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LEADERSHIP AND L.B. SHARP: NARRATIVES SHARED OF A REVERED OUTDOOR EDUCATOR

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Introduction

During the late fall of 1963, just 13 days after the tragic assassination of U. S. President John F. Kennedy, news of the unexpected death of yet another inspirational leader, Dr. Lloyd Burgess Sharp, was being relayed to hundreds of loyal admirers across the nation. A Western Union telegram stated, "Father of Outdoor Education has passed away...Dr. Sharp suffered fatal heart attack. Expect programs to continue. Funeral arrangements handled Topeka, Kansas" (Beckett, 1963, no page). The following announcement was mailed to Outdoor Education Association members, of which Sharp had been the founder and executive director:

All who have been associated with L. B. Sharp will want to know of his untimely death December 4, 1963, while on a field survey in Florida. For him, it was the way he would choose to go, doing the work he loved best. (Brinley & Ambry, 1963, p. 1)

Although the concept of outdoor education is publicly commonplace, relatively little is known of L. B. Sharp, the person who coined the term *outdoor education* (Knapp, 2000) and led an endeavor so strong during the decades between 1940 and 1960 that it came to be referred to as the "outdoor education movement" (Life Camps, Inc., 1942, p. 5).

Background of the Study

Although Sharp was a teacher and school administrator first, his career in outdoor leadership began through his Master's and doctoral studies at Teachers College-Columbia University. He became acquainted with the progressive *New Educators* associated there, especially John Dewey, E. L. Thorndike, and William H. Kilpatrick (Hammerman, Hammerman, & Hammerman, 1994).

When Sharp was hired by New York City welfare agency representatives in the midst of his studies to restructure *Life Magazine's* Fresh Air Farms (later renamed Camps), he transferred the philosophies of these New Educators into a decentralized, small group approach to outdoor learning experiences. His youth programs emphasized self-reliance skills of food preparation and shelter-building, community, and spiritual uplift. As Sharp expanded his programs beyond the summer months into the academic school year, he began to view and promote outdoor learning as a needed interdisciplinary extension of the school curriculum. He utilized direct experiences in outdoor settings to teach language arts, math, science, health, art, and music (Carlson, 2002).

John Dewey's instrumental, pragmatic (Glassman, 2002) approach to education, whereby the mode of instruction is chosen based on what will provide the best outcome for what is to be learned (Dewey, 1938/1997), was especially influential on Sharp's evolving philosophy. In alignment with Dewey, Sharp's thesis of outdoor education became,

That which can best be learned inside the classroom should be learned there. That which can best be learned in the out-of-doors through direct experience, dealing with native materials and life situations, should there be learned. (Sharp, 1943, pp. 363-364)

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Sharp tested and honed his philosophies from the mid-1920s through 1950s at three Life Camps known as Camp Raritan, Girls' Camp, and Camp Pole Bridge. Raritan and Girls' Camp were in New Jersey. Pole Bridge was just across the border in Pennsylvania. Sharp established National Camp near Girls' Camp in 1940 to train outdoor leaders in his methodologies. In the early 1950s when *Life Magazine* ceased their sponsorship of Life Camps, he founded the Outdoor Education Association as a fund-generating venue for continuing his work and vision. National Camp was relocated at that time to the Pole Bridge site. Sharp also served as a faculty member at New York University during most of the 1950s before spending a few years as a visiting professor at Southern Illinois University (SIU). Then, in 1960, Sharp relocated permanently to SIU to establish a new national outdoor education headquarters and demonstration site. Pole Bridge and National Camp continued operations until 1961, when Sharp had Pole Bridge dismantled and reconstructed at SIU's Little Grassy Lake Field Campus. Unfortunately, Sharp passed away before the new demonstration site was ever built (Carlson, 2002).

A significant accompaniment to Sharp's achievements was his profound leadership influence on those around him. Upon examination of Sharp's career, it becomes evident that many of his students, employees, and other associates went on to become renowned outdoor educators in their own right. His influence on others was so prevalent that questions arise as to who L. B. was as a person and a leader. What did he do that resulted in so much admiration, inspiration, and a desire to follow in his steps? How was it that this one person was able to foster such an admirable cadre of other influential leaders throughout various genres of education?

Purpose Statement

The purpose of this particular paper was to examine Sharp's leadership from the perspective of associates and followers who knew him, worked with him, and were influenced by him. The main research question was: In what ways did Sharp's approach to leadership influence the perpetuation of outdoor education through others?

Rationale for the Study

Outdoor education has grown from a few scattered experimental camping education and school camping projects in the late 1800s through the early 1900s (Carlson, 2002) to thousands of multi-faceted programs and facilities across the country and around the world. Outdoor education has been intermingled with countless other approaches to learning for all age levels. Outdoor education holds a respectable place in American education, yet its history has not been fully documented, especially pertaining to the influence of pioneer Lloyd Burgess Sharp.

Previous works about Sharp are adamant about his contributions, but are few in number and short in detail (i.e. Knapp, 2000; Rillo 1980, Vinal; 1972). The brief biographical sketches that exist are in the form of chronological lists of events and particles of larger studies (i.e. Fine, 1987; Piercy, 1978; Wiener, 1965). In order to more fully understand the person who so strongly shaped outdoor education, descriptions of Sharp's leadership through the eyes of those who experienced it was requisite. Due to the ages of persons still living who were associates of Sharp, the time remaining for data to be collected from these people was limited. Collecting information from them was immediately necessary, as it was possible that they held keys to the only undocumented information on Sharp that still existed.

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Methods

Design of the Study

This qualitative study sought to examine the leadership influence of L. B. Sharp on the perpetuation of outdoor education from the perspective of his associates. A narrative inquiry approach (Clandinin & Connelly, 2000) was utilized as an especially appropriate method for addressing the purpose of this study. The focus of narrative inquiry, as the term indicates, is on collecting, interpreting, and presenting narratives on a particular experienced topic.

Research texts utilizing this approach vary in the degree that the researcher's "voice" and "signature" (Clandinin & Connelly, 2000, p. 146-149) are evident in relation to the participant narratives. This degree is heavily influenced by the researcher's beliefs (or dissertation committee's beliefs) surrounding subjectivity and objectivity in disciplined inquiry. Voice is the editorial shaping of the narratives and the balance between the researcher's analytical text and the actual narrative texts. Closely connected, signature refers to the way and extent that the researcher is present throughout the research text. Degrees of voice and signature that are too strong result in distortion of the narratives and minimalization of a participant's importance, both of which run counter to the essence of narrative inquiry. Voices or signatures that are too weak run the risk of deception that the participants are the authors of the report rather than the researcher. Clandinin and Connelly stressed that tension often arises in reading narrative inquiry texts when degrees of voice and signature are not evenly matched with the preferences of a particular audience.

Aspects of the closely-related approach of life history (documenting pivotal life events in natural spoken language) were also integrated, particularly due to the reliance in this study of recording past events by those who had lived them. Narrative inquiry and life history, as framed by Polkinghorne (1988; 1995), aid in developing understanding of human actions and behaviors by providing context, complexity and the "emotional and motivational meaning" (1995, p. 11) of the events described. As prescribed for life history research, the identification of the narrators in this study were provided to more fully realize these aspects of context, complexity, emotion, and motivation relative to Sharp's leadership influence.

This paper originated as part of a larger study that entailed a chronological narrative history of the entirety of Sharp's career and of the outdoor education movement in the United States. Archival research has continued since the completion of the original study (see Carlson, 2002) and has been regularly integrated into subsequent reports or presentations of the related data.

Participants

People who had known and worked with Sharp during his career were determined to be the most knowledgeable and appropriate for responding to the research question. Purposive sampling was used to arrange nine narrator participants for this study who felt that Sharp had made an identifiable impact on their own practice in outdoor education-related fields. These narrators were located with the help of renowned outdoor educator and professor, Dr. Clifford Knapp, who had maintained contact information for several people who had previous connections to Sharp. Knapp also served as one of the narrators for the study (see Appendix A for list of narrators).

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Data Collection

Through semi-structured personal and phone interviews, the narrators described their lived experiences with Sharp, including their perspectives on the influence of his leadership. The interviews were audio taped, field noted, and transcribed. To further increase trustworthiness and authenticity, member checking was conducted whereby narrators were given the opportunity to verify and clarify their contributions. In many cases, other narrators further substantiated the data through repetition. Additionally, the narratives were triangulated with archival data primarily collected from a special collection, *The L. B. Sharp Papers*, held at the Morris Library, Southern Illinois University in Carbondale.

Data Analysis

Initial analysis for this study entailed traditional qualitative data coding as described by Strauss and Corbin (1998). First, open coding or line-by-line analysis was conducted on the interview transcripts to identify and assign key descriptors to aspects of Sharp's leadership. This was followed by axial or pattern coding whereby these key descriptors were categorized into related chunked data sets. These categories were then analyzed for emergent patterns relative to Sharp's approach to leadership and revealed the following themes: articulation of a sound philosophy, commitment to vision, widespread dissemination of philosophy and vision, living a principled life, exhibiting charismatic interpersonal skills, and facilitating meaningful experiences and traditions.

Beyond identification of emergent themes, this study sought to provide deeper understanding of the influence of Sharp's leadership. Polkinghorne's (1995) two-step approach for data analysis in narrative and life history research further provided a framework for analyzing and reporting the findings. Data was initially separated into constituent parts, described previously as open and axial coding. This was followed by synthesizing the data back together into a "coherent account" (p. 15) or retrospective explanation that "link[ed] past events together to account for how a final outcome might have come about" (p. 16). In this case, the outcome was viewed as Sharp's leadership influence in perpetuating outdoor education. In reporting the analysis of linked past events in this study, supportive narrative segments were used to strengthen the coherency between the interpretive and the actual. Narratives were intentionally selected that revealed repetitive testimony by different narrators of the influence that Sharp's leadership had on themselves and others.

Themes in Sharp's Approach to Leadership

Emergent patterns from the data relative to Sharp's leadership were: articulation of a sound philosophy, commitment to vision, widespread dissemination of philosophy and vision, living a principled life, exhibiting charismatic interpersonal skills, and facilitating meaningful experiences and traditions. Selected narrative segments that lend insights to and substantiate Sharp's leadership are offered in the following sections.

Articulation of a Sound Philosophy

It has been previously stated that Sharp's philosophy of education, influenced by Dewey, was that the modes of instruction should be those that are best matched with what is to be taught. Specifically, in regard to outdoor education, he advocated that those things that are best taught outdoors should be taught outdoors. Those things that are best taught through direct experiences

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should be taught through direct experiences. There were two aspects of Sharp's philosophy that were consistent from narrator to narrator. These aspects were that the philosophy was easily articulated to others and that it was practical.

Sharp's philosophy was succinct and basically entailed just a few sentences written in accessible language (see Background of Study). Every narrator knew this philosophy and could restate it verbatim. One narrator explained the philosophy as,

We focused on the outdoor activities, relating it to what was going on inside and outside the school. Everything is tied together. These things are not separate. We just go to where we can study it best (B. Christie, May 9, 2002).

The narrators often elaborated on Sharp's philosophy through supportive stories. Other times, they would provide short renditions of quotes made by Sharp. Two examples are,

He told the story of Admiral Byrd who was asked why he went on his explorations. His answer was, 'to explore an unknown place.' Anyway, that really captures the essence of [L. B.'s] philosophy that the out-of-doors ought to be a constant source of discovery or exploration and the program ought to be planned so that that happens....The essence of [his] philosophy was to explore an unknown area (C. Knapp, December 19, 2001).

He believed in 'education for what is real' and had the ability to help others to understand that education is more than '2 x 4: the four walls of a classroom, and the two covers of a book.'...He felt that children had been looking out of windows for a long time, and that outdoor education took them there (E. Roller, February 30, 2002).

The second aspect of Sharp's philosophy was that it was practical. It made sense to those who encountered it. It was equally difficult to argue against, as it had been verified over many years through Dewey's work at the University of Chicago Lab School and the cadre of other progressive schools around the country. In 1947, Sharp himself conducted a seminal study with the New York City Public Schools comparing test scores of children who attended a 3 week outdoor education program with those who did not (*Extending Education through Camping*, 1948). Two of the narrators explained,

L. B. Sharp's learn-by-doing methods presented a practical approach to education at National Camp. Living and study centered on the small camp set-up with campers accepting tasks and experiencing the excellence of the group process interaction while reaping the benefits of outdoor living (E. Morrison, May 11, 2002)

He encouraged learning through experience firsthand. He felt that you retain much more longer and more vividly than if you learned it by rote or by secondary sources. He was always in favor of direct experiences. That was his Columbia influence as well. John Dewey was an advocate of that (T. Rillo, December 27, 2001).

Commitment to Vision

Sharp worked diligently for outdoor education to be embraced and utilized by educational systems at every level. For this to happen, he knew that teachers needed the skills, knowledge

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and confidence necessary to use outdoor education as a regular part of their teaching. Sharp also realized that the universities that prepared teachers and the school administrators would need to be convinced that outdoor education could make a difference in the education of children. He spent his career trying to welcome others in sharing his vision. Narrators described his commitment in the following ways.

He believed in what he wanted to do. He wanted to excite people into getting involved in school camping, as it was in the beginning (C. Emanuelson, January 21, 2002).

[L. B.] had a creativeness and a drive and basically, a single focus, and that was to promote outdoor education. First in camps in the '30s and later that evolved into promoting outdoor education in schools. That became his life goal (C. Knapp, December 19, 2001).

He was dedicated to one thing and just stayed with it. Therefore, trying to get material for a book [about him] is pretty difficult because it's very repetitive. I'm not trying to belittle him. It's just that that was him. He talked about that in his sleep (E. Ambry, February 10, 2002).

Widespread Dissemination of Philosophy and Vision

There were several avenues that Sharp used to disseminate his philosophy and vision that outdoor education would one day be integrated into the regular school curriculum across the country. He published extensively in various journals. He delivered speeches on a regular basis. He presented at conferences and created informational films. Sharp was a tireless networker through letter writing, memos, and newsletters. He also published the monograph, *Extending Education*, from 1944 to 1961 as a forum for theoretical articles and reviews of exemplary outdoor education projects and programs. An additional purpose was "to do everything possible to extend what we believe to be the education of the future" (Sharp, 1944, p. 1). He also founded the Outdoor Education Association in part to propagate his methods. The following narrators shed light on the ways he spread his philosophy and vision.

He was one of the most prolific writers among the early leaders in what, at the time, was termed 'camping education'.... He certainly was a disseminator through his writings, his publications, and of course, through National Camp, his teaching, and the kind of programs that he put on for other educators and their going-out to various parts of the country and influencing many, many others (D. Hammerman, January 6, 2002).

Various newsletters and publications permitted a continual update of the growth and development of this educational field. The Outdoor Education Association newsletter and *Extending Education* publications as well as articles, periodicals, and book reviews continually kept me posted relating to L. B. Sharp professional contacts and projects (E. Morrison, May 11, 2002).

[L. B. made a] pioneer effort to make the ideas acceptable to educators and the people he trained and sent out all over the country to put outdoor education into the school curriculums (E. Roller, February 30, 2002).

Living a Principled Life

The narrators often spoke of the unwavering principles that Sharp exhibited in both his personal and professional life. They portrayed these principles in terms of modeling ethical behavior, sincere caring for people, and deep reverence for the natural outdoor environment.

In describing Sharp's principled behavior, the narrators sometimes referred to ethics, and sometimes referred to his character, as can be seen in the following narratives.

L. B.'s performance exemplified ideal human character. He continually conformed to professional standards of conduct (E. Morrison, May 11, 2002).

I think L. B. had the greatest ethical values, absolutely at the highest level. Amazing for a man who professed not to go to church. I know people that are churchgoers who had fewer virtues than he did (T. Rillo, December 27, 2001).

Although narrators sometimes admitted that Sharp could be a bit brash at times with people who acted against his beliefs, they described Sharp as someone who cared deeply for others. They stated,

L. B. was a kind, considerate man interested in encouraging people to express themselves in fellowship (E. Morrison, personal communication, May 11, 2002).

He was a very kind, gentle person. He was extremely thoughtful. His mind was right to the end.... He had a lot of patience in working with people and kids. He had a great deal of feeling and affection for people (B. Christie, May 9, 2002).

Sharp's ties to the land, self-admittedly, grew from his childhood experiences growing up on a Kansas farm. He advocated an awareness of and appreciation for the out-of-doors in all that he did and talked about. Every narrator spoke of this aspect of Sharp's principles. For example,

[L. B. had a] very close, a natural kinship or bonding with nature. I think he loved the natural world. He had a natural affinity for it. I think he was capable of passing that on to others and sharing it with others (D. Hammerman, January 6, 2002).

Each time [L. B.] wrote his report to accompany a master plan, he would make sure that the text reflected the ethical and aesthetic treatment of the land. For example, he always recommended that buildings not be placed on a lake where they could be seen from the lake. He always wanted to preserve that aesthetic quality of being out in a canoe and looking on the shore and not seeing a structure (C. Knapp, December 19, 2001).

Exhibiting Charismatic Interpersonal Skills

In describing their own devotion to Sharp, or the admiration they saw in others toward him, the narrators sometimes referred to charisma, and sometimes to interpersonal or people skills. The charismatic quality and appeal of Sharp's personality were revealed through remarks on his presence, his speaking and storytelling abilities, and his showmanship. Sharp was a large man who often wore a felt cowboy-style hat that made him appear even taller. His voice had a

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resonation that amplified well, and his words were spoken with confidence. Several narrators commented on the magnetism that seemed to surround him. One narrator described,

Mainly, one way of putting it was his presence. It was not so much that he was a big man, but he was a man who called for respect just by appearance, by behavior, and of course, we all knew his reputation (L. Huntley, March 15, 2002).

L. B. was an invited speaker at many conferences and other outdoor related gatherings. Storytelling was a prominent part of his speeches, often used as a way to build rapport with the audience before outlining his vision for outdoor education. The narrators told several of these stories that they had heard directly from Sharp, yet at different times and locations. A few of these are retold in the following excerpts.

I recall [an] early meeting [at] an ACA national convention in Chicago. That was one of the first times I had heard him speak. I thought, 'What an interesting engaging character this guy is,' because he was a storyteller. He had this audience rolling in the aisles over this tale about him growing up on a farm in Kansas (D. Hammerman, January 6, 2002).

There [was] a lot of humor [and] a lot of wonderful humorous stories that were associated with L. B. Those people around him also were great storytellers (T. Rillo, December 27, 2001).

He was a very good speaker. [Even] when he had an audience of maybe 300 people, what he was talking about was coming from his heart....He was a powerful speaker. He was convincing, because what he said made sense (E. Ambry, February 10, 2002).

The term *showman* was used by several narrators to describe Sharp. Their interpretations were connected with Sharp's constant humor, joking, and impromptu theatrical performances. One narrator explained,

He was very much a showman, but always with a tremendous twinkle in his eye.... He would do things that were fun, that people could laugh at, but he wasn't trying to build himself up in a special kind of image. He could be very self-deprecating. He would make fun of himself. It was that kind of sense of humor. It was a very kind sense of humor that let people be at ease (B. Christie, May 9, 2002).

Narrators often provided elaborate portrayals of Sharp's antics, many of which he performed during story telling sessions or special ceremonies. One example is,

[In making coffee, after waving the] can around in a circular force like this...he would tap it on the ground three times. He would take the can and stand on one foot, one leg and heel behind the other leg. He would tip the can into his coffee cup, balanced on that one foot, and pour it in....If he could do something with a story or a graphic illustration, he would do it (T. Rillo, December 27, 2001).

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Facilitating Meaningful Experiences and Traditions

The programs at Life Camps and National Camp brimmed with traditions, rituals, and ceremonies. Among the most commonly discussed by the narrators were Buffalo 'Tro steak dinners and nightly campfires with singing, storytelling, and poetry. Other traditions identified included weekly vespers, reflective journaling, newspapers written by the campers, and recognition awards. The narratives below lend insight into the special appeal of campfires.

L. B. Sharp had the...concept of a fire, the unification, the sense of identity, the sense of tie-in with safety and security and home. Wherever you go, with a fire, you're at home (T. Rillo, December 27, 2001).

The tradition [was] a campfire program at the end of every day. On a rainy evening, we couldn't have a campfire....We put a match in the middle of the tent and that was our campfire when we sang our closing song (L. Huntley, March 15, 2002).

One time I went on a workshop with [L. B.] in Ohio....He then decided that that would be the celebration of his four-thousandth tepee fire....Then, I started to think about, 'Well, what does that mean? Four thousand tepee fires? How many years does that reflect spent in a tepee?' (C. Knapp, December 19, 2001).

Nearly every narrator described the special steak dinners that were traditionally prepared on the last night of a camping session. There was a highly secretive marinating process for the steaks, which were then cooked or *thrown* directly on a thick bed of oak coals. The way the meal was prepared was rooted in Native American tradition; thus the connection to buffalo meat. At Life Camps, beef was used, and the word *throw* evolved into '*tro*'. Variations of the following excerpt were told to campers as the Buffalo 'Tro steaks were cooking.

You start out by getting your wood. You have to have a certain amount of sawed wood, cut just so, about a foot long and an inch thick....Then, you have the stages of soft wood to hard wood because when you get the fire ready for the steak, it has to be all hard wood coals at least four inches thick. So you build this fire up to that point, but then there's the matter of the steak. It takes time to get the steak because you had to get the buffalo. You didn't want to kill the buffalo. You wanted to keep them around so they could produce some more steak. So...you would have zippers on each side of the hind quarter and the buffalo would go up to a shagbark hickory and rub his side, and the zipper would [open and then you would] slice away a nice two-inch thick steak and zip it back up again (C. Emanuelson, January 21, 2002).

Discussion

The purpose of this study was to answer: In what ways did Sharp's approach to leadership perpetuate outdoor education through others? Responses to this question were identified through emergent themes in the narrative segments and were centered on dissemination of a sound philosophy and vision, a principled life, charismatic interpersonal skills, and meaningful experiences and traditions. These patterns are confirmed in currently touted leadership practices. The leadership literature lauds the importance of shared mission and vision, ethics, interpersonal communication abilities, and fostering healthy work cultures and climates (Deal & Peterson,

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1999; Fullan, 2001; Senge, Kleiner, Roberts, Ross, Roth, & Smith 1999; Wheatley, 2001). Throughout his career, Sharp demonstrated these attributes admirably, resulting in a strong following of dedicated educators and leaders. Two approaches evident in the literature, transformational leadership (Northouse, 2004) and authentic leadership (Evans, 2000), are especially reflective of Sharp's leadership and should be added to the discourse.

Before discussing these two forms of leadership, it should be noted that narrative inquiry and life history research neither warrant nor advocate a solid connection of the data to a theoretical framework (Clandinin & Connelly, 2000). Where more formalistic styles of research begin with theory through reviews of the literature, narrative inquiry and life histories begin with the experiences of the participants. The presence, placement, and prominence of literature reviews are varied. For the discussion that follows, transformational and authentic leadership are contemplated not as the theory base from which Sharp's leadership influence is substantiated, but rather as "a conversation between theory and life or, at least, between theory and the stories of life contained in the inquiry" (p. 41).

Transformational Leadership

Transformational leadership, simply defined as a "process that changes and transforms individuals" (Northouse, 2004, p. 169), has gained attention in the leadership literature since the 1980s. It has emphasized the affective dimension of leadership, and has identified the charismatic appeal and visionary strength that are prevalent in leaders who are described as transformational. Some of the components involve reciprocal, trusting relationships between leaders and followers, fulfilling people's needs, and motivating others' toward long-term, morally driven goals. Emotions, values, ethics, and standards of performance are intertwined as well (p. 169). Specifically, Northouse designated four main factors that construct transformational leadership: 1) idealized influence, also referred to as charisma, 2) inspirational motivation, 3) intellectual stimulation, and 4) individualized consideration (p. 175). An interesting phenomenon in transformational leadership is the elevation of "motivation and morality" (p. 170) in both leaders and those being led, resulting in accomplishments beyond expectations.

Authentic Leadership

Evans (2000) contended that trust and confidence in leadership are built when leaders demonstrate authenticity through admirable values, partial addends of which are honesty, fairness, competence, and a forward-looking orientation (p. 288). Evans identified two main tenets of what he referred to as *authentic leadership*: integrity and savvy. Integrity results when there is congruency between a person's actions and values; when a person's values are revealed through actions, goals, and vision. Savvy entails the practical realm of leadership, described as "problem-solving wisdom" (p. 294) and "craft knowledge" (p. 294). Furthermore, savvy encompasses "native strengths" (p. 294) in attributes such as temperament, empathy, sensitivity, courage, and resilience (p. 294). Evans stressed that "authenticity grows outward from the core commitments rather than inward from a management text" (p. 296), and cannot therefore be presented falsely.

Intersection with Sharp's Leadership

There is profound overlap between transformational and authentic leadership. Sharp exhibited high degrees of both approaches. Although only a few narrators used the terms *transformational*

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or *authentic* to describe Sharp's approach to leadership, they consistently described the components of each as identified by Northouse (2000) and Evans (2000). Sharp was identified by several narrators as being motivational to them and as being the main influence on their career choices. He encouraged them toward reaching their full potential. He was described as the same principled person regardless of the setting, location, audience, or people he was with at the time, indicating the congruency between his values and actions. He was able to inspire others into sharing his vision of integrating outdoor education throughout all school curricula. In terms of authentic leadership, he possessed the problem-solving savvy and craft wisdom for his practice that was necessary for others to build their confidence and trust in him. He asked no one to do something that he could not do himself or was not willing to do. He was a front-line teacher of skills and knowledge pertaining to outdoor education throughout his career.

Implications for Leaders

This study bridged the ideal (what leadership should be) and the practical (what leadership is and has been). The narrative descriptions provided by associates of Sharp exemplified how aspects of his leadership played out in actual words and deeds, lending understanding as to how transformational and authentic leadership develop and are ultimately sustained. The following implications for leadership practice are grounded in and directly derived from the data in this study. Sharp was a living example of their effectiveness and sound applicability.

- Form a concise philosophy of education that is sound, practical, and based on verified educational practices. Such a philosophy is more likely to be meaningful and easily articulated to and by others.
- Maintain a strong and faithful commitment to a vision that is held as the centering focus of your practice.
- Gather support by intentionally and systematically disseminating your philosophy and vision.
- Model and promote ethical, principled behavior in both personal actions and professional practice. Caring about others is integral to living a principled life.
- Develop public speaking and presentation capabilities.
- *Provide meaningful experiences and traditions. Shared experiences provide common ground upon which people can create relationships, trust, and understanding.*

In closing, a quote is shared by L. B.'s dear friend and colleague, Ed Ambry. In reference to Sharp's vision, Ed smiled as he recounted, "He would say when we would lean back in his chair, 'Some day, I'm going to watch and all the school buses will be going in the other direction'" (E. Ambry, February 10, 2002). It is hoped and believed that educators at all levels and those they teach and lead can benefit by exemplifying the leadership that Lloyd Burgess Sharp demonstrated so admirably many years ago.

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APPENDIX A

Narrators for the Study (listed alphabetically)

Dr. Edward J. Ambry

Ed's first exposure to L. B. was in 1938. He worked as a counselor for Life Camps for several summers. Ed was a teacher and superintendent before becoming a faculty member at Montclair State College, New Jersey. He authored a legislative bill that required teacher preparation students at the six state colleges to attend outdoor leadership training. Ed also served as the Director of the New Jersey State School of Conservation and as the Dean of Graduate Studies at Montclair. As an officer for the Outdoor Education Association, Ed was instrumental in carrying on the activities of the OEA after L. B. passed away.

Dr. Robert M. Christie

Bob met L. B. through National Camp, where he and his wife worked in the summer of 1956. Later, while a teacher, Bob assisted L. B. in teaching some courses through New York University. Bob's career included teaching and directing at the Lorado Taft Field Campus at Northern Illinois University, the Center for Environmental Outdoor Education at Bemidji State University, Bradford Woods Outdoor Education Center in Indiana, the University of Maine at Presque Isle, and Lakehead University in Ontario. He is one of the co-founders of the Wilderness Education Association, established in 1977.

Clifford E. Emanuelson

Cliff was introduced to L. B. in the late 1940s while attending Springfield College in Massachusetts where he attended National Camp with a group of other students. The following summer, he and his wife were hired at National Camp. His career includes the Salesmanship Club's Camp Woodland Springs; the Ridgewood, New Jersey public school district; the New Jersey State School of Conservation; the Conservation Foundation; the Pinchot Institute for

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Conservation Studies; and establishing the Devil's Den Preserve in Connecticut as an educational conservation area.

Dr. Donald R. Hammerman

Don first met L. B. in the early 1950s while he was working at Clear Lake Camp in Michigan, at a national conference that was held there. A few years later, Don relocated to Northern Illinois University to work at the new Lorado Taft Field Campus. He eventually became the Campus Director and the chair of the Outdoor Teacher Education Department in 1965. After retiring as Director, he remained on faculty at NIU throughout his career. Shortly before his death in 1963, L. B. wrote the Foreword for Don's well-known book, *Teaching in the Outdoors*, co-authored with his wife, Elizabeth, and brother, Bill. The second edition, published after L. B.'s death, was dedicated to him.

Rev. Larry Huntley

Larry Huntley became acquainted with L. B. around the early 1950s through his work at Camp Raritan, one of the Life Camps located in New Jersey. Larry was also involved with one of the first sessions that National Camp offered for church camp leaders. Larry's career was as an ordained minister. He implemented National and Life Camp practices into youth camping programs that he helped operate through his parishes. He claimed, "I give Life Camps credit for so many of the successes in my career working with church young people. The skills and knowledge I learned there just worked everywhere I went."

Dr. Clifford E. Knapp

Clifford first met L. B. while working with the New Jersey State School of Conservation, located near Pole Bridge Camp. Cliff was a science teacher when L. B. relocated to Southern Illinois University in 1959. Cliff moved to SIU to earn his Master's degree. He had just graduated and moved to New York to teach when L. B. passed away. The following year, Cliff was hired as the Assistant Coordinator of the SIU Outdoor Education Center, where he stayed for several years until taking an outdoor education and science specialist position in New Jersey. Later, he became the Director of the Lorado Taft Field Campus and Chair of the outdoor education faculty at NIU, where he remained for the duration of his career.

Eleanor (Ellie) R. Morrison

Ellie came to know L. B. as a participant at National Camp in 1948. She was enrolled as a student through New York University. In 1951, after earning her Master's degree, Ellie directed a new outdoor program in Louisville, Kentucky, and patterned it after the National Camp model. She then became the first female naturalist at Turkey Run State Park in Indiana. She used the National Camp model with that program as well. In 1953, Ellie relocated to the Cincinnati area where she worked with various youth and outdoor organizations including the YWCA, Camp Fire Girls, Girl Scouts, county parks, nature centers, and summer camps. Sadly, Ellie passed away on September 1, 2005.

Dr. Thomas J. Rillo

Tom became acquainted with L. B. in 1938 when he attended Life Camps as a child. In college, Tom and L. B. met again at the New Jersey State School of Conservation. Later, Tom became a faculty member at Montclair State College, New Jersey, where he often helped with courses held at National Camp. Tom took a leave of absence in 1960 to pursue doctoral studies at Southern

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Illinois University. Tom was back working at Montclair when L. B. died, and was hired by SIU in 1964 to return to fill L. B.'s position there. He remained at SIU until 1967, before taking a position at Glassboro State College, and later, at Indiana University where he remained until his retirement as Professor Emeritus.

Elizabeth (Lib) Roller

Elizabeth met L. B. Sharp during the 1940s while she was employed as a counselor at the Girls' Life Camp site for six summers. Her career included teaching at Florida Southern College and Brevard College in North Carolina. She then taught special education with the Nashville Metro Schools, followed by 26 years as the Coordinator of Environmental & Outdoor Education. She was awarded the Conservation Educator of the Year award in Tennessee in 1971, and the Environmental Educator of the Year in Tennessee in 1986.