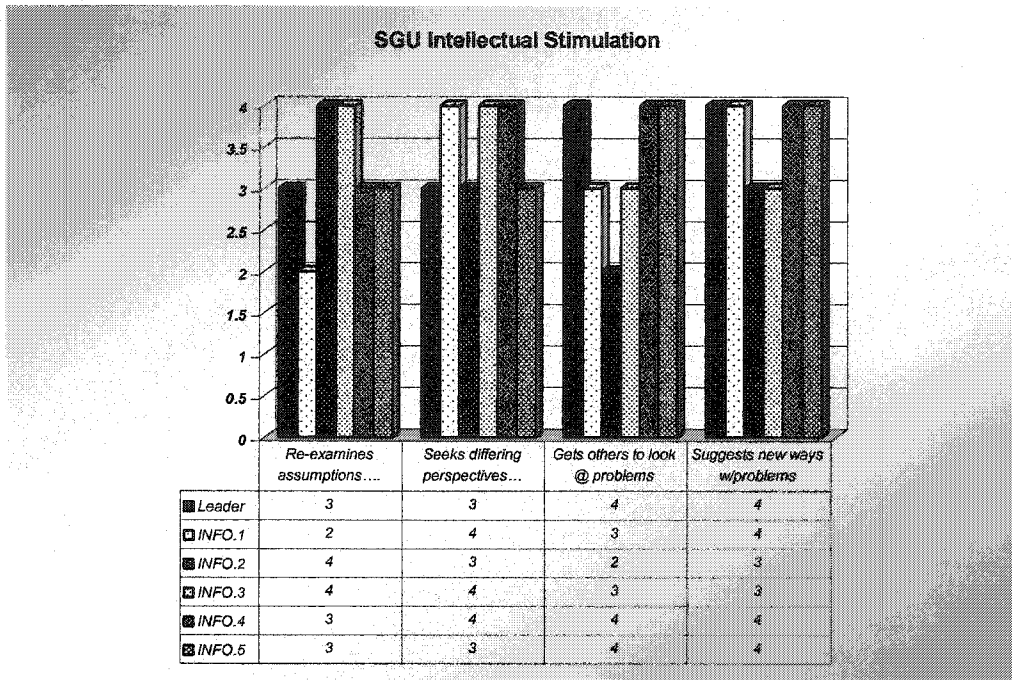
Salish-Kootenai College President Mc Donald and four of the five respondents stated “frequently if not always” and one responded “fairly often” to “confident that goals will be met.” “Talks enthusiastically about what needs to be accomplished” received five, “frequently if not always,” and one, “fairly often” response. “Articulates a compelling vision of the future” drew a “once in a while” response from President Mc Donald, however, four of the five others responded “frequently if not always.” That same item when given to FPCC was answered with five “frequently if not always” by all but Dr. Shanley, who responded “fairly often.” This item received three “frequently if not always” responses on the OLC campus, including President Shortbull’s, one “fairly often” and two “sometimes.” On the SGU campus the results for this item

were identical to OLC's. On the TMCC campus the four inspirational motivation items were answered nearly the same. **"Talks optimistically about the future,"** **"articulates a compelling vision of the future"** and **"confident goals will be met"** each received five "frequently if not always" responses and one "fairly often", however, the item **"talks enthusiastically about what needs to be accomplished"** received six responses or 100%. On the UTTC campus, **"articulates a vision for the future"** received three, "frequently if not always" and three, "fairly often" responses.

Intellectual Stimulation

Intellectually stimulating leaders encourage subordinates to think creatively, and to develop challenging new concepts that stimulate rethinking the old way of doing things (Bass, 1985; Bass & Avolio, 1990; Hartog, Muijen, & Koopman, 1997; Hater & Bass, 1988; Tichy & Devanna, 1990). Table 5 illustrates the responses of President Lionel Bordeaux and five of those closest to him on the Sinte Gleska University campus. On tribal college campuses subordinates are in many cases, fellow tribal members and the reshaping and rethinking aspect of leadership provided by the college president become crucial, particularly in leadership development.

Table 5



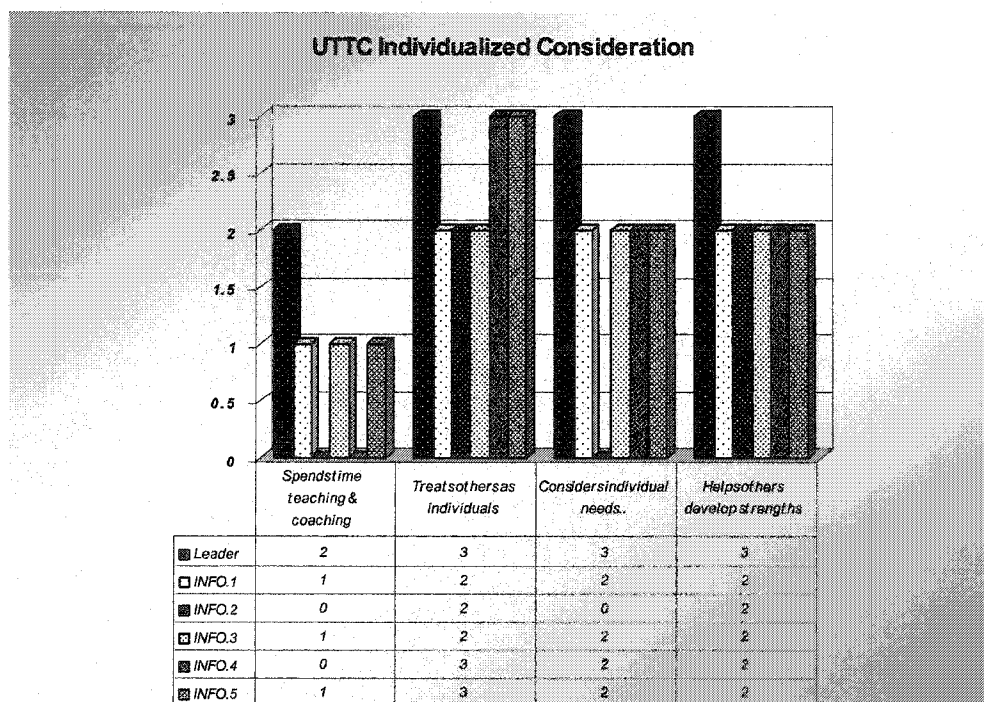
“Re-examines critical assumptions to question whether they are appropriate” received three “frequently if not always,” three “fairly often,” including President Bordeaux, and one “sometimes” responses. “Seeks differing perspectives when solving problems” was evenly split, three responses each “frequently if not always” and “fairly often.” On the Salish Kootenai College campus, when given the item “gets me to look at problems from many different angles” one person said “frequently if not always,” three, including President Mc Donald responded “fairly often” and two answered “sometimes.” President Gipp and two others responded, “frequently if not always” to “re-examines critical assumptions to question whether they are appropriate,” one “fairly often” and two “sometimes.” President Shanley and

three others responded “frequently if not always” to that item, while one person stated “fairly often” and another stated “sometimes.” President Monette and four others selected “frequently if not always” and one person stated “sometimes” to the same item. President Shortbull and two others responded “frequently if not always” to that item, two responded “sometimes” and one stated “fairly often.”

Individual Consideration

A leader’s charisma may attract subordinates to a vision or mission, however the leader’s use of individualized consideration also significantly

Table 6



contributes to individual subordinates achieving their fullest potential (Hartog, Muijen, & Koopman, 1997; Yamarino & Bass, 1990). Individual consideration is in part coaching and mentoring (Avolio, Bass, & Jung, 1999), it provides

continuous feedback and links the individual's current needs to the organization's mission (Bass, 1985; Bass & Avolio, 1990).

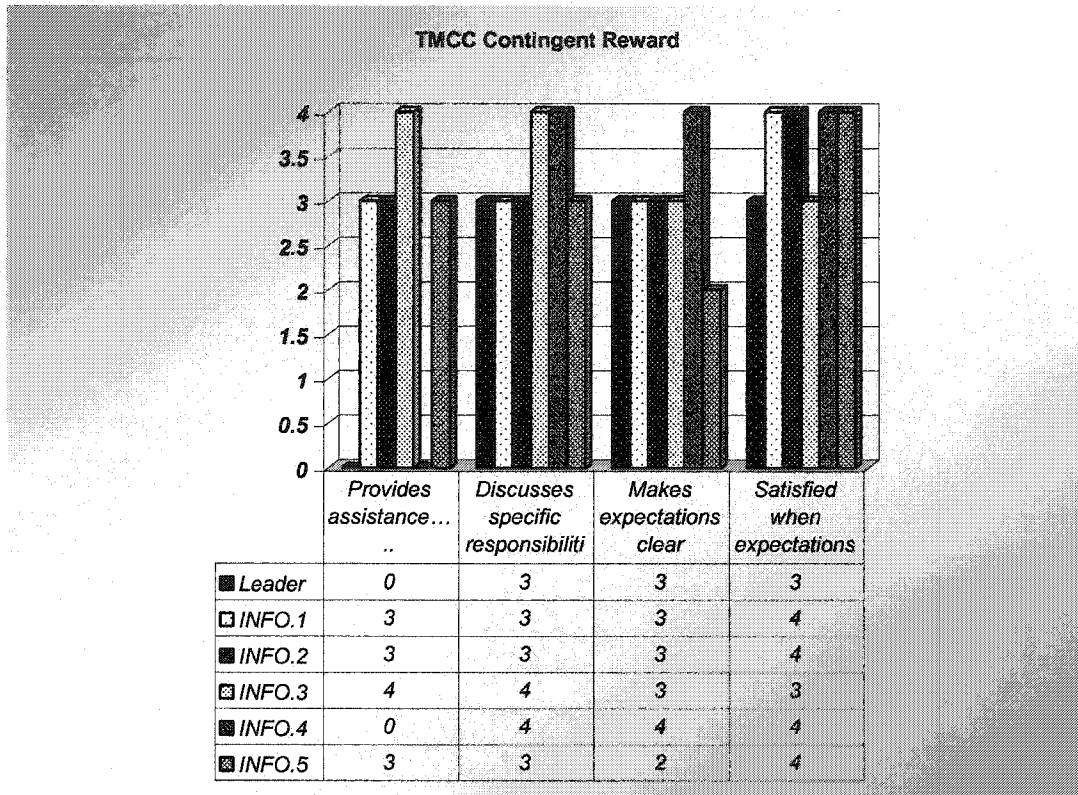
Table 6 illustrates the responses of President Gipp and five of his campus associates with regard to individualized consideration. **"Spends time teaching and coaching"** received three "once in a while," two "not at all," and one "sometimes," response, including President Gipp's. **"Treats me as an individual rather than just as a member of a group"** received three responses, including President Gipp's and three "sometimes" responses. On OLC's campus that item drew two "frequently if not always" responses, including President Shortbull's and four "fairly often" responses. SGU President Bordeaux responded to that item with "fairly often," however all five respondents stated "frequently if not always." President Mc Donald responded to that item, along with four others "frequently if not always" and one stated "fairly often." **"Helps me to develop my strengths"** received four "frequently if not always" responses, including President Monette, and two "fairly often," answers. **"Considers me as having different needs, abilities, and aspirations from others"** drew four "sometimes," responses on FPCC's campus, a "fairly often," response from President Shanley and one "once in a while," response.

Contingent Reward

Contingent reward has within its leadership dimension an understanding that the leader rewards followers for attaining the specified performance levels. Reward is contingent on effort expended and the performance level achieved

(Bass, 1990; Yukl, 1994). Contingent reward is considered to be an element of transactional leadership theory. Table 7 illustrates the responses received on the Turtle Mountain Community College campus when asked various contingent reward items.

Table 7



On the TMCC, **“Provides me with assistance in exchange for my efforts”** drew three, “fairly often,” and one “frequently if not always,” responses. President Monette and one other person responded “not at all.” **“Discusses in specific terms who is responsible for achieving performance targets”** received unanimous “frequently if not always” responses on President Shanley’s campus. **“Provides me with assistance in exchange for my efforts”** received five “frequently if not always,” responses, including President Gipp, and one “fairly

often," answer. "Makes clear what one can expect to receive when performance goals are achieved" received one "frequently if not always," three "fairly often," one "sometimes," and one "once in a while," response on the SKC campus. On SGU's campus "expresses satisfaction when I meet expectations" received three "frequently if not always" answers, including President Bordeaux's and two "fairly often," and one "sometimes" responses.

Management by Exception-Active and Management by Exception-Passive

The first level, management by exception-active, characterizes a leader who actively seeks deviations from standard procedures, and takes action when irregularities occur. The second level, management by exception-passive, characterizes leaders who only take action after deviations and irregularities have occurred (Tracey & Hinken, 1998).

The difference between active and passive management by exception is that in the active form the leader searches for deviation, whereas in the passive form the leader waits for problems to materialize (Hartog, Muijen, Koopman, 1997; Hater & Bass, 1988; Tracey & Hinken, 1998).

Table 8

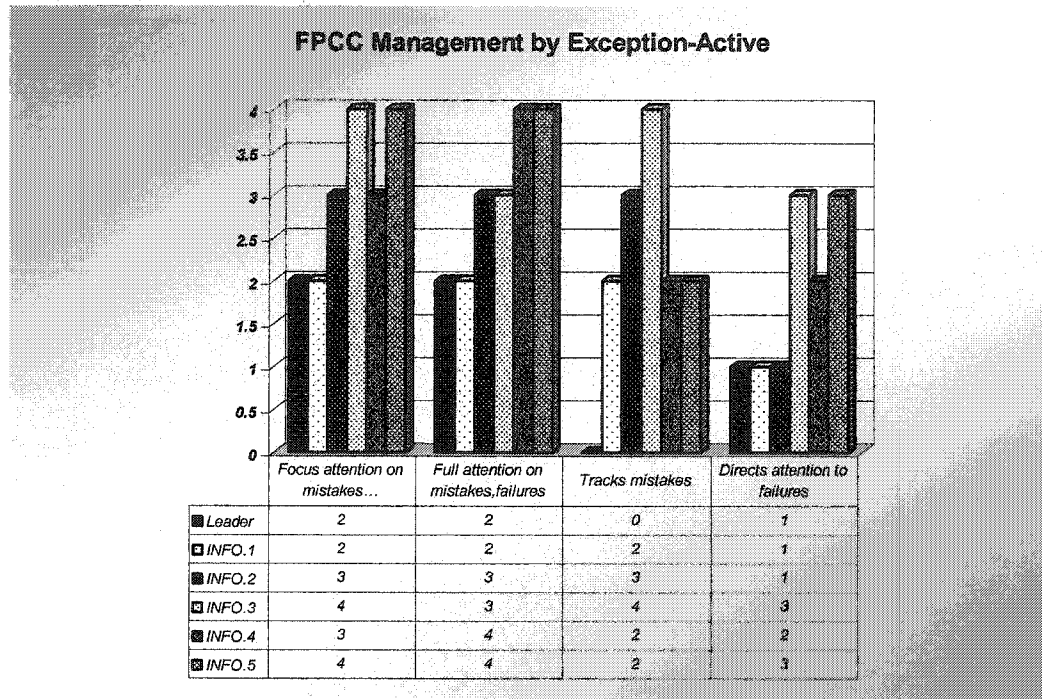


Table 8 illustrates the responses from the FPCC campus when asked “concentrates his full attention on dealing with mistakes, complaints, and failure.” That item received two “frequently if not always,” two “fairly often,” and two “sometimes” responses, including President Shanley’s. Although when given item, “directs my attention toward failures to meet standards” three selected “once in a while,” one “sometimes,” and two “fairly often.” President Bordeaux and one other said “sometimes,” one said “once in a while,” and the other four said “not at all” to the “directs my attention...” item. On the SKC campus one person said “sometimes” and the others selected “not at all.” TMCC President Monette and four people selected “sometimes” and one chose “not at all” to the same item. President Shortbull responded “frequently if not always”

to that item, however three people selected “once in a while” one selected “sometimes” and one chose “fairly often.” That same item drew a variety of responses on the UTTC campus; one “frequently if not always,” one “fairly often,” one “sometimes” and three “once in a while,” responses.

Table 9

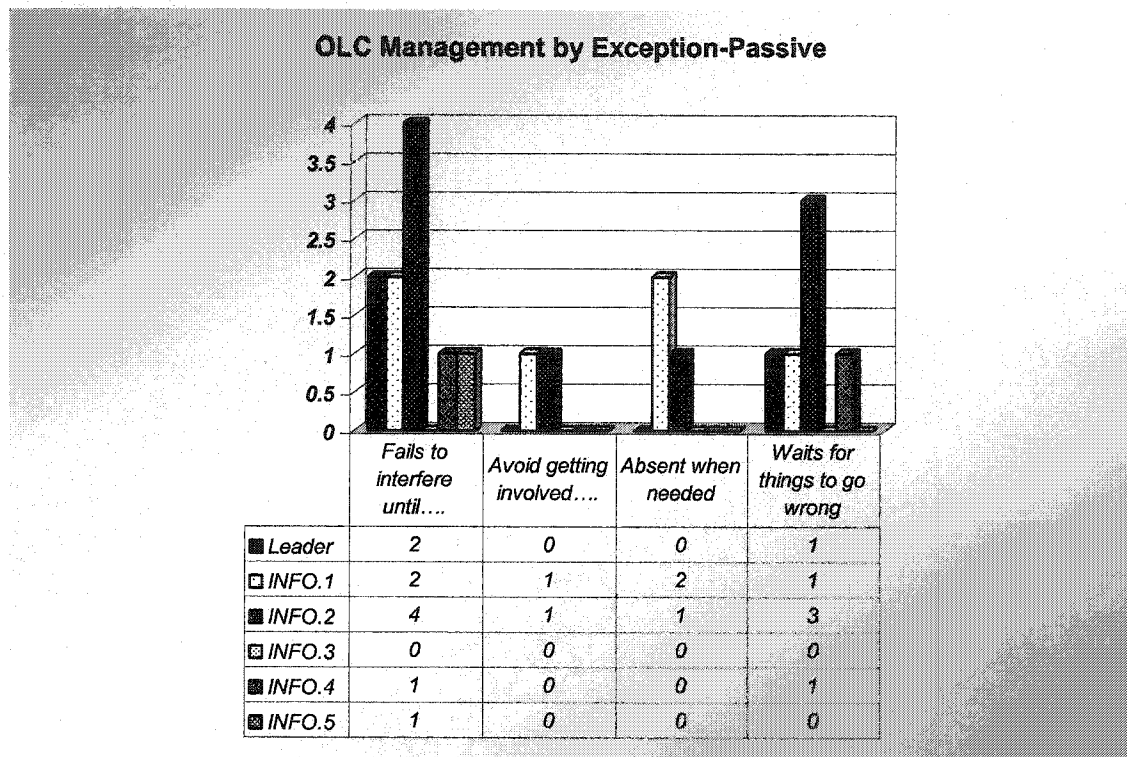


Table 9 illustrates OLC responses to management by exception-passive items. “Avoids getting involved when important issues arise,” received two “once in a while” and four, “not at all” responses. “Believes that leader is a firm believer in “if it ain’t broke, don’t fix it” received three “fairly often,” two “not at all,” including President Shortbull, and one “once in a while response.” “Delays responding to urgent questions,” received two, “not at all,” two “once

in a while," and two "sometimes" responses from OLC. **"Believes that leader is a firm believer in "if it ain't broke, don't fix it"** received four "not at all" and two "once in a while" responses on the UTTC campus. President Gipp responded "not at all." **"Avoids making decisions"** received four "not at all" responses, including President Gipp's and two "once in a while" responses. At FPCC that item was answered with four, "not at all," one "once in a while," and one "fairly often," response. **"Avoids getting involved when important issues arise,"** received four "not at all," and two "once in a while" responses, including, President Shanley's. At SKC **"delays responding to urgent questions"** received four "not at all," and two "once in a while" responses, including, President Mc Donald's. **"Problems must become chronic before taking action,"** received one "sometimes," and four, "not at all," responses, including President Mc Donald's.

"Avoids making decisions" received six "not at all" responses on the TMCC campus. **"Delays responding to urgent questions"** received four "once in a while" responses, including President Monette's, and four "not at all" responses. **"Problems must become chronic before taking action"** received five "not at all" responses, including President Monette's, and one "sometimes" response.

SGU President Bordeaux answered "sometimes" to the item **"avoids making decisions"** however, all five respondents answered "not at all." **"Problems must become chronic before taking action,"** received four, "not at all," one "once in a while" and one "sometimes" response.

Summary of Phase One

The respondents answered the charismatic categories, "idealized influence-attributed," "idealized influence-behavior," and "inspirational motivation" with "frequently if not always" more than any other response when evaluating the six presidents. The respondents answered the "intellectual stimulation" items with a balance between "frequently if not always," and "fairly often." "Individual consideration" items received more "sometimes" responses than any other response. As the elements of transformational leadership move from the "idealized influence-attributed and behavior," "inspirational motivation," "intellectual stimulation" to "individual consideration," there is a sharp decline, in the responses, from "frequently if not always" to "sometimes."

Respondents generally answered "contingent reward," "management by exception-active," and "management by exception-passive" items with responses on both ends of the spectrum, with the majority being "sometimes."

The first phase of data collection involved the use of the Multifactor Leadership Questionnaire 5X Short Form and Excel Spreadsheet, which generated tables to illustrate the data collected. According to the 360-degree feedback method of collecting data, the six tribal college presidents fall within various levels of transformational and transactional leadership, although the majority is clearly transformational.

Interpretation of Interview Data

The second phase of this study utilized interviews as the data gathering method. This grounded theory approach refines the construct of transactional and transformational leadership models through personal interviews of six tribal college presidents. For the purposes of this study descriptive data were reported in narrative form and accentuated through the use of direct quotations taken verbatim from the interview transcripts. The quotes were connected to the leader (subject) using subject codes identified in Table 1 of this chapter. As with the questionnaires, the identity of the presidents and the colleges they lead has not been kept confidential. Subject codes (Table 6) are used for purposes of brevity only.

Coding Procedures

1. Build rather than test theory. (This study builds upon or refines transformational and transactional theory).
2. Provide researchers with analytic tools for handling masses of raw data.
3. Help analysts to consider alternative meanings of phenomena.
4. Be systematic and creative simultaneously.
5. Identify, develop, and relate the concepts that are the building blocks of theory.

(Strauss & Corbin, 1998)

The collection and analysis of the data from each of the six subjects interviewed in this study was completed to identify common relationships and phenomena, and to refine the construct of transformational and transactional

leadership as they relate to six successful tribal college presidents. The core category that has emerged is “elements of transformational leadership,” as well as six sub-categories with various properties. The properties have been grouped according to tested and accepted elements of transformational and transactional models utilized with the MLQ 5X Short Form in the first phase of this study. The six categories that emerged from the data were: (a) Idealized Influence-Attributed, (b) Idealized Influence-Behavior, (c) Inspirational Motivation, (d) Intellectual Stimulation, (e) Individual Consideration, and (f) Institutional Culture. The first five sub-categories fall within the transformational model of leadership and the sixth category is tied directly to leadership.

The relationship between the categories and their properties served as the foundation for this study. It was through the detailed data provided by each of the six tribal college presidents that this narrative was made possible. The data was collected on each of the six tribal college campuses in Montana, South Dakota and North Dakota, in the presidential offices. By collecting data on campus, I had the opportunity to obtain an understanding of the president’s feelings, thoughts, experiences and perceptions, through their lenses. I was able to “feel” the environment of each campus, observe the way people interact with each other and get a sense of the institutional culture. Walking throughout the campuses allowed me to see how students, staff, faculty and community members interacted with the presidents and each other.

The analysis of data for this study employed the format prescribed by Creswell, (1998) Strauss and Corbin (1998), using the processes of open coding, axial coding, and selective coding. These processes allow the researcher the tools necessary for taking data apart, analyzing relationships, and the re-contextualizing of the data, and finally the basis for the narrative of this study.

Open Coding

Open coding, according to Strauss and Corbin (1998) is the analytic process through which concepts are identified and their properties and dimensions are discovered in data. The process of taking information from data collection and comparing it to emerging categories is called the *constant comparative* method of data analysis (Creswell, 1998). Analysis is the interplay between researchers and data (Strauss & Corbin, 1998). Using this methodology, data collected from the subjects were broken down into the following six general categories: (a) Idealized Influence-attributed, (b) Idealized Influence-behavior, (c) Inspirational Motivation, (d) Intellectual Stimulation, (e) Individual Consideration, (all elements of transformational leadership) and (f) Institutional Culture. These six categories were examined to determine their properties and dimensional range (Creswell, 1998; Johnson, 2002; Strauss & Corbin, 1998). Properties represent sub-categories (Creswell, 1998), which are characteristics of a category, the delineation of which defines and gives meaning (Strauss and Corbin, 1998). A dimensional range is the range along which general properties of a category vary, giving specification to a category and variation to the theory

(Strauss & Corbin, 1998) or, to illustrate the extreme possibilities on a continuum of the property (Creswell, 1998). The first of these categories examined was idealized influence-attributed.

Idealized Influence-Attributed

Table 10 illustrates the category of Idealized Influence-Attributed, a charisma factor, as well as the dimensional range and the properties related to this category.

Table 10

Properties and Dimensional Range:

Category	Properties	Dimensional Range
<i>Idealized Influence-Attributed</i>	acts in ways that build respect	average > above average > high role modeling
	displays a sense of power and confidence	average > above average > high confidence level

Each property in Table 10 and each dimensional range of the category “Idealized Influence-Attributed” is supported with descriptive narratives derived from data collected from the subjects of this study and listed in the table. This stage of the open coding process began with the property “acts in ways that build respect” and is followed by “displays power and confidence” and refers to Table 10.

Acts in ways that build respect: UTTC spoke of the professionalism exhibited by his staff and faculty as an expectation that he has for employee conduct. He said, “its not to say that we do not employ laughing and joking but as a general rule I tend to be more on the formal side and consequently staff tend

to present themselves in the same manner.” “After a period of time I believe that particular conduct becomes apart of the institutional culture and it becomes a value of the individual employees---and that is done by example,” he remarked. When probed about leadership and respect, FPCC articulated, “as leaders we must make sacrifices that are aimed at the betterment of those we work with and those we serve rather than for the betterment of ourselves.”

Displays power and confidence: All six tribal college presidents articulated their visions for their institutions, their communities, their elders, and the future children. Several of the presidents described it as “a circle” and spoke using various expressions of confidence. When discussing a shift in leadership styles, UTTC discussed how he is learning to rely more on staff and employing a more democratic approach to leadership as the institution grows. He expressed great confidence in his staff and faculty when he said, “I have every bit of faith in the staff and faculty that they are going to be performing our mission and doing it very well.” TMCC spoke of the leader’s responsibility in keeping the community connected to the college saying that his college received good solid community support and attributed it to “showing respect for everyone, making them feel a part of what’s going on, the successes, and reminding them of how important they are to the community and to the institution.” He described the confidence he has in his staff and faculty by saying, “I can fall out of an airplane tomorrow and somebody would be ready to step in immediately because six of my key administrators know virtually everything that is going on in this

institution and---that is by design.” Known on his campus as “soft hearted Joe” SKC spoke of the importance of celebrating institutional successes by spreading the credit to other people. He said, “a leader doesn’t hang back, I try to be out in front and participate and be a leader, but I spread credit around so that everyone feels like they are a part of the work and the success.” SGU referred to his staff when he said, “I have every confidence that the SGU staff and faculty have the ability and the perceptive insight to zero in immediately on any area that needs to be addressed, and bring their total resources from body, mind and spirit to converge on a particular situation and do exceedingly well – this is the Oyate way.”

Summary of Idealized Influence-Attributed

Charismatic leaders excite, arouse and inspire their subordinates (Hartog, Muijen, & Koopman, 1997; Yammarino & Bass, 1990). The characteristics that were once grouped under the definition of “charisma” have been further defined (Bass & Avolio, 1990, 2000) as “idealized influence-attributed,” “idealized influence-behavior” and “inspirational motivation.”

Idealized influence-attributed is an element of charisma that provides for attributions regarding the leader’s transformational style and is based on distinguishing between idealized charismatic behaviors and attributions.

Idealized Influence-Behavior

Table 11 illustrates the category “Idealized Influence-Behavior” and the dimensional range of the properties related to this category.

Table 11

Properties and Dimensional Range:

Category	Properties	Dimensional Range
<i>Idealized Influence-Behavior</i>	talks about most important values	academic integrity>fiscal accountability>preserving tribal culture>community
	specifies importance of having strong sense of purpose	language>culture>local economy>society
	emphasises the importance of having a collective sense of vision	students>staff & faculty>president>board>community members

Each property in Table 11 and each dimensional range of the category “Idealized Influence-Behavior” is supported with descriptive narratives derived from data collected from the subjects of this study and listed in the table. The properties are “talks about most important values, specifies the importance of having a strong sense of purpose, and emphasizes the importance of having a collective sense of vision.” The first property is “talks about most important values” and refers to Table 11.

Talks about most important values: The six subjects clearly articulated their various viewpoints with regard to the direction they want to see their institutions take and the roles they see as being important in their leadership. SGU talked about the college’s beginning years and what was required of him as a leader:

“I recognized the need and importance in strengthening the Oyate through my ability to bridge into the future through the language. In this case it was necessary for the leader to be able to talk to the people and to be able to explain to them and involve them in the mission, and that mission is to provide our time and energy to make a better life for not only those who are here, but those yet to come....but we must instill as much of that past as we can into leadership.”

OLC considered flexibility to be of importance in being able to adapt to the various developmental phases the institution experiences. He said:

“in order for one to examine leadership in this case you would have to place it in the context of time. At one time the type of leadership the institution required of me was to be able to lead the institution through such challenges as embezzlement from the institution. Once we directed our efforts to straightening out the problem and were able to ensure fiscal accountability my leadership style was able to relax somewhat, bring other people in, the academic people and others, as we move toward strengthening academic integrity, making sure we as an institution are doing everything that we can to ensure academic integrity.”

OLC felt that leadership, integrity and accountability are values that must go hand in hand in order for leaders to be effective. He pointed out:

“I hold people accountable for what they do and I think that sets some benchmarks for people that when accomplished, they feel that they have done a good job. I do believe that people want to be held to a higher standard, whether they articulate it or not—this also increases loyalty to the institutional mission—quality, accountability and most importantly, integrity.”

Specifies the importance of having strong sense of purpose: All presidents related leadership to the need for a collective sense of purpose among staff, faculty, administration, president and board members in order to effectively provide a quality education for the students. Through the examples they cited,

leadership was woven throughout all statements regarding “sense of purpose.”

TMCC said:

“leadership requires considering the interests of all the individuals and different entities on the reservation. So in that respect, when I make a leadership effort, a focused leadership effort, I always sort out those different things and try to get as many people on board with what I want to do as possible. My leadership style is to work with others, to try and understand their needs, their interests, and to keep focused on our mission statement and let that guide my decisions.”

SGU described his role as leader as “seeing to it that the institution moves forward in the pursuit of strengthening the Oyate, the tribal nation, through education.” SGU pointed to the language as critical to the purpose of the institution when he said “we are very fortunate to have the language in our institution, and through the language you have an innate understanding of a lot of the old traditions – that is why it is essential that we do not lose it.” SKC, UTTC, FPCC and OLC described the importance of the colleges having strong social and economic development support, along a varying range of dimension, from business and incubator service to providing business and entrepreneur curriculum for students.

Emphasizes the importance of having a collective sense of vision: This property was emphatically supported by all presidents and articulated in a number of ways. FPCC pointed to the need for the collective sense of vision being critical throughout the institution, from the board level down to everyone, particularly the senior administration, or those he considers as the “pure

professionals.” With regard to the president and the vice presidents, he stated, “we are all in this together and we are going judged as a group together, rather than as individuals. So we will either hang together or we will fall apart together.” He said:

“the whole idea about being loyal to the tribal colleges, I believe is promoted all the time, both formally and informally, there are some individuals who I don’t think will ever have the commitment or loyalty to a job that others have. These people work for their own self-interest and I have no problem with that as long as they bring some professional integrity to the job.”

SGU spoke of the importance of developing leadership within the institution as a leaders responsibility. He placed that priority within the context of shared and collective sense of vision, for the institution when he said:

“it is like being on a journey with others within the institution, and if you have a road map, and you know where you are going, you can turn that vehicle over to any of them and they will get you to that destination – that is why everyone needs to know and live by the vision.”

TMCC reiterated the need to involve as many people as possible by helping them to understand their own importance, their role in the college---and by keeping focused. OLC said that at times he thinks some staff may feel he is too dictatorial, however, he stated:

“I really do think that when you hold people to higher standards of accountability they appreciate it in the long run and that lends itself well to institutional integrity as a collective sense of vision – and that is what is important to me.”

Summary of Idealized Influence-Behavior

This element of charisma distinguishes between behaviorally based charismatic leadership versus an attribution or impact on followers referred to as idealized influence-attributed, or elsewhere as “attributed charisma” (Conger & Kanungo, 1987; 1998; House, Spangler, & Woyke, 1991).

Inspirational Motivation

Table 12 illustrates the category “Inspirational Motivation” and the dimensional range of the properties related to this category.

Table 12

Properties and Dimensional Range:

Category	Properties	Dimensional Range
<i>Inspirational Motivation</i>	talks enthusiastically about what needs to be accomplished	average>high>very high enthusiasm in leader talk
	expresses confidence goals will be achieved	moderate>high>very high confidence level

Each property in Table 12 and the dimensional range of the category “Inspirational Motivation” is supported with descriptive narratives derived from data collected from the subjects of this study and listed in the table. The properties are “talks enthusiastically about what needs to be accomplished, and expresses confidence goals will be achieved.” The first property is, “talks enthusiastically about what needs to be accomplished” and refers to Table 12.

Talks enthusiastically about what needs to be accomplished: All six subjects spoke with enthusiasm regarding the future of their institutions and the

responsibilities that their institutions have to the community and their respective chartering tribes. Priorities ranged from the need to prepare current and future students for life, to the need to build an adequate endowment fund. FPCC spoke of the need for the leader to “turn up the talk” on the good things that are happening within the institution as a general reminder to those who may lose that focus from time to time. UTTC spoke of how his leadership style has evolved with the institution over the past twenty six years, while quickly changing the subject to the quality aspect of education on his campus and the need to continue leading in that direction due to what he described as a responsibility to “provide a place of hope” [for students] and “help them learn about what goes into a good life for themselves – and give them the tools to make that happen.” OLC tied his leadership style to his own competitive nature that he says he inherited from his mother. He very optimistically pointed to his goal of raising the endowment fund and increasing the number of full time faculty versus part-time faculty in his institution:

“We are trying to get our endowment fund up to ten million dollars by 2004 and we are at 6.4 million now. We had 1 million when I came here. I want to be in the same ball park as Joe [referring to president of Salish Kootenai College] and Northwest [referring to Northwest Indian Community College in Washington]. I am going to work as hard as I can to get that endowment to 10 million by 2004. And we need to raise the percentage of full time faculty to 70%, according to NCA [referring to North Central Accreditation, the regional accreditation body for the North and South Dakota states] and I know we will be there by 2005.”

While walking through the beautiful new campus building, TMCC enthusiastically voiced his support for governing board of directors of his institution. He said:

“speaking of the board, we have an excellent governing board here. They have successfully made the transformation to being a totally policy making board with virtually no interference with the daily operations of the college. They trust the administration to do the right thing and we are sticklers so that we never lose that trust. The administrators must maintain our record of integrity as we move into the future – our Board ensures that.”

Expresses confidence that goals will be achieved: All six president expressed confidence that the institutional goals would be met because of the staff and faculty they have within their respective institutions and board commitment to allow the institution to fulfill it’s mission. SGU spoke of his staff and faculty when he said:

“So very simply, you [a leader] must have the ability to recognize the talents you have within the institution, and tie them in with the needs of the people and be able to pull together those talents to match up with the journey, and be able to carry that out on behalf of of everyone, in the past, present and future.”

UTTC credited his evolved leadership style to his optimism that institutional goals will be met. He said that his institution now has a good leadership group that functions as a team. “They have very good skills, good academic backgrounds and for the most part, good people skills, so I have faith that they can accomplish institutional goals.” When discussing staff and faculty accomplishing goals, SKC commented that “people here have to have compassion, and they do – and I have faith that they will do what’s right.”

Summary of Inspirational Motivation

This element is concerned with the capacity of the leader to act as a model for subordinates, the communication of a vision and the use of symbols to focus efforts (Avolio, Bass & Jung, 1999). In Bass (1985) inspirational motivation and charisma formed a single factor but different behaviors were implied. Charisma required follower identification with the leader, while inspiration did not.

Intellectual Stimulation

Table 13 illustrates the category "Intellectual Stimulation" and the dimensional range of the properties related to the category Intellectual Stimulation.

Table 13

Properties and Dimensional Range:

Category	Properties	Dimensional Range
<i>Intellectual Stimulation</i>	re-examines critical assumptions to question whether they are appropriate	true believer> leadership style shift> more interaction
	seeks differing perspectives when solving problems	students>staff>board>>peers

Each property in Table 13 and each dimensional range of the category "Intellectual Stimulation" is supported with descriptive narratives derived from data collected from the subjects of this study and listed in the table. The first category is "re-examines critical assumptions to question whether they are

appropriate,” and is followed by “seeks differing perspectives when solving problems” and refers to Table 13.

Re-examines critical assumptions to question whether they are appropriate: UTTC described the need for him to change his “hands on, directive, chain-of-command” type of management to a more democratic and committee type of leadership as the institution he leads goes through development phases. He stated, “I have come to realize that leadership is reflective of conditions and environments that we live in and so that is the type of leadership I try to exercise.” He explained that the situation on his campus is different than most tribally controlled community college in terms of diversity, within the students, staff and board composition, therefore it is necessary to re-examine many assumptions in the leadership of his complex organization. The example he cited deals with basic differences in tribal cultures on his board of directors, for example:

“UTTC’s board is represented by five different elected tribal groups, with a lot of cultural diversity, you have the Mandan, Arikara and Hidatsa people, who are for the most part, matriarchal, and then you have the predominance of Sioux, or Lakota and Dakota, who are considered patriarchal, without even getting into the Turtle Mountain Band of Chippewa, who are basically a woodland culture, who have resided on the prairie for at least 100 years now---and I think this diversity has a lot to do with the ways in which they interact with each other.”

UTTC cautioned that for leadership to work on his campus, he has to be very sensitive, if not knowledgeable, of the different tribal cultures that come to the governance table and then come to the student, staff and faculty bodies.

Additionally there is another difference that must be dealt with, and that is the fact that UTTC is not reservation-based, so they do not have the 'community of elders' to rely upon that many other tribal colleges have in their reservation communities. This too, causes leadership to re-examine many critical assumptions that other colleges take for granted. All six subjects commented on the need to be able to shift leadership styles to be able to re-examine critical assumptions. FPCC pointed to the re-examination of assumptions within the context of staff and faculty having institutional loyalty:

"It may be advantageous if everyone were totally loyal and committed, and maybe not, and in fact, it may not be advantageous because unfortunately, being committed to any goal on the whole means you are a true believer and being a true believer oftentimes means you become unaware, unaccepting of other people and of particular realities – so in a realistic sense, it's always a struggle to keep the 'true believer' syndrome from becoming some sort of a perception that is basically wrong. It's like the issue of racism, it is wrong."

All six subjects commented on past issues that have created a need for their leadership to be flexible. Citing OLC, he has been able to shift from a more autocratic style of leadership to a much more democratic one, as the institution continues to develop and deal with serious issues. Learning to delegate more responsibilities has been key to allowing him the information necessary to re-examine critical assumptions from various viewpoints. In a humble manner, OLC indicated: "I don't know if it's my leadership or if it's the way the college has structured itself, that lends itself well to positive interaction between faculty and staff." OLC was definite in his belief that he has to remain open-minded to

be able to re-examine leadership from the standpoint of flexibility and adapting to change and issues that arise. SGU reflected on the changing times and how his own leadership has shifted, keeping in mind the era. He said that one cannot entirely separate themselves from their own past environments and the era in which the leader began examining critical assumptions – usually early in one’s career. Pensively, he recalled:

“I look back at the time I became the leader of this institution, and I recognize that I brought a certain amount of idealism because of the time of my own coming into the professional agenda, during the late 50’s, the 60’s and early 70’s, and so, in bringing that idealism and at the same time a lot of the past and everyday tribal happenings on the reservation---made one realize the need to quickly temper that idealism with some realism and try to forge a leadership style that embraced both, knowing you were dealing with your own tribal culture and a bigger culture that surrounded and impacted that tribal culture at all times.”

Seeks differing perspectives when solving problems: All six subjects openly discussed the need to recruit various perspectives when making major decisions that affect the institution and stakeholders, mindful that decisions ultimately fall on the shoulders of the leader, regardless of how much input one gets from staff, faculty, students and the community. UTTC discussed the many challenges that his institution has been faced with, particularly when dealing with institutional annual funding. Since funding is a reoccurring issue that must be dealt with, he shares all pertinent information with board members and key administrators and others:

“In the case of this institution, I must lay out the whole picture in a very factual and orderly way, lay out a very well thoughtout case

and so it has to be a combination of those things. So you really call on all kinds of different resource people in an organization, some formal, others informal, some political, it just depends.”

OLC doesn't let problems fester before dealing with them:

“I'm proactive, I'll get in there and deal with problems because the one lesson I learned from my first term as president, (1975-79) is having more people advise me. Before, I pretty much made decisions based upon my own analysis, but now I use a core of three or four people to provide me with advice – and it works better for both me, the leader and the institution, because the two cannot be separated.”

UTTC points to the practice of seeking differing perspectives to solving problems through other tribal college presidents. This forum is provided through the American Indian Higher Education Consortium (AIHEC) and the network it provides for the tribal colleges. Peers, he points out, are critical due to the similarities in the missions of all tribal colleges whether they are reservation-based, urban, chartered by one tribe or a number of tribes, as his college is. “We are the first generation of presidents for the most part and so we have to teach each other what leadership is about. We need to teach the new presidents what a box is, and who is in and who is out of it.”

Summary of Intellectual Stimulation

Intellectually stimulating leaders encourage subordinates to think creatively, and to develop challenging new concepts that stimulate rethinking the old way of doing things (Bass, 1985; Bass & Avolio, 1990; Hartog, Muijen, & Koopman, 1997; Hater & Bass, 1988; Tichy & Devanna, 1990).

Individual Consideration

Table 14 illustrates the category “Individual Consideration” and the dimensional range of the properties related to this category.

Table 14

Properties and Dimensional Range:

Category	Properties	Dimensional Range
<i>Individual Consideration</i>	spends time teaching and coaching	mentor > teach > coach
	helps me to develop my strengths and self-esteem	somewhat helpful > very helpful

Each property in Table 14 and each dimensional range of the category “Individual Consideration” are supported with descriptive narratives derived from data collected from the subjects of this study and listed in the table. The properties are “spends time teaching and coaching,” and, “helps me to develop my strengths and self-esteem.” The first property is “spends time teaching and coaching” and refers to Table 14.

Spends time teaching and coaching: All six subjects expressed the importance of developing leadership within their respective institutions, with strategies ranging from teaching and coaching to sending hand picked staff to formal leadership training, such as the Harvard Summer Leadership program and allowing mentoring situations with reputable, proven, tribal college presidential leaders. All subjects agreed that leadership can be taught in college

classrooms but to have a true understanding of the breadth and width of tribal colleges, one must learn from experience. SKC said "faculty and staff who come to our colleges deserve to learn from us, about us, while they are imparting knowledge to our students, it's a two-way street." SGU pointed to the need to inform new staff and faculty about what is important to the institution and to the people. "This takes time, to teach and counsel, but it's worth it. You cannot overstress the importance of the responsibility that has been placed upon us to deliver to, and for, the Oyate."

Helps me to develop my strengths and self-esteem: Subjects all said they didn't get to spend enough time developing the personal strengths of their staff and faculty, however each expressed the need to do so, somehow. According to three of the presidents, when the time is taken to provide in-service training to faculty, for example, it pays off, but there is so little time available, this often gets delegated to the academic dean or some other person, when it may mean more personally if that time was spent with the president. Two of the presidents indicated that as the institutions grow, there seems to be an increased tendency to delegate important responsibilities such as developing the strengths of staff and faculty. According to one president, "we tend to use faculty development funds we create, to keep our faculty as close to the cutting edge of academia as we can afford, and still remain realistic." It was pondered that perhaps time would be better spent with the president making a concentrated effort to accomplish staff development through a variety of esteem building techniques.

TMCC talked about how good people felt when the new building was dedicated, because credit was spread around to those who contributed. "Little things make people feel good and so we make sure they know we appreciate it. This helps everyone's self esteem," SKC talked about the importance of "treating staff and faculty like real people, as individuals because everyone should be able to feel good about themselves and their contributions." He also expressed making the institution a "joyous and happy" place with "an Indian feeling" to it. He said, "one's environment has a lot to do with their personal feelings and self-esteem."

Summary of Individual Consideration

A leader's charisma may attract subordinates to a vision or mission, however the leader's use of individualized consideration also significantly contributes to individual subordinates achieving their fullest potential (Hartog, Muijen, & Koopman, 1997; Yamarino & Bass, 1990).

Individual consideration is in part coaching and mentoring (Avolio, Bass, & Jung, 1999), it provides continuous feedback and links the individual's current needs to the organization's mission (Bass, 1985; Bass & Avolio, 1990).

Institutional Culture

Table 15 illustrates the category "Institutional Culture" and the dimensional range of the properties related to the category Institutional Culture.

Table 15

Properties and Dimensional Range:

Category	Properties	Dimensional Range
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<i>Institutional Culture</i>	leader promotes a positive atmosphere	light and playful>welcoming
	leader promotes feeling of tribal culture	humor>art>music
	leader promotes fairness and equity	share>interact>>respectful

Each property in Table 15 and each dimensional range of the category “Institutional Culture” are supported with descriptive narrative derived from data collected from the subjects of this study. The properties are “leader promotes a positive atmosphere,” “leader promotes feeling of tribal culture,” and “leader promotes fairness and equity.” The first property is “leader promotes a positive atmosphere” and refers to Table 15.

Leader promotes a positive atmosphere: All six of the tribal college presidents articulated their desire for their college to have a happy and joyous atmosphere for its students, staff, faculty, administration and general public. UTTC insists his campus must have a positive atmosphere to remedy problems inherent with any student population, particularly his. He said:

“all our people are pretty much reservation based so they bring those values, which are good things but also, unfortunately, they bring those bad habits, those things that aren’t good for people sometimes those things are not good for their health but nonetheless they bring them.”

He described his role as president of his college as being akin to being a town mayor, or “head of security,” he admitted that “as we have matured and new leaders have been introduced within the institution I don’t have to deal with

quite so many three o'clock in the morning issues as I used to." FPCC said he likes to "give people some sort of easy going, playful approach to work. I believe in laughter in the workplace. It should be a joyful place to work." SKC reiterated his desire to "give off a caring attitude that makes everyone feel welcomed." He said "we expect a happy, joyous and friendly culture for our students and it is up to the administration, staff and faculty to see that we do. I guess you can say it is an institutional expectation that I have."

Leader promotes feeling of tribal culture: The six subjects, individually and collectively, felt that it is a responsibility of tribal college leadership to promote tribal culture as a central part of their mission. SGU said he felt that "as the leader it is important that I knew previous generations, those who were able to teach me about the bigger picture and where I fit in and most importantly, how to bring people into that and do what has to be achieved." He further stated:

"you cannot separate Lakota culture from spirituality, they go hand in hand; they are one. At Sinte (Sinte Gleska University) we rely heavily upon spirituality and prayer in always trying to maintain and do the things that give strength and identification. We are fortunate here at Rosebud, that a lot of that is still prevalent. The founders, Stanley Yellowbird, Isador Whitehat, and Bill Menard—people who were raised culturally here and went through life here and at an older age were able to come back and put an institution together, and garner some young people, such as myself, who had the language and through the language you have an innate understanding of a lot of the traditions. These things are embodied in the institution, today."

When describing institutional culture on his campus, FPCC said that Indian culture is represented by humor:

“I would hope that I bring the idea of humor to the work culture of the college. Other kinds of culture factors would include the fact that I’m not too picky about clock punching and I hope I get that across to people--- that we have responsibilities and we have goals and achieving those goals is the important thing, not whether you are in a particular place at a particular time of day. The other thing I hope we have within the institutional culture, is empathy. There needs to be empathy directed toward those people we serve. I would hope that this is what our culture stands for.”

FPCC discussed how tribal culture is evidenced within his institution in a tangible way:

“There are many things that we do now on a kind of regular basis and this goes back to the culture – trying to have some reflection of Indian culture, in terms of art, design and things like that, that are meaningful to the tribes in this area. And to try, whenever we can, to bring prayer into our circle, in the traditional way, a way that is open, that doesn’t offend anybody.”

TMCC said that institutional culture on his campus, is something that is both tangible and invisible at the same time because it happens subconsciously as the institution carries out its mission:

“It’s an institutional culture thing, the fact that we are able to let all people feel welcome and comfortable here. I believe that this institution will restore a lot of the Turtle Mountain culture that was lost. I really believe that, and I know that it has happened already. I can look back to the early 1970’s. The Turtle Mountain Indian culture was almost dead and there was just a small handful of folks paracting. That has turned around significantly. There are hundreds of people who attend tribal ceremonies and who know who they are and are proud of it. That is a part of our institutional culture, to promote that, and I see that happening. People associate Indian culture with the community college, and

it's not just traditional Ojibiwa or Cree culture, we have to find that balance so that the mixed blood folks are comfortable here."

TMCC said that intertwined in the institutional culture, along with the tribal culture presence, is accountability:

"We have earned a reputation for accountability for funding, as we have never had a bad audit, and that is not an accident, we want that to be our institutional culture, because tribal people of the past were accountable for their decisions."

All six subjects described how tribal culture is reflected in the institutional culture, some very tangible, some subtler. All subjects referred to the mission statements of their respective institution and compared how their mission differs from mainstream community colleges and universities with regard to their responsibility to preserve the language, songs, art, history and culture of their chartering tribes.

Leader promotes fairness and equity: All subjects commented positively about the culture of the institutions they lead as being fair and how important it is to demonstrate fairness as a way of setting an example for their communities. TMCC said, "...so I believe we have that institutional culture of being progressive, fair and culturally rooted. I think we offer a quality education here, I really do." SKC said that it is important that his campus has a culture that is caring and has respect for everyone. "We want people to be able to interact openly and honestly in a non-threatening atmosphere." FPCC said:

"It's important that we bring empathy to our activities and the empathy should be directed toward those people we are trying to do things for – our students and the community – even though

there's a tendency to become cynical about people not wanting to help themselves—we hope this empathy permeates the workplace and co-workers need to be the beneficiaries of that empathy in the physical, spiritual and emotional sense. I would hope that as an institution we are thought of as having empathy and being fair and equitable to all.”

Clearly, all subjects felt that the culture of their institutions emphasized fairness and equity, both subtly and in very tangible ways. FPCC further elaborated on culture, fairness and equity by voicing his desire to get staff to work together and share. He posited:

“This goes back to the cultural thing—and I don't want to sound paternal, I don't mean to, but I try to get people to share with each other and at times that may be the most difficult thing. I mean sharing space, sharing materials, equipment, themselves, but caring and sharing is supposed to be a very elemental part of all the activities we undertake.”

Summary of Institutional Culture

Institutional culture has been described as the behavioral norms and expectations associated with the shared beliefs and values held by organizational members (Bass & Avolio, 1994). Gerstner & O' Day (1994) and Hallinger & Leithwood (1998), asserted: “Because leadership is a cultural phenomenon, inextricably linked to the values and customs of a group of people, we do not expect differences in leadership prototypes to be completely random. Rather they should be linked to dimensions of culture”(p. 123). Organizational culture and leadership are closely connected (Jehl, Blank, & Mc Cloud, 2001).

Organizational culture develops mainly from its leadership, while the culture of

an organization can affect the development of its leadership (Bass & Avolio, 1994; Fullan, 2001; Schein, 1985).

Michael Fullan (2001) asserted, "Statements, words, signs, symbols and reactions are signposts that direct everyone's thoughts and attention toward what really matters. This is culture" (p. 134). Culture generates feelings that touch everyone deeply, and it is from these feelings that people begin to get insights about what is possible, given what matters (Yukl, 1994).

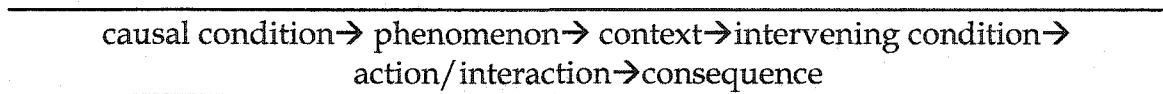
Axial Coding

Strauss and Corbin (1998) describe axial coding as the process of relating categories to their subcategories, termed "axial" because coding occurs around the axis of a category, linking categories at the level of properties and dimensions. In axial coding the investigator assembles the data in new ways after open coding (Creswell, 1998). As we complete the first phase of coding, the open coding process, data has been examined resulting in the identification of six categories: Idealized Influence-Attributed, Idealized Influence-Behavior, Inspirational Motivation, Intellectual Stimulation, Individual Consideration and Institutional Culture. Using the process of axial coding, the data was re-contextualized in new ways. Following the process outlined by Creswell (1998) and Strauss and Corbin (1998), the re-contextualization of this data identified properties for each category. The properties were then listed with their dimensional range.

The analyzation and re-contextualization of the data revealed phenomena related to a causal condition and the properties of that phenomenon. These relationships and properties emerged from the axial coding process and are referred to as: causal condition, phenomenon, context, intervening condition, action/interaction and consequence. These terms are defined in the “definition of terms” section of Chapter One.

Table 16

Axial Coding Process:



This process is an analytical flow beginning with the relationship of a causal condition to a phenomenon. Phenomena are then related to context, which identify specific features of each phenomenon. Strategies used to respond to specific phenomenon are listed under action/interaction. These strategies are affected by the intervening conditions. The process concludes with consequence, which is the result of action/interaction.

The first procedure in axial coding is the identification of a causal condition and the phenomena of that causal condition. Table 17 illustrates the causal condition and phenomena identified during the axial coding process of this study.

Table 17

Causal Condition and Phenomena:

Causal Condition	Phenomena
employment of college presidents	*idealized influence-attributed *idealized influence-behavior *inspirational motivation *intellectual stimulation *individual consideration *institutional culture

Each phenomenon has emerged from the synthesis of various contexts and the features of each context. For the purpose of this study, the features of each context have been labeled: intervening condition, action/interaction, and consequence.

To better understand the analysis that has taken place thus far in the axial coding process, each phenomenon and the context of that phenomenon is presented in a "Table." Following the Table for each phenomenon is the context of that phenomenon and the features of each context. The features of each context are "intervening condition," action/interaction," and "consequence." The first phenomenon to be explored in this stage of the axial coding process is "idealized influence-attributed."

Phenomenon of Idealized Influence-Attributed

The phenomenon of idealized influence-attributed has emerged from the synthesis of three contexts. Table 18 lists the phenomenon of motivation as well as the three contexts from which the idealized influence-attributed phenomenon emerged.

Table 18

The Phenomenon of Idealized Influence-Attributed in Context:

Phenomenon	Context
Idealized influence-attributed	<p>Subjects felt that modeling the behavior they expect of their followers was important</p> <p>Subjects voiced confidence that their staff and faculty can overcome obstacles and solve problems that arise within the institution</p> <p>Subjects showed confidence in their ability as a leader of their institution</p>

Listed below are the three contexts for the phenomenon of idealized influence-attributed and the features of each context. The phenomenon and its features have evolved from the axial coding process.

Idealized Influence-Attributed Context #1: Subjects in this study felt that modeling the behavior they expected of their followers was important.

Intervening Condition

- Subjects desire professionalism and empathy in institution

Action/Interaction

- Subjects make conscious effort to model professional and behavior within the institution
- Subjects use opportunities to voice their desire for followers to maintain compassion and empathy for students and community

Consequence

- Followers model the professional, compassionate and empathetic manner of dealing with students in the same way that the leader does

Idealized Influence-Attributed Context #2: Subjects voiced confidence that their staff and faculty can overcome obstacles and solve problems that arise within the institution.

Intervening Condition

- Subjects would like staff and faculty to value problem-solving

Action/Interaction

- Staff and faculty use committee structure to deal with issues
- Staff seek counsel from immediate supervisor rather than president
- Faculty seek advice and counsel from academic dean or similar rather than president normally
- Subject keeps key people informed of all institutional matters so that people other than the subject hold key information pertaining to the operation of the college

Consequence

- A high level of confidence exists with regard to staff and faculty being able to solve problems through normal procedures used within the institution

- Subjects placed great confidence on the skills of staff and faculty within their institution

Idealized Influence-Attributed Context #3: Subjects demonstrated confidence in their ability as leader of their institutions

Intervening Condition

- Subjects had long tenure with current institutions

Action/Interaction

- Subjects recall problems that have been solved successfully
- Subjects have witnessed weak leadership in other organizations
- Subjects learn coping strategies from their peers on informal basis

Consequence

- Subjects feel that past experiences have prepared them to deal with issues that arise

Phenomenon of Idealized Influence-Behavior

The phenomenon of idealized influence-behavior has emerged from the synthesis of two contexts. Table 19 lists phenomenon of idealized influence-behavior as well as the two contexts from which the idealized influence-behavior phenomenon emerged.

Table 19

The Phenomenon of Idealized Influence-Behavior in Context:

Phenomenon	Context
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Idealized Influence-Behavior	Subjects indicate a willingness to take a stand on issues important to the institution
	Subjects demonstrate to followers that they trust them

Listed below are the two contexts for the phenomena of idealized influence-behavior and the features of each context. The phenomena and its features have evolved from the axial coding process.

Idealized Influence-Behavior Context #1: **Subjects indicate a willingness to take a stand on issues important to the institution**

Intervening Condition

- The ability of the subject to determine which issues are of importance to the institution

Action/Interaction

- Some subjects give a great deal of thought to the importance of certain values and issues the colleges deals with
- Some subjects say that it is difficult to anticipate many issues that arise if warning has not been issued
- Subjects indicated that experience prepares them for occurrences before hand so they are not surprised about those things that have re-occurred

Consequence

- Subjects recognize the need to be strong enough to take stands on issues to survive a tribal college presidency

**Idealized Influence-Behavior Context #2: Subjects demonstrate to
followers that they trust them.**

Intervening Condition

- Ability to recognize the need to demonstrate trust

Action/Interaction

- Subjects “let go” and trust through shared decision making
- Subjects change the way they lead by learning to delegate responsibilities
- Followers are given opportunity to make decisions

Consequence

- Subjects perceive that their institutions have become more “team oriented,” with committees making recommendations for institutional change because they have demonstrated to followers that they trust them

Phenomenon of Inspirational Motivation

The phenomenon of inspirational motivation has emerged from the synthesis of two contexts. Table 20 lists the phenomenon of inspirational motivation as well as the two contexts from which the inspirational motivation phenomenon emerged.

Table 20

The Phenomenon of Inspirational Motivation in Context:

Phenomenon	Context
Inspirational Motivation	Subjects articulate a compelling vision for the future
	Subjects set high standards for their institution

Listed below are the two contexts for the phenomenon of inspirational motivation and the features of each context. The phenomenon and its features have evolved from the axial coding process.

Inspirational Motivation Context #1: Subjects articulate a compelling vision for the future

Intervening Condition

- The ability of the subject to see what needs to be done in the future

Action/Interaction

- Subjects reported that getting people to work together is not always easy
- Subjects indicate that staff and faculty tend to deal with the “now” versus the future in dealing with students

Consequence

- Subjects perceived their leadership as being essential to moving forward with institutional goal achievement because they have the “bigger picture”

Inspirational Motivation Context #2:

Subjects set high standards for
their institutions

Intervening Condition

- The importance of high standards in academia
- The experience level of the subject
- The age of the institution
- The assertiveness of the subject
- The ability level of the subject

Action/Interaction

- Academic integrity was a concern for some subjects
- Adequate endowment fund considered important
- Personnel issues take away from subject's time availability in achieving high standards
- Getting people to share their time, equipment and space is an issue
- Strategies ranged from delegation of decision making to individuals and to committees
- Keeping aware of legislative issues is critical
- Some staff have difficulty seeing the importance of high standards throughout the institution

Consequence

- Subjects get caught up in issues that are not related to high standards
- The reality of tribal college funding restricts some goals

- Reservation life is not always conducive to high academic standards when the stakeholders (students) do not possess same values

Phenomenon of Intellectual Stimulation

The phenomenon of intellectual stimulation has emerged from the synthesis of two contexts. Table 21 lists the phenomenon of intellectual stimulation as well as the two contexts from which the intellectual stimulation phenomenon emerged.

Table 21

The Phenomenon of Intellectual Stimulation in Context:

Phenomenon	Context
Intellectual Stimulation	Subjects desire that staff and faculty keep open minds in the conduct of their responsibilities
	Ability/inability to understand that there are other options in handling situations/issues

Listed below are the two contexts for the phenomenon of intellectual stimulation and the features of each context. The phenomenon and its features have evolved from the axial coding process.

Intellectual Stimulation Context #1: **Subjects desire that staff and faculty keep open minds in the conduct of their responsibilities**

Intervening Condition

- The subject’s awareness of the bigger picture

Action/Interaction

- Strategies used to broaden perspective of staff and faculty include professional development and specific training and in-service counseling
- Subjects recognize that when they spend time talking to staff there is an increased likelihood that staff will reconsider the way they handle situations
- Subjects realize that some staff will never see the bigger picture because they are too individualistic

Consequence

- Subjects recognize that the more time they spend articulating the vision of the institution, the more likely staff and faculty will re-think the traditional way of doing things
- Subjects recognize that because of human nature some people will never have the open-mindedness to see the bigger picture, or vision

Intellectual Stimulation Context #2:

Ability/inability to understand that there are other options in handling situations/issues

Intervening Condition

- Staff and faculty academic and experiential level may preclude him/her from having awareness
- Subject's own understanding of reality

Action/Interaction

- Opportunity of training
- Specific training and counseling
- Multiple discussions
- Willingness to learn
- Willingness to make sacrifices of time to learn

Consequence

- Staff and faculty who never fully conceptualize the long-term goals of the institution (bigger picture) and never achieve the ability to pass on or recommend decision-making strategies
- Staff, faculty and leadership that considers the broad spectrum of options before making a choice based on a learned, and broadened, sense of knowledge

Phenomenon of Individual Consideration

The phenomenon of individual consideration has emerged from the synthesis of two contexts. Table 22 lists the phenomenon of individual consideration as well as the two contexts from which the individual consideration phenomenon emerged.

Table 22

The Phenomenon of Individual Consideration in Context:

Phenomenon	Context
Individual consideration	Subjects prioritize taking time to coach and mentor staff and faculty
	Subject's time and effort allocation is

Listed below are the two contexts for the phenomenon of individual consideration and the features of each context. The phenomenon and its features have evolved from the axial coding process.

Individual Consideration Context #1: **Subjects prioritize taking time to coach and mentor staff and faculty**

Intervening Condition

- Allocates time or doesn't

Action/Interaction

- Subjects take the time to speak individually to staff and faculty to let them know about his institutional priorities
- Subjects do not find the time to visit with staff and faculty as much as they should to be effective
- Subjects select key individuals within the institution to counsel and inform of beliefs and vision for the institution beyond what is written in catalogs and have them "trickle" the word down to others

Consequence

- Subjects need to find the time to spend coaching and mentoring staff and faculty

- Subjects need to teach senior administrators and other staff to coach and mentor

Individual Consideration Context #2:

Subject's time and effort allocation is indicative of priorities as perceived by staff and faculty

Intervening Condition

- Subject's action/ non action

Action/Interaction

- Subject reprioritizes time allocation
- Perceptions misleading
- The involvement of direct or indirect actions

Consequence

- The subject controls time allocation, therefore controls the perception by others with regard to priorities. Therefore subject can adapt to this need if so desired by allocating time to those issues that he sees as priorities, in a visible way.

Phenomenon of Institutional Culture

The phenomenon of institutional culture has emerged from the synthesis of three contexts. Table 23 lists the phenomenon of institutional culture as well as the three contexts from which the institutional culture phenomenon emerged.

Table 23

The Phenomenon of Institutional Culture in Context:

Phenomenon	Context
Institutional culture	Subjects want their institution to have an “Indian” feeling
	Subjects value culture of fairness and equity
	Subjects value integrity

Listed below are the three contexts for the phenomenon of institutional culture and the features of each context. The phenomenon and its features have evolved from the axial coding process.

Institutional Culture Context #1:

Subjects want their institution to have an “Indian” feeling

Intervening Condition

- Subjects made conscientious effort to create “Indian” atmosphere

Action/Interaction

- Subjects use art, music and aesthetics to create tribal essence
- Subjects allow spirituality to guide institutional traditions
- Subjects enhance the knowledge level of staff and faculty regarding tribal history and it’s importance in today’s society
- Subjects can show some indifference toward tribal culture
- Subjects show a range of interest and knowledge in tribal culture and history

Consequence

- Subjects control level of tribal culture within institutional culture

Institutional Culture Context #2:

Subjects value culture of fairness and equity

Intervening Condition

- Perception of fairness and equity begins with the way subject handles issues

Active/Interactive

- Subject role models fairness and equity in decisions
- Perception of fairness and equity
- Uses opportunity to make decisions to illustrate fairness and equity

Consequence

- Subjects control the most high profile manner in which decisions can be made that are fair and equitable
- Subjects can influence how senior administration deal with issues by sharing vision of fairness and equity

Institutional Culture Context #3:

Subjects value integrity

Intervening Condition

- Subjects lead institution through issues of integrity

Action/Interaction

- Subjects set example for issues of integrity
- Subjects hold staff and faculty accountable

- Subject uses institutional opportunities to transcend value of integrity to the community
- Subject uses the institution's various resources to enhance tribal structure

Consequence

- Subject can influence, if not control institutional integrity
- Determination of integrity based upon the actions of subject and other leaders

This concludes the axial coding process. This process identified the causal condition: "employment of tribal college presidents." It is this causal condition that led to the development of each phenomenon. During the axial coding process, the original six categories each emerged as a phenomenon. Each category emerged as a phenomenon because it is the central idea to which a set of actions is related. The de-contextualized data were then re-contextualized during the later stages of the axial coding process. The re-contextualization of data consisted on an intimate analysis of each phenomenon (Mc Caw, 1998). The six phenomena that emerged during the initial stages of the axial coding process were analyzed by identifying the "context" of each phenomenon, the "intervening condition" of that context, the "action and interaction" related to the phenomenon, and the "consequence" of the action and interaction. As the axial coding process concluded, the data segments were examined at a new level of specificity in an effort to reveal what was originally not evident. This

microanalysis of the data segments revealed interrelationships between the six phenomena.

Selective Coding

Building upon the microanalysis of the axial coding process, data is examined in a more macro approach during the selective coding process. To gain the full benefit of the data, a researcher must step back from the micro view to a more macro, holistic vantage point during the selective coding process. From the distanced position, data is interpreted within the construct, which evolved through the open and axial coding processes.

The narrative report for this study has been developed through the inductive process of open coding, axial coding, and selective coding. The selective coding process affords a holistic view of the six phenomena and their properties. The holistic process identified the interrelationships between the core category and the six phenomena. These interrelationships are presented through a storyline. The storyline includes the findings from analysis that occurred during the axial coding process and focuses on the six phenomena. Describing the story line in this manner allows for the formulation of a grounded theory.

Within this storyline is the context of each phenomenon. To assist in the analysis of this storyline, concepts that are related to the context of the phenomena are identified with **bold** typeface (Mc Caw, 1999; Johnson, 2000). This storyline and the interrelationships of the phenomena are presented in

narrative form in the following section: "Leadership styles of successful tribal college presidents."

Leadership Styles of Successful Tribal College Presidents

Presidents understand that it is necessary to portray an image of strength, but of equal importance, strength of integrity. The most common way that the presidents accomplish this is by **modeling behaviors that elicits the respect of staff, faculty and students**. They acknowledge the importance of **displaying leadership and talent in whatever initiative they lead**. Initiatives that flounder or do not make sense, tend to be indicative of the leader's competence, therefore the astute leaders tend to make certain their initiatives are well planned and successful. To staff and faculty these initiatives may be perceived as "pet projects." However, when these projects result in benefits to the institution or an improved situation for them personally, they tend to take a more positive view of new initiatives by the leader.

When staff and faculty are faced with barriers and obstacles such as external challenges to the institution, funding problems and other serious issues, all six of the presidents point to **the need for strong leadership and to be able to provide reassurance that obstacles will be overcome**. During their tenure, three of the six presidents led institutions that have had to deal with challenges to their leadership, some more than once. In those situations it was necessary that they **provide strong leadership** and reassure staff and faculty that the **institutional uncertainty they are experiencing would be overcome with unity and strong**

moral purpose. Obviously, these presidents were successful in dealing with those challenges since they remain in presidential positions. Despite the severity of some of the past challenges presidents were faced with, they acknowledge that to be a successful leader in a tribal college, they **need to be prepared to go beyond their own personal interests for the good of the institution.** The presidents who have experienced these challenges, particularly negative tribal politics, indicate that each experience makes the institutions and the leadership stronger, but more wary because there is that understanding that **at any time the long arm of tribal politics can reach out and grab you,** which expends the energy that could be applied toward leading the institution through more positive initiatives. Presidents who have experienced these challenges speak of the importance to **remain calm during crisis situations because followers are looking to the president for strength and courage.** Several of the presidents in this study point to the many career opportunities they have had during their college presidency and when asked why they didn't consider opportunities that provided high visibility, impressive compensation and an opportunity to live in other locations, many indicated that it has been more important to them personally to **sacrifice for the benefit of the tribal people, and to make reservation homelands a better place for everyone to live and prosper.**

All six presidents spoke of their institutional mission, as much more than a statement in the catalog, but the **road map that guides everyone, in a collective sense of vision.** Throughout the six college campuses the mission statement of

the institutions were commonly found in publicly visible locations. When the presidents spoke of their institutional mission, it was in a much more general sense, but with a strong sense of conviction.

The presidents openly **discuss their most important values** as they pertain to their institutions. Values they discuss range from academic and fiscal accountability to an entire range of cultural and tribally specific goals.

Presidents have led their institutions through difficulties as severe as **embezzlement, with court trials, resulting not only in job terminations of tribal members, but legal convictions.** While these periods of institutional history are difficult for leaders to deal with at the time, they also point to the need to **demonstrate fiscal and institutional integrity at all levels.** Holding people accountable for upholding high standards are priorities that can only improve institutions. Leaders demonstrate their desire for high quality **through one on one discussion with key administrators, faculty groups and representatives, students and others within and outside the institution.**

Presidents caution that while making certain integrity is in place throughout the institution, **leaders cannot forget the primary purpose for their existence, that being the strengthening of tribal people through education, and the preservation of tribal history, language, music, and entire culture.**

Accomplishing this alone would be impossible for the presidents, and they recognize their initiatives. As a result they have employed various strategies to **keep all stakeholders involved, and openly express the success that their**

institutions enjoy because of it. By **allowing the institutional mission to guide decisions**, leaders believe they have done the right thing. Several of the presidents in this study were quite open about the fact **they are not getting any younger**, and when discussing the future of their colleges, stated that there are people **who know everything about the institution** and could be called upon for leadership, and do a good job. This confidence is due to the leader sharing a collective sense of vision and involving others in the decision-making process whenever possible. These presidents referred to their institutional mission as a **road map** that would allow them to **turn the institution over to any of these people** and reach the desired destination.

To remain in a tribal college presidency for any length of time, with any measure of success, leaders understand the importance of being positive and **confident that goals will be achieved** and the institution will move forward as a quality institution of higher education. They **display conviction in their ideals, beliefs and values** in leadership practices and are able to **arouse awareness on what is essential to consider**. This is a cyclical process that has no end.

During those periods of time that the presidents consider **challenges to the institution**, they point to the importance of **turning up the talk on the good things that are happening within the institution**. Such talk serves the purpose of keeping staff, faculty and students from being discouraged. The presidents understand the importance of keeping everyone enthusiastic and **able to overcome any tendencies toward cynicism and darkness of anger**. The

presidents are willing to take a stand on difficult issues and do not pass off that responsibility on others. They consider the moral and ethical consequences of their decisions and take time to make well thought out decisions in the conduct of their presidential duties.

The tribal college presidents in this study have been in their respective positions anywhere from 15 to 30 years. Some were founding presidents, and one was a president elsewhere before returning home to lead his tribal institution. Prior to the emergence of tribal colleges, and these leaders assuming their positions, were very few tribal members with advanced college degrees, and educational success was not the norm on these reservations. Besides leading developing institutions and dealing with all of the factors involved in such an undertaking, these presidents play another role within their community that cannot be understated. They call upon people to re-examine critical assumptions and to question whether these assumptions are appropriate by encouraging the rethinking of ideas which had never been questioned before. Using their respective tribal colleges, as a vehicle for public education and information, they encourage addressing problems by using reasoning and evidence, rather than unsupported opinion. Generally value of education in mainstream society, is considered to be of significant importance. Within Indian reservation communities, particularly at the time the tribal colleges were beginning, education was not a priority. There had been limited educational success, high dropout rates and other issues associated with impoverished

communities. **The responsibility for changing the “group-think,”** as one president put it, **fell upon tribal college presidents early on.** Many of the colleges have taken the lead in their respective communities by **tackling issues such as welfare reform and workforce preparation** for what would be considered special populations in mainstream society, and the majority population on reservations. The presidents are responsible for keeping current with regard to legislation dealing with these types of national issues so that their colleges **will be poised and ready to train and inform the community of the changes taking place** in a way that makes sense.

Within the colleges represented by the six presidents in this study, the vast majority of the staff is tribal members, and the majority of the faculty is non-Indian. Therefore in many cases, the colleges employ people who have had limited experience living and working off the reservation or in mainstream colleges. There are exceptions, of course. Due to this fact, the tribal college presidents in this study **spend a great deal of time teaching and coaching others within the institution.** They recognize that they have a responsibility to **build leadership within the institution** so they **help others to develop their strengths and self-esteem,** as leaders or potential leaders.

The campuses represented in this study have institutional cultures that represent their specific tribes as **repositories of history, language, music, art, and dance, all critical elements of the tribal culture.** All presidents in the study voiced their desire to have **happy workplaces, where laughter is present.** It is

important to the presidents that **people feel welcome on campus**. One described his desire to have his **campus have an "Indian feeling" to it**. Throughout the campuses, beautiful tribal artwork can be found prominently displayed. Many local artists have sold or gifted their artwork to the colleges as representation of local, tribal art. Star quilts, beadwork, porcupine quill decorated buckskin, willow and birch bark baskets, tanned animal skins with beadwork decoration, dew claw hoof baskets and other ornaments and practical items give the campuses a feeling of being in the presence of tribal people. Pow-wow drum music was playing in two of the bookstores visited, providing a festive feeling for students and other customers who entered. One president described the **staff and faculty of the institution as a big family**. College presidents want their campuses to be warm and welcoming places that make tribal elders feel welcome. They **place great value on being able to access the expertise of the tribal elders**, as well as to be able to show them the respect that they deserve. It is common to see **tribal elders honored** on campuses for their contributions. The presidents, and their **willingness to put the effort of sharing that value with others in the institution guide the culture of the institutions**. Institutional culture is tied inextricably to the leadership of the tribal colleges represented in this study.

As with the mainstream culture, Indian culture **brings prayer into the circle**. To be able to say a prayer in one's tribal language is something to be humble about and proud of at the same time. **Prayer is common, in the**

traditional way, that is.... open and in a way that doesn't offend anybody. It is offered at all important functions, faculty meetings, student gatherings, social events and board meetings.

All six-college presidents articulate their desire for their **institution to embody a culture of equity, fairness and integrity**. They spoke with great passion about how important fairness and equity was within the institution. They want **all people to feel like they were dealt with fairly**, regardless of who they are. A complete lack of elitism was obvious by its absence among the six subjects studied. They talk about how **important it is to not forget anybody in the circle**, including the little guy on the street, or a little old grandma on the reservation. One president pointed to an example of a young man who had tried to commit suicide several times before finding himself on his campus, and how he went on to be very successful. An example was given of a single mother and her young children who lived in a tent until housing was available, who found her own level of success through the college and went on to make a successful transition to another college. **A culture of equity is of high importance** to the presidents.

Recognizing the value of being able to exchange and debate ideas, the presidents want students, staff, faculty and the community **to be able to interact openly and honestly in a non-threatening atmosphere**. Presidents also commented on their desire to see a **culture of fairness and sharing among staff and faculty as they interact with each other**.

Articulating the story line during the selective coding process exposed the interrelationships between the phenomena. While performing the final integration of data during the selective coding process, a core category emerged. This core category is labeled "Transformational Leadership," and it is related to the six phenomena that were examined during the axial coding process. It is important to note that once the core category has emerged (from a holistic analysis of the phenomena) the phenomena are now referred to as subcategories. The terminology changes to reflect the relationship between the core category and its subcategories (previously referred to as phenomena). The core category and its interrelationships with the subcategories form the basis of the narrative report (Mc Caw, 1998; Johnson, 2002).

Core Category

The core category is based upon the interrelationships between the subcategories that emerged from the selective coding process. The core category is related to the following six subcategories: (a) idealized influence-attributed, (b) idealized influence-behavior, (c) inspirational motivation, (d) intellectual stimulation, (e) individual consideration, and (f) institutional culture. These six subcategories are also related to each other.

Subcategories

Under the heading of each subcategory, the interrelationships between the subcategories are briefly discussed. The first subcategory discussed is "Idealized Influence-Attributed."

Idealized Influence-Attributed. The research data indicates that the subjects demonstrate idealized influence-attributed characteristics by demonstrating behaviors and habits that build respect, and through the display of power and confidence. Subjects also demonstrate leadership behaviors that can be attributed to subcategory, idealized influence-behavior, and aspects of the other charisma subcategories. It appears that in order for the leaders to encourage others within the institution to carry out the institutional mission with enthusiasm and a collective vision, the leader is able to reach across all elements of the charisma classification. Therefore it appears that there is a direct connection between idealized influence-attributed, idealized influence-behavior and inspirational motivation. The subjects have proven to demonstrate behaviors and habits that fall within the elements of intellectual stimulation and individual consideration. It stands to reason that if a leader exercises one element of charismatic leadership, there is a good chance that they demonstrate others also. When the subjects use attributed or behavior influence with staff and faculty the institutional culture is affected, in a positive manner. Each element of transformational leadership has a direct affect on the subcategory, institutional culture.

All six subjects in this study ranked high in the idealized influence-attributed scale, when administered the MLQ 5X Short Form. Questionnaire items, "instills pride in me for being associated with him," "acts in ways that build respect for the leader," and "displays power and confidence" received

more "frequently if not always" responses than "fairly often," "sometimes," "once in a while," or "not at all." The subjects scored themselves "fairly often" and the other respondents on their campus scored them "frequently if not always" with four of the six subjects in this study.

The first phase of the study, which involved the use of a leadership questionnaire, and the second phase of the study, which relied on interview data, clearly illustrate that the six subjects of this study possess idealized influence-attributed characteristics. The subcategory idealized influence-attributed is closely related to subcategories: idealized influence-behavior, inspirational motivation, intellectual stimulation, individual consideration, all transformational leadership characteristics, and institutional culture.

Idealized Influence-Behavior. Idealized Influence-Behavior has a direct connection to the sub-category idealized influence-attributed since both are influence based, with the only distinction being attributed vs. behavior. Idealized influence-behaviors discussed by the subjects deal with the leader articulating what is important within the institution and the importance of having a strong sense of purpose and a collective vision.

The first phase of the study resulted in more "frequently if not always," than "fairly often," "sometimes," "once in a while," or "not at all" responses from the respondents who ranked idealized influence-behavior items. As with idealized influence-attributed, the presidents scored themselves "fairly often" as

opposed to their campus associates who scored them “frequently if not always” in most situations.

Both the first and second phases of the study clearly illustrate that the six subjects possess idealized influence-behavior characteristics. The subcategory, idealized influence-behavior is closely connected to subcategories: idealized influence-attributed, inspirational motivation, all factors of charisma, and intellectual stimulation and individual consideration, all transformational leadership characteristics and the subcategory, institutional culture.

Inspirational Motivation. The subcategory, inspirational motivation has a direct connection to all the other transformational leadership subcategories: idealized influence-attributed, idealized influence-behavior, intellectual stimulation and individualized consideration, and subcategory, institutional culture. It should come as no surprise that the subjects in this study demonstrate all three factors of charismatic leadership: idealized influence-attributed, idealized influence-behavior and inspirational motivation. Prior to the development of the MLQ5X, “charisma” was one category and now it has been separated into three factors. All six subjects have described inspirationally motivating habits such as speaking with great enthusiasm about institutional goals and expressing confidence that they will be met.

The first phase of the study resulted in equal split between “frequently if not always” and “fairly often” responses from the respondents who ranked inspirational motivation items. As with idealized influence-attributed and

idealized influence-behavior the presidents scored themselves “fairly often” as opposed to their campus associates who generally scored them “frequently if not always.”

Both the first and second phases of the study clearly illustrate that the six subjects possess inspirational motivation characteristics. The subcategory, idealized inspirational motivation is closely connected to subcategories: idealized influence-attributed, idealized influence-behavior, intellectual stimulation and individual consideration, all transformational leadership characteristics and the subcategory, institutional culture.

Intellectual Stimulation. The subcategory, Intellectual Stimulation, has a direct connection to all the other transformational leadership subcategories: idealized influence-attributed, idealized influence-behavior, inspirational motivation, and individual consideration, and subcategory, institutional culture. All six subjects demonstrate intellectually stimulating behavior by calling upon college stakeholders to re-examine previous assumptions and to question the routine way of handling issues by seeking differing perspectives and when solving problems.

The first phase of the study resulted in more “frequently if not always,” than “fairly often,” “sometimes,” “once in a while,” or “not at all” responses from the respondents who ranked intellectual stimulation items. As with idealized influence-attributed, idealized influence-behavior and inspirational motivation, the presidents scored themselves “fairly often” as opposed to their

campus associates who scored them “frequently if not always” when answering most of the intellectual stimulation items.

Both the first and second phases of the study clearly illustrate that the six subjects possess intellectual stimulation characteristics. The subcategory, idealized intellectual stimulation is closely connected to subcategories: idealized influence-attributed, idealized influence-behavior, inspirational motivation and individual consideration, all transformational leadership characteristics and the subcategory, institutional culture.

Individual Consideration. The subcategory, Individual Consideration, has a direct connection to all the other transformational leadership subcategories: idealized influence-attributed, idealized influence-behavior, inspirational motivation, and intellectual stimulation, and subcategory, institutional culture. All six subjects have demonstrated some individual consideration characteristics such as spending significant time teaching and coaching staff and faculty and helping them to develop their strengths. Of all the transformational leadership elements, individual consideration was the least exhibited.

The first phase of the study resulted in more “sometimes” responses than “frequently if not always,” “fairly often,” “once in a while,” or “not at all” responses from the respondents who ranked individual consideration items. Contrary to the examples with idealized influence-attributed and idealized influence-behavior, inspirational motivation and intellectual stimulation, the presidents scored themselves “fairly often” as opposed to their campus

associates who scored them either "sometimes" or "once in a while" in responding to the majority of the individual consideration items.

Both the first and second phases of the study illustrate that the six subjects possess limited individual consideration characteristics. The subcategory, individual consideration is closely connected to subcategories: idealized influence-attributed, idealized influence-behavior, inspirational motivation and intellectual stimulation, all transformational leadership characteristics and the subcategory, institutional culture, inextricably linked to transformational leadership.

Institutional Culture. The subcategory institutional culture has a direct link to each of the five transformational leadership elements. This study illustrated that institutional culture can influence leadership styles and vice versa, the leadership style can affect the culture of an institution. The subjects in this study provided data that directly linked their leadership to the culture of the institutions they lead. This connection was transcended in a variety of situations: including external attacks to the institution and/or its leadership, funding shortages, legislation that threatens tribal colleges, discovery of fraud within the institution, and preservation of the tribal culture. Each example cited required a certain kind of leadership for the institution to survive. This study illustrates how those situations and the leadership affected the culture. The open, axial and selective coding showed how the subjects in this study promoted positive

atmospheres, strong feelings of tribal culture, and a culture of equity and fairness.

The first phase of the study, involving the leadership questionnaire, did not include any direct institutional culture items. Institutional culture is a subcategory that emerged during the open coding process, in the second phase of the study.

Chapter Summary

The first phase of the study involved the Multifactor Leadership Questionnaire, which provided the researcher with a general idea of where the subjects generally fell on the transformational and transactional leadership scale. To illustrate the responses, charts were developed along with a descriptive narrative. This provided a general foundation prior to the interviews, which led to the grounded theory design of this study.

The qualitative procedures of open, axial, and selective coding were applied to the data collected from the semi-structured personal interviews. These analyses produced the findings reported in this chapter. During the open coding process, several themes emerged from the data collected during semi-structured interviews with the subjects of this study. These themes were de-contextualized according to relationships that emerged during the microanalysis procedures in axial coding. At the conclusion of the axial coding process, analysis procedures identified six phenomena from the data as well as components of each phenomenon.

The final stage of analysis included the application of selective coding on the re-contextualized data. Selective coding utilizes a macro analysis of the data. Presenting the results of this macro analysis in a narrative format allowed a "core category" to emerge from the phenomena identified during the axial coding process. At this stage of the analysis, the phenomena are referred to as "sub-categories" of the "core category" as they are related to the "core category." These "sub-categories" are interrelated and form the basis for the grounded theory. The grounded theory was formulated in a narrative report. This narrative report occurred at the conclusion of the selective coding process and is titled: "Transformational Leadership."

In the next chapter (Chapter Five), the findings from this study are summarized. This summary includes the findings from open coding, axial, and selective coding processes. Beginning with "Holistic Analysis" the findings are examined to answer the two grand tour questions of this study: (a) What leadership characteristics or qualities do successful tribal college presidents possess? and (b) What is the tribal college president's affect on institutional culture? The chapter concludes with postulations and implications for practitioners and further research.

CHAPTER FIVE: INTERPRETIVE SUMMARY, POSTULATIONS, AND IMPLICATIONS

Introduction

Qualitative research is based on the theory of reasoning by induction, reasoning in which general principles are derived from particular facts or instances. Such research is not guided by strict rules and procedures; instead it is guided by the strength of the qualitative paradigm, which allows for the unique ability of the researcher to interact with data demonstrating the new understanding of a phenomenon. Chapter Five is a summation of Chapter Four findings, and includes the holistic view of the core category “Transformational Leadership”. It is also inclusive of, and provides a holistic view of the six subcategories (phenomena), which are: (a) Idealized Influence–Attributed, (b) Idealized Influence–Behavior, (c) Inspirational Motivation, (d) Intellectual Stimulation, (e) Individualized Consideration, and (f) Institutional Culture. The first five subcategories fall within the transformational model of leadership, and the sixth subcategory is tied directly to leadership. This holistic view acknowledges and supports the fact that interrelationships exist among the categories that emerged from the detailed analysis that was applied to the qualitative data.

This study was approached in two phases as a means for determining where the subjects fall within the paradigms of transformational and transactional leadership. The first phase of this study involved the application of

the Multifactor Leadership Questionnaire 5X Short Form (MLQ 5X) Leader Form (presidents), and the MLQ Rater Form (institutional respondents). These forms contained identical questions, and all six respondents from each institution, a total of thirty-six respondents, contributed to the research data upon which this study is based. Analysis of the survey data was accomplished through the application of the Multifactor Leadership Questionnaire Scoring Key, followed by descriptive narrative and various charts and tables for purposes of illustration. The second phase of this study utilized personal interviews as the data gathering method. Personalized interviews with the six tribal college presidents formulated the grounded theory approach utilized in this study, as it refined the construct of transformational and transactional leadership models. For the purpose of this study descriptive data was reported in narrative form, and accentuated through the use of direct quotations taken from the interview transcripts.

The "Interpretation of Survey Data" section of Chapter Four, through the use of the 360-degree feedback method of data collection, and by detailing the qualitative process of moving from microanalysis to a macro application, multi-source data was obtained on each president. This approach defined the various levels of transformational and transactional leadership of the individual presidents. The majority of presidents were clearly transformational. The "Interpretation of Interview Data" section of Chapter Four furthered the grounded theory approach for this study, and refined the construct of

transformational and transactional leadership models as they relate to successful tribal college presidents. The collection and analysis of data regarding each of the six subject presidents supported the core category, "Transformational Leadership." Analysis of the interview data for this study employed the format prescribed by Creswell (1998), Strauss and Corbin (1990), using the processes of open coding, axial coding, and selective coding. These processes provided the researcher with the required tools for taking data apart, analyzing relationships, re-contextualizing the data, and finally to formulate the basis for the narrative of this study.

Interpretive Summary

The first section of this chapter, *Analysis of the Study*, is designed to provide a description of the qualitative process for formulating a grounded theory. This process involves utilizing the perspective of micro-to-macro formulation on previously analyzed data. It concludes with an overview of the relationships within the six categories, and their application to the literature. Exploration of the grand tour questions and sub-questions used to design this study is then presented. Three postulations emerged from the holistic view of the findings from qualitative data described in Chapter Four. These postulations will be discussed in their individual section. Implications from this study relating to the subjects, and other tribal college presidents, as well as those aspiring to be tribal college presidents, are described in their individual section, and will conclude this chapter.

Analysis of the Study

A grounded theory regarding “Transformational Leadership” resulted from the synthesis of analyzed qualitative data. The application of certain analytical procedures, including the qualitative process of open coding, axial coding, and selective coding, following a format prescribed by Creswell (1998), Strauss and Corbin (1990), culminated in this grounded theory. Open coding, according to Strauss and Corbin (1998) is the analytical process through which concepts are identified and their properties and dimensions are discovered in data. Axial coding, as described by Strauss and Corbin (1998) is the process of relating categories to their sub-categories, termed “axial” because coding occurs around the axis of a category, linking categories at the level of properties and dimensions. Selective coding is the process of building upon the microanalysis of axial coding, wherein data is examined from a macro approach during the selective coding process. Selective coding provides for a more holistic view, allowing data to be interpreted within the construct that evolved through the open and axial coding process. Six sub-categories emerged during the axial coding process; they are; (a) Idealized Influence–Attributed, (b) Idealized Influence–Behavior, (c) Inspirational Motivation, (d) Intellectual Stimulation, (e) Individual Consideration, all of which are elements of transformational leadership, and (f) Institutional Culture. The selective coding process allowed for the emergence of a seventh, and more comprehensive category that covered all six of the sub-categories. This new and inclusive category is identified as the

“core category,” and for this study is referred to as the “Transformational Leadership.” When integrated, the core category and the six sub-categories form the basis of the grounded theory presented in Chapter Four.

As the grounded theory emerged through analyzing the data during the axial coding stage (micro perspective), and re-examination of the data during the selective coding stage (macro perspective), the interrelationships between the core category and the six sub-categories (phenomena) were identified. These interrelationships are presented through a storyline, which uses rich, thick descriptions that allows the viewer to look at the phenomenon in a way not previously imagined. Within this storyline is the context of each phenomenon and their interrelationships.

Exploration of Grand Tour and Sub-questions

Analysis of the data from the two phases of this study, the questionnaires and the interviews, established interrelationships between the core category “Transformational Leadership” and the six sub-categories of (a) Idealized Influence–Attributed, (b) Idealized Influence–Behavior, (c) Inspirational Motivation, (d) Intellectual Stimulation, (e) Individualized Consideration, and (f) Institutional Culture. Analyzing these interrelationships and their component parts provided new and interesting perspectives on the two grand tour research questions, and validated this qualitative research design. This study was guided by the following grand tour questions:

- What leadership characteristics or qualities do successful tribal college presidents possess?
- What is the tribal college president's perception of his influence on institutional culture?

This study linked each sub-category to a sub-question, and each sub-question was addressed using a holistic approach derived from the qualitative process of open, axial, and selective coding, the process of which was described in the previous section and articulated in Chapter Four. This approach develops a picture of how the subject presidents perceive their role as successful presidents.

The first sub-question addresses the president's leadership style:

(a) What best describes your leadership style?

The six presidents understand that it is necessary to portray an image of strength, but of equal importance, to demonstrate strength of integrity, and that the fact that they perceive themselves to be leaders. The most common approach to this by the presidents is to model behaviors that elicit the respect of staff, faculty, and students. They also acknowledge the importance of displaying both leadership and talent in whatever initiative they lead, and to provide assurances that obstacles will be overcome. Obviously, the presidents selected for this study have been successful in dealing with both internal and external challenges to their institutions and to themselves, and despite the severity of these challenges, they understand that to be a successful leader one must be prepared to go beyond personal interests for the good of the institution.

(b) What describes your ability to instill loyalty to the institutional mission?

All six presidents spoke of their institutional mission as much more than a statement in the college catalogue. They view the mission of their college as the road map that guides everyone in a collective sense of vision. These presidents revisit their mission statement with their boards and key staff on an annual basis to discuss the comprehensiveness and applicability of the mission in the context of institutional growth and change. By allowing the institutional mission to guide decision-making, leaders believe they have strengthened the mission. Throughout the six college campuses, the mission statement of each institution was found in publicly visible locations.

(c) How does the institutional culture reflect your leadership style?

The leadership styles of all six presidents were predominately transformational, which seems to provide them with the ability of moving with some fluidity in terms of meeting conditions relating to institutional management and governance. Their individual styles of leadership impart a sense of ownership and involvement among their institutional stakeholders that directly affects the presidents' ability to lead in a positive manner. Under this style of leadership, everyone is viewed as a contributor and a decision maker. The six presidents view their respective institutions as the embodiment of a culture of equity, fairness, and integrity, and though their individual personalities disclose great differences, they all maintain a presence of strength and dignity that sets the tone

for institutional culture. This is mirrored in the social and academic atmosphere of these institutions.

(d) How is your leadership reflected in the interaction between faculty and staff?

When faculty and staff are faced with personal and professional challenges from both internal and external forces, all six of the presidents point to the need for strong leadership capable of providing assurances that these obstacles can and will be overcome. They also agree that the final measure of this influence is when their actions do in fact cause positive change to occur. When it comes to areas of influence affecting the institution it is through the process of inclusion in discussions and decision-making, the faculty and staff are placed on common ground. This creates positive interaction and commonality of purpose. The results of this process are distinguishable in the level of institutional cohesiveness, mutual respect, and institutional vision shared among these stakeholders, and are a true reflection of high quality leadership.

(e) How does your leadership style transfer to your community?

Aside from the complexities of providing leadership to developing institutions, the six presidents have been influential in using their respective tribal colleges as vehicles for public education and information. They call upon people to re-examine critical assumptions, and to question the validity of these assumptions by encouraging careful analysis of positions that have never before been questioned. They encourage the use of reasoning and data to address problems,

instead of unsupported opinion. The responsibility for changing the “group-think,” as one president stated, fell upon tribal college presidents early on. Many of the colleges have taken the lead in their respective communities by tackling issues such as welfare reform and workforce preparation.

(f) How do you view your role in personnel development?

The six colleges represented in this study all experienced a limited resource base of tribal members with appropriate teaching credentials or professional experience. For accreditation purposes, this results in the majority of the faculty being non-Indian, and coming from outside the reservation, with little or no knowledge of the people they are responsible for educating. In terms of staffing, the majority of these positions are filled with tribal members, many of whom have limited experience living and working away from the reservation area. There are, of course, exceptions, and these usually affect the upper level management positions, where well-qualified tribal members share in the daily operations of the institution.

The presidents in this study recognize the need to develop institutional capability, which in this case means strengthening their staff by providing both training and educational opportunities for individual growth. Many of the administrative and technical people filling staff positions at these colleges are products of the institutions themselves. These are people who have gone from being students at the tribal college to achieving bachelor’s degrees and in some cases master’s and doctoral degrees. The presidents agreed that their individual

leadership styles have encouraged staff members to become informed and objective decision makers. Those staff members empowered as decision makers share the vision of their president; and thus, they tend to take ownership for the successes of their institutions. By example and personal influence, the six presidents of this study have established a reservation-wide interest in the need for educational achievement and goal attainment.

(g) What is your leadership style at times of both positive and negative events?

The colleges represented in this study have institutional cultures that reflect their specific governing tribes. These cultures set the tone for the environment experienced by all who enter. During visits to these campuses, one observes tribal influence, along with a climate indicating the spirit of being welcome and the seriousness of academic and vocational attainment. Daily activities on these campuses reflect the leadership styles of the various presidents, and for the most part the students, faculty, and staff engaged in a discourse of pleasant but directed activity. The campuses were active, happy environments, with much teasing and laughter present. The subject presidents promote this environment, and share in the benefits of being associated with it. When special events occur, these presidents are quick to spread the accolades among all stakeholders. Regarding the subject of negative events, these presidents are tireless in their role as leaders, and rely on their individual experiences to evaluate these events, and to guide their responses. All six presidents spoke of the importance of remaining

calm and focused during crisis situations, and of articulating their assessment of these situations in a manner that displays their leadership strength, courage, and direction of purpose. They also agreed that it is central to the success of their leadership that negative events are dealt with immediately. Such events are not to be left unattended or ignored, and frequently require the shared attention and input from those stakeholders that may be affected or involved. By addressing negative events in a direct manner, they often times can be transformed into a positive result.

(h) How do you evaluate yourself as a tribal college president?

Utilizing the 360-degree feedback method of data collection, the respondents evaluated the presidents categorically as charismatic in terms of their behavioral patterns. According to the 360-degree feedback method, the six tribal college presidents fall within various levels of transformational and transactional leadership, although the majority is clearly transformational. As the elements of transformational leadership moved from the "idealized influence-attributed and behavior," to "inspirational motivation," to "intellectual stimulation," and finally to "individual consideration" there developed a sharp decline in the responses from "frequently if not always," to "sometimes." The individual presidents responded in a variety of ways, however their responses were categorized through the selective coding process, and all agreed that these findings generally represent their views and evaluations of themselves. The subjects do however view themselves as agents of change. As leaders, they accepted the challenge of

leading these developing institutions, which are located in predominantly rural areas that are socially, economically, and educationally depressed, and where post-secondary education was somewhere down the long list of priorities, after food and water, housing, transportation, clothing and the other essentials of daily survival. Where local entertainment consisted predominantly of abusing the use of alcohol. Not to mention the long list of social problems associated with alcohol abuse. They also accepted this challenge without support from the higher education establishment, or the federal or state governments. These presidents are fully committed to the concept of higher education at the reservation level; they view their respective institutions as the vehicle that will create positive systemic educational, social, and economic change across the reservation, while strengthening local culture. They are involved in the daily operations and the continued development of their respective institutions, and thus contribute to the overall development of their reservation communities. They also evaluated themselves in terms of their commitment and their perceived success regarding institutional growth and stability.

Postulations

Three major postulations were produced from this study, and are herein defined as: (a) Transformational Leadership and Institutional Challenges, (b) Transformational Leadership and Institutional Culture, and (c) Transformational Leadership and Institutional Integrity. These postulations are the result of the

holistic analysis of data that emerged from the qualitative processes of open, axial, and selective coding, and form the basis for the following discussion.

Transformational Leadership and Institutional Challenges

Transformational leadership has been characterized as “a process that motivates followers by appealing to higher ideals and moral values” (Burns, 1978, p. 20). Transformational leaders must be able to define and articulate a vision for their organizations, and the followers must accept the credibility of the leader. Bernard Bass and Bruce Avolio (1994) proposed a more detailed description of the four I’s: Idealized Influence, Inspirational Motivation, Intellectual Stimulation and Individualized Consideration. The six subject presidents of this study fall almost entirely within the framework of this transformational leadership model, and for the purpose of this study they are treated as such. These presidents have all experienced challenges to their institutions, and due in large measure to their leadership styles, these challenges have been dealt with to the benefit of their respective institutions. In many instances these were resolved to the satisfaction of both the challenger and the challenged. All six subjects openly discussed the need to recruit various perspectives when addressing problems that affect their institution. As a result, these presidents network with their peers (other tribal college presidents), and the American Indian Higher Education Consortium (AIHEC), when faced with challenges to their institutions. Internally, these presidents concentrate on developing staff capability, both educationally and experientially, to address

institutional challenges. A leader's charisma may attract subordinates to a vision or mission, however the leader's use of individualized consideration significantly contributes to individual subordinates achieving their fullest potential (Hartog, Muijen, & Koopman, 1997; Yamarino & Bass, 1990). During the axial coding process of this study, it was found that the presidents kept key people informed of all institutional matters pertaining to the college, and voiced confidence that these people are capable of solving problems.

Transformational Leadership and Institutional Culture

Jerold Apps described transformational leadership as "an enhancement of personal reality, as well as a conversion of reality, a psychological process, an emotional experience, and an encounter that touches the soul; a venture that leaves behind old ideas, perspectives, attitudes, beliefs and approaches" (p. 211). Institutional culture has been described as the behavioral norms and expectations associated with the shared beliefs and values held by organizational members (Bass & Avolio, 1994). When viewed individually, these two elements appear to create a dichotomy of purpose, yet when properly combined they are known to produce a single element that is capable of moving an organization to its highest possible level of performance. Conjoin the additional element of tribal culture, and a whole new level of ownership and purpose is created. One president stated "as the leader it is important that I knew previous generations, those who were able to teach me about the bigger picture, and where I fit in, and most

importantly, how to bring people into that and do what has to be achieved." He further stated:

"You cannot separate Lakota culture from spirituality, the go hand in hand; they are one. At Sinte (Sinte Gleska University) we rely heavily upon spirituality and prayer in always trying to maintain and do the things that give strength and identification. We are fortunate here at Rosebud, that a lot of that is still prevalent. The founders, Stanley Yellowbird, Isador Whitehat, and Bill Menard, people who were raised culturally here and went through life here, and at an older age were able to come back and put an institution together, and garner some young people, such as myself, who had the language and through the language you have an innate understanding of a lot of the traditions. These things are embodied in the institution today."

The six presidents feel that it is a responsibility of tribal college leadership to promote tribal culture as a central theme of the institutional mission. They described how tribal culture is reflected in the institutional culture, some very tangible, and some more subtle. All referred to their institutional mission, and stated how they differ from the mission of mainstream colleges and universities with regard to the tribal college responsibility for preserving the language, songs, art, history, and culture of their chartering tribes.

Transformational Leadership and Institutional Integrity

Gary Yukl (1994) asserted that "effective leaders appeal to followers' higher ideals and moral values such as liberty, justice, equality, peace, and humanitarianism, not to lesser emotions such as fear, greed, jealousy, or hatred" (p. 351). Institutional integrity can be hypothesized by any number of factors affecting the conduct of administration, delivery of the educational process, and

outcomes associated with the hierarchy of institutional values and the mission. All subject presidents of this study agreed that the importance of values and beliefs, a strong sense of purpose and vision, and consideration of the moral and ethical consequences of decisions were fundamental to institutional integrity. They also emphasized the importance of having a collective sense of mission to guide institutional awareness in building and maintaining the integrity of their institution. Individually they concluded that charisma, as a factor of transformational leadership, influenced their capacity to act as models for subordinates, which in turn inspired these subordinates to focus on institutional integrity as a central theme of the college mission. The quality and importance of institutional integrity is directly related to the style and quality of institutional leadership, and to the strength of this leadership to formulate and articulate a compelling vision of integrity for the future of the college.

Implications

The findings of this study have generated a number of implications that have been placed in two sections, which are: (a) "Implications for Present and Future Tribal College Presidents," and (b) "Implications for Future Studies." The first section describes implications for those wishing to utilize the findings of this study in their current career as a tribal college president, or to prepare for a career in tribal college administration, such as a tribal college president. The second section describes implications for future studies in the area of tribal college leadership.

Implications for Present and Future Tribal College Presidents

This study contains information that has broad applications in terms of tribal college leadership, and the styles of leadership that have proven most successful in the administration and governance of these colleges. The focus of this study was of course on the leadership styles of successful tribal college presidents. The results of the data provided a comprehensive view of the subjects and their perceptions of leadership, which was somewhat diverse in terms of terminology and beliefs, yet focused along the same lines of style and vision. This study will be helpful to any viewer interested in the tribal college movement, and the requirements for success in a tribally controlled environment.

This study illustrates the manner in which successful presidents address both internal and external issues facing their institutions. Developing leaders will find this of particular interest when learning to model successful leadership styles or behaviors.

Tribal college boards will find this study useful in a number of ways. Applications of the study can be used to determine the effectiveness of the institutional vision and mission, and other performance based issues that may be of concern. It can be used as a format for measuring the performance level of their respective tribal college presidents. The boards may find this study useful in their search for presidential candidates or for other high level administrative positions. Practices from this study can be initiated for institutional leadership development, and staff development.

Tribal college consortium leadership initiatives can apply this study to sound and realistic strategies for tribal college leadership development, rather than using models that may be questionable, or that may not have proven to work with minority institutions. This study provides the framework for presentation of strategies for tribal college leadership training, as determined by successful tribal college presidents.

Implications for Future Research

This study constitutes the initial step in what the researcher would like to see as a series of studies defining levels of leadership and their influence on the administration and governance of tribal colleges, and comparing leader styles to growth in a tribal college mission. This study further provides significant groundwork for professional development opportunities that presidents would create for faculty and staff to foster a better alignment of styles and a better understanding of each other. Further study needs to be done with regard to tribal college leadership as it relates to gender. Gender issues and matriarchal versus patriarchal issues within certain tribes could be examined closer to provide a better understanding of the phenomenon of tribal colleges and their leadership.

End note:

As Sinte Gleska University president Lionel Bordeaux so eloquently stated:

“As leaders we cannot forget the primary purpose for our existence....the strengthening of tribal people through education, and the preservation of tribal history, language, music, and entire culture”.

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August 04, 2002

[Inside Address]

Dear President:

Thank you for agreeing to participate in my doctoral dissertation study, as one of six tribal college presidents. I am enclosing a Multifactor Leadership Questionnaire-Leader Form for you to complete. I have sent rater forms to those respondents listed on the document that was returned to me from Turtle Mountain Community College.

Upon completing this questionnaire, I would like for you to return it in the self-addressed envelope that I have provided for you. You will be eligible for the star quilt drawing that is being held to encourage the return of questionnaires. If you have any questions feel free to contact me at (406) 768-5551. I would like to have the questionnaire returned by August 14, 2002 if possible.

Sincerely,

Margarett Campbell

ENCLOSURES

Name of Tribal College: _____

College President's Name: _____

Representative Group: _____ Name: (Please print and include
title/phone) _____

1. Board Member/Trustee: _____

2. Faculty Member: _____

3. Student: _____

4. Support Staff: _____

5. Administrative Staff Member: _____

Name of person to be used as point of contact for purposes of this study,
including providing access to informants: _____

Telephone: () _____

Fax: () _____

E-Mail address: _____

Please return to: Margaret Campbell @ 406-768-5552 (fax)

August 02, 2002

Dr. Lionel Bordeaux, President
Sinte Gleska University
1 Spotted Tail Road, P.O. 490
Rosebud, South Dakota 57570

Dear President Bordeaux:

Thank you for agreeing to participate in my doctoral dissertation study, as one of six tribal college presidents. Since our last communication, my study has been reviewed and approved by the University of Montana's Institutional Review Board (I.R.B.).

I am currently entering the first phase of data collection through the use of a questionnaire. The Multifactor Leadership Questionnaire (MLQ) 5X Short Form will be distributed to five others and yourself, affiliated with your tribal college. The five (5) informants must represent: 1) one Board Member or Trustee, 2) one faculty, 3) one student, 4) support staff, and 5) one college administrator. The faculty member, support staff, administrator should have been employed under your leadership at least four years. The Board member and student should have at least two years affiliation with your institution.

I am attaching a form so that the various groups can meet and identify a representative to participate in the study. Please complete the form and fax to me at (406) 768-5552.

Sincerely,



Margatett Campbell

ENCLOSURE: Form to request names of respondents

August 5, 2002

Dr. _____
TURTLE MOUNTAIN COMMUNITY COLLEGE
P.O. Box 340
Belcourt, ND 58316

Dear _____:

Thank you for participating in my study of successful tribal college presidents and their leadership characteristics. Your college president, Dr. Carty Monette, has agreed to be one of six tribal college presidents that I will study as a part of my doctoral dissertation. You have been identified as a respondent that has observed Dr. Monette's leadership style, with the knowledge necessary to respond to my questions.

The study I am conducting involves two phases. Initially, I will send a questionnaire to the president and five of his closest associates to determine certain leadership characteristics. The questionnaire, a Multifactor Leadership Questionnaire (MLQ5X Short Form) is contained in this mailing. All respondents will be eligible for a drawing for a beautiful satin star quilt. A photograph of the quilt is in this mailing. The maximum number of people who will be eligible for the drawing is thirty-six. This is a way of showing my appreciation to you for assisting me in this process. I need to have the surveys returned to me by August 14, 2002. When you return the survey, write your name in one of the blanks so that I can add your name to the drawing. The questionnaire was developed to keep the respondents anonymous, however, that is not necessary for this particular study.

The second phases of this study involves coming to your campus to interview the president with regard to leadership qualities and characteristics. I appreciate you taking the time to complete this form and return it to me. Please return the MLQ5X to me in the envelope provided. Feel free to call me if you have any questions. I can be reached at (406) 768-5551 (work) and 768-3500 (home). I would like to take you to lunch when I arrive on your campus as a way of showing my gratitude to you.

Sincerely,

Margarett Campbell

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Multifactor Leadership Questionnaire

Leader Form

My Name: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe your leadership style as you perceive it. Please answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits you. The word "others" may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

1. I provide others with assistance in exchange for their efforts 0 1 2 3 4
2. I re-examine critical assumptions to question whether they are appropriate 0 1 2 3 4
3. I fail to interfere until problems become serious..... 0 1 2 3 4
4. I focus attention on irregularities, mistakes, exceptions, and deviations
from standards 0 1 2 3 4
5. I avoid getting involved when important issues arise 0 1 2 3 4
6. I talk about my most important values and beliefs 0 1 2 3 4
7. I am absent when needed 0 1 2 3 4
8. I seek differing perspectives when solving problems 0 1 2 3 4
9. I talk optimistically about the future 0 1 2 3 4
10. I instill pride in others for being associated with me 0 1 2 3 4
11. I discuss in specific terms who is responsible for achieving performance targets 0 1 2 3 4
12. I wait for things to go wrong before taking action 0 1 2 3 4
13. I talk enthusiastically about what needs to be accomplished 0 1 2 3 4
14. I specify the importance of having a strong sense of purpose 0 1 2 3 4
15. I spend time teaching and coaching 0 1 2 3 4

Continued ⇒

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MLQRS
www.mindgarden.com

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	0	1	2	3	4
16. I make clear what one can expect to receive when performance goals are achieved.....	0	1	2	3	4
17. I show that I am a firm believer in "If it ain't broke, don't fix it."	0	1	2	3	4
18. I go beyond self-interest for the good of the group.....	0	1	2	3	4
19. I treat others as individuals rather than just as a member of a group	0	1	2	3	4
20. I demonstrate that problems must become chronic before I take action	0	1	2	3	4
21. I act in ways that build others' respect for me	0	1	2	3	4
22. I concentrate my full attention on dealing with mistakes, complaints, and failures	0	1	2	3	4
23. I consider the moral and ethical consequences of decisions	0	1	2	3	4
24. I keep track of all mistakes.....	0	1	2	3	4
25. I display a sense of power and confidence	0	1	2	3	4
26. I articulate a compelling vision of the future	0	1	2	3	4
27. I direct my attention toward failures to meet standards.....	0	1	2	3	4
28. I avoid making decisions	0	1	2	3	4
29. I consider an individual as having different needs, abilities, and aspirations from others	0	1	2	3	4
30. I get others to look at problems from many different angles	0	1	2	3	4
31. I help others to develop their strengths	0	1	2	3	4
32. I suggest new ways of looking at how to complete assignments	0	1	2	3	4
33. I delay responding to urgent questions.....	0	1	2	3	4
34. I emphasize the importance of having a collective sense of mission.....	0	1	2	3	4
35. I express satisfaction when others meet expectations.....	0	1	2	3	4
36. I express confidence that goals will be achieved	0	1	2	3	4
37. I am effective in meeting others' job-related needs.....	0	1	2	3	4
38. I use methods of leadership that are satisfying	0	1	2	3	4
39. I get others to do more than they expected to do.....	0	1	2	3	4
40. I am effective in representing others to higher authority	0	1	2	3	4
41. I work with others in a satisfactory way	0	1	2	3	4
42. I heighten others' desire to succeed.....	0	1	2	3	4
43. I am effective in meeting organizational requirements.....	0	1	2	3	4
44. I increase others' willingness to try harder	0	1	2	3	4
45. I lead a group that is effective	0	1	2	3	4

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Multifactor Leadership Questionnaire Rater Form

Name of Leader: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is used to describe the leadership style of the above-mentioned individual as you perceive it. Answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank. Please answer this questionnaire anonymously.

IMPORTANT (necessary for processing): Which best describes you?

I am at a higher organizational level than the person I am rating.

The person I am rating is at my organizational level.

I am at a lower organizational level than the person I am rating.

I do not wish my organizational level to be known.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits the person you are describing. Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

THE PERSON I AM RATING. . .

- | | | | | | |
|---|---|---|---|---|---|
| 1. Provides me with assistance in exchange for my efforts | 0 | 1 | 2 | 3 | 4 |
| 2. Re-examines critical assumptions to question whether they are appropriate | 0 | 1 | 2 | 3 | 4 |
| 3. Fails to interfere until problems become serious..... | 0 | 1 | 2 | 3 | 4 |
| 4. Focuses attention on irregularities, mistakes, exceptions, and deviations from standards | 0 | 1 | 2 | 3 | 4 |
| 5. Avoids getting involved when important issues arise | 0 | 1 | 2 | 3 | 4 |
| 6. Talks about their most important values and beliefs | 0 | 1 | 2 | 3 | 4 |
| 7. Is absent when needed | 0 | 1 | 2 | 3 | 4 |
| 8. Seeks differing perspectives when solving problems..... | 0 | 1 | 2 | 3 | 4 |
| 9. Talks optimistically about the future | 0 | 1 | 2 | 3 | 4 |
| 10. Instills pride in me for being associated with him/her | 0 | 1 | 2 | 3 | 4 |
| 11. Discusses in specific terms who is responsible for achieving performance targets..... | 0 | 1 | 2 | 3 | 4 |
| 12. Waits for things to go wrong before taking action | 0 | 1 | 2 | 3 | 4 |
| 13. Talks enthusiastically about what needs to be accomplished | 0 | 1 | 2 | 3 | 4 |
| 14. Specifies the importance of having a strong sense of purpose..... | 0 | 1 | 2 | 3 | 4 |
| 15. Spends time teaching and coaching | 0 | 1 | 2 | 3 | 4 |

Continued =>

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MLQRS
www.mindgarden.com

	Not at all 0	Once in a while 1	Sometimes 2	Fairly often 3	Frequently, if not always 4
16. Makes clear what one can expect to receive when performance goals are achieved	0	1	2	3	4
17. Shows that he/she is a firm believer in "If it ain't broke, don't fix it."	0	1	2	3	4
18. Goes beyond self-interest for the good of the group	0	1	2	3	4
19. Treats me as an individual rather than just as a member of a group	0	1	2	3	4
20. Demonstrates that problems must become chronic before taking action	0	1	2	3	4
21. Acts in ways that builds my respect	0	1	2	3	4
22. Concentrates his/her full attention on dealing with mistakes, complaints, and failures	0	1	2	3	4
23. Considers the moral and ethical consequences of decisions	0	1	2	3	4
24. Keeps track of all mistakes	0	1	2	3	4
25. Displays a sense of power and confidence	0	1	2	3	4
26. Articulates a compelling vision of the future	0	1	2	3	4
27. Directs my attention toward failures to meet standards	0	1	2	3	4
28. Avoids making decisions	0	1	2	3	4
29. Considers me as having different needs, abilities, and aspirations from others	0	1	2	3	4
30. Gets me to look at problems from many different angles	0	1	2	3	4
31. Helps me to develop my strengths	0	1	2	3	4
32. Suggests new ways of looking at how to complete assignments	0	1	2	3	4
33. Delays responding to urgent questions	0	1	2	3	4
34. Emphasizes the importance of having a collective sense of mission	0	1	2	3	4
35. Expresses satisfaction when I meet expectations	0	1	2	3	4
36. Expresses confidence that goals will be achieved	0	1	2	3	4
37. Is effective in meeting my job-related needs	0	1	2	3	4
38. Uses methods of leadership that are satisfying	0	1	2	3	4
39. Gets me to do more than I expected to do	0	1	2	3	4
40. Is effective in representing me to higher authority	0	1	2	3	4
41. Works with me in a satisfactory way	0	1	2	3	4
42. Heightens my desire to succeed	0	1	2	3	4
43. Is effective in meeting organizational requirements	0	1	2	3	4
44. Increases my willingness to try harder	0	1	2	3	4
45. Leads a group that is effective	0	1	2	3	4

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MLQ Multifactor Leadership Questionnaire Scoring Key (5x) Short

My Name: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

Scoring: The MLQ scale scores are average scores for the items on the scale. The score can be derived by summing the items and dividing by the number of items that make up the scale. All of the leadership style scales have four items, Extra Effort has three items, Effectiveness has four items, and Satisfaction has two items.

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

Idealized Influence (Attributed) total/4 =	Management-by-Exception (Active) total/4 =
Idealized Influence (Behavior) total/4 =	Management-by-Exception (Passive) total/4 =
Inspirational Motivation total/4 =	Laissez-faire Leadership total/4 =
Intellectual Stimulation total/4 =	Extra Effort total/3 =
Individual Consideration total/4 =	Effectiveness total/4 =
Contingent Reward total/4 =	Satisfaction total/2 =

1. Contingent Reward.....	0	1	2	3	4
2. Intellectual Stimulation.....	0	1	2	3	4
3. Management-by-Exception (Passive).....	0	1	2	3	4
4. Management-by-Exception (Active).....	0	1	2	3	4
5. Laissez-faire Leadership	0	1	2	3	4
6. Idealized Influence (Behavior)	0	1	2	3	4
7. Laissez-faire Leadership	0	1	2	3	4
8. Intellectual Stimulation	0	1	2	3	4
9. Inspirational Motivation	0	1	2	3	4
10. Idealized Influence (Attributed).....	0	1	2	3	4
11. Contingent Reward.....	0	1	2	3	4
12. Management-by-Exception (Passive).....	0	1	2	3	4
13. Inspirational Motivation	0	1	2	3	4
14. Idealized Influence (Behavior)	0	1	2	3	4
15. Individual Consideration.....	0	1	2	3	4

Continued ⇒

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	0	1	2	3	4
16. Contingent Reward.....	0	1	2	3	4
17. Management-by-Exception (Passive).....	0	1	2	3	4
18. Idealized Influence (Attributed).....	0	1	2	3	4
19. Individual Consideration.....	0	1	2	3	4
20. Management-by-Exception (Passive).....	0	1	2	3	4
21. Idealized Influence (Attributed).....	0	1	2	3	4
22. Management-by-Exception (Active).....	0	1	2	3	4
23. Idealized Influence (Behavior).....	0	1	2	3	4
24. Management-by-Exception (Active).....	0	1	2	3	4
25. Idealized Influence (Attributed).....	0	1	2	3	4
26. Inspirational Motivation.....	0	1	2	3	4
27. Management-by-Exception (Active).....	0	1	2	3	4
28. Laissez-faire Leadership.....	0	1	2	3	4
29. Individual Consideration.....	0	1	2	3	4
30. Intellectual Stimulation.....	0	1	2	3	4
31. Individual Consideration.....	0	1	2	3	4
32. Intellectual Stimulation.....	0	1	2	3	4
33. Laissez-faire Leadership.....	0	1	2	3	4
34. Idealized Influence (Behavior).....	0	1	2	3	4
35. Contingent Reward.....	0	1	2	3	4
36. Inspirational Motivation.....	0	1	2	3	4
37. Effectiveness.....	0	1	2	3	4
38. Satisfaction.....	0	1	2	3	4
39. Extra Effort.....	0	1	2	3	4
40. Effectiveness.....	0	1	2	3	4
41. Satisfaction.....	0	1	2	3	4
42. Extra Effort.....	0	1	2	3	4
43. Effectiveness.....	0	1	2	3	4
44. Extra Effort.....	0	1	2	3	4
45. Effectiveness.....	0	1	2	3	4

RELEASE FORM

Permission to use Quotations

The intent of this form is to obtain permission to use direct quotations from the semi-structured interview(s) conducted as part of a research study regarding tribal college presidential leadership styles conducted by Margaret H. Campbell.

Subject's Name: _____

The undersigned (subject of the study and originator of the quotation) hereby grants permission for Margaret H. Campbell to use quotations by me to be reported in his research study regarding presidential leadership styles and in any subsequent publications resulting from said study.

There is no attempt to provide anonymity of the study subjects or the college they lead. All interview data is treated with respect and dignity and will be used for this research project and possibly subsequent publications resulting from the study.

Signature of Subject

Date

SUBJECT INFORMATION AND CONSENT FORM

Research Title: "Leadership styles of successful tribal college presidents"

Study Director:

Margarett H. Campbell
P.O. Box 228
Poplar, MT 59255
Telephone: (406) 768-5551 (o) 768-3500

Study Team:

Dr. Roberta Evans, Dean
School of Education
University of Montana
Missoula, MT 59812
Telephone: (406) 243-5877

Purpose of the Project: You have been selected to take part in this research study due to your successful tenure as a tribal college president. The data collected during this study will assist me in determining what leadership characteristics or qualities you possess. It is my intention that the research findings might further enhance the leadership of tribal colleges by knowing more about those who have proven themselves to be successful.

Procedures: By agreeing to be a subject of this study, you will be expected to participate on two levels. Initially you will be asked to complete a Multifactor Leadership Questionnaire MLQ-5X Leader form. Five (5) of those closest to you in the workplace, including a Board or Trustee, will be asked to complete a Rater form that asks the same questions you will be asked. This is a 360-degree feedback mechanism to provide data to determine what transformational and transactional leadership characteristics you and five other tribal college presidents possess, according to those closest to you on your campus. Secondly, you will be interviewed, using a semi-structured style of gathering data so that I may better understand your leadership style and the organizational culture and how it all relates.

Risk: There is no risk involved in participating in this study. At the conclusion of the data gathering you will be considered either

predominantly transformational or transactional, or a combination of both in terms of characteristics. Neither have a negative connotation so the subject does not run a risk of negativity with either the survey or interview aspects of data gathering and reporting.

Benefit: Although you may not benefit from taking part in this study, current and future presidents may. Upon completion of the study, findings may provide assistance to Boards and Trustees when conducting searches for new presidential candidates.

Confidentiality: The identity of staff, faculty, students, Board members and Trustees participate by completing the Multifactor Leadership Questionnaire will be kept confidential. There is no attempt to provide this same anonymity for the President, whose response will be compared to those of the other respondents in this study.

Voluntary Participation/Withdrawal: Your decision to participate in this study is strictly voluntary. You may withdraw at any time. Please notify me immediately should you choose to do so.

Questions: Should any questions regarding this study arise before, during or after the initiation of this study, please call me immediately at any of the numbers listed previously in this document. If you have any questions with regard to your rights as a research subject, please contact Dr. Tony Rudbach at the University of Montana Research Office, (406) 243-6670.

Statement of Consent: I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that a member of the research team will also answer future questions that may arise. I voluntarily agree to take part in this study. I understand I will receive a copy of this consent form.

Printed name of subject

Signature of subject

Date