Creation and Concept:
Exploring the Founders’ Story.

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Declaration

This work is that of the candidate alone except where due acknowledgement has been made in the text of the thesis. It contains no material previously submitted, in whole or in part, to qualify for any other academic award. The content of the thesis is the result of work which has been carried out since the official commencement of the DBA program in 2005. Any editorial work carried out by a third party is acknowledged. The ethics procedures and guidelines have been followed.

Francesco Maurici
March 2014.

Confidentiality

For the purposes of confidentiality in this study, the names of the interview respondents have been changed.

Source of Materials

The source of materials in the thesis is the author. The origin of figures and tables are cited where appropriate.
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Table of Contents

1. Abstract ........................................................................................................................................ 1

2. Introduction | Creation and Concept: Exploring the Founder’s Story ........................................ 4
   2.1. The Research Question ............................................................................................................. 5
   2.2. Aims .......................................................................................................................................... 9
   2.3. Introduction to the Study in Further Detail ............................................................................. 11
   2.4. The Researcher’s Journey ...................................................................................................... 12

3. Literature Review .......................................................................................................................... 15
   3.1. Journey and Transformation: Self and Identity in Authentic Leadership ............................. 15
   3.2. The Self and Self Identity ....................................................................................................... 19
   3.3. The Importance of the Transformational Journey towards Being an Authentic Leader .... 23
   3.4. The Journey Towards Transforming the Self and Identity in Authentic Leadership ....... 28
   3.5. Self-Awareness ...................................................................................................................... 32
   3.6. Self-concept in Leadership .................................................................................................. 43
   3.7. Summary ............................................................................................................................... 46

4. Research Methodology and Design ............................................................................................. 48
   4.1. The Interpretivist Approach ................................................................................................. 48
   4.2. The Origins of Narrative Inquiry ......................................................................................... 50

5. Overview of Data Collection and Analysis Methods ..................................................................... 58

6. Adapting the Theoretical Framework for the Research Questions .......................................... 60
   6.1 Study Participants ................................................................................................................... 61
   6.2. Data Collection ..................................................................................................................... 62
   6.3. Data Analysis ....................................................................................................................... 64

7. Validity and Reliability of the Data ............................................................................................. 66

8. Ethical Issues ............................................................................................................................... 69
   8.1. Data Collection .................................................................................................................... 69
   8.2. The Interviews .................................................................................................................... 70
   8.3. Document Study .................................................................................................................. 73

9. Data Analysis ............................................................................................................................... 75
   9.1. Data obtained from interviews ............................................................................................ 75
List of Figures

Figure 1 - Authentic Leadership – Model A................................................................. 32
Figure 2 - Authentic Leadership – Model B............................................................... 45
Figure 3 - The Hero’s Journey. .................................................................................. 175
Figure 4 - Authentic Leadership – Model C............................................................. 176
Figure 5 - Authentic Leadership – Model D............................................................ 214
Figure 6 - Recurring themes from the findings – Bar chart................................. 216
Figure 7 - Recurring themes from the findings – Pie Chart..................................... 217

List of Tables

Table 1: The Primary Interview Question and Associated Guiding Concepts. .............. 60
Table 2: Guiding Prompt and Examples of Prompts in the Initial Aide Memoire. ............ 63
Table 3: Core Parameters Determined for Each Interviewee...................................... 63
Table 4: Open Coding, Extract of Transcript with Interviewee 15.............................. 65
Appendix 1 - Recurring Themes from the Findings – Raw data............................... 220
1. Abstract

Using narrative inquiry, this research project explores the importance of various aspects of leadership, by eliciting seventeen individual autobiographical stories (personal narratives) from founders of successful commercial organisations. As part of the analysis, the findings are explored in an effort to uncover recurrent themes resonating from the stories that the founders/interviewees tell about themselves. The findings are considered in the context of Joseph Campbell’s seminal theory of storytelling (Campbell 1949), as elucidated by Christopher Vogler (2007) in ‘The Writers Journey: Mythic Structure for Writers’, in order to determine whether the founders in this study are, or were, heroes.

In Joseph Campbell’s the Hero with a Thousand Faces (Campbell 1949) he describes the concepts drawn from the studies of psychological archetypes by Carl G Jung (Jung 1981). Campbell makes links from Jungs’ study and extrapolates them to create a mythic transposition. In turn Christopher Vogler relates to Campbells work as a contemporary storytelling. Initially Vogler’s book “The Writers Journey” (Vogler 2007) was to be based upon the design principles of storytelling. However Vogler himself states “I came to believe that the Hero’s Journey is nothing less than a handbook for life, a complete instruction manual in the art of being human”; Vogler further adds Joseph Cambell’s great accomplishment was to articulate clearly something that had been there all along; the life principles embedded in the structure of stories (page XV). The findings are also examined in the context of the theory of authentic leadership described by Avolio & Gardner (2005), leading to the conclusion of this thesis.

This thesis, distilled is essentially a collection of Seventeen autobiographical stories. It is hoped that the outcome of the research will assist in understanding the many virtues that may be gained by learning the ways in which these individuals have undergone personal and professional transformation.
The project’s participants choose to tell their stories to the researcher in the setting of their choice. The researcher then analyses each founder’s story to identify reoccurring themes, and reflects upon the overall transfer of that experience and the information gathered. Collecting these individual autobiographical stories, listening to and comparing each unique account, and investigating how each personal narrative is constructed around specific events and critical incidents, provides insight into deeper individual realities, which are closely linked to the participants’ experiences. These are a collection of revealing personal narratives (autobiographical stories) describing how each participant viewed themselves up until the time that the research took place. At its core, this study is primarily a project that explores the use of narrative as a research method.

The findings from this research are useful from a practical perspective, as they assist in understanding that the universal forms of stories can be a metaphor for life. It is hoped that the research will enrich the reader, and offer insight into the nature of the founders, and their journeys. From a theoretical point of view, the research will contribute to the knowledge-base by way of the many commercial virtues that may be gained by learning the ways in which successful founders have undergone personal and professional transformations, as they progressed through their journey towards authentic leadership. The autobiographical stories are valuable windows into the emotional and symbolic lives of each founder and their respective organisations. These stories also outline an approach to eliciting and analysing narrative data as part of a complex and multi-faceted study.

“Hero’s Journey” is a pattern of narrative described by American scholar Joseph Campbell that has been shown to be present in various forms of storytelling and myths as well as an individual’s psychological development. It explains the typical adventure of the archetype known as The Hero, the person who aims for and achieves significant goals which contribute to the group, tribe, or civilization in a major way. As we are all on our own journey, be it personal or
professional with our own set of trials to overcome, it is our own mentors to whom we turn for guidance in search of our own prize. According to Campbell (1949) and Vogler (2007) our seventeen participants are indeed heroes.
2. Introduction | Creation and Concept: Exploring the Founder’s Story.

“The most dangerous leadership myth is that leaders are born - that there is a genetic factor to leadership. That’s nonsense; in fact, the opposite is true. Leaders are made rather than born”.

Warren Bennis (1925 - )

Warren Gamaliel Bennis is an American scholar, organisational consultant and author, and is widely regarded as a pioneer of the contemporary field of leadership studies.

This thesis aims to investigate the connection between the life stories (personal narratives) of interviewed participants and the concept of authentic leadership being realised via self-transformation, as well as discussing theories of how the development of authenticity occurs. “Authenticity as a construct dates back to at least the ancient Greeks, as captured their time less admonition to “to be true to oneself” (Harter 2002).

From a commercial perspective, the entrepreneur who started a business is referred to as the founder. However if multiple entrepreneurs were involved in the creation of the company, they are referred to as the founders. The origin of the word is that a founder originally meant a person who forges steel; similarly, the founder of a company is forging the new entity and for the purpose of this study the term “founder” will be used to represent the participants who either.

a) formed the original commercial venture.
b) were a key individual(s) that forged a new culture or ushered in a new era that was critical to their organisations development.

"Who am I", is a question that many people ask themselves at some point in their life. "This question assists them in setting their personal identities…in order for individuals to define themselves they need first to be in possession of the self concept, in order to understand who they really are" (Antikainen et al 1996 p20).

Focusing on analysing the value and significance of self-narratives, this thesis has attempted to answer that question.

"When the self is thought of as a narrative or story, rather than a substance or thing, the temporal and dramatic dimension of human existence is emphasized." (Polkingthorne 1991 p 135)

2.1. The Research Question

This thesis seeks to explore the research question of "how the concept of authentic leadership is realised via self-transformation". It also attempts to shed light upon how the participants (by telling of their life stories or personal narratives) reacted to and overcame various obstacles and challenges in their respective lives that ultimately led to their transformation as individuals.

It is hoped that the personal narratives provided by the organisations’ founders will reveal key influences that have shaped each founder’s personal and professional identity. This thesis also aims to explore how autobiographical stories can be used empirically and productively in narrative inquiry. Pivotal to this exploration is an examination of what constitutes a successful founder, as revealed by the founders of successful organisations, in their own words. “Qualitative researchers use the life history approach to gather events and happenings in people’s lives as
their data and then use its analytical procedures to produce explanatory stories (Polkingthorne 1995 p5).

By collecting these individual stories, listening to and comparing each unique account, and investigating how each personal narrative is constructed around specific events and critical incidents (in the founders’ stated histories to date) the researcher hopes to discover individual realities which are closely linked to the participants’ experiences. In doing so, this study aims to generate new insights into how a cohort’s contribution to the emerging field of authentic leadership theory can emerge from the stories told by each contributor.

Each founder’s story is a personal narrative revealing how they have constructed and view their own concept of self, their journeys from their family of origin, schooling, early work experiences and business ventures, and their insights into the organisations they lead. The research findings are then considered in conjunction with the literature, to facilitate hypotheses on the cohort’s level of engagement with the outside world. In the paper “Constructing principals’ professional identities through life stories: an exploration” Jabulani Mpungose acknowledges the research of (Bloom & Munro 1995 p100) and states the advantages of using life history as a methodological tool in the process of researching. As the data collected illustrates the relationship between the selected participants (known as founders for the purpose of this study) and the communities or organisations they serve; they demonstrate how the founders continually negotiate their leadership roles in their daily activities; and they make possible examination of the links to the construction of founders’ professional identity.

Life stories or autobiographies, or at least stories of life-determining episodes, have come to take centre-stage in narrative studies in the human sciences. Autobiographical stories are typically elicited via interviews, either for the purpose of creating research data, or to assist in therapy—stories in which participants are asked to reflect retrospectively on particular life-determining episodes or on their lives as a whole. The latter are the main focus of this thesis.
Each participant ties events together into episodes and these episodes merge into an overarching life story, yielding ‘a life in narrative’.

The findings of this research provide a useful, practical perspective, which may assist in understanding the story as a universal form and, by using stories as metaphors for life; they may enrich the reader and offer insight into the nature of the founders of commercial organisations. From a theoretical point of view, this research may contribute to the many commercial insights to be gleaned by exploring the ways in which the participating founders have had to undergo personal and professional changes, as they progressed on their journey as leaders of their increasingly successful organisations over the years. “The autobiographical stories were recounted during dedicated sessions in which participants were prompted to engage in reflection, and a particular type of recounting practice often called ‘disclosure’. As the setting for each interview was chosen by each individual participant, in some cases the stories that are shared differ with regard to setting or situational aspects.

The impetus of interpretism is for narrative researchers to concern themselves with the lives (and narratives as reflections of lives) of others as an important field. Such research has facilitated elucidation of how people experience events, make sense of their experiences, and derive meaning from them and incorporate this meaning into what they regard as relevant in their lives.

“The stories that principals tell are professional life stories made up of events that take place in their professional lives, that are defined by their leadership roles and responsibilities, these stories reflect on their confusions, indecisions and insecurities, contradictions, fears, joys, successes fateful moments, and most of all their complex lives as leaders.” (Mpungose 2010 p529)
Narrative inquiry, in comparison to traditional interpretive methods of inquiry, has enabled researchers to elicit better accounts of past events from subjects, and the here and now, when the experience is recounted. The underlying assumption is that the same event can be made sense of differently at different points in time, and in different communicative situations. In short, narrative inquiry that uses autobiographical stories in order to explore lives has moved considerably closer to the subjective point of view of the person who actually lived the experience. Thus, traditional narrative approaches are more optimally equipped to explore people’s actual experiences and their interpretations of their experiences. In order to understand and interpret human behaviour an interpretivist researcher attempts to understand motives, meanings, reasons and other subjective experiences which are time and context bound (Hudson and Ozanne 1988).

In a similar vein, interpretivist narrative methodology has resulted in critical debates, and challenges to the status and role of the researcher in the data gathering process, and the interpretive project as a whole.

Michael Bamberg In his paper Biographic-Narrative Research, Quo Vadis? A Critical Review of ‘Big Stories’ from the Perspective of ‘Small Stories’ (2006) explains that while some narrative approaches work with narrative data from a more detached perspective, others see the data-gathering process as a co-production of narratives between participant and researcher, and the analysis and interpretive procedures as heavily grounded in communally shared practices and interpretive repertoires and judgments. Some, particularly researchers utilising traditional auto-ethnographic methods, even go so far as to admit and analyse their own biographies and blur the boundaries between biographical material that is meant to be true to life, and autobiographical fiction. Overall, narrative research that has intended to describe and explore people’s lives, by eliciting and analysing autobiographical stories, has contributed considerably over the last thirty years to opening up the study of identities in a broader and methodologically enriched way.
In research or therapeutic interview settings, even those conducted in a principled way, a number of issues arise that can prevent narrative studies from taking full advantage of the opportunities that narrative inquiry permits. Thus, while it may appear that personal narratives could simply be viewed as commonplace in the field, their purpose in this study is to identify recurrent themes evident in the stories that the founders tell about themselves. These themes are then examined in relation to the literature, initially in the context of Joseph Campbell’s seminal theory of storytelling (Campbell 1949), as elucidated by Christopher Vogler (2007) in ‘The Writers Journey: Mythic Structure for Writers’, to determine whether the founders in this study are in fact, heroes. When the findings prove resistant to this conclusion, they are then examined against the raft of theories of authentic leadership discussed in the Literature Review, to discover why they are resistant. Consequently, the primary question asked of the founders in this study was ‘What is your story?’

Joseph Campbell, originator of the concept of the ‘hero’s journey’, provided an analysis and elaboration of the hero’s journey of transformation (Campbell 1949). Moreover, theories of authenticity provide an explanation of the flow of an individual’s position of importance in society by means of different structures, such as election and appointment, whilst authentically revealing their true self in the process of leading their organisations. Therefore, Joseph Campbell and the theories of authenticity seek to elucidate the process of getting to know oneself before taking societal responsibility.

2.2. Aims

Using narrative inquiry, this research project explores the importance of eliciting individual autobiographical stories (personal narratives) from seventeen participants. Each participant is a founder of a successful commercial organisation. The project participants choose to tell their story directly to the researcher in the setting of their own choice.
As part of the analysis, the stories of each of the founders are compared in an effort to identify reoccurring themes, and those findings are considered in the context of the theory of ‘the hero’s journey’ (Campbell 1949) and more contemporary theories of authentic leadership. By collecting these individual stories, listening to and comparing each unique account, and investigating how each personal narrative is constructed around specific events and critical incidents, the researcher hopes to gain insight into deeper individual realities. As they are closely linked to the participants’ experiences, the findings themselves and, in relation to the literature, will contribute intriguing results about this cohort of founders to the wider knowledge-base.

Each founders’ account is an essential narrative of how they viewed themselves at the time the interview took place. The findings from this research are useful from a practical perspective as they assist in understanding the story as a universal form of communication, as well as using founders’ stories as metaphors. When examined in the context of related literature, the findings yield intriguing revelations, and insight into the human nature of commercial organisations. Consequently, this research project could contribute to the many commercial virtues to be gained from elucidating the ways in which founders undergo personal or professional changes as they advance and develop their organisation over the years. Their self-narratives represent valuable windows into the emotional and symbolic lives of each founder and their respective organisations.

The autobiographical stories recorded as part of this research were told retrospectively, as each participant reflected upon and recounted their life story. In this study such autobiographical stories are more often described as personal narratives, or personal stories or narratives of personal experience. For the purposes of this study, the researcher defines a “founder” as one who has introduced, created, re-established or changed the organisational culture in their chosen field. This research outlines an approach for eliciting and analysing
narrative data as part of a complex multi-faceted study. It is, at its core, primarily a project that addresses narrative as a research method..

2.3. Introduction to the Study in Further Detail

This study is based on personal narratives of seventeen leaders of successful commercial entities. The objective of conducting the interviews was to identify similarities between the autobiographical stories of the participants. These similarities are based on recurrent themes which are gleaned from the narratives, which are then mapped against the stages of ‘the hero’s journey’ (Campbell 1949) to seek areas of correlation and non-correlation, prompting the examination of the themes in the context of theories of authentic leadership. This approach is utilised to link the related experiences of the interviewees to the objectives of the research. The aim of the resultant contribution to the wider knowledge-base is to assist individuals in understanding the lives of founders and leaders of different organisations. The related experiences of the founders in this study reveal key inspirational aspects of their human development, which resulted in the shaping of themselves as leaders, although not necessarily, heroes. These aspects of experience in the narratives define the founders’ journeys of self-transformation.

“Transformational leaders may also have this deep sense of joining two positive views of leadership or they may be able to transform others and organisations, through powerful, positive vision, an intellectually stimulating idea, attention to uplifting the needs of the followers and by having a clear sense of purpose” (Avolio & Gardner 2005 p330)

The various aspects of transformation in the context of authentic leadership are discussed in the Literature Review. The evidence in the various narratives provides insight on the development of each individual’s character and leadership. This analysis of the founders’ self-narratives gives insight into the study of human sciences. Therefore, the autobiographical
narratives constitute a significant contribution to the development of knowledge in relation to identity. Moreover, this research sheds light on the importance of interviews in exploring the life experiences of individuals. Hence, the objective of the research is to identify themes that emerge from similarities in the narratives, and then to map them against existing theories of individual transformation and authenticity.

2.4. The Researcher’s Journey

The author of this thesis has spent thirty years working in the area of global Logistics. Throughout his career, he has dealt with hundreds of organisations and found that each had its own ‘personality’ or ‘character’ when he acted in a sales role and interacted with them, raising the questions, ‘how did these different characteristics emerge?’; ‘whose concept was the organisation?’; ‘who created it’, and ‘how was it formed?’. The researcher began to wonder what, in fact, ‘it’ consisted of. Was it organisational culture? Surely someone must have been responsible for instigating the formation of these organisations initially, someone who planted the seed of its culture? Was that person the founder? What first hand stories might founders have to offer, to describe the journeys they took in forming the culture of their successful organisations? And, would the researcher find important similarities and/or differences between founders’ stories, which could add to the collective knowledge-base? These were the initial inspirations which led to the instigation of the research.

This thesis emerges out of an arena in which there already exists a broad history of theory, examining both leadership and organisational culture, focused largely on classifying the characteristics of a leader, and defining what organisational culture is and how it functions. The researcher adopted an interpretivist approach, concentrating on personal accounts from founders rather than leaders, via an interview process, then analyse the findings from these interviews in relation to the existing literature, in order to broaden the critical discussion.
Many definitions of leadership and themes relating to it have emerged from the various social sciences, dating back to the beginning of the twentieth century, as neatly summarised by Alimo-Metcalfe & Alban-Metcalfe (1996 p300): “Early investigations, which focused on the personal characteristics or the behaviours of individuals who emerge as leaders, were followed by those that considered the influence of situational factors on leadership behaviour. More recent research has centred on relationships between leaders and followers...The last period saw the growth of attention to differences between ‘leaders’ and ‘managers’”.

Peters and Waterman (1982 p309) emphasise the role of the ‘transforming leader’ in “articulating a vision for the organization, communicating this vision by his/her passion and charisma, and as a consequence defining the meaning for the organization, and, typically, transforming its culture”.

The researcher found that there was often a lack of clarity as to whether these leaders were, in fact, the founders of their organisations. Alimo-Metcalfe & Alban-Metcalfe (1996 p321) state: “The literature in general lacks clarity in defining ‘leadership’, sometimes employing the term in studies of people in leadership roles and at other times defining it as an outcome measure of effectiveness”. Through reading these texts, and others containing similar, assertions, the researcher became convinced that some first-hand stories from founders of successful organisations needed to be recorded and examined. Additionally, the researcher noted that in mainstream business literature at large, there has been an almost heroic status afforded to successful leaders of organisations, prompting the researcher to ask: Are founders heroic?

This study stresses the importance of adopting a critical approach to primary sources, viewed through an interpretivist lens, in order to generate a study that is not only original but whose findings are further tested by interpreting them against Joseph Campbell’s theory of ‘the hero’s journey’; bringing into question the very notion of heroic leadership as applied to founders of successful organisations.
The Research Methodology and Design section below describes the precise process of investigation. Thus, it is sufficient to state here that seventeen founders of successful organisations from around the world were interviewed by the researcher, and their stories recounted their journeys to success, from early school life to the present, yielding intriguing findings. The reasoning behind such an approach has been eloquently put by Leonie V. Still (2006 p15), who reported a study of Western Australian corporate men, in “Corporate elders ‘Organisation men’ look back”. Therein, Still states: “A man’s career and life does not just happen; it is shaped by many things that occur during a lifetime such as family background, birth order, schooling and chosen career. It is also affected by how that person either absorbs the values and attitudes of that time frame, or handles and adapts to good and bad circumstances” (Still 2006 p15).

The findings of this study reveal how elements of founders’ stories have been viewed through an interpretivist lens, allowing the researcher to interpret the similarities and differences between the accounts of the founders, all of whom have all created or formed the organisational culture within their own successful organisations. It is gradually revealed why, despite their successes in the international marketplace, these founders indeed may not be able to be considered heroic, in terms of Campbell’s (1949) theory of “the hero’s journey”. From the Abstract to the Conclusion, this study argues for the importance of eliciting individual autobiographical stories when trying to understand and contribute to broad theories in a multi-faceted ethnographic field. Central to this contention is that humans leave clues in their subjective narratives which, when considered as the data of a cohort, constitute intriguing contributions to contemporary questions being asked by researchers of the social and psychological sciences, among other disciplines.
3. Literature Review

“One cannot choose wisely for a life unless he dares to listen to himself, his own self, at each moment of his life”

Abraham Harold Maslow (April 1 1908 – June 8 1970)

Maslow was an American psychologist who was best known for creating Maslow's hierarchy of needs, a theory of psychological health predicated on fulfilling innate human needs in priority, culminating in self-actualisation (Maslow 1971).

The purpose of this section was to review a cross-section of the literature relating to the significance of the self in the transformational phases of an individual. The premise that an individual embodies the society he or she lives in is a central aspect of this concept. Hence, the literature investigating the “Who I am” element of leaders is reviewed. By understanding this question one is better able to recognise relevant social structures, and thus better able to serve a functional purpose in society.

This thesis explores how authentic leadership is realised via self-transformation, how this relates to the life stories (personal narratives) of the participants, and the relevant theories exploring how the development of authenticity occurs.

3.1. Journey and Transformation: Self and Identity in Authentic Leadership

The concept of authentic leadership has been increasingly popularised as an alternative approach to traditional leadership styles. Many of the existing approaches focus on the
achievement of organisational or personal objectives by the leader, while ignoring the fundamental role of the followers, in the achievement these targets (Eriksen, 2001). The concept of authentic leadership emphasises a leader’s need to gain the trust of the followers, which results in support for the leader’s objectives. The followers believe in the leader’s ability to make sound decisions regarding matters affecting the entire society (Kotlyar & Karakowsky 2007). This literature review focuses on the concept of authentic leadership. Various elements contribute to a leader becoming an authentic leader, and are essential to understanding the concept. Understanding the concept of authenticity is the starting-point from where an individual establishes themself as an authentic leader. Behavioural analysis is a fundamental aspect of the assessment of authentic leaders. Leaders must therefore initiate behavioural transformation, to gain the trust of their followers. The focus of this transformation is ensuring that the followers come to perceive the leader as possessing acceptable moral values. Therefore, self-transformation is an integral part of the development of authentic leaders (Kotlyar & Karakowsky 2007).

Although authenticity is rooted in the idea of true self, it is through the embodiment of self-identity and one’s self that leaders are seen as either authentic or inauthentic. According to Daszko & Sheinberg (2005 p4), becoming an authentic leader entails a transformational journey requiring confidence, transparency, self-awareness, and emotional intelligence, as well as an understanding of one’s individual weaknesses, emotions, and strengths. According to this perspective, the first step towards becoming an authentic leader is self-transformation (Daszko & Sheinberg 2005 pp1-4; Souba 2006 pp159-160). It is unfortunate that the development of leadership is often seen as an external process, where leaders become perceived as sources of power, based on their personal achievements, talents and contributions to social well-being. However, Souba (2006 p160) emphasises that becoming an authentic leader is also an inward journey, and that this is often overlooked. This means that individuals must transform their inner
identities, consequently becoming aware of themselves and avoiding distraction (Souba 2006 pp159-161). The journey towards authentic leadership entails professional and personal transformation, which enhance the leader’s compassion, clarity, and effectiveness both at work and in their personal life. The process also requires creativity, self-awareness, and an ability to strengthen as well as improve relationships with other people (Rooke & Torbert 2005 pp1-2). Furthermore, the capacity to lead effectively while making changes within the organization and simultaneously reducing resistance is paramount. For these reasons, authentic leaders invest a lot of time and resources in fostering their leadership skills (Van & Hogg 2003 p47). Importantly, they also encourage their followers to succeed; resulting in organizational success and growth, innovation and cultural changes, and generating better prospects for others (Wahlstrom 1999 pp27&39).

“The Hero with a Thousand Faces” (Campbell 1949) is a book based on the Jungian perspective of archetypes of the human mind. The Jungian perspective suggests parallels between mythological characters such as young heroes, and archetypes of the human mind. Such reasoning explains why various myths evoke a sense of “psychological truth”. The Jungian perspective interprets mythological characters as reflections of human ideas and thoughts. These characters therefore ring true with the reader or audience, even though the myths and stories portray unrealistic events, due to the universal nature of the characteristics they portray. The conceptual content of myths remains relevant to the lives of people over time, as myths tend to revolve around overcoming the types of struggles and challenges that remain prevalent in the contemporary world. The concepts encompassed in mythology are thus beneficial, as they assist individuals in better understanding themselves, and following a path that leads to self-actualization. Myths that persist over lengthy passages of time tend to involve individuals who undertake journeys that transform them into legends. By undertaking these journeys, the individuals undergo transformations resulting in a higher level of personal development,
incorporating self-actualisation and fulfilment. An aspiring leader in the real world must undertake their spiritual journey with the same courage and creativity, to enable them to transform their ordinary self into their true self. Therefore, in order to develop into an authentic leader, an individual needs to undergo personal reformation. This includes acquiring a better understanding of themself, in order to acquire the relevant attributes and skills. The ideas encompassed in myths help an individual to answer such fundamental questions as “what is my purpose in life?”, and “how can I tackle and overcome my problems?” Therefore, the path to transformation helps individuals to become better men (Campbell 2008 p27).

Authentic leadership refers to an approach which focuses on the significance of establishing leader credibility by strengthening the relationships between the leader and their followers. Such relationships are strengthened through the display of ethical values by the leader, which the followers regard as acceptable within their society. Authentic leadership remains reliant on the followers’ trust in their leader (Rego, Magalhães, Ribeiro, & Cunha 2013). Authentic leaders are perceived to be honest by their followers; a fundamental aspect of effective leadership. Proponents of authentic leadership regard this approach as an alternative to result-oriented leadership. The concept of authentic leadership has continued to gain popularity due to its emphasis on the establishment of the trust of followers (Gardner, Avolio, Luthans, May, & Walumbwa 2005). Support derived from the trust of followers remains the strongest source of power in the context of authentic leadership.

According to many developmental psychologists, the differences between leaders are not due their personalities, leadership philosophies or leadership-styles. Rather, they are due to their inner “action logic”; their interpretations of their environment, and their reactions to challenges to their power. Such considerations may be central to leaders’ conceptions of their abilities, and may also be relevant to their exploration of their identities, values, and visions as leaders, as well as their personal emotions (Wahlstrom 1999 p198; Avolio & Gardner 2005 p337; Avolio et al 2004
According to Wahlstrom (1999 pp39&68), leaders who commit to understanding and developing the aspects of themselves alluded to above are not only able to transform or change their own abilities, but also those of the institutions that they are associated with. This same view was espoused by Rooke & Torbert (2005 para 1-4), who conducted a study that included leaders from numerous companies including the Deutsche Bank, Hewlett-Packard and NSA among others. According to these authors, leaders who seek to get a clear comprehension of their inner action logic are capable of improving their leadership abilities. This literature review will focus on the development of authentic leadership through self-transformation.

3.2. The Self and Self Identity

According to Avolio & Gardner (2005 pp315-318), the concept of authentic leadership has been widely utilised in numerous disciplines, including existential philosophy, humanistic psychology, and developmental psychology. One of the fundamental tenets of these disciplines is that authentic leaders are anchored by an immense sense of self, where the self is defined as the knowledge one has about him or herself (Gardner et al 2005 pp343-346). Identity can effectively be utilised interchangeably with self, helping to provide explanations and meanings for one’s behaviour (Avolio et al 2004 pp801-805; Avolio & Gardner 2005 p317; Gardner et al 2005 p343). An individual’s general ‘self’ is comprised of various components, each with a distinct identity. Similarly, just like the self, identity is affected by the way in which people perceive themselves, how they would like to be, and how they think they should be. Thus, for one to be an authentic leader they must undergo a transformational journey in which they will be perceived as credible, moral and trustworthy (Avolio & Gardner 2005 pp315-317). Ilies et al (2005 pp373-378) indicates that leaders who portray a false identity often look outward and seek to shape their goals, values and thoughts on those of others. According to Avolio & Gardner (2005 p315) however, leaders with an authentic identity often look inward to be sure of who they are, enabling them to express
their leadership skills from an authentic stance. This means that leaders who perform their roles from an authentic identity live diligently, with integrity. Because a solid sense of identity is necessary for the development of authentic leadership, when leaders are not clear on their values, abilities, needs and motivations, it becomes quite difficult for them to develop as individuals and leaders (Avolio & Gardner 2005 pp330-332). “Transformational authentic leadership enhances the morale, motivation and performance of followers through various mechanisms, including their belief and trust in their leader. Other mechanisms include connecting the peoples' sense of self and identity to specific projects and the collective identity of the community, organisation or firm. In this context, leaders are role models and inspire their followers to pursue goals that are of interest to the leader” (Arkoubi 2013 p4). Additionally, their leadership can involve challenging followers to comprehend their weaknesses and strengths, to make sure they align them with tasks that improve their performance. The transformational journey towards authentic leadership presents followers with an identity which they can relate to. Successful transformation further changes and motivates people through intellectual stimulation, idealised influence and individual consideration. Furthermore, transformational authentic leaders help followers to come up with unique and innovative ways in which they can challenge the status quo and change the environment to enable continuous progress (Avolio & Gardner 2005 p319).

Various models show that the defining characteristic of authentic leadership is a solid sense of authenticity, but authenticity is defined in different ways, in the different models. For instance, in the self-based model proposed by Gardner et al (2005 pp343-345), authenticity is manifested through self-regulation and awareness. The model proposed by Ilies et al (2005 pp374-376) however, implies that authentic leadership is comprised of self-development, esteem, self-realisation and efficacy. This contributes to the eudemonic well-being of the leaders (Figure 2). Similarly, Avolio et al (2004 p805) emphasise in their model that the ‘self’ is a facet related to
personal identification, meaning that the journey towards transformation requires self-motivation, self-awareness and self-sacrifice.

According to Arkoubi (2013 pp4-5), despite its importance in authentic leadership, leader identity has been under-researched. Thus, future research should focus more on the relationships between leader identity and authentic leadership. However, various authors note that identity is a multifaceted concept, stemming from the ways in which diverse people experience it. Although some scholars argue that the terms “self” and “identity” can be used interchangeably, Arkoubi (2013 pp3-10) differentiates between them. The author defines the self as the overarching organisation of a person that is fully responsible for decision-making, feelings, subjectivity and forming individual impressions of oneself. Thus, the definition covers personal perceptions, experiences, thoughts and deliberate efforts to regulate personal behaviour. Additionally, it encompasses one’s ability to engage in reflexive thinking. From this perspective, the self is a product of the known and the knower (Devos and Banaji 2003 pp153-157). On the other hand, “identity” is derived from individuality and the exceptionality of the self. In this case, the self cannot exist without associated aspects that provide the necessary feedback and essential feelings and emotions.

Leaders who possess an authentic leadership identity differ from those that do not. They have an immense knowledge of the self, a clear worldview derived from a comprehensible sense of identity, altruistic traits, increased levels of intelligence and compatibility between words, beliefs, convictions, and their actions. They also have a spiritual orientation, and focus on making a difference in the lives of the people around them (Arkoubi 2013 pp1-11). Given these traits, the transformation of self and identity is paramount to becoming an authentic leader.

Professional identity formation and development result from interactions between individuals. Their personal attributes, beliefs and values are all involved, which they utilise within the available social structures existing in their organizational environment (Hall 2002 pp56-57).
The way people relate with their social structures is important, as these structures contribute to shaping both society as a whole, and the individuals within it. This interaction influences the way people reason and feel, and their behaviour in the working environment leading to the formation and development of personal identity.

A well-developed professional identity facilitates the utilisation of one’s leadership potential in a working environment. This form of identity entails two meta-competencies; self-knowledge, and the ability to adapt. The former is required as it facilitates adaptability and the realisation of leadership potential (Hall 2002 pp69-78). As individuals share ideas and contribute feedback on the progress of an organization, the growth of professional identity is enhanced (Dutton et al 2010).

The development of an identity can be achieved by exploring one’s self. This entails a process of self-experimentation in the context of professional identity growth. This can be undertaken via the “self-awareness method”, where one develops personal insight into their identity over time (Dutton et al 2010). The method involves a feedback process, and is commonly used in executive self-awareness coaching (Dutton et al 2010; Hall 2002 p69). The method of self-evaluation utilised improves the ability to control complications within the coaching environment, and is highly instrumental in the development of an individual’s identity. People participate in both personal and situational discussion during the executive coaching engagement, and the two are very helpful in identity construction (Hall 2002 pp98-103).

Professional identity incorporates a collection of constructs at both an individual and a social level. Practical research suggests that identity development is a continuous process that unfolds across an entire profession, and that it is not regarded as a problem by individuals in the early stages of their career development (Gibson 2004; Dutton et al 2010).
3.3. The Importance of the Transformational Journey towards Being an Authentic Leader

In the context of authentic leadership, the “transformational journey” includes the radical changes that an individual undergoes within various aspects of their life. Transformation results from a combination of different factors, both within the individual and external factors, which collectively force transformation. Transformation arising predominantly from internal factors, such as personal thoughts, constitutes what scholars refer to as self-transformation. The concept of self-transformation involves changing one’s behaviour and establishing a different set of personal values (Seidl 2005). These values can be based on social ethics, or developed from personal goals. The fundamental element of self-transformation is that change is initiated from within the individual. As they are self-initiated, the changes have a significant impact on the behaviour of the individual, consequently resulting in complete transformation (Bass & Bass 2008).

According to Joseph Campbell (1949) “a myth is a dream of an individual”. The ideas incorporated in a myth remain fundamental to every human. Myths from different communities across the world are similar, regardless of the specific details of the story each portrays. In the book “The Hero with a Thousand Faces” (Campbell 1949), the author coins this similarity “the hero’s journey”, which is relevant to every person’s life. Analysing and understanding the hero’s journey helps individuals conquer their fears and challenges, enabling them to become better individuals. The hero’s journey in myths is of significant relevance to an individual, because the lessons drawn from it illustrate the importance of the transformational journey that people ought to undertake to realise their better selves. The values and character-traits promoted in these stories are vital in any leader, as they illustrate how they can reach the upper stage of individual development (Campbell, 1949). This stage incorporates transforming oneself spiritually. Many characterise the development of an authentic individual as an external process, however, it incorporates internal transformation. Therefore, in order to be an authentic leader an individual needs to undergo spiritual transformation (Campbell 2008 pp44-56).
The journey to self-actualization is evident in the Hero’s Journey. In the initial stages of the journey, an individual has to “confront his shadow” in order to find his identity. For an individual to acquire the skills and attributes of a complete leader, they must first overcome the challenges and problems encountered during the quest for self-actualization (Campbell, 2008 p110). In the myths, heroes are transformed from ordinary individuals into heroes; however, this path to transformation is often gruesome, and entails many challenges. The journey of legends is characterised by mysterious obstacles and adversaries such as dragons and Cyclopes, among others. For an individual to realise their true self they must take the journey of transformation, to reach the highest stage of human development. On this journey, an individual realises attributes and relevant skills that are beneficial in problem solving, which is an essential component of leadership. Joseph Campbell (1949) suggests that these challenges help to shape the ordinary individual, and thus facilitate the realisation of one’s full potential. Leadership comes with various challenges, and many responsibilities. Therefore, not everyone can become a leader, as they are required to undertake these obstacles with much consideration. In order to overcome these challenges, individuals need to attain self-actualisation.

It is important that aspiring authentic leaders understand and incorporate the lessons learnt from myths, in order to develop into authentic leaders. Leaders need to pursue the path to self-actualization and adapt to daily changes and responsibilities. The hero’s journey is a mirror that reflects the phases that individuals need to undergo in order to fulfil individual goals. The concepts comprising the theory of the hero’s journey can be useful in dealing with life problems. Moreover, leaders can utilize these ideas as people-management tools, in many scenarios. The hero’s journey becomes an operating lens that propels changes in the lives of individuals. Change and transformation entail a multitude of challenges, and hence many individuals give up. These challenges however are essential in shaping the individual awareness, character and beliefs of authentic leaders.
The issue of leadership has always been seen as difficult, mostly during crises. In times of crisis, one of the main challenges that face various organisations across the globe is the ways in which they can construct genuine leadership and ensure a competitive advantage over their rivals (Bass 1998; Warr 2002 p176; Cooper, Scandura & Shriesheim 2005). For that reason, there has been a growing recognition among various scholars and practitioners that the realisation of a more authentic leadership strategy is vital in ensuring affirmative outcomes (Cooper, Scandura & Shriesheim 2005). Therefore, the journey towards transforming the self is one that cannot be underrated, as it ensures that leaders are able to get information in a balanced manner; hence, reducing biases. Additionally, transformed leaders are able to influence their followers positively, and heighten transparency and openness among them (Warr 2002 pp176-177). For over two decades, the issue of authentic leadership and ways in which people can transform their identity has been extensively discussed. This is because transformed leaders exhibit motivating and charismatic characters, arouse inspiration, project intellect, and treat the people they are leading with immense consideration (Bass 1998; Warr 2002 p180).

According to Cooper, Scandura & Shriesheim (2005), the journey towards transformation of the self and identity helps equally in transforming the needs, preferences and values of the followers, ensuring that they reach their full potential. Additionally, the journey facilitates a deeper level of meaning with regard to how one perceives issues of relevance to them, because it changes both the followers as well as their leaders. It should be understood that authenticity requires that leaders be true to themselves and to the world (Avolio et al 2004 pp801-803). When one transforms their identity in pursuit of becoming an authentic leader, they are able to admit their mistakes and work towards devising rational solutions in the full knowledge that their followers have diverse needs and preferences. Being an authentic leader entails having integrity, being committed towards developing others, and being focused on values and goals and remaining true to them. This also means that the transformational journey is imperative in
ensuring that such leaders acquire the aptitude to motivate their workers and create genuine value for their consumers. This functions to maintain public trust, as the process ensures one is dependable (Avolio & Gardner 2005 p317 & 333-335; Cooper, Scandura & Shriesheim 2005).

Various models have been constructed with respect to the transformational journey involved in cultivating one’s identity to become an authentic leader. For instance, Avolio et al (2004 p805) proposed a theoretical model that focuses on positive behaviour in an organisation, and the importance of trust. The authors also identified theories that describe ways in which authentic leaders are able to exert their power on the attitude of their followers, and guarantee commitment and job satisfaction. This results in reduced lethargy, absenteeism and withdrawal at work. Therefore, the journey towards transforming one’s self and identity helps to ensure a competitive edge in the workplace, and that employees exhibit positive behaviours aimed at guaranteeing continuous success (Avolio et al 2004 pp805-810; Cooper, Scandura & Shriesheim 2005 pp477-479).

Ilies et al (2005 pp375-380) proposed an authentic leadership model focused on the major components of authenticity. The model postulates that the transformational journey of one’s self is imperative, as it directly contributes to the well-being of both followers and leaders. The authors argued that the concept of authenticity has substantial implications for the leadership process, as it influences not only the eudemonic well-being of the leaders, but also the followers’ self-concept and well-being (Goleman 2004 para1-7). This means that leaders who have undergone the transformation process are able to live in a manner that portrays excellence of virtue and character, are able to express themselves fully, grow both physically and psychologically and achieve full self-realisation of who they are and what is expected of them. For eudemonic well-being to exist, followers and leaders must be true to themselves, and fully committed to realising their potentials (Figure 2).
Klenke (2007 pp77-81) developed a model of authentic leadership which integrated cognitive, affective, conative and spiritual elements. The model proposes that the self is an essential component of authentic leadership. It incorporates other imperative elements that are required in the transformational journey to authentic leadership, including self-esteem, self-awareness, self-efficacy, self-regulation and spirituality. The model posits that spirituality, which is marked by self-sacrifice and transcendence, is an antecedent of authentic leadership. Thus, the transformational journey is imperative in ensuring that leaders become more spiritually mature; hence, contributing directly to heightened authenticity (Goleman 2004 para 1-5).

According to Hartman and Zimberoff (2009 p35), the hero as portrayed in myths represents the part of an individual that welcomes the challenges of life. This part of an individual is essential to a leader. A leader who embraces challenges and obstacles develops spiritually, and thus improves in every facet of leadership. Overcoming fears, shame, grief and rage are all phases in the transformation towards self-identity. These elements are symbolised by the dragons and obstacles portrayed in myths, which stand in the way of achieving self-actualization. When a leader confronts these aspects of their life, the obstacles become allies, often contributing to self-transformation. These obstacles are gifts in disguise according to Hartman and Zimberoff (2009 pp3-10), because they contribute to progression. Before embarking on the journey to transformation, an individual faces fears that prohibit them from crossing the initial threshold of the transformation process. Just as in myths’ ogres warn heroes against embarking on mysterious journeys, the superego can prevent individuals from breaking through the threshold of enigmas (Hartman and Zimberoff 2009 pp3-10). The superego is the element of the individual that “asks why”, potentially inhibiting action, and to rise above that inhibition means risking self-annihilation. Crossing that initial threshold marks a point whereby an individual leaves his known world, and enters one that he is not familiar with. To achieve self-actualisation, a
leader must be willing to enter into worlds they are not familiar with, in order to conquer their true self (Hartman and Zimberoff 2009 pp13-14).

3.4. The Journey Towards Transforming the Self and Identity in Authentic Leadership

In the realm of self transformation, one's “personal shadow” can be beneficial as a guide, as it can shed light on an individual’s psyche. The personal shadow can be hard to confront, as it portrays the elements of “the self” that have always been repressed from the conscious self (Hartman and Zimberoff 2009 p26). The personal shadow embodies the positive elements that are essential to any leader, such as creativity and decision-making skills, among others. Therefore, for any leader confrontation with their personal shadow is beneficial, as it is characterised by both positive and negative elements of a human’s psyche. The negative aspects are violence and fear, while the positive elements provide guidance in times of challenge and turmoil (Hartman and Zimberoff 2009 p32).

According to Jung’s perspective, challenging the shadows between the unconscious and consciousness, both of which contribute to negative and positive aspects of an individual’s self, is the key to an individual’s “animus/animma” (Hartman and Zimberoff 2009 pp3-39). After passing through these shadows and the animus/animma, an individual commences the journey towards encountering the Mana-personality. The Mana-personality involves the journey’s stages, which include preparation, “getting the treasure” (explained below), and becoming one’s self. In attaining the Mana-personality, a leader purportedly realises his authentic self. However, at this juncture, the individual faces many challenges. This is because when encountering the anima nature, the leader’s ego attempts either to seize its great powers or surrender as an inspiration or a guide to the anima/animus (Hartman and Zimberoff 2009 pp30-39).

Hartman and Zimberoff (2009) suggest that the hero must seek the treasure for the betterment of the society, not for selfish reasons. After the process of transformation, an
individual can either turn out to be beneficial to society, or not. After individuals have been transformed, they are more open to broadened horizons and perspectives. According to Hartman and Zimberoff (2009 p6), “the self” offers more optimistic and positive perspectives of life than the ordinary being can see. At this point an individual sees the unrealistic and realistic world, as the leader can now see the world of unlimited and that of unlimited possibilities. However, in this phase the individual must discern the elements of both worlds. Therefore, this stage involves scrutinising the old elements of one’s personality, and deciding which of them are beneficial and can thus be incorporated into the new self.

Effective leadership requires various principles, including strong self-awareness and morals, among other positive attributes. Therefore, at this stage of development the individual still undergoes challenges of the ego, whereby the attributes of an authentic leader are tested. An authentic leader needs to control their ego with humility, rather than fight it. For the leader to acquire the appropriate attributes of the self, he must lose certain attributes of the old self, such as greed, anger, pride, lust and shame. Consequently, with positive attributes the ego stops usurping ultimate power, to identify with the true self. Hence, the leader assumes the status of somebody, from nobody. With the right attributes, an authentic leader shares his wisdom with society (Hartman and Zimberoff 2009 pp3-39).

If the leader responds to the call to identify his true self, and is prepared for the transformational journey, he must be ready to commit himself to a new life with the purpose of serving the community. Therefore, a leader must become an agent of societal benefit. Consequently, if the individual is on a personal mission operating on the basis of the ego, they will be stealing from “the gift” rather than claiming it. Claiming the gift involves the final transformation of an individual into an authentic leader with a different purpose of life. The path of transformation of the self brings new gifts such as inner strength, humility, purposeful stamina and stolen or lost resources. Therefore, the preparedness and dedication to the journey of
transformation prepares an individual to dedicate his life to serving the community (Hartman and Zimberoff 2009 pp30-39).

Authentic leadership is comprised of various domains, including transparency, self-awareness, morality and balanced processing (impartiality) (Goleman 2004 para 4). Research shows that authentic leaders must go through a journey of transforming and modifying their identities and behaviour, in order to be in a better position to respond perfectly to the needs of their followers. This requires that they stay true to who they are, and conform or adapt to certain situations, in respect to the needs of the people they are leading. Moreover, as authentic leaders undergo a journey of transforming their identities, they require self-knowledge (Ladkin 2010 pp64-66). In doing so, they determine what is special about them, and what works best with their followers (Souba 2006; Goleman 2004 para 3-7). Additionally, they need to scrutinize the core values that fuel their effective leadership, as well as scrutinizing their weaknesses and strengths. After acquiring an understanding of their followers, as well as the diverse situations that they encounter along the way, they need to determine which of the elements of their self-identity they ought to disclose to strengthen their relationships; and at then inspire others to act accordingly. The journey towards authenticity requires immense self-assessment to guarantee success (Souba 2006).

Ladkin (2010 pp54-68) asserts that due to the way in which the self is embodied, it is an imperative determinant without regard to authentic leadership. This means that leaders must be aware of their self-nature, in order to be able to express it in an authentic manner. Erickson (1995) engages with the issue of transforming self and identity, proposing that one’s inner orientation of self is usually grounded in somatic self-processes. These are emotional reactions such as uneasiness and queasiness, often associated with a sense of uncertainty. The author argues that therefore there is a need to be attentive to these somatic events, as they offer a possibility of self-actualisation. However, other authors argue that one’s true self and identity can
develop within the external realms from symbolic interactions that occur in the internal world (Sparrowe 2005 pp419-420; Klenke 2007 pp80-97; Souba 2006). Such symbols include the language often used by followers to tell their leaders about themselves and their family structures, and the facial expressions and gestures with which their behaviour is reacted or responded to (Klenke 2007 p88). The journey towards self-transformation into an authentic leader requires interaction between an inner somatic sense of one’s body and the symbolically oriented sense processing that is made possible by the external environment. Although external regulatory processes are imperative in becoming an authentic leader, the self-determination theory argues that authenticity is often achieved through internally oriented processes (Sparrowe 2005 pp435-439).

According to Hartman and Zimberoff (2009), the experience of an authentic leader is characterized by a broad range of changes and development. These changes typify personal fulfilment and efficacy in both behaviour and thinking in the outside world. The behaviour of an authentic leader is very different to that of a normal individual, as he is not swayed by material possessions, greed or fear. The authentic leader is characterised by increased motor and cognitive skills, creativity, innovation, self-actualization and perception, and reduced aggression and depression. An authentic leader can be identified by assessing their psychological development in terms of consciousness (Hartman and Zimberoff 2009 pp35-39). This development is the main element gained in the journey to authentic leadership. It is the integration of the conscious and unconscious self into one. In the process of transformation, the ego evades the fulfilment of personal goals and accomplishments. At the juncture of the highest level of authentic leadership, an individual operates with normalcy amidst societal conflict and challenges. Moreover, an authentic leader is equipped with problem solving traits that assist in dealing with conflicts for the betterment of the society. Therefore, an authentic leader has greater wisdom and a positive perspective of humanity and the self.
Figure 1 - Authentic Leadership – Model A. This simple model emphasises encompasses two headings being Personal Journey including self-awareness and insight and the Practical Journey including more typical leadership traits such as exerting authority, behavioural competence and understanding organisational context. Model A displays that these two key elements contribute to the theory of Authentic Leadership (Gardner 2005).

3.5. Self-Awareness

Various researchers have argued that self-awareness is an integral element of the transformation into an authentic leader (Goleman 2004; Gardner et al 2005 pp343-350; Condon & Ryan 2011). Gardner et al (2005) developed a self-oriented model of authentic leadership that posits that the journey towards being an authentic leader is based on self-awareness, including realising one’s goals, controlling emotions and staying true to one’s values (Figure 1). The concept of being aware of who one is, is among the major pillars used in developing the self. This means that the journey towards being an authentic leader requires emotional intelligence, and the aptitude to analyse and observe one’s feelings as well as those of others. It also means that self-transformation requires a deep comprehension of one’s strengths, emotions, needs, drives and weaknesses. This is because authentic leaders are not overly critical or unnecessarily hopeful,
but rather they are honest with their followers and themselves. For that reason, becoming an authentic leader involves developing a strong sense of self-awareness, which is part of transforming one’s self and understanding that individual feelings can directly affect the immediate environment. Therefore, having an increased sense of one’s self and the ways in which it relates to the external environment is crucial in transforming the external dynamics that are non-conducive to an individual’s identity thriving as required (Goleman 2004 para 1-7).

Self-awareness is an imperative starting-point when it comes to interpreting what constitutes authentic leadership. Importantly, self-awareness occurs when leaders are cognisant of their existence, and what that existence within the context in which they operate entails over a given period. Scholars have argued that self-awareness is of importance in the transformational journey as it helps leaders to understand their unique strengths, talents, core values, desires and beliefs, and facilitates the development of their sense of purpose. Thus, such leaders must focus on being aware of their experiences, capabilities, and their levels of intelligence. Research shows that four core elements of self-awareness are important in the journey towards authentic leadership (Gardner et al 2005 p364): awareness of one’s own emotions, values, identity and goals. Most descriptions and definitions of self-awareness are aligned towards having high emotional intelligence. While an individual may not be aware of all of the components of their identity, self-awareness promotes awareness of numerous aspects of it, as well as how the perception of oneself is internally harmonized and integrated with how other people see them. Identity describes what the sense of one’s essence is, while self-awareness illustrates a component that is evaluative, addressing the accuracy and quality of self-perceptions. Accordingly, self-awareness refers to the individual’s ability to be truly aware of the components of the self, and observe them in an objective and accurate way. Additionally, recent research argues that the process of self-awareness, which is a requisite in the journey towards authentic leadership, requires social intelligence as well as cognitive ability (Condon 2011). Self-awareness
is fostered within an individual when they acknowledge the existence of the self, and what makes it whole within the circumstances in which they operate over time.

The concept of self-awareness is a central aspect of identity development theory, also known as the Kegan model. In this model, identity growth includes a person’s capacity to objectively recognize the self, consider different points of view about one’s self, and to consider the same situation in numerous different ways (Hall 2002). These qualities tend to be lacking in those whose self-awareness is less developed, whereby the self is seen to be more rigid, and an individual is not able to objectively evaluate the self, or reflect on it. Based on this point of view, development is not based as much on a person’s age, as it is on an individual’s personal encounters and situations, and the complexity of them. From this perspective, enhancing the self is about enhancing maturity, and being able to compromise to adapt to the complications of the environment. As a person embraces the capacity to deal with such complications, their identity develops enabling them to grasp the complexity and process it in a way that results in committed action. The Kegan model, having been influenced by Piaget, proposes numerous identity levels; from being self-focused and dependent, to being mutually dependent and free such that a person is able to compromise and operate within a complicated relationship system (Hall 2002).

Hall (2002) argues that key experiences are the basis of a clear understanding of self-awareness. Other theorists state that adverse events are likely to change the identity of an individual, or cause personal exploration; thus leading to changes in self-awareness. Throughout one’s career and development, there are particular identity changes that are predictable, and that take place as a person’s role changes (Avolio 2005). According to Gardner et al (2005), the events discussed above in the context of the development of authentic leadership are the key experiences. Such events are likely to result in self-identity changes or the development of self-identity, define the role of particular sub-identities, and promote the development of authentic leadership. These events can be abstract or precisely defined, and good or bad, and can be
situated in a leader’s personal history. Either by way of their timing or their particular form, key events are forces that have a positive influence on the development of self-awareness in the context of leadership, and enhance positive development and growth (Avolio & Gardener 2005 p318; Gardner et al 2005 pp344-370).

Both positive and negative events can cause great change in the self-identity of an individual, resulting in an alternative, clearer focus on the self that may come to represent the individual’s actual self, eventually (Lord & Brown 2004 p187). Positive experiences such as mentorship and promotions, and even key events that have traditionally been viewed as negative stressors and crises, such as financial and health problems can catalyse development, depending on the ways in which they are interpreted and reflected upon with regard to the self (Gardner et al 2005 p371).

The journey towards self-transformation requires self-regulation, which is comprised of internalised regulation, unbiased interpretation of personal information, and high levels of self-disclosure, trust, and openness with respect to followers. The self-regulation model argues that various factors affect one’s ability to become an authentic leader, including early challenges, education, family influences, and promotion, among others (Gardner et al 2005 pp360-365). Concordant with this model, Still (2006 pp33-45) asserts that being a leader does not just happen spontaneously; rather it is influenced by such things as family background, birth order, chosen career, and schooling. Additionally, it is affected by the ways in which an individual acquires their attitudes and values from specific experiences, and the ways in which they are able to process conflicts and adapt to them effectively. Thus, for leaders to triumph over challenges, change their real self and become authentic leaders, they must focus on demonstrating integrity in their relationships, and immense commitment towards ethical values (Still 2006 pp35-68). They must ensure that they are positive role models, able to render the organisational climate conducive for working. The transformational journey helps in strengthening follower-leader relationships and
trust, guaranteeing the well-being of the organisation and its sustainable performance (Gardner et al 2005 p357). Additionally, self-regulation is a process whereby people focus on exerting self-control, and assessing discrepancies between internal standards and expected outcomes. Transforming the self involves aligning values with intentions and actions (Avolio and Gardner 2005 pp320-338).

Clearly defined goals and personal values are major requirements in the journey towards authentic leadership. Possessing them ensures that the ‘self’ does not become easily distracted by short-term incentives that are not aligned to these goals and values. Additionally, transforming one’s self and identity in the course of becoming an authentic leader requires the confidence to talk openly about personal weaknesses, strengths and emotions (Still 2006 p87). The means by which one can address their limitations is directly related to confidence, and cultivating a sense of self that is not afraid of being seen as weak, but rather focuses on being transparent. Part of the self-transformational journey towards ensuring authentic leadership, therefore, requires self-exposure or discovery, which is directly related to one’s level of confidence (Klenke 2007 p97).

Sparrowe (2005 pp421-422) focuses on the narrative self, whereby the leader’s authentic self is able to emerge. The author asserts that the self is a narrative project, whereby people are able to interpret various disparate events, motivations, and actions they experience, to construct a unified life-history pertaining to who they are. Sparrowe alleges that the narrative self-perspective helps in describing what authentic leadership entails, and facilitates deeper comprehension of what enables it to develop as required. Similarly, Avolio and Gardner (2005 pp315-338) explore at length the effects that emotions and values have on a leader. They suggest that values requiring self-transcendence such as social justice, liberalism, loyalty, gratitude, equality and accountability play a major role in the transformational journey towards authentic leadership. Self-emotions such as appreciation and gratitude motivate authentic leaders to behave in ways that reflect loyalty, equality and trustworthiness. Therefore, the
transformational journey requires a leader to develop positive emotions that will impact positively on their followers. However, there are common challenges that are related to the pursuit of becoming an authentic leader (Klenke 2007). Research shows that there are cases in which leaders have expressed themselves transparently and acted with regard to their core values, but ended up failing to achieve authenticity in the eyes of their followers. This emanates from articulation of goals and values that are not universally shared, as well as reluctance of the followers to accord leaders the time to enhance their values (Still 2006 p145). The journey requires self-knowledge, and realisation that the needs of others will always come first. An authentic leader, therefore, requires the support of their followers; hence they must prioritize based on their needs, and focus on achieving goals that have been uniformly agreed on (Avolio & Gardner 2005 pp337-338).

The journey towards transforming the self requires leaders to have project positive psychological states. This means that such leaders must exhibit traits such as resiliency, optimism and hope, which heighten one’s self-regulatory and awareness behaviours. Such characteristics are essential for guaranteeing self-development, and consequently, enabling leaders to construct positive mental capital. The leaders thus become open to changes and development, and are able to steer communities and teams towards success (Luthans 2002 pp695-697). Additionally, Luthans asserts that the journey towards authentic leadership encompasses a moral or ethical component. Therefore, a leader must transform the self into one that is courageous, resilient, efficient and morally upright, to achieve continuous authentic moral actions among the followers. Similarly, Bryant (2009 pp505-506) believes that leaders who have moral awareness are able to make ethical decisions. Additionally, those with a strong capacity for self-regulation are able to maintain their personal integrity, and cultivate strong interpersonal trust among their followers. Conversely, those with weaker self-regulatory ability are less morally aware, and focus mostly on loss and failure. There is thus no doubt that the transformational
journey requires a high moral foundation, and an immense self-regulatory capacity, to ensure success and that specified goals are met on time. Furthermore, Higgins (2005 pp205-211) claims that self-regulation plays a major role in making moral judgements, as the degree of fit between the pursuit of one’s goals and self-regulation has a direct influence on whether an outcome is viewed as morally wrong or right. This means that when the means used in pursuit of a goal are consistent with the desired end results, the fit is said to be moral; hence, inclining the followers towards a positive moral value judgement. In contrast, if the means are inconsistent with the desired outcomes, then the fit is said to be immoral or poor; thus, leading the followers towards a negative moral judgement (Klenke 2007 pp68-77).

Various authors have proposed numerous processes in which leaders influence their followers (Avolio et al 2004 pp801-805; Avolio and Gardner 2005; Ilies et al 2005). Avolio et al (2004 pp801-805) and Ilies et al (2005 pp373-379) describe at length the social and personal identification processes in which followers come to identify closely with the values of authentic leaders. Therefore, the transformational journey requires a set of positive attributes that people can easily identify with, such as positive psychological states, continuous self-regulation and a moral perspective whereby authentic leaders are able to develop as well as influence their followers. This also means that authentic leaders must demonstrate openness in their decision-making, and be consistent in their words as well as their actions. Moreover, Ilies et al (2005 pp390-394) argue that for one to be an authentic leader, they must focus on developing associates by modelling and supporting self-determination. The authors also describe processes in which authentic leaders are able to influence their followers through positive social exchanges, as well as emotion contagion. With regard to emotion contagion, it has been reported that a leader’s positive emotions can be “infectious”, often leading to positive transformation and learning outcomes within an organisation (Avolio and Gardner 2005 p334). It has also been suggested that authenticity, which is achieved through transparency and self-awareness, often
leads to positive psychological states. This means that the positive emotions often developed during the transformation period may reverberate and spread via the process of social contagion, promoting cognitive and emotional growth of the followers (Ilies et al 2005 pp390-395).

Social exchange theory, first described in 1958 (Homans 1958), implies that authentic leaders are able to establish virtuous social exchanges with their followers when they transform their identity. The theory also suggests that if leaders exhibit an unbiased mentality when processing self-relevant information, they will enhance the leader-follower relationship, resulting in heightened respect, trust and positive outcomes (Peterson and Seligman 2004 pp393-398). There is immense value in analogy, and in followers’ reciprocation of positive behaviour which is in alignment with the values of their leaders.

The transformational journey is ultimately based on positive modelling of one’s behaviour, self-determination and self-identification, as well as on emotional contagion and positive social exchanges. If such concepts are not considered, reliance will fall upon abstract descriptions of historical figures that occupied the roles of followers or leaders, rather than on reasoned theories assessing the influences under which authentic followership and leadership may have actually prevailed (Avolio and Gardner 2005 pp317-320).

Peterson and Seligman (2004 pp395-400) identify various character strengths that are directly associated with positive qualities as well as outcomes in the journey towards authentic leadership. For instance, leaders must transform the self, and be receptive to cultivating the wisdom and knowledge required to ensure open mindedness, perspective, and creativity. Additionally, they must courageously demonstrate persistence, vivacity, integrity, and bravery. They must also be humane and just, portraying traits such as fairness, kindness, social intelligence, love and citizenship. Finally, they must cultivate transcendence, to enable them to express gratitude when necessary, remain humorous, and maintain an atmosphere of excellence (Avolio and Gardner 2005 p320).
The transformational journey requires individualised consideration. This includes consideration of the degrees to which a leader is able to attend to the needs of the followers, act as a mentor and listen keenly to the concerns and the needs of the people. Therefore, self-transformation includes showing support and empathy, keeping communication open, and respecting as well as celebrating the contributions of others in a team (Arkoubi 2013 pp10-11). If these components are adhered to, the followers aspire to develop and are intrinsically motivated towards carrying out their daily chores. In addition, intellectual stimulation is equally imperative in the journey towards authentic leadership. Within such settings the leader should have the ability to challenge assumptions, solicit the ideas of the followers and take risks (Cameron 2007). As a result, there is stimulation of creativity among the followers, and people are nurtured towards thinking independently. For such a leader, the journey entails continuous learning and being inquisitive. It also requires the leader to maintain a critical mind, to think deeply about issues and determine ways in which tasks can be executed in a manner that will ensure competitive advantage (Ibarra 1999 pp764-767). Another character trait that leaders should portray in their journey towards authenticity is inspirational motivation. A leader should be able to articulate a vision in a way that is inspiring and appealing to the followers, to reduce resistance. Authentic leaders who possess inspirational motivation are able to challenge their followers with regard to future goals, ensuring high standards, and attaching meaning to the tasks at hand. Thus, leaders must endeavour to develop their communication skills, to enable them to express their visions in a way that is powerful, explicable, engaging and accurate (Cameron 2007; Arkoubi 2013 p9). Consequently, the followers tend to be more dedicated to their work, are optimistic about life, and are encouraged and hopeful with regard to their abilities. Furthermore, authentic leadership requires idealised influence, which entails being a role model, ensuring regulations are followed and pride is instilled, as well as ensuring that the trust and respect of the followers is attained (Arkoubi 2013 p5).
Cameron (2007) alleges that an authentic leader should have a deep understanding of the self, as well as a heightened level of reflexivity. This means that the leader should remain alert to the intrapersonal and interpersonal experiences and events that emanate from the roles of social identity. Becoming an authentic leader, therefore, involves an individual becoming consistently engaged in an inward journey that is based on a reflective and introspective construction of life (Ibarra 1999 pp765-768). On the same note, an authentic leader must possess clarity of self-concept and expressivity, in order to be able to understand their followers and meet their needs. In doing so, they are able to develop rational exchanges with the people they are leading.

Becoming authentic requires the renewal of one’s self, and a belief that there is always room for growth. The transformational journey requires authentic leaders to differentiate themselves from others, by ensuring that they make informed decisions and choices for others as well as themselves. While maintaining an identity that reflects their unique abilities and internal experiences, authentic leaders also adopt a dialogical stance towards their followers. This implies that as far as authentic leadership is concerned, the cultural and relational selves constantly interact with the private self, though they do not actually merge with it (Arkoubi 2013 pp4-10).

It is apparent that without a deep and unambiguous sense of personal background and identity, it is hard for one to perceive the world they live in. During their transformation, authentic leaders develop a unique worldview, as well as personal perspective and accountability for their opinions, behaviour, ideas and actions. They do not seek to act on individualistic perspectives aimed at satisfying their needs only (Cameron 2007). Nor do they seek leadership in order to control others or acquire better social status, personal reward or fame, but rather to guide people to realising their full potential. The transformational journey towards true altruism, which is imperative in authentic leadership, requires perseverance and solid inner commitment. Altruistic leaders place the interests of others above their own, and care about their followers' wellbeing.
Consequently, they are able to win the people’s trust and lead them towards success (Shamir & Eilan 2005 pp395-399).

The transformational journey of the self and identity requires spiritual orientation, which helps to give authentic leaders a sense of direction. The transformation gives meaning to their actions and lives, directing them towards the right path. Spiritually, the transformation is manifested in daily behaviour and experiences (Cameron 2007). It helps the individual to make choices, develop hopes and dreams, and search for moral expansion and growth. Authentic leaders, therefore, rely on spirituality to facilitate the development of resilience, face challenges, and confront the day-to-day hurdles of life. Additionally, as authentic leaders believe in personal transformation and enhancement, they are able to impact positively on the lives of the people they lead. In summary, all characteristics that are related to authentic leaders and leadership identity have an integral impact on how effective leadership ultimately is, as well as the identities of the followers, and their collective ethos (Arkoubi 2013 pp9-11).

Contemporary leaders must focus on being highly flexible and up to date with their ever-changing environments, to ensure authenticity. Thus, modern leadership entails numerous substantial challenges that each need to be addressed in a timely manner, to ensure success. According to a model described by members of the Centre for Advanced Emotional Intelligence (Johnson, Birchfield & Wieand 2008 pp30-39), the transformational journey requires one to overcome their personality, to remove barriers to authenticity and self-knowledge. It also entails commitment, collaboration with followers, and having a high enough sense of culture to facilitate the creation of an environment that advocates openness and unity. Understanding the limitations to one’s identity is a core challenge with regard to realising positive outcomes. Consequently, as authenticity becomes established, leaders gain the internal flexibility required to utilise numerous leadership styles, which is a strong foundation from which to cope with global changes (Johnson, Birchfield & Wieand 2008 pp30-39).
3.6. Self-concept in Leadership

The concept of authenticity was emphasised by philosophers of ancient Greece, who repeatedly stressed that it was fundamental to knowing one’s self. More recently, it has been suggested that understanding one’s self is integral to maintaining control over one’s life (Kernis & Goldman 2006). Leaders become aware of their strengths and weaknesses in the course of their leadership, and can utilise this knowledge when attempting to gaining support from their followers. By developing self-understanding, leaders become more capable of establishing essential relationships with their followers, and consequently gaining their support and trust. Authenticity enables individuals to accept that they operate within a society, and to behave in accordance with the social norms of that society. The authenticity of an individual is commonly reflected by their ethical values, which in turn are revealed by their behaviour. Proponents of the concept of authenticity in this context believe that individuals cannot fake their ethical values, within their behaviours (Gardner et al 2005).

The role of self-identity in the development of leadership expertise has been the subject of recent research, and this has drawn attention to the potential significance of leaders’ self-concepts (DeRue, Ashford & Cotton 2009; Avolio & Gardner 2005 p319). From this perspective, the self is a system that structures a person’s affective cognitive schemas, applying a degree of consistency to the complexity of their experiences (DeRue, Ashford & Cotton 2009). These cognitive structures are organizations that are content specific in knowledge, and process both external and internal events continuously; thus rendering a person’s experiences meaningful. These may include the self-knowledge of a person in terms of social roles, values, skills, interests, physical characteristics and personal traits. The self can be viewed as effective in various self-aspects drawn out in numerous characteristics. Every self-identity has a specific effect linked to it (Lord & Brown 2004 p104). Self-schemas can establish an estimate for the future and self-images of an individual that function as motivational indications, as well as motives.
for behaviour in the future. In this way, the self can be seen as being made up of a mixture of selves varying across circumstances and time, and a professional identity of a person that can be viewed as the self-internal aspect (Dutton, Roberts & Bednar 2010; Lord and Brown 2004 pp105-107).

Leadership requires both a specific mindset and specific skills. For individuals to become leaders and understand who they really are as leaders, the role of their leadership should be part of their self-concept (Lord and Brown 2004 p109). According to this perspective, leadership is not just about what leaders do, but who they are (Ibarra 1999 p770). By associating the development of leadership to the self and professional identity of a person, leadership shapes response to work requirements, and one’s way of being (DeRue, Ashford & Cotton 2009). According to this approach, leaders who do not stand firm on their identity in the role of leadership could be lacking the diverse requirements for the development of effective leadership (Lord and Brown 2004). Similarly, Dutton, Roberts & Bednar (2010) have argued that having an accurate and clear professional identity is crucial to career success.

With regard to structuring an authentic self-concept, Ibarra (1999 pp764-767) explains that people establish their professional identity by experimenting with trial identities, before they fully develop their professional identity. According to Dutton, Roberts & Bednar (2010), this kind of approach to the formation of identity is concordant with the leader-follower perspective of the concept of authenticity. From this perspective, effective leadership revolves around the leader’s understanding of the followers, effectively ensuring that the followers maintain their trust in the leader. This concept explicitly incorporates the organisational structure in terms of cultures of authentic leadership. As affirmed elsewhere, leadership is structured by context; it remains dependent and sensitive in terms of context, with leaders as custodians and orchestrators of context. Generally, in leadership, structured factors tend to create boundaries, whereby the relationship between leaders and their followers determines the restrictions and demands
bestowed on each, as they put into context their spiritual choices, behaviours, emotions and actions (Klenke 2005 pp90-97). Authentic leadership is a complicated construct composed of turbulence, doubt and ambiguity. Moreover, contextual elements of authentic leadership are applicable to organisational culture through nurturing and caring for the human spirit at the place of work, and offering opportunities to the people in the organisation so as to enable them to establish their full potential.

Figure 2 - Authentic Leadership – Model B. Model B further suggests that characteristics pertaining to the leader’s eudemonic well-being can affect the eudemonic well-being of the followers, which is conceptualized as consisting of the same components, including self-esteem and self-development (Ilies 2005).

There are notable points of difference and convergence between the various authentic leadership approaches. For instance, a defining feature of authentic leadership is that leaders are
presented in their strong selves. On the other hand, although the self is formed via four approaches as discussed above, its position ranges from the centre to the periphery. In the authentic leader and follower approach, the self-apparent by two structures (self-regulation and self-awareness) is essential to the development of authentic leadership, and is linked directly to the outcome of followers. Ilies, Morgeson, & Nahrgang (2005 p378) explain that authentic leadership and self-aspects such as self-efficacy, self-realization and self-esteem are components of the leader’s well-being. Self-awareness is demonstrated as an aspect of authentic leadership.

3.7. Summary

Most people perceive becoming an authentic leader as a long-term endeavour, requiring immense commitment and work. However, only a few people reach their optimum capacity as leaders. Becoming an authentic leader entails more than being a strategic thinker or a proficient manager. This is because the entire process revolves around personal transformation. All effective leaders are on a continuous journey towards self-actualisation and discovery, as they transform themselves and their followers. Development of authentic leadership skills through self-transformation involves numerous challenges. For one to become an authentic leader, they must equip themselves fully and ensure that they are emotionally intelligent, aware of their inner self, and confident enough to lead people to success. Leaders must therefore remain aware of their personal values, needs, and goals in order to avoid short-term distractions and failure. The entire transformational journey towards authentic leadership requires leaders to recognise their values, identity, goals and emotions. They must have the aptitude to establish credibility and trust, and be able to develop a shared vision, to successfully instigate radical changes within an organisation. Additionally, the process requires the capacity for critical thinking, in order to solve problems and make timely decisions. Consequently, the followers are able to connect with each other and foster
positive changes; thus becoming a single unit. Therefore, the journey towards self-transformation of the self is one that cannot be overlooked, as far as guaranteeing authentic leadership is concerned.
4. Research Methodology and Design

This chapter describes the design and research methodology of the study. First, the nature of the interpretive paradigm that underpins the study is outlined. An overview of narrative inquiry and the associated methods of data collection and analysis used in the study are then presented, followed by consideration of the manner in which this paradigm was adopted in relation to the research. Lastly, the provisions that were made to ensure the quality of the data are detailed, and ethical issues which were considered in the course of the study are outlined.

4.1. The Interpretivist Approach

This thesis adopts an Interpretivist approach, in that it contends that only through the subjective interpretation of, and intervention into, reality can that reality be fully understood. The value of adopting an interpretivist approach to research is that it constitutes an effective method of uncovering peoples’ understanding of a phenomenon. Reality, it is widely argued, is what people perceive it to be. This reflects a tradition in social science of documenting observations in people’s natural settings, and interacting with them in their own language, and in their terms (Kirk & Miller 1986). A researcher adopting an interpretivist approach is concerned with revealing the meanings behind empirical observations. In such an approach, the researcher is the primary data-gathering instrument, using questions aimed at understanding a phenomenon through semi-structured or open-ended interviews with the subjects, in their own choice of surroundings. As most Interviewees chose to be interviewed in their organisation, on-site observations were also recorded. These methods rely on the interactional, adaptive and judgement abilities of the human inquirer as a researcher.

Keedy (1992) considers that the adoption of qualitative research methods within an interpretative research approach enables the researcher to visualise how events or phenomena are perceived differently from multiple perspectives, and across similar events. Furthermore, the
interpretative approach can elicit useful, relevant information from a small number of people. According to Blackledge and Hunt (1985), there are five major assumptions that underpin the interpretivist approach to research. These assumptions involve everyday activity, freedom, meaning, interaction and negotiation. Because each assumption has influenced the study reported herein, they require due consideration.

Firstly, Blackledge & Hunt (1985) state that everyday activities constitute the defining features of a society. Ultimately, every aspect of society can be traced back to the way people act in everyday life. For example, what keeps an organisation together is the activity of managers, supervisors, team leaders and specialist personnel. Thus, to be understood, everyday activity must be observed.

Secondly, everyday activity is never totally imposed; there is always some autonomy and freedom (Blumer 1969). This is not to say that there are no constraints on the way people act, nor does it imply that people are not influenced by their background. What is suggested is that people can and do choose their own activities, to some extent. Accordingly, everyday life for example, is the result of people engaged within a system acting together but performing their own roles and patterns of action.

Thirdly, to understand everyday activity, people must grasp the meanings that other people ascribe to their own behaviour (Chenitz & Swanson 1986). In interpretivist theory, the term ‘meaning’ is complex, yet often undefined. For the purposes of this thesis, the term ‘meaning’ encompasses the stated aims or intentions of the founder, and includes notions of significance and motivation.

Fourthly, everyday activity rarely involves a person acting in isolation; rather it usually entails interaction with other people (Blumer 1969). Consequently, as well as giving meaning to
individual action, it also gives meaning to the activities of others. Put differently, people mutually interpret the behaviour of those they interact with.

Finally, everyday activity involves a process of negotiation of meaning, and through this we come to modify our beliefs and views. It is important to note that the analysis of action must include a study of the founders’ beliefs and interpretations for the purposes of this thesis. However, it would be incorrect to posit that beliefs and interpretations remain static and unchanging. For example it is clear that people, including founders, do modify their views. Indeed, some of the founders that took part in this study describe doing so over time, in their interviews.

The interpretive approach suggests that over time, people in various circumstances, including the founders interviewed for this study and others, who work in commercial organisations, develop shared beliefs and interpretations (Blackledge & Hunt 1985). The sharing is brought about through a continuous process, not something that happens once and is finished. It occurs in subtle ways, and it is the contention of this thesis that the modifications made to the culture of organisations by their founders directly relate to their various perceptions of what is going on.

4.2. The Origins of Narrative Inquiry

Narrative inquiry arose from qualitative research during the beginning of the 20th century. Qualitative research is a broad field, and thus narrative inquiry emerged as a discipline of it. The units of research that narrative inquiry uses are field texts such as stories, field notes, letters, conversations, photos, journals, autobiographies and life experiences. These are the units of research in narrative inquiry, and they help people to create meaning in their lives as narratives. They are used in various fields as tools of analysis, including organizational studies, cognitive science, sociology and education studies (Lodico, Spaulding & Voegtle 2010).
Narrative inquiry can also be used in combination with quantitative methods of research. It differs from quantitative research, and in fact challenges the philosophy behind it, and behind grounded-data gathering. Narrative inquiry is centred on organizing human knowledge, rather than exclusively collecting and processing data. In research, narrative inquiry entails choosing a research problem and identifying a particular observable fact for exploration (Lodico, Spaulding & Voegtle, 2010).

The normal nature of human beings can be gleaned from storytelling, since the life of humankind is always reported. People document graphic details of their social lives every day, rendering it easier to research. Narrative inquiry studies focus on the nature and experiences of humans in their daily lives. Since education constructs and re-constructs individuals and their social history, narrative inquiry methods provide the acumen required to understand different peoples’ stories (Wells 2011).

In research, narrative inquiry gives a researcher a clear understanding of different cultures, and allows for the compilation of accurate research data. As a research technique, it equips a researcher with investigative skills and ensures that they are able to acquire credible and legitimate data. Additionally, the validity of narrative inquiry is indispensable since the researcher utilising it always extracts first hand data—hence, accurate information—from the research. The objectivism, naturalism and functionalism that narrative inquiry brings to research make it an integral part of a good research (Wells 2011).

Three types of narrative inquiry can be performed, chronological, meaningful and social. Utilising all three ensures that the consistency of the research data extracted from the field using narrative inquiry is always completely accurate. Narrative inquiry is appropriate for this particular research because it gives a detailed structure to the sense of self-identity. In the telling of life stories, people tend to narrate their identity and self-realisation. The method of research is especially convenient when the research questions are related to identity, subjectivity and
emotions (Wells 2011). The collection of individual and collective narratives in research constitutes the collection of individual and collective data, if narrative inquiry is used.

The study of narrative inquiry facilitates the establishment of the relationships between identity and culture. The research method can be used effectively to identify an existing culture, as it entails a detailed analysis of the relevant social history, be it within a society or an organisation (Wells 2011). Using narrative inquiry to conduct the research enables the researcher to use minimal resources; hence it is effective for researchers operating within a tight budget. This makes the approach convenient for this particular study, of which financial constraints would otherwise have been a major limitation.

The aims of the research undertaken included acquiring each organisation’s founder’s story, and using narrative inquiry to determine graphic details of the duties of the workers (Lodico, Spaulding & Voegtle, 2010). To understand a deep examination and reflection of the personal narratives of the workers, it is crucial to use narrative inquiry. The organisation’s founders will thus be able to glean a detailed history of each worker, from the research. It will enable the founders to realize the different cultures and levels of productivity among the workers, as well as their wider diversity (Wells 2011).

The research project includes an analysis of the primary records explaining the founders’ stories, in a quest to acquire a clear understanding of their assumptions, complaints and activities. Narrative inquiry will thus give a comprehensive account of all aspects of the founders. The research will thus generate cogent information on the workers within the participating organizations (Wells 2011).

An evident advantage of using narrative inquiry in research is its capacity to yield rich information about different aspects of the research. In this research, personal narratives about the workers in the participating organisations will be adequately detailed, if narrative research is
used. The founders will easily understand the positive influence that the personal narratives may have, by way of helping to improve self-identity and service delivery within the organisation. This will enable the founders to establish ways of addressing the flaws that the research will reveal, by way of the development of behavioural changes designed to enhance the delivery of services by the organizations (Barrett & Stauffer 2012).

Narrative inquiry focuses on human knowledge and life experiences, it will thus be imperative to use it in this research. The cultures and backgrounds of the founders will be well described by the data extracted from them via narrative research. This will enable the founders to realise the influence that their personal narratives have on the operations of the organisation, particularly those of the workers (Barrett & Stauffer 2012).

Narrative research should always utilise user-friendly approaches. The use of user-friendly methods is convenient for the interviewees, and imperative in facilitating the acquisition of valid data. In this research, the founders and managing directors of the different organisations will be subjected to a method of questioning that is not hostile. The interviewees will be most likely to answer questions if the method used to conduct the research is friendly. Moreover, the interviewees’ relationship with the researcher will be interpersonally substantial, a factor that promotes the possibility of the researcher getting data of the finest detail (Barrett & Stauffer 2012). Narrative inquiry is thus a method that will effectively facilitate a user-friendly atmosphere.

Despite its various advantages, narrative research has its limitations, which should always be considered when selecting it as a research method. The use of narrative inquiry to acquire data entails lack of definitive criteria for the assessment of the data. Consequently, the research may be conducted poorly, which may in turn result into poor analysis of data; and ultimately, invalid findings. Additionally, the method of research requires a lot of time and effort, particularly during the analysis stage, which requires the researcher to peruse extensive amounts of text, and often to peruse the same texts repeatedly as similarities and differences come to
light. Also, the results of narrative research cannot necessarily be generalised to the entire population, mainly because they include personal stories, which differ from individual to individual. It is thus important for researchers to conduct narrative research with a clear understanding of its complexities (Barrett & Stauffer 2012).

Narrative inquiry is regarded as a method of studying and analysing an experience. It follows a reflexive recursion process of moving from field to field texts, and then to interim and final texts constituting a thorough analysis of the research. Narrative inquiry sheds light on ethical matters and structures new theoretical meanings about peoples’ experiences. According to Polkinghorne, narrative refers to “a discourse form in which events and happenings are configured into a temporal unity by means of a plot” (Polkinghorne 1995). The life stories and the interviewees’ reflections on these stories give meaning to life, as well as enlisting the assistance of other individuals in building communities. A relatively recent development is the emergence of narrative methodology in the field of social science research (Clandinin & Rosiek 2007).

Narrative inquiry is a method of documenting and understanding an experience through cooperation between participants and the researcher over time, through social interaction and in a series of stages. There are three common stages of narrative inquiry, social, place and temporal, and the extent to which these are utilised in an inquiry influences the extent to which it serves as a conceptual framework. Polkinghorne’s (1995) perception is that the exploration of an experience through all three stages is what differentiates narrative inquiry from all other methodologies. This is because by incorporating all three stages, narrative inquiry researchers are in a position to study the relational composition complex of individuals’ life experiences.

As indicated earlier, numerous narrative inquiries start with storytelling, whereby a researcher interviews or has conversations with participants who narrate stories accounts of their personal experiences. Hereby, it is a method that is time-consuming, and while profound, it is relatively difficult (Connelly & Clandinin, 1990). While narrative inquirers and their subjects
acknowledge the importance of relational aspects of the inquiry, in other types of inquiry the researchers and their participants do not ascribe much importance to relational aspects of the inquiry. In narrative inquiry, the consideration of justification during the research is important, and this can take three forms, personal justification, practical justification and social justification. Personal justification, from Polkinghorne’s (1995) view, is characterised by the interviewers justifying the inquiry in the context of the circumstances of their personal life experiences, puzzles and tensions. This is mainly demonstrated in published narrative inquiries. In practical justification, researchers pay particular attention to the significance of considering the possibility of changing or shifting practices. Social action and theoretical justification are two mechanisms by which social justification can be described. Theoretical justification justifies the research through disciplinary knowledge and new methodologies.

It is necessary to think in a narrative way about a phenomenon from the research puzzle framework, to field work and field texts, and then finally to the composition of the research texts. Polkinghorne (1995) states that narrative inquiry offers mechanisms that retain a situation’s complexity whereby an action has been undertaken, and the meaning of motivation as well as emotional are connected to it. Numerous narrative inquirers establish ideas such as relational knowing, not knowing, liminality, world travel and self-facing when incorporating descriptions of their own life experiences and those of their participants into a collective inquiry. Narrative inquiry is a way of getting into the lives of the participants, and that of the inquirer. This, according to Polkinghorne (1995), draws attention to the significance of acknowledging the temporality of an ongoing experience which is understood as a narrative. The conducted inquiries start mainly in the midst of experiences that are ongoing. The inquiries reach their conclusions by telling, living, retelling, and reliving again the stories that make up the participants’ life experiences, both social and individual.
Narrative inquirers observe the procedural and legal aspects of the ethics established by institutional research boards. Due to relational aspects of the narrative inquiry, ethical considerations are of great significance (Polkinghorne 1995). Inquirers should go beyond the mandatory requirement of not doing any harm, by maintaining an emphatic listening attitude, not being judgemental, and by setting aside their disbelief. Additionally, narrative inquirers should pay attention to the unique features of particular communities when engaging in their discourse with those communities, such that any research reports generated maintain respect for the lives represented in them.

Narratives are increasingly seen as significant materials for social scientific analysis. According to Clandinin and Rosiek (2007), narratives became “a niche product in academia, written by only a few conservative historians and by a handful of social scientists rebelling against the casual orthodoxies of their disciplines”. However, the narrative subsequently took a different turn, with a growing emphasis on ways in which narratives can enhance our understanding of a diversity of constructions, ranging from individual identities to entire institutions. This therefore ascribes narratives a more important role in the social sciences, compared to that of the past. This has resulted in an increasingly prominent concept of narrative identity, a belief that what individuals are can be gleaned from a kind of story (Eakin 2005). Narrative imperialism is a model that describes narratives as a dominant factor. Hereby, the tendency of a narrative to search for a story in a person’s life is a hindrance to understanding oneself.

Polkinghorne (1995) assumes that narratives do not only evolve in the minds of narrators, but rather that they are all around human beings; a ubiquitous component of the social realities of a society. They are understood as contents of the society, and as stocks of knowledge. The world has competing interests as well as conflicts, such that there is a constant occurrence of change as elective affinities emerge between ideas and interests. Polkinghorne (1995) further explains that narratives fall into the “ideas” realm. Hence, human culture is seen as
containing a mass of narratives that people engage in, and these narratives provide immense
multiplicity, consisting of various interpretations of how the world is and the part that individuals
should play in it. Each person plays a range of roles in the various situations in which they exist.
Thus, individuals are required to make decisions with regard to what they ought to do with their
lives, and also who they are. From this perspective people must create an identity and discover
themselves, as it is by knowing themselves that they construct narratives. Forming an identity
involves the capacity to maintain a certain narrative (Giddens 1991).

Maintaining a personal narrative through an identity is ongoing, and can only take place if
a person relates to the world socially. Particularly, individuals should look at the outside aspects
of identities as well as the discursive, cultural or institutional notions of what or who a person
might be (Watson 2008). Life stories and personal narratives link the inner world and the outer
world, whereby people speak to the objective and subjective and then bridge the personal
biography with cultural history (Plummer 2001). The life stories of individuals are learnt through
an autobiography that is well matched to the identity-making process (Czarniawska-Joerges
1996). An autobiography is by definition a self-narrative and other people’s influence on it is
minimal. A person is best able to produce a narrative when afforded the opportunity to do so at
their own pace, and in such circumstances they also tend to provide a relatively highly structured
presentation of the self. This in turn facilitates meaningful examination of the finer details elicited
by this type of identity research.

Any study will always be limited by participation rate. This thesis fully utilises the
information gained by seventeen interviews (Guest et al 2006), each interview was over an hour
in duration and, on average, was made up of nineteen thousand word transcribed on to
approximately twenty five pages each. This equated to over three hundred and sixty thousand
words and over four hundred and fifty pages of dialogue the researcher examined. It was
manageable given time constraints.
5. Overview of Data Collection and Analysis Methods

Grounded theory methods of data collection and analysis are consistent with the interpretivist approach. Grounded theory is a “…general method for developing theory and is grounded in data systematically gathered and analysed from the empirical world in question”. In grounded theory approaches to the analytical process, data collection and analysis are undertaken simultaneously ((Glaser & Strauss 1965)).

The first stage in the utilisation of this analytical method was to gather all the data together, then sort and categorise it. The data were simultaneously read thoroughly and listened to intently, and appropriate notes, comments, observations and queries were made. Further, data were constantly compared for similarities and differences, and were subjected to reinterpretation, thus involving the theoretical sensitivity of the researcher, namely, “…the ability to recognise what is important in data and give it meaning” (Strauss & Corbin 1990). This process is known as “open coding” or “unrestricted coding of the data” (Strauss 1987), with the aim of producing concepts that fit the data.

Open coding is defined as the process of “…breaking down, examining, comparing, conceptualising, and categorising data in order that concepts drawn from data are identified and developed in terms of their properties and dimensions” (Strauss 1987). In doing so, the concepts can “…be closely examined and compared for similarities and differences, while constantly asking of the data the following question: to what category or property of a category does this incident relate?” (Glaser 1992). Through the process of open coding, one’s own and others’ assumptions about a phenomenon are analysed, questioned or explored. This, in turn, then leads to new discoveries (Strauss & Corbin 1990).

Throughout the coding process the researcher is engaged in two basic analytical procedures. These are asking questions, and making comparisons between the data, concepts
and categories (Glaser 1978). These two main procedures, as Strauss and Corbin (1990) point out, help to give the emerging concepts precision and specificity. The researcher can also prepare code notes, theoretical memos and graphs to represent the emerging themes and the comparisons and relationships between concepts and categories as they emerge from the data. These notes, memos and diagrams are detailed recordings of ideas about the data and the coded categories, and they represent the development of codes from which they are clearly derived (Miles and Huberman 1984). Code notes, memos and diagrams become progressively more detailed and sophisticated as the analysis progresses, ultimately facilitating the generation of readily digestible and informative figures displaying the data.
6. Adapting the Theoretical Framework for the Research Questions

The central research aim of the study reported in this thesis was to develop an understanding of how personal narratives may reveal key influences that shaped each participating individual’s identity, and that of their organisation. Secondary aims were to explore the founders’ personal narratives and determine their potential roles in the creation or reestablishment of the cultures of their respective organisations, and how the cultures of those organisations may be influenced by their founders’ personalities. To this end, the interpretivist paradigm was applied by the researcher while reviewing data contained in a wide range of documents. This approach is consistent with Greene’s declaration that document review is one of the methods that offers “…the greatest consonance with the interpretivist perspective” (Greene 1993).

Table 1: The Primary Interview Question and Associated Guiding Concepts. The six guiding concepts were used to either prompt or guide the interviewee only if needed in addition to the primary interview question.

<table>
<thead>
<tr>
<th>Primary interview question</th>
<th>Guiding concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What is your story?</td>
<td>1.1 Family background</td>
</tr>
<tr>
<td></td>
<td>1.2 Work history</td>
</tr>
<tr>
<td></td>
<td>1.3 Entrepreneurial trajectory</td>
</tr>
<tr>
<td></td>
<td>1.4 Significant person/influence</td>
</tr>
<tr>
<td></td>
<td>1.5 Stated belief and values</td>
</tr>
<tr>
<td></td>
<td>1.6 Management of the future/legacy</td>
</tr>
</tbody>
</table>
6.1 Study Participants

A wide range of prospective interviewees were canvassed. Interviewees were selected via categories (Table 1). All but two of the seventeen participants were the original founders of their organisation. With regard to the two that were not, at the time of the interview they were successfully leading their respective organisations and had re-established a new vision and set of values. For the purposes of this study, a founder, CEO or managing director is responsible for creating the culture of an organisation, as it is informed by their beliefs, values, assumptions, ideas and experiences.

The founders were managing directors and CEOs that lead medium to large sized organisations around the world. They were identified from various newspaper publications such as “The Age” and “The Financial Review”, as well as “Boss” magazine (an insert of the Financial Review) “Business Review Weekly” (BRW), “Management Today” (a publication of the Australian Institute of Management) and in one case a Qantas radio interview. The core parameters shown below in Table 2 were determined for each interviewee.

Table 2: Core Parameters Determined for Each Interviewee. This table outlines the table that was used in the field for all 17 participants, this was used solely by the researcher and kept confidential in accordance with RMIT guidelines at all times

<table>
<thead>
<tr>
<th>Position</th>
<th>Time spent in work force (in years)</th>
<th>Organisation’s age (in years)</th>
<th>Started the organisation (Yes / No)</th>
<th>Interviewee ID number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Managing Director</td>
<td>40</td>
<td>20</td>
<td>No</td>
<td>1</td>
</tr>
</tbody>
</table>

As well as the core research question, this study also focused on the development of an understanding of how personal narratives may reveal key influences that shaped each individual
identity and that of their organisation. This aspect of the study was also exploratory. Thus, it was not possible from the outset to know the precise research questions needed to guide the research with regard to this additional research question. However, some guiding questions of relevance to this additional research question were identified, as described in Table 2 Core Parameters Determined for each Interview.

6.2. Data Collection

Various types of written data were collected. Personal accounts, such as the individual founder’s stories, completed the array of documentary sources from which data was gathered to address the central research aim of this study. As the study was exploratory, it was not possible to know from the outset the precise questions that would best guide the research with regard to addressing the core research aim. However, all interviewees were encouraged to elaborate on the ‘guiding concepts’ listed above in Table 1.

These guiding concepts were not initially identified prior to the study as specific questions to be answered. Rather, they represent concepts that, at the commencement of the study, seemed likely to be the most productive guides to generating data pertinent to the central area of interest. Based on narratives supplied in response to the guiding concepts, an aide memoire (Burgess 1984; Minichiello, Aroni, Timewell and Alexander 1990) was developed. The questions on the aide memoire, however, were used only to initiate or prompt conversation. As participants raised unforeseen issues, they were encouraged to pursue them. Further, as new questions suggested themselves, they were pursued. Finally, where participants were initially unable or unwilling to respond meaningfully to questions or prompts, they were not pressed further to do so.
Table 3: Guiding Prompt and Examples of Prompts in the Initial Aide Memoire. Further examples of prompts that were utilised by the researcher

<table>
<thead>
<tr>
<th>Guiding prompt</th>
<th>Examples of prompts in the initial aide memoire</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Please speak about your work history</td>
<td>1. Did you ever work in a different field?</td>
</tr>
<tr>
<td>2. (If so) Please tell me about that time</td>
<td></td>
</tr>
</tbody>
</table>

Similar aide memoire prompts were developed for other guiding prompts.

The interviewing and record analysis regarding the central research question was an iterative process. The initial source of data was the interviews. In connection with these interviews, various documents were sometimes made available to the researcher by the Interviewees. The majority of the interviews were conducted at the founder’s place of work. In addition, due to constraints of time, finance and accessibility the study was limited to seventeen interviewees (Guest et al 2006 pp59-82) based in four countries: Australia (Melbourne, Sydney and Perth), New Zealand (Auckland), England (London) and the United States of America (Philadelphia). All interviews were conducted by the researcher in a face to face setting.

The founders who participated in this study were from the following fields.

- International Logistics
- Travel Publishing
- Aerospace
- Antique Restoration / Conservation
- Advertising / Communications
- Hair Stylist (Global Franchise)
- Travel Luggage
- Information Technology
- Telecommunications
- Menswear (National Franchise)
The participants in the study were from seventeen organisations that in accordance with a predetermined condition of their participation will remain anonymous. Due to the constraints of time, finance and accessibility almost twenty percent of the participants were international logistics providers. The choice of participants was based on their potential, as identified by the researcher’s previous observations, to provide rich descriptions of their functions, as carried out during their work. Additionally, the search for interviewees was limited to organisations which had been in existence for a minimum of ten years, and had at least ten employees.

To acquire the data, the researcher referred to the body of interviews, mission and value statements, company literature and industry publications. The study was exploratory, thus it was not possible to know the precise research questions needed to guide the research, from the outset.

6.3. Data Analysis

The total body of written data consulted was analysed systematically and logically by the researcher using the grounded theory methods described earlier in this chapter. In particular, general ideas, themes or concepts as analytical tools for making generalisations were sought.

Using grounded theory methods, the researcher listened to the recordings of the interviews, made notes, and then analysed the total body of the transcripts of interviews in order to identify the categories and themes they generated. The aim of this was to determine what aspects of the founders’ identities were revealed, and how founders influenced and created a distinct culture with their respective organisations. In particular, general ideas, themes or concepts were sought as analytical tools for making generalisations. This process is demonstrated in Table 4 below.
Table 4: Open Coding, Extract of Transcript with Interviewee 15. Table four displays how the researcher made notations against the transcribed interviews.

<table>
<thead>
<tr>
<th>Interview Transcript</th>
<th>Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Well, when I started this job I didn’t actually have a formal job description – I’ve really worked out the job myself as I’ve gone along. Of course, I had a few hints from the previous bosses, but when I asked both her and my manager for a position description, I was told that there actually wasn’t one. In fact, I was asked to make one up for myself, which as far as I know is the one Human Resources uses now. It should really be updated now, because when I prepared it I was only working in this position for a few months and had no real idea what was required”.</td>
<td>No formal statement of duties; inadequate induction to the role.</td>
</tr>
<tr>
<td></td>
<td>Staff-member determines own functions.</td>
</tr>
<tr>
<td></td>
<td>Advice from previous position-holder.</td>
</tr>
<tr>
<td></td>
<td>Limited guidance from the executive level of the college.</td>
</tr>
<tr>
<td></td>
<td>No job description available.</td>
</tr>
<tr>
<td></td>
<td>Duties originally seen as part of another function.</td>
</tr>
<tr>
<td></td>
<td>Staff member created job description based on her view of her functions.</td>
</tr>
<tr>
<td></td>
<td>Functions have expanded over time.</td>
</tr>
</tbody>
</table>
7. Validity and Reliability of the Data

For the positivist, “unambiguous and precise, rigorous quantitative research reduces subjective influence and minimises the way in which information might be interpreted” (Kincheloe 1991). Qualitative research of the type outlined in this dissertation, however, utilises different techniques to ensure trustworthiness. In particular, it incorporates procedures for enhancing the validity and reliability of the data.

The validity of research may be considered under two main headings, namely, internal validity and external validity. Internal validity deals with the question of how the findings of a study capture reality (Merriam 1988). According to a general interpretivist researcher’s understanding, ‘reality’ is not an objective phenomenon, on the contrary it is defined by the individuals within each given situation. It is, therefore, incumbent upon the present researcher to demonstrate that what is presented in the final report is an honest portrayal of how the founders experienced their journeys.

Lincoln & Guba (1985) have provided a useful framework for describing procedures to promote validity. To begin with, there is more than one method of data collection. In this study, it was deemed that the combination of thick description, semi-structured interviews and close analysis of relevant documents would be likely to result in a holistic understanding of organisational culture. Lincoln & Guba (1985) describe thick description as “a thorough description of the context or setting within which the inquiry took place and with which the inquiry was concerned…[and] a thorough description of the transactions or processes observed in that context that are relevant to the problem, valued, or policy option”. Such triangulation is particularly appropriate for a study such as this, which sought to respond to a multiplicity of perspectives present in a highly complex social situation (Cohen & Manion 1989).
The matter of external validity was considered in the current study. External validity has been defined as “…the degree to which a researcher’s observations can be accurately compared to those of other groups” (Kincheloe 1991). The aim of this study was to investigate the founder’s story and how it may influence the formation of organisational culture. Thus, it could be argued that interpretivist investigations such as this, which aim to determine the background, functions and concerns of a certain group of people, offer a unique opportunity to examine founders in their respective settings, making it impossible to transfer findings from one situation to another. Therefore, because circumstantial uniqueness is a major characteristic of an interpretivist study, the traditional notion of external validity is rendered meaningless.

Another way of viewing external validity relates to the proposition that the reader or user is able to generalise. In other words, it relates to the extent to which the study’s findings correspond with the reader’s own situation. In this sense, the researcher is attempting to facilitate the reader’s own analysis rather than deliver generalisable statements (Burns 1994). In order to enhance the possibility of this kind of generalisability, it was imperative that the study provide rich, thick description of the phenomenon in question. Readers’ judgements about the transferability of findings to other contexts would, thereby, be based on sufficient information.

It is also important to consider the reliability of the study. This often refers to the capacity of a study’s findings to be replicated. In other words, if the study were to be repeated, would the same results be generated? Reliability is based on the assumption that there is a single objective reality that can be observed, known and measured. It is, however, a problematic concept when applied to a study founded on the premise that reality is a function of personal experiences and interpretations. Accordingly, within the present study, it was deemed more appropriate to adopt Lincoln and Guba’s (1985) notion of dependability.

Adopting the notion of dependability requires that the reader should concur with the research findings, taking into consideration the data collected. The main technique used to
enable the dependability of results is the audit trail. This allows the researcher to take the reader through the work from the beginning to the end, so that the process by which conclusions have been drawn is made clear. People are thereby able to judge the dependability and trustworthiness of the outcomes (Maykut & Morehouse 1994).

According to Lincoln & Guba (1985 p319), “An audit trail cannot be conducted without a residue of records stemming from the inquiry”. Therefore, in keeping with audit requirements, the following information from the present study was collected and stored: raw data such as interview tapes, transcripts, documents provided by interview personnel, and written field notes; data reduction and analysis products such as write-ups of field notes, unitised information on report cards, and theoretical memos; and data reconstruction and synthesis products such as integrative diagrams connecting categories. These audit trail categories are those adopted by Lincoln & Guba (1985 p319).
8. Ethical Issues

By its very nature, the fieldwork involved in this research placed the researcher in intimate contact with the lives of the observed. Decisions such as what to record, how to handle privileged information, what type of relationships were appropriate and how to handle value conflicts sometimes occurred. Reflecting on these issues was an important aspect of the data collection.

The main concern in reporting the present study was to preserve the privacy, anonymity and confidentiality of the founders. To this end, the researcher has been careful not to jeopardise careers by naming any participants in the study. All participants were advised that there would be anonymity. Also, the purpose of the interviews and the relevance of documents to the study were explained to all participants. Interviews were only conducted after prospective participants had been contacted, the reasons for approaching them outlined, the purpose of the research and the interview established, and their permission to be interviewed obtained. Also, documents were only consulted after consent to do so and information extracted after permission had been given by those who were custodians of the documents.

8.1. Data Collection

It was appropriate that qualitative research methods of data collection be employed, because of concern for the empirical social world and suitability for fieldwork. In particular, grounded theory methods that are consistent with the interpretivist approach (Glaser and Strauss 1967; Glaser 1978; Strauss 1987) were used as a guide in collecting, coding and analysing the data generated by using the aide memoire developed from the central research question. This study utilised two major data collection approaches commonly used in qualitative research, namely interviews and document study.
The question of which one of many larger contexts best makes sense of an action is a one of interpretation: which of the various features of the action makes it intelligible to those performing it? How can this be decided in any particular case, if those same features may have a different significance in a different context? Such multiplicity and indeterminacy demands that actions be constantly interpreted and reinterpreted as they unfold. “Observers and participants alike constantly ‘make sense’ with the multiple features of the contexts that they produce, find themselves in, and reshape” (Bohman, 2003).

As well as the multiple possibilities of indeterminate contexts and features, interpretation is necessary due to the reflexivity of social action. Reflexivity permits thick, as opposed to thin, description. Actions are intentional acts fraught with significance, and are equivocal and easily misunderstood. This same indeterminacy multiplies when the social scientist also turns their attention to interpreting the gestures and expressions of members of unfamiliar cultures. In such cases, the interpreter must establish what these multiple possibilities are and hence describe the action thickly; that is, qualitative research should provide thick descriptions of social life (Geertz 1983). This description should use native language and describe not only the final analysis of the study, but also how that analysis was obtained. Emerson (1983) described the method, writing that “Thick descriptions present in close detail the context and meaning of events and scenes that are relevant to those involved in them”.

8.2. The Interviews

Semi-structured interviews (Taylor & Bogdan 1998) were used as the primary means of data collection. This method involves creating the environment to encourage participants to discuss their lives and experiences in free-flowing, open-ended discussions, and enables the researcher to interpret their lives. In conducting the interviews, general principles as outlined by Measor (1985) and Taylor & Bogdan (1998) were followed.
Initial contact was made with each founder by telephone in order to obtain provisional agreement to participate in the research project. This was confirmed shortly thereafter by a letter outlining the main purpose of the study, and explaining the proposed format and function of the interview which would be undertaken. The participants were also sent an aide memoire or semi-structured interview guide to allow them to reflect on the headings. Enclosed with the letter was a code of conduct for the responsible practice of research, developed by RMIT. According to this protocol, necessary procedures were stipulated. It was made clear that the principles of anonymity and confidentiality were to be observed at all times, and interview transcripts could be scrutinised by participants for accuracy, relevance and fairness.

Interviews were unstructured to the extent that the questions were broad enough to prompt, but not predict, the outcomes. However, the exact wording or the order of questions changed in accordance with each interview situation. As themes arose, they were pursued with the participants in a “lengthy conversation piece” (Simons 1982). This format enabled the researcher to respond to the situation at hand, and to gain new ideas on the topic. All the interviews were transcribed in a form suitable for analysis, and were then checked back with the participants until they were accepted as representative of their positions.

The interviews were conducted between January 2009 and December 2010, during which time the researcher visited all the chosen organisations. The main function of the interview within the research agenda was to reveal the founders’ perspectives in relation to their own roles. It was therefore necessary to provide the opportunity for a discussion to take place between interviewer and interviewee that moved “…beyond surface talk to a rich discussion of thoughts and feelings” (Maykut & Morehouse 1994).

In order to elicit the required depth of responses from the founders, two important interview techniques were adopted. Firstly, each interview was sufficiently long for rapport to be established between the two parties, usually between 60 and 90 minutes. Secondly, due to the
need for interviews to allow informants the freedom to recall and expound on events from their perspective, there was no reliance on a standardised list of questions. Instead, initial questions were more loosely based on the guiding questions and aide memoire, and subsequent questions that were deemed pertinent to the study were asked as the opportunities arose.

The nature of the interviewees’ responses provided cues as to the direction that the interview should take next. In this way, the questions in the aide memoir (Burgess 1984) served three main purposes: assistance with the preparation of the interview; ensuring that similar issues were covered in all of the interviews; and providing guidance in the conducting of the interview, while still permitting the kind of flexibility required for the interviewer to respond to the emerging world-view of the founder, as well as the new ideas on the topic (Merriam 1988). Hence, the type of interview adopted in the study conformed to the notion that an interview may be constructed as a “conversation with a purpose” (Maykut & Morehouse 1994).

Throughout all of the interviews, cognizance was taken of Woods’ (1992) enumeration of the skills that are necessary to ensure that the interview is as productive as possible. These include active listening, which demonstrates that the interviewer is hearing, reacting, and occasionally constructing interpretations; focusing, or keeping the interview on the subject; explicating where material is incomplete or ambiguous; and checking for accuracy by pressing points, rephrasing and summarising. In this way, the researcher became a partner with the interviewee, with both of them working together to “…get the story straight” (Wilson & Hutchinson 1991 p270). The decision to employ semi-structured interviews was therefore determined by the need to probe as deeply as possible into the individual’s subjective experiences of the phenomenon in question. The use of semi-structured interviews also facilitated access to events that could not be observed directly because of the retrospective nature of the study (Burns 1994).

The interviews were digitally recorded with the consent of the founders, and notes were also taken during the conversations in order to capture things which the digital recorder was
unable to record, yet which were necessary to further enhance the sense that the researcher made of the founder's perspective (Maykut & Morehouse 1994). The recorded interviews were then transcribed verbatim, as according to Merriam, the verbatim transcription of interviews provides the best data-base for analysis, and involvement in the actual process of transcribing brings the researcher closer to the data (Merriam 1988).

Transcribing the interviews verbatim was also considered important in order to enable the use of quotations in the descriptive and analytical sections of the dissertation, because as Ruddock (1993 p19) has indicated, “Some statements carry a remarkably rich density of meaning in a few words”. The use of quotations also made it necessary to develop a system of codes in an attempt to maintain the anonymity of those people who were interviewed. A copy of the transcript was sent to each respondent with an invitation to make any amendments considered necessary to enhance the representation of the individuals’ positions. After this process the transcripts were ready for analysis.

8.3. Document Study

The second major data collection technique employed was document analysis. Goetz & LeCompte (1984 p153) have used the term “artefacts” to describe the assortment of written and symbolic records that have been kept and used by the participants in a social group. Such artefacts, as Merriam (1998) has indicated, have both limitations as well as advantages. In view of the fact that they are generated independently of the research, artefacts can be fragmentary and may not fit its conceptual framework. However, their independence from the research agenda can also be considered an advantage, because they are thereby non-reactive. As such, they are a product of a given context and are ground in the real world. This characteristic makes it highly likely that an analysis of a diversity of artefacts will help to develop insights relevant to the research problem.
The artefacts used in this study were exclusively printed material of various types. With regard to such material, Borg & Gall (1989 p813) have made a useful distinction between “intentional documents” and “unpremeditated documents”. According to their classifications, intentional documents are those that serve primarily as a record of what happened, whereas unpremeditated documents are intended to serve an immediate purpose, without any thought being given to their future use as the record of an event. For the purposes of this study, it was possible to obtain documents in both of these categories.
9. Data Analysis

Early seminal works based on grounded theory were produced by Glaser & Strauss (1965; 1968), and code notes are a specific type of memo’ prepared by the researcher to describe and explain the conceptual labels that emerge from the data (Strauss and Corbin 1990). In spite of the multiplicity of data sources and the necessary rigour involved in the collection and analysis of data, qualitative research has various limitations. As far back as 1980, Rist (1980 p8) was extremely critical in his assertion that qualitative research is “becoming a mantle to legitimate much work that is shoddy, poorly conducted, and ill-conceived”.

The traditional criticisms of the research design adopted, which is predicated on a concern for the essence of social life as perceived by the actors themselves, are easy to identify. The first relates to the subjectivity and bias of the researcher, and the difficulty of preventing these orientations from impinging on the data being collected. Accompanying this reservation is the concern expressed about the presence of the researcher in the field affecting interpretations of the phenomenon under study, which could seriously distort the conclusions drawn. Another frequent criticism relates to the alleged lack of generalisation possible with regard to the results of such research, or the extent to which the findings of such studies hold up beyond the specific research subjects and the contexts involved. These concerns reflect an underlying belief that the methods of the interpretive researcher do not encompass the precision of quantifiable measurement and experimentation which are the hallmarks of the positivist approach.

9.1. Data obtained from interviews

As noted previously, documents examined in the course of this research project were not always provided in the course of interviews. These interviews were undertaken to explore how the concept of authentic leadership is realised via self-transformation, how this connects to the life stories (personal narratives) of the participants, and the relevant theories by which authenticity
develops. The analysis of each interview began with listening to the recordings and taking notes. After the transcribing process, each interview was re-read several times to identify major concepts contained in the transcripts. All of the transcripts were coded on a line-by-line basis.

Code-words were written in the right hand margins of the interview transcript sheets (Schatzman and Strauss 1973), as illustrated above in Table 4, taken from transcribed interview number 15. Incidents and facts were marked with the use of a highlighter and re-written in the form of a category or theme. The first interviews and accompanying field notes were provisionally analysed before progressing to the next interviews.

After completion of the interviews, cross-interview analysis was then undertaken to locate those concepts relating to phenomena that occurred regularly within the interviews, and to make comparisons with those concepts which had already emerged from the other interviews. In this way, the categories and themes underpinning the data began to develop. Twenty substantive themes were identified.

Theoretical memo’s written throughout the data analysis and proposition-development phases of the study were used to document rudimentary thoughts as they occurred, to keep track of coding results, and to stimulate further coding (Strauss 1987). These memos were typed into a computer and identified by interview number, code-name and date. They enabled the researcher to record hypotheses that were compared, verified, modified or changed as new data became available. They also contained the products of inductive and deductive thinking about relevant and potentially relevant categories of themes (Strauss and Corbin 1990).

Theoretical memo’s were developed throughout the study to capture the “…frontier of the analyst’s thinking” (Glaser 1978 p83) in relation to the data, concepts, codes and categories. Strauss (1987) shows that there is a triadic relationship between data collection, coding and preparing memoranda. In these undertakings, the researcher examined and re-examined all data
throughout the life of the study. This involved moving back and forth between collecting data, summarising the data, identifying themes and collating the recurrent themes into visual representations (Figures 5 & 6; Appendix 1). These visual representations as presented below in the Summaries chapter, in order to assist the reader with some background and context to make sense of the data, which is then made easier to follow in the Findings chapter.

As the findings were generated directly from the data, it was possible to examine them in relation to the body of established literature in the field, in order to put the findings into perspective, and draw conclusions from them. By way of a conclusion to this overview of the methods of data collection and analysis used in this study, it is useful to recall that analysing data by the grounded theory method is an intricate process of reducing raw data into concepts, which ultimately emerged as recurrent themes in this study. The categories were then developed and integrated into a theory (Strauss & Corbin, 1990). This process is achieved by collecting data, writing thick descriptions and summaries, and formulating graphical interpretations of the data. Consequently, in this study the data was analysed using coding methods of the grounded theory model (Glaser 1992).

The interviews and the analysis of them for this study can be considered in two ways. The interviews themselves can be considered the ‘primary material’, and the conclusions drawn from them can be considered as the result of “secondary analysis” (Sarantakos 1996 p206). This is because the interview transcriptions were primarily developed for the study. Data from all the primary records were analysed to learn about the founders’ stories, in order to develop an understanding of their perspectives, assumptions, concerns and activities with regard to the primary aim of this study.

In gathering information from the sources utilised in this study the researcher made detailed notes of relevant data contained in them. In some cases this included, with permission, making copies of extracts from official records, such as mission statements, vision statements
and training manuals, as well as perusing the websites of each organisation. As an example of these kinds of records, the researcher scrutinised several memoranda which were supplied.

The researcher carefully examined the empirical information and looked for general ideas, themes or concepts as analytical tools for making generalisations. The data was organised into categories on the basis of 20 themes. The relationships between themes were examined. While immersed in taking notes, the researcher began analysing them. He moved back and forth between noting relevant data, analysing it, reflecting on it and returning to primary sources for more information.

9.2. Summary

This chapter was concerned with the research design and methodology of the study. Firstly, the nature of the interpretivist paradigm was outlined. This constituted the theoretical framework used to underpin the research carried out with regard to the central research questions. Secondly, the manner in which interpretivism was adopted in relation to each of the research questions was considered. This incorporated commentary on the methods used to collect and analyse data in order to address those questions. Thirdly, the provisions that were made to ensure the quality of the data were described. Finally, a brief review of the ethical issues that were considered when conducting the study was outlined. Chapter three provides information about the interviewees, and graphical data generated via the above-described research methods.
10. Interview Summaries

“You have brains in your head. You have feet in your shoes.

You can steer yourself in any direction you choose.

You're on your own, and you know what you know.

And you are the guy who'll decide where to go”.

Theodor Seuss Geisel (1904 - 1991) aka, Dr. Seuss

Theodor Seuss Geisel was an American writer, poet, and cartoonist.

Before exploring the research findings in detail, it is appropriate to first present short summaries of the interviews, followed by some graphs and tables reflecting the researcher’s derivation of the categories and themes arising from the data collected which then leads to a full discussion of the findings chapter. Care has been taken to preserve the anonymity of the 17 interviewees in the interview summaries.

10.1. Summary of Interview One

Born in the UK, Interviewee One describes himself as receiving good results at school, despite his working class origins. Having left school at 16 years of age, he began his working life in logistics as an air cargo clerk, where he worked until he migrated to Australia. Here he sought a job in logistics, but wasn’t immediately successful in obtaining such a position. He worked in a variety of positions, including managing the distribution of engine parts for a large firm, and then
he decided to move to a rural area after he married, where he pursued career training hotel managers. Through word of mouth he re-entered the logistics industry, working for a UK company based in Australia, almost ten years after migrating. This ultimately led to him accepting a national position in a high profile logistics company, which was experiencing financial difficulty. Despite having successfully assisted in the financial recovery of that business, he described himself as feeling dissatisfied with the ever increasing restraints of working for a large corporation. He decided to become a fifty percent shareholder in a small Australian logistics company, with only three employees. Through raising awareness of the strategic positioning of his local port within the Australasian marketplace over some 22 years, Interviewee One was able to employ 26 people as his organisation expanded under his leadership and entrepreneurship. He became something of a market leader in that he regarded himself as having guided the first Australian logistics company to establish a trading “hub and spoke” operation in Singapore. The Singaporean operation entailed sending single containers with goods destined for various parts of the world to Singapore, where they were separated, then shipped at a much reduced cost. This was made possible through nurturing longstanding relationships with various Singaporean logistics providers, whom he had met while working for previous companies. While extending his business overseas, Interviewee One placed a great deal of importance on the training of staff in import and export classes at home. A keen Rotarian, Interviewee One strongly believes in assisting young people to follow in his footsteps. 

**Family Background and Place of Birth:** Interviewee One was born into a working class family, who racially discriminated against others.
**Significant People and/or Influences:** “I always had a silent partner, a very wealthy man, worth about forty million...He gave me a lot of knowledge believe you me, on business ethics. He taught me how to look in from the outside and so this is what we are trying to do”.

**Formal Education / Learning Experience/s:** Interviewee One left school at 16 years of age. “I was educated very well. I ended up with about five or six O-levels”.

**Stated Beliefs, Values and/or Assumptions:** “When you're in business, there is no racism. There is no prejudice whatsoever. The client is not a client unless you give him/her knowledge...You're not there to rip them off. That’s number one. I won't allow that for a start. I don't want to be a car salesman”.

**Entrepreneurial Trajectory / Stepping Stones:** Air cargo clerk (UK); distribution of engine parts (Australia); hotel management trainer (Australia); sales for a UK-based logistics company (Australia); national role in a global logistics company in financial crisis, culminating in becoming a fifty percent owner of his own logistics company, which he has grown in size to the present day.

**Workplace Philosophy / Vision / New Learning:** “It’s a family orientated business, and the main emphasis is training up staff”.

**Management of the Future / Legacy:** “I have been dealing with kids all the way through. Actually understanding when you go and sit to talk to them. I tell them my story of coming from an estate, a council house, and working the number of hours, and they sit there because they look at my car, and I drive a Mercedes. We work with all the schools. We have training for the kids...We teach them all of our freight forwarding”.
10.2 Summary of Interview Two

Born in England in a small village, Interviewee Two describes his upbringing as middle class. He describes himself as not exemplary at school, having attained very few qualifications when he left school at age fifteen. He began work in a design company, changing sundries whilst attending college to attain a qualification in design and drawing. He describes this as an apprenticeship, while asking a lot of questions and challenging what supposedly couldn’t be done.

He worked briefly in a legal firm as a runner, doing errands, until he took umbrage at being called, “boy”, and decided not to pursue a career in law. Back in advertising, he did well in England but decided to move with his wife and young son to New Zealand, to work in the firm of a colleague. Delayed by immigration and frustrated by office politics, he eventually left, to set up his own advertising-based company. He teamed up with a partner, who had complementary skills having worked as an art director for three years, before ultimately taking control of the company himself.

Later, he created a partnership with someone with an MBA in business, which expanded the company, setting up in Hawaii and expanding it into a tourism based business. Meanwhile, Interviewee Two articulates that his own firm in New Zealand has the philosophy and attitude of bringing people together to try and create new things within a communication and design company; i.e. the ability to design new things, including designing management processes. Interviewee Two additionally describes his company as “a communication and design firm, which uses a user-centred design-based approach to help organisations generate new offerings and build new communications, recognised by global marketing leaders as one of the world’s most innovative companies when it comes to the execution of creative ideas”. He describes the firm’s aims in short, as being: “To create positive outcomes for people in organisations.”
Family Background and Place of Birth: Interviewee Two was born into a middle class family in England.

Significant People and/or Influences: “Sir Ken Robinson did a fantastic talk on education, which sums up where I was at really…Quentin Tarantino’s character, Wolf, in the feature film, *Pulp Fiction*, because of his just do it approaches, which informed my approach to business”.

Stated Beliefs, Values and/or Assumptions: “There’s been a sense of frustration when I never get the answers. When you start looking back on your childhood, you want someone to actually listen to you, to pay interest in you…Nobody calls me boy. I didn’t like the class system within the legal fraternity…I like to be treated like I like to treat people”. Words and phrases Interviewee Two dislikes: “Gonna do it…Yeah but…Whatever”. Words he likes/encourages: “Just do it…Reshape your frame of reference…Your perceptions stop you seeing…The thing is to be honest with yourself and honest with others and don’t say it’s not my job”.

Entrepreneurial Trajectory / Stepping Stones: Worked in a large advertising firm (UK); worked in an advertising firm (New Zealand); set up his own partnership in advertising (New Zealand), and bought his partner out to New Zealand three years later; re-visioned the company with new principles, took on new partners; created a cultural tourism branch in Hawaii, and new global synergies.

Workplace Philosophy / Vision / New learning: “You have the right to be wrong. You’ve got my permission to make mistakes. What can we learn from this?”

Management of the Future / Legacy: “Recruitment is a hard thing – to find like-minded souls…The person-ability of the company is what it’s all about”. 
10.3. Summary of Interview Three

Aged 42 at the time of the interview, Interviewee Three went to a boys’ school in a small city in New Zealand, and describes himself as a middling student. He started working in freight forwarding at age 16, while attending University part-time to gain a commerce qualification. He then got into a band, broke up with his fiancée, moved to a bigger city in New Zealand and worked as a customs manager in a small customs clearance firm. Interviewee Three built this firm up to 45 employees before he moved to another International freight company, building it up from making a loss to being a viable entity in New Zealand, before deciding to set up his own business, initially from home. He married and had two children, before having a still born third child, which became the catalyst for setting up his own business, which he describes as her legacy.

Family Background and Place of Birth: Interviewee Three was born in the UK, and then immigrated to New Zealand with his family when he was eight. Within 12 months his parents split up. He believes this may have been why he was not focused at school.

Significant People and/or Influences: “I had a good friend of mine who worked with me …and he got up and he’d gone, saying our town’s too small…Then he packed up and went back …For me that was quite motivating, the fact the guy had actually packed up and I felt he had come back with his tail between his legs a little bit. For me, I wasn’t going to let that happen to me…That kind of motivated me to tough it through, to make myself more, get out, meet people, talk to people, make friends, build up a base”.

Stated Beliefs, Values and/or Assumptions: “If you treat people how you want to be treated, then that’s a good thing to do…so if there is one, any religious edict or thing that I follow then that’s my bible”.
Regarding instinct: “I’ve got a feeling this isn’t working...as soon as I get that feeling, it’s time to act. It’s like, I’ve got to make a change here, and it’s BANG”.

“I do not micro manage people...The key issue about cargo systems is to treat people how you want to be treated, and if you pay your bills then people will pay you”.

Entrepreneurial Trajectory / Stepping Stones: Middling student, freight forwarding apprenticeship, band member, customs manager, until setting up his own business.

Workplace Philosophy / Vision / New Learning: “What does the customer want? He wants me to do this. I’m going to do it right now.’ And not, ‘I can’t, we need to fill this form out first’ kind of approach. Its like, ‘what does the guy want? Let’s do it’...You take all the good stuff and all of those work experiences and different kind of company management styles and different kind of company cultures and, and take the stuff that you think is good...That's where you take your business”.

Management of the Future / Legacy: “I want to spend more time continuing to grow my business. When opportunities come along, you make a call at the time and if it's the right thing to do, it’s the right thing to do...My job is to ensure that there is sufficient resource in the business...I haven’t really thought too much further”.

10.4. Summary of Interview Four

Born in Melbourne of mixed cultural heritage in a working class family, Interviewee Four was public schooled, and describes himself as a B student. He enjoyed competitive sport and went on to study electrical engineering, but left University due to high contact hours, and wanting to make money. He then took a job as a trainee electronics engineer in a large company, which was taken over. This interrupted his study-leave outside of work, so he left in 1987 and took a job in telecommunications, immediately becoming interested in computer electronics. There, he developed a system by which he could dial anywhere in the world for free and download software
from overseas months before anyone in Australia could get it, prior to the establishment of copyright protection. Thus, his private customer base grew rapidly.

Once copyright protection became established, he worked out how to strip out the pirated software’s inbuilt protection, using the resources of the telecommunications firm he worked for, which his employers were not aware of, however, this elevated him and his growing team within the workplace, because they were obviously innovative and were developing new ways of doing things. Evading Federal law by putting in-built encryption into their computers, Interviewee Four ultimately co-operated with the Federal Police’s efforts to plug holes in the international telephone systems, while enabling the telecommunications firm he worked for to better protect their own software, which once again elevated him within the firm he worked for.

After completing his electronics degree, Interviewee Four then embarked on a business degree, preparing him to become a manager rather than a technician within the telecommunications firm he worked for. While still there, he set up his own business doing outside contracting work. After nine years working within the telecommunications firm, he left to work as a consultant in an electronics consulting firm, where he stayed for three years, when internet usage was just beginning to blossom, although still embryonically within Australia. While working there, he set up a technological consulting arm within that firm, asking for equity in the company in return, which was refused, so he left to expand his own business that he had set up earlier. Because he left on good terms, this firm ultimately hired him back to work for them on a contract basis, while he amalgamated his business with another firm in Adelaide.

By 1999 he had separated from that amalgamation and started a new firm with 85 employees, and it was his ninth year in that firm at the time of the interview, with an expected revenue of 12-million Australian dollars ($AUD) per year. He describes his biggest challenge as separating the technological side from the sales side, because they have always had to expand to meet demand. This entailed growing the back office so that he now has a commercial team,
back office accounting and finance, allowing him to focus more on the business model without being overly tied up with administration. “I never saw it as a company; it was always like a business that revolved around me…and it never really changed until it got to the point where I needed middle management”.

**Family Background and Place of Birth:** Interviewee Four was born in North Melbourne, Australia. His father was a West Indian taxi driver, and his mother was an Australian born school teacher of Greek descent.

**Significant People and/or Influences:** “A guy called Moore. Moore’s Law said computing will double every eighteen months…The likes of Bill Gates did it by default because he was the techo…He built something and he pioneered something in an area that became so popular that his business grew by default…He’s more a pioneer around a concept which became prevalent in society”.

**Stated Beliefs, Values and/or Assumptions:** “Well I think it comes down to if you’ve got an entrepreneurial skill and you can identify an area where you can exploit, you know, for financial benefit, then that’s what entrepreneurs do”.

**Entrepreneurial Trajectory / Stepping Stones:** Described himself as a B student, who briefly studied electrical engineering then did an apprenticeship in a large company. Was employed in a telecommunications firm after completing his electronics degree, where he steadily rose, while developing his own side-line businesses. Completed an electronics degree, and then embarked on a business degree while working in telecommunications for nine years, then branched out to create his own firm in Adelaide (Australia). After merging this company with another, he ultimately separated from that amalgamation in 1999 and set up his own firm, which was turning over approximately 12 million $AUS per year at the time of the interview.
Workplace Philosophy / Vision / New Learning: “The people who have got can do strategic stuff, have usually got a business understanding and that’s where I come back to my past in that some of the best advice I got was in the telecommunications days where they said, ‘Do that business tertiary education as well as your technology one,’ because…that’s given me the ticket”.

Management of the Future / Legacy: “I wonder about the next month, basically. More jobs. I don’t think we target new customers; we just target jobs and because we work in all the majors, there’s enough projects in there to keep us busy for the next ten years”.

10.5. Summary of Interview Five

Aged 39 and married with two children at the time of the interview, Interviewee Five returned to the UK from Australia after leaving school, to study economics and accounting. He then changed courses to study agriculture, and travelled to the USA to work on a farm for a year. At that point he decided to return to the UK to work in the family tailoring business, after first working in related businesses to gain experience, including working in a wool mill to discover how cloth is woven and finished. He then worked as an apprentice in a mens’ outfitters, to see how things work on a larger scale. In short, he worked outside the family business to learn what could be learnt externally, in order to apply it to the family business.

Interviewee Five then went to the Middle East for three months in 1994, to learn about the culture of many of the family business’s clients, working in the business of a client in car sales/manufacturing. His is a distinguished tailoring business manufacturing military uniforms, as well as suits and men’s-wear for civilians. He employs 20 people plus some outworkers.

Family Background and Place of Birth: Born in the UK, Interviewee Five is a fourth generation tailor, who left school at 18 years of age to travel.
**Significant People and/or Influences:** Interviewee Five lists his father as a significant person of influence in his life. He describes himself as not being as authoritarian in his approach to the business as his father. “It was hard work coming in here myself to be accepted, to carve your own niche, to be accepted because although you're the boss’s son and you've got the silver spoon in your mouth and all that crap, it's just as hard doing that as going out on your own because you know you've got to stick at it…It's a different sort of challenge and it’s been stressful at times”.

**Stated Beliefs, Values and/or Assumptions:** “My father’s got an old saying—the customer is always correct…I adopt it sometimes…I would say the customer isn't always correct, no…I think a lot of that is pampering to the needs of people, who don’t necessarily know what they want or what is right or wrong…It’s a sort of symbiotic relationship. You learn their needs and they learn your capabilities…The way I build a relationship with the client, I also build with the supplier”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Five left school at 18 years of age to travel abroad, then returned to the UK to study economics and accounting. He then studied agriculture, worked on a farm in the USA for a year, then he returned to the UK to work in associated firms, before coming to work in the family's prestigious tailoring business, which he leads today, with 20 staff and some additional outworkers.

**Workplace Philosophy / Vision / New Learning:** Since his arrival at the helm, Interviewee Five has taken his own pathway to the family business, creating changes in workplace philosophy and servicing the needs of clientele somewhat differently. He sees his increased focus on tailoring for the military as an example of positive change within a traditional landscape.
Management of the Future / Legacy: “It’s not something I would say to the children: ‘As a family we’ve got the family business and you will be going to the family business one day.’ I definitely had a choice”.

10.6. Summary of Interview Six

Interviewee Six describes himself as an ‘un-stellar’ student academically, mostly due to boredom and interest in other things. He went to boarding school, where he got picked on as he was unsporting and introverted. He failed English, but later went back to school and matriculated, while playing guitar in a rock and roll band. Later, while retrospectively examining his failure in English, psychologists told him that his perception that he was ‘crap’ at English came from being so strong in it that he despised being taught and basically opted out of it. He signed up for a technical degree in refrigeration at university, and meanwhile worked as a refrigeration engineer without attaining the qualifications.

He started working full time as a musician, and ultimately opened his own guitar repair shop, which became very successful. He sold that business to a co-worker and set up a new business in stage-lighting systems, which was subsequently acquired by a UK company in 1985. He then became a computer consultant, including becoming a fifty percent partner in an importing and assembly computer business, eventually selling that business in 1989 at which point it had a monthly turn-over of 1.5 million $AUD. He returned to computer consultancy in 1990, and acquired the Australian arm of a computer company that was expanding to the USA, while being approached by a number of firms in New Zealand with regard to the development software. After a legal battle, he acquired a company focused on electronic data exchange in 1994.

From 1997 to 2000, Interviewee Six completed a PhD thesis on a data model for international trade, then did a Master’s degree of Business in IT maintenance, utilising the research to create a business plan and a product plan for his own business, while learning how to
‘implement strategy as culture’. He then acquired an American company in 2006, which was to be the first of 13 acquisitions. He describes learning by experience to obtain and retain customers, the required skill sets, and key employees. Expanding sales into 50 countries, he has invested 38-million $AUD in new technological advancement, changing the way logistical software operates throughout the world. He employs technical IT staff, people with product and industry skills, developers, and middle and senior managers, all working in a collaborative open plan office. He stresses that: “We are not a software developer, but a product marketing company with a very strong software development culture…What we do is look to the marketplace, determine what its product needs are, what its future needs might be, and we build product to that need”.

Family Background and Place of Birth: Interviewee Six was born in Sydney, Australia, into a family which he describes as “reasonably well off”. He “observed his father working hard as a refrigeration engineer”, so he had learned technical skills by his mid-teens. He also “observed his grandfather working hard as an entrepreneur”, and together these two men influenced him so much that he “never really worked for another person”. His parents divorced when he was 13 years old, and he stayed with his father.

Significant People and/or Influences: “The strongest influence in my life was my grandfather. I was named after him”. He also stated the following, with regard to a lecturer that had influenced him: “He described the way to implement strategy is to create a cultural norm which is the strategy…which agrees on normative values then moves forward”. With regard to a literary work which had influenced him, he stated the following: “I read Albury Daniels…a behavioural psychologist…one of the things he says I think is a truism; ‘The behaviour of an organisation is exactly the way it is supposed to be.’ It is behaving the way you set it up to behave, and you can’t say ‘that’s bad and we shouldn’t do that’; you should say ‘how do we modify the antecedents and consequences to enable behaviour to differ?’”
**Stated Beliefs, Values / Assumptions:** “When I’m interested in something, I learn it very quickly. And if I’m not interested it’s never going to go anywhere. Every customer has a local view. It’s about their own self-interest, and about their own day-to-day need, and it doesn’t look to the future, and it doesn’t look to a long-term strategic view of things, whereas our product view has to be very long-term and strategic…You need to create a culture which binds people together, not management that top-down forces people to do what they are supposed to do…Developing an idea right is cultural…Think, change, do, observe. Chaotic then organised…So creativity is reaching down into chaos, drawing in ideas, and ordering them and making them orderly and then turning them into product, which you can deliver as a function…You really need ninety percent of what the business does to be predictable, manageable, and then you can allow the chaos to occur, because it doesn’t have a material effect on delivery and customer service and accounting…This is what we do. This is what we are, now let’s be really creative…I think carefully about a customer’s problems and industry problems; and I think about how I can get them to the technology, and that’s the role I play…It’s very collegiate…I think carefully about a customer’s problems and industry problems; and I think about how I can get them to the technology, and that’s the role I play…It’s very collegiate…In a productive environment, you reward success and you penalise failure; in a creative environment, you reward success, you reward failure and you penalise inaction. Now that has to be cultural”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Six describes himself as an “un-stellar” student who failed English, then subsequently returned to complete his education, and matriculated while playing guitar in a rock band. He worked as an unqualified refrigeration engineer and musician, whilst opening a guitar repair shop, which he then sold to go into stage-lighting. He then worked as a computer consultant and became a fifty percent partner in an importing and assembly computer business, eventually selling that business in 1989 at which point it had a 1.5 million $AUD monthly turn-over. He then returned to computer consultancy in 1990, and acquired the Australian arm of a computer company which was expanding into the
USA, while being approached by a number of firms in New Zealand, with regard to the development of software. In 1994 he acquired a company focused on electronic data exchange. From 1997 to 2000 he did a PhD thesis on a data model for international trade, then did a Master’s degree of Business in IT maintenance, utilising the research to create a business plan and a product plan for his own business, while learning how to ‘implement strategy as culture’.

Acquiring an American company in 2006, the first of 13 acquisitions, he learned by experience how to retain the customers, skill sets, and key employees. Expanding sales into 50 countries, he invested $AUD 38-million in new technological advances, changing the way logistical software operates throughout the world. He employs technical IT staff, people with product and industry skills, developers, and middle and senior managers, all working in a collaborative open plan office, and he stresses: “We are not a software developer, but a product marketing company with a very strong software development culture”.

Workplace Philosophy / Vision / New Learning: “The behaviour of an organisation is exactly how it is supposed to be. Even if it’s completely wrong in your estimation, it’s behaving how you set it up to behave, and you can’t say ‘that’s bad’ and ‘we shouldn’t do that’, you should say ‘how do we modify the antecedents and consequences to enable behaviour to differ.’”

Management of the Future / Legacy: “Our product view has to be very long-term and strategic”.

10.7. Summary of Interview Seven

Interviewee Seven left school at age 18, and commenced selling encyclopaedias door-to-door. By age 20, he had 20 sales-people working under him. He worked as a direct salesman until age 30, then commenced selling blocks of land in Western Australia. He then decided he had “no credibility” and needed to “get normalised”, so he became the national sales manager of an Australian airline, where he encountered problems in a management position and was fired.
The same airline subsequently re-employed him on a more authoritatively styled management basis to manage sales in New Zealand, where they hired him to teach people how to sell. He returned to work for the same airline in Australia, and then established phone sales consultancy operations in every state of Australia. Entering a joint venture to garner a flight rewards programme with the airline, he began his own sales-oriented business in the late 1990’s, which grew from a small sales team to one with 5500 people working for it. He has now retired as the CEO of this company.

**Family Background and Place of Birth:** Interviewee Seven was born in Victoria, Australia into an Italian family. He began his education in a Christian private school, but “didn’t like it”, then transferred to a Chanel College campus, which was more liberally focused on self-management.

**Significant Person/s and/or Influences:** Interviewee Seven lists the head of sales and marketing at the airline that hired, fired and re-hired him as a significant person of influence in his life.

**Stated Beliefs, Values and/or Assumptions:** “It was all a matter of…the creativity and all that was recognising opportunities and being able to put deals together. Taking advantage of opportunities and having some vision and being able to recognise a pathway and doing it”. Regarding recruitment: “It’s always the same thing; attitude, skills and knowledge…Attitude and potential…are still the primary prerequisites for this company…I maintain that the most important thing a company can do is acquire customers and retain them...All you need to do to be successful in business is to deliver to your customers’ expectations and meet your staff’ expectations by creating an environment where they love coming to work. And secondly, you skill them and provide them with the necessary requisites to do their job well. If a company does that, it will succeed”.

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94 | Page
Entrepreneurial Trajectory / Stepping Stones: Interviewee Seven began work selling encyclopaedias, then became a team manager for sales-people in the field until age 30, then worked as a national sales manager for an airline, got fired, then was rehired due to his unique approach to teaching people how to sell. He then set up a sales consultancy company specialising in phone sales, which grew to 5500 employees, and ultimately retired as the CEO of that company at the age of 60.

Workplace Philosophy / Vision / New Learning: “Leadership is a gift…Team leaders first of all need to be able to motivate; they need to be able to communicate, and they need to have common sense. They need to be able to earn respect, be nurturing, be approachable, they need to be confident, lead by example and be dedicated, patient and accountable. The more senior managers have to be accountable; they have to culture champions; they have to recognise that culture is very important. They have to be self-optimising; they should be constantly running their own diagnostic and improving their performance. They need to be good communicators, inspirational leaders, visionaries, commercially savvy, passionate, client relationship builders and believe in having permission to shine themselves”.

Management of the Future / Legacy: Interviewee Seven has written an induction training manual on leadership which the company still uses today.

10.8. Summary of Interview Eight

Born in 1966, Interviewee Eight was educated at a Grammar school, where he boarded. He joined the Royal Australian Air Force (RAAF) Academy straight after leaving school and reports having “…always done reasonably well academically”. He embarked on a science degree within the RAAF. After graduating as a pilot in 1988, he ultimately began flying F18 fighter jets and then attended test pilot school in the UK, where he married in 1993. He later separated from his wife and left the UK, returning to the RAAF in Adelaide, Australia in 1995. He remained there
until 2000, at which time he left the RAAF to pursue a second marriage while studying for an MBA at Adelaide University. Next, he undertook an apprenticeship with an Australian airline in 1998, while completing his MBA, where he was challenged to create a business plan. He wrote the required business plan, concentrating on delivering high-end services to defence in terms of engineering and flight-test consulting, from which his current company stemmed, embarking on it with an equal partner in mid-2000.

**Family Background and Place of Birth:** Interviewee Eight was born in Melbourne, Australia into a middle-class family. His father had been a fighter pilot in World War II and later became a politician, and Interviewee Eight was a son of his father’s second wife. He has three half-siblings from his father’s first marriage and a younger brother from his father’s second marriage. His father died when he was nine, so he was largely brought up by his mother.

**Significant People and/or Influences:** Interviewee Eight describes his father, who was a fighter pilot in World War II, in positive terms. He also alludes to getting used to consistent training and attaining new skills while in the RAAF. Being asked to create a business plan while studying for his MBA challenged him to materialise this plan into a business, of which he was a fifty percent shareholder at the time of the interview.

**Stated Beliefs, Values and/or Assumptions:** “I wanted to be in an environment that I enjoyed and a lot of it was, I guess, the military. I really loved the great *esprit de corps* and some great friends. And I hoped with any employment I’d have in the future that I’d have that sort of atmosphere and I’d be able to work in the squadron you want to go to war with…minus the dickheads. And I think that’s always been a good model for the sort of people we wanted to have in the company…Culture and attitude are an important part of it”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Eight attended Grammar school, then the RAAF, where he completed a science degree before becoming a fighter pilot and
test pilot. He then attained an MBA and acted upon the business plan he completed within his MBA, leaving the RAAF and establishing his own business as a fifty percent partner.

**Workplace Philosophy / Vision / New Learning:** “One of the most important characteristics of a leader is a degree of self-awareness and understanding your effect on others and understanding your positive and negative effect… I think the guys that end up doing well sort of quickly work out that if they can foster and develop the skills and aspirations of those around them, and particularly the pride of people, then they’ll end up doing a lot better… I’m a big fan of open discussion… There are very few occasions when I say, ‘Bugger it, we’re doing this’… If you’re going to be up to speed and doing stuff, you’re going to have to keep training and doing things… We kept going with that… We’ve just had an expectation that we had to put a fair bit into keeping people’s skills up”.

**Management of the Future / Legacy:** None were stated by Interviewee Eight.

**10.9. Summary of Interview Nine**

Interviewee Nine states, with regard to his academic prowess, that he was “not terrific at anything”. After completing school in the UK, he studied engineering then worked as an engineer for two years, then went back to University to complete an MBA. He took a year off to travel at that point, then began creating travel-guide books, and has been creating them ever since. He describes the business as working from “out of the kitchen” at first, then gradually transitioning to another room in the house, several rooms, then finally into office-space. The company he began now employs 500 people, including free-lance writers.

**Family Background and Place of Birth:** Interviewee Nine was born in the UK and went to several different schools, each for less than two years. His father was in the airline business, and he attributes much of his love of travel to travelling about a lot as a child.
**Significant People and/or Influences:** “My father was in the airline business. It’s got to open up your horizons”.

**Stated Beliefs, Values and/or Assumptions:** “One of the things we’ve said consistently is that you make decisions…you often make decisions when you should have made them a year earlier…It’s very sociable…I don’t know if it’s an environment you set out to create…You set the mood for it, I guess. You don’t realise you’re doing it…A lot of business meetings were done at the café down the road and we said well why not have our own café and people haven’t got to go anywhere”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Nine studied engineering, completed an MBA, travelled and got into writing travel-guide books, then successfully grew his business from home. It now employs approximately 500 people, including writers, photographers, computer and website technicians, accountants, and human resources professionals—some of whom work on a freelance basis, as regional contributors to the guidebooks.

**Workplace Philosophy / Vision / New Learning:** “The vision is, we do one book, then we do another book, and another book…Books are over and gone. To start a publishing company now is a – forget it. But something else, yeah absolutely”.

**Management of the Future / Legacy:** “I think we will do more television, and there will be a lot more internet stuff. We’re doing more business-to-business things and we’ll be doing more of that…internal internet on aircraft, where you can source travel information…we did a lot of work with Apple and the iPhone…for language and learning. Guidebooks are as big as they ever were. Everything else has got bigger”.

**10.10. Summary of Interview Ten**

Interviewee Ten describes his schooling in terms of the woodworking teacher he enjoyed being taught by. After leaving school he studied at Oxford University, attaining a degree in
theology. He then worked in a merchant bank in London. On the suggestion of his father, he went to Australia to discover what he really wanted to do, and commenced teaching Australian History in the Victorian Alps. He decided to return to England to acquire a teaching diploma, but became more interested in furniture design, which he ultimately became passionate about, and had begun designing four-poster beds by the age of 22. He then worked for six months in an antique dealer’s workshop, before undertaking a course in Sussex on furniture conservation. Following this he worked in London for a furniture dealer, but in 1984 he secured a position in Sydney, Australia, working in the conservation department of a museum, where he remained for two years.

Interviewee Ten then entered the private sector to work on conservation on a larger scale, as a managing director working on such projects as World Expo in Brisbane in 1988. Correctly anticipating a financial downturn, he instigated a management buyout with five of his staff, whom he eventually bought out completely, to become the sole owner of his business. He then set up a new business in 1991 as a fifty percent shareholder with a partner who specialised in the freight-forwarding of antiques, until his partner in the business died, whereupon Interviewee Ten bought out his late partner’s share of the business. He then appointed two new partners, each with very different skill-sets. Of these, one ultimately stayed and retained a share of the company, and the other did not. Interviewee Ten describes the partner that remained as “process driven”, being concerned with such areas as job-costing systems and human resources systems. The number of staff then doubled from 15 to 30, and Interviewee Ten describes them as ‘lifestyle staff’ in that “they love what they do”. However, he also noted that staff-acquisition was a “never-ending problem because it is so specialised”. His staff numbered “27 or 28” at the time of interview, which he described as “running a bit lean”.

**Family Background and Place of Birth:** Born in the UK, and aged 50 at the time of the interview.
Significant People and/or Influences: Interviewee Ten was positively influenced by his father, who “always enjoyed making things”, as well as his woodworking teacher.

Stated Beliefs, Values and/or Assumptions: “I’m not inherently a businessman…I am more of an entrepreneur…My father had a fundamental philosophy: You can learn something from every conversation…never rush to judgements…Quality is paramount; we live by our reputation…Like it or not, the customer is always right”.

Entrepreneurial Trajectory / Stepping Stones: Interviewee Ten was interested in woodworking at school, and attended Oxford University in the UK, attaining a degree in theology. After working in a merchant bank in London, he travelled to Australia where he worked teaching Australian history. He returned to England to work as a furniture designer before completing a diploma in furniture conservation, and then worked for an antiques dealer in London. He then returned to Australia to work for a museum. Subsequently entering the private sector, he worked for a firm specialising in conservation and ultimately bought out that company with five other shareholders. Ultimately he bought all of them out becoming the sole owner of the company, and then took on two new partners. Of these, one ultimately stayed and retained a share of the company, and the other did not; thus today Interviewee Ten is a two-thirds owner of his company, and continues to work with a one-third partner, running an average of 15–30 staff consistently.

Workplace Philosophy / Vision / New Learning: “I have a fundamental view that ultimately people are interested in you if you’re interested in them, namely that process of asking questions and getting to know people and understand what their needs are helps inform how we treat things for them and how we help. That’s a very important part of what we do…Literally, we go to them and say, ‘Look, you’ve got a problem and we can help you.’ ”

Management of the Future / Legacy: “I see the great value of keeping people focused on heritage and how it enriches our culture…I have no intention of getting out in the short
term…What really turns me on at the moment is new technologies and their application to the whole cultural sector…I don’t want to be cruising around for the next 15 to 20 years; I want to keep using all this knowledge I’ve got and seeing how I can apply it…I will be building new businesses, forging new routes and spending less time here dealing with the day-to-day stuff”.

10.11. Summary of Interview Eleven

Interviewee Eleven says, “I never worked at school, was always a bit of a comic…and I left and never went to University, but I’ve certainly been learning all my life…If you don’t work hard at school, or you do work hard at school and then you go off to University and you work hard there and you do very well, by the time you get out into the workforce you’ve done it all and it sort of like owes you a living and you sort of give up a bit. But if you haven’t been a…success…I think everybody wants to be good at something”.

At age 15, Interviewee Eleven became an apprentice hairdresser for a boss who said, “You will never be a hairdresser”. This energised him to do exactly that, to become a successful hairdresser. After completing his four year apprenticeship in a hairdressing salon in Sydney, he went to London at age “18 or 19”, and then worked on a cruise ship as a hairdresser for two years.

He saved, then bought a hairdressing salon from his girlfriend’s mother in London, and stayed in that salon for ten years. While running that business, he married and had two daughters. He returned to Sydney and managed a hairdressing school, then opened his own business, featuring only three prices as a marketing strategy. By 1983, as a continuation of this successful marketing strategy, he opened a salon that only did haircuts for cut prices, which went on to become his core business, and that business now does sixty thousand haircuts a week, with many salons operating on a franchise basis.
Interviewee Eleven created a script for his staff to use, which he calls a “franchise prototype”. Deciding early that a percentage share of the business would be disadvantageous, he structured the payment model such that owners of his franchises would pay him “twelve haircuts a week directly, and five haircuts a week into an advertising account”. He then expanded the business into New Zealand and India, where he has a master franchise relationship, in that he deals with only one person in each country, who takes care of the rest of the management of the franchises for the price of the remaining haircuts.

**Family Background and Place of Birth:** Interviewee Eleven’s father died before he was a year old and his mother remarried when he turned 11. He attended eight schools, could not read until he was nine, has dyslexia, and had an adoring grandmother on his father’s side. Two of the schools he attended were in England, and he left school at age 15.

**Significant People and/or Influences:** Michael Gerber, who wrote *The E-Myth* (Gerber 1986), a turn-key franchise prototype manual which Interviewee Eleven says he “adopted” before reading it.

**Stated Beliefs, Values and / or Assumptions:** “There was never any great business plan. It sort of grew out of itself…You cannot rely on a hairdresser to look gorgeous all the time. You’ve got to have a uniform…We have to have scripts…We’ve got a code of practice”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Eleven didn’t do well at school, was dyslexic and left school at age 15 to become an apprentice hairdresser. During his apprenticeship he was told he would never be a hairdresser, which made him determined to do exactly that. He worked on a cruise ship, hairdressing for two years before opening his first salon and while experimenting with a cut-price three price marketing ploy, discovered a formula for success. When a staff member wanted to leave but follow the same marketing scheme as the cut
price salon, Interviewee Eleven created the first of many franchises. His business has grown exponentially since then.

**Workplace Philosophy / Vision / New Learning:** “It’s pretty much a game. It’s all a game. It ain’t important really and as long as you’re happy and you’re doing what you love, that’s fine”.

**Management of the future / legacy:** “Ideally for me in ten years’ time, I’ll be sitting around a table with ten master franchisees who will own ten countries who might have, you know 400 or 500 franchisees amongst them…I’ve been invited to get involved in many other things, but I always say to them, ‘Look, I’ve got my own dream to follow’”.

10.12. Summary of Interview Twelve

After leaving school Interviewee Twelve studied accounting at the Royal Melbourne Institute of Technology, even though he was fascinated by science and physics. While doing his degree he did a year of work-experience in a firm, then upon completing his degree he decided to go travelling. That firm offered him a position in London in 1979 so that he could work and travel, in anticipation of him returning to Australia to work for them while completing his chartered accountants one year programme of study within the firm. After completing that, the firm offered him a position in Indonesia, working as a technical consultant doing auditing work. After travelling through Asia he returned to Australia, where he remained from 1981 to 1985 working for the same firm. He then returned to London for two years while working with the same firm, but this time as a manager expected to be well-versed in UK tax laws and legislation, working in a London office with 4000 people “crammed in, like in a school room”. It was then that a friend invited him to join a group travelling through Africa, and he accepted. Nine months later he returned to work in the UK as an accountant in a sizable film production company for “three or four months”, while intermittently skiing in Austria with friends.
Not having a long-term visa, he had to return to Australia by the middle of 1988. He went back to Melbourne and lived with his parents at first, while working in a friend’s accounting firm dealing with the accounts of a big wine importing firm, which was a little out of his friend’s firm’s auditing league. He described himself as the only one in this small firm who conducted audits. The five partners of this firm, all with separate skill sets, ultimately merged with another small firm, rapidly growing that business up to about 70 employees. This firm ventured into a series of mergers, hence Interviewee Twelve has not resigned or moved firms since that time, even though his firm has merged with other firms, and grown. He puts a certain amount of the success of his firm down to marketing, and growing their marketing department as they grew.

**Family Background and Place of Birth:** Born in 1957 into a Catholic family in Melbourne, Australia, Interviewee Twelve is the second youngest of five children. He describes his family as a typical middle class family in the northern suburbs. Educated in the Catholic education system, he now identifies himself as “…a confirmed atheist”.

**Significant People and/or Influences:** Travel, and the book: *The God Delusion* (Dawkins 2006).

**Stated Beliefs, Values and / or Assumptions:** “I always had the desire to try and create something. And exploring something like going and travelling that to me was sort of cultivating myself. I’ve always needed to learn about the world…But in business…I was allowed to grow it…I’d work until 10 o’clock at night, a workaholic like that…I see our role is helping them [clients] to produce a set of accounts at the end of the day which honestly reflect the business operations and so I’m helping them rather than coming in and saying, ‘You’ve done this wrong’ or, ‘You don’t know what you’re doing.’ I think it’s a symbiotic relationship, to me; we help them along to produce an accurate report”.
Entrepreneurial Trajectory / Stepping Stones: Interviewee Twelve attended Catholic school and studied accounting at the Royal Melbourne Institute of Technology. He worked in Australia and overseas in one accounting firm, in-between travelling, before finally arriving back in Australia to work in a small firm. This firm continually merged with other firms such that it grew into a large business; at the time of the interview it had 70 employees.

Workplace Philosophy / Vision / New Learning: “Now we’ve got a much more robust training environment and we’ve got external people providing this day to day training on communications, for example, email: you never criticise someone or ever attempt to be negative in an email because it is always amplified at their end…If you want to make money you have to be a good communicator”.

Management of the Future / Legacy: “I encourage staff to go off, generally for about six months, four to six months, on secondments…The reason I want them to do secondment is because it helps them grow as individuals…I’m looking for initiative”.

10.13. Summary of Interview Thirteen

Interviewee Thirteen met his future business partner in year 12 of school. He describes himself as not being very comfortable at school, enjoying the social element and making friends, but noted that always travelling meant that “…you’re always the new kid, always fitting into a new curriculum, different way of study, different teachers, and different environment. It was quite difficult. So I was always an average student”. From a young age, he was interested in trading. He began by selling complementary guest items from his father’s hotel rooms in the school yard, and door to door around his neighbourhood, building up to notepads, which he asked his father to bring home from China, then boxes of tea, whilst creating ways to generate income out of marbles games and yoyos at school. He had a bank account early. He describes the motivation as wanting to make a profit. He progressed to doing a paper round, supplementing that with fruit
and vegetable stall work on Saturdays. After returning to Australia, he worked briefly in the toy
department of Big W, while still at school. In 1988, after completing year twelve with a low score,
he describes himself as not being very interested in going to University. Instead he decided to
make money.

While working as a bus-boy running errands in a nightclub, he and a friend from year 12
decided to set up a business competing with Australia Post, delivering mail at cheaper prices to
all areas of the Adelaide CBD. They had not known that doing so was illegal until they received a
letter from the lawyers of Australia Post, when they were both 17 years old, by which time the
business was delivering thousands of letters a day, and employed several staff. Upon discovering
that Australia Post had a monopoly on mail delivery, they declined their offer of jobs as postmen,
and started up a courier business, which became very lucrative, employing 40 bicycle couriers
and turning over a few million $AUD per year.

The business employed 18 despatch and administration staff, doing everything manually,
until they grew the business and expanded into Sydney. They had a software programme created
which failed, resulting in the loss of a lot of accounting information, and financially faltered. Their
bank didn’t support them at this time, when they were both aged eighteen. They then sold their
client base to a national transport company which offered them jobs, which they accepted. That
company sent Interviewee Thirteen to Sydney, and his former business partner to Adelaide.
However, after having run a business of their own with a large turn-over they found these
relatively low-paying jobs unsatisfying, so they set up again in Melbourne in 1990, doing express
delivery with a fleet of bicycles initially, operating twenty-four hours a day, delivering anything
within the city of Melbourne in about eight minutes, with all couriers wearing uniforms specifically
designed to promote their brand. They rapidly grew this enterprise into a business with a turn-
over of three to four million $AUD per annum.
By the mid 90’s the internet had become faster, and they decided that since seventy percent of their clients were in the stock-market and were increasingly using the internet for trades, they should start looking for something else to do. At that time they used a courier-bag maker whose work they liked, and they decided to go into the bag business, setting up a small factory and wholesaling a simple range of courier-bags. At that time they got an offer on the courier business, and decided to sell it. They set about manufacturing courier-bags, with eight staff and one retail outlet of their own, while wholesaling and visiting various courier exhibitions with the aim of selling their product around the world.

**Family Background and Place of Birth:** Interviewee Thirteen was born in Adelaide, Australia in 1970, to an English father and a Dutch mother who had travelled to Australia in the 1950’s. In 1974, they moved to Melbourne. They went back to England in 1975, where they lived for the next ten years. Interviewee Thirteen was the second-youngest of five children, three boys and two girls. His father worked in a multi-national trucking firm, which enabled them to travel, including a stint in America. His parents separated in the mid-1980’s, and he travelled back to Adelaide with his mother and younger sister, to complete his schooling. He states that he has “…always grown up in a fairly entrepreneurial environment, home, my family were always up to something or other, some new sort of venture”.

**Significant People and/or Influences:** The bank that declined assistance, and the artist that designed the courier bags.

**Stated Beliefs, Values and/or Assumptions:** “There’s no real hierarchy…It’s a real group effort…We’re very involved in all parts of the business…People have to have a bit of fun when they buy our products, not be too serious with it, but appreciate what it is: a well thought out, handcrafted, designer, lovely product that—it really is just a bloody bag!”
Entrepreneurial Trajectory / Stepping Stones: Interviewee Thirteen left school and ran a mail delivery service in Adelaide with a partner who was also straight out of school, until they were informed that their burgeoning business was illegal. He and his young partner then set up a lucrative courier business, which ultimately faltered after a software failure combined with a lack of banking support. They sold their client-base to a trucking company, and worked there transiently before setting up a successful courier business in Melbourne, Australia. They then sold that business, and went into manufacturing and selling courier-bags wholesale, which the interviewee was still involved with at the time of the interview.

Workplace Philosophy / Vision / New Learning: “Perhaps in the marketing area we try to find people that...have similar sorts of ideas and philosophies to the way we want to promote the brand or the philanthropic nature of our business, where we support a lot of up and coming artists and students and so on”.

Management of the Future / Legacy: “We hope to have a real control of our sales and distribution, selling through—we hope as much as possible—through our own sort of network, whether that’s our own stores, and a combination of shops and department stores, linking up with people that are displaying and selling our products in a really professional manner. And the product extensions are a much greater range of luggage and travel accessories”.

10.14. Summary of Interview Fourteen

After leaving school, Interviewee Fourteen worked in a customs agency between the ages of 18 and 20. Soon realising that he was not suited to a desk job however, he became a sales coordinator in a construction firm and describes this as an introduction into sales, adding that “…the whole excitement of sales just, I fell in love with it, just, it was just me, it was perfect for me”. He had worked there for approximately six years, then the firm underwent a merger, and
he retained his position after the merger, stating “I guess I was always quite driven to make sure I was successful”.

Associates he had met through the construction business then hired him to run a new safety equipment supply company. He led the sales team there for ten years, during which time the company transitioned from operating out of a small factory in Melbourne to an Australia-wide network employing 50 people, turning over 12 million $AUD a year. He had no equity in the business however, and the owners declined his request for equity so he left, stating “If I’m going to kill myself, well, I’m going to do it for me and not for somebody else”. While working in that job, he had also done additional night and weekend work at a reception centre to save up for a deposit on a house. His cousin was working in telecommunications at that time, and suggested that he work with him in that field. Heeding this advice, he attended an interview and got a job in Brisbane, Australia running the mobile division. While he was not experienced working in telecommunications, he did know how to run sales teams. The division he headed was taken over by another telecommunications firm two years later, and he moved back to Victoria to oversee sales in Brisbane and Victoria for 18 months. One of his friends then got fired from the company, and subsequently suggested that they build up a new business together, as equal partners. He found the prospect of working for equity in a business for the first time attractive, and he has been an equal partner in that business for the seven years since then, running 27 staff, taking it from having no clients in the beginning to turning over fifty million $AUD in their most recent year.

**Family Background and Place of Birth:** Interviewee Fourteen was aged 42 at the time of the interview, and describes himself as being born in Melbourne [Australia], the youngest of four children, to middle class parents who had worked hard to get ahead. Privately schooled, he graduated in 1984, and described himself as an average B student. He married and had six children, and remains married to the same woman.
**Significant People and/or Influences:** His business partner states: “He’s very much my mentor…He’s an excellent presenter but he’s the, as I say, he’s very happy to be the guy that sits in the back and ensures that everything works. And he’s very happy for me to sort of run the team, so, yeah look, we have very different personalities, but similar values and certainly we work brilliantly together because we complement each other very well”.

**Stated Beliefs, Values and / or Assumptions:** “No one else sets your standards for you, you set them yourself, don’t let anyone compromise you…I want my guys to learn by example and to want to achieve because they get a sense of pride in it, not because they’re afraid and not because they’re afraid they’re going to lose their job”.

**Entrepreneurial Trajectory / Stepping Stones:** After leaving school, Interviewee Fourteen worked for two years in a customs agency, then as a sales co-ordinator in a construction firm for approximately six years. He then worked for ten years in a safety equipment supply business, while working nights and weekends at a reception centre to save for a house deposit. He left the safety equipment company after being declined equity, and joined the firm where his cousin worked in telecommunications, running a mobile division in Brisbane, until the firm was taken over. Moving back to Victoria to work within the company that had taken over the firm he had previously worked for, he oversaw sales in Victoria and Brisbane for 18 months. A friend of his in that business was then fired, and invited him to work with him as equal partners in a new business, which they have been running successfully for the past seven years.

**Workplace Philosophy / Vision / New Learning:** “My approach to our company, we have a strong family ethic in our company and I get better results by my team feeling that there is no boss and there is no, we have zero hierarchy…My partner and I work the business. We share ninety-nine percent of everything that happens in our company. It’s an open policy, an open book policy…We have an open plan office, so I just sit at a desk next to everyone else…And the team
actually keeps a really high standard within themselves, so they know what our expectations are at the company level and they strive really hard to do that”.

**Management of the Future / Legacy:** “Our immediate challenge is to get through ‘this’ merger and to ensure the continuance of our business”.

**10.15. Summary of Interview Fifteen**

At age 21, Interviewee Fifteen worked part time in Melbourne, Australia in the family owned menswear business after returning from Europe, where he had attended University. In his words, he was “…seduced into the retail trade”. At an early stage in his 45 year career in the business, he returned to London for two years to work in an exclusive menswear shop, where he met his future wife. He returned to Australia after receiving a call from Australia notifying him that his grandfather was very ill, and ultimately re-joined the family business, but on a different basis than previously. Interviewee Fifteen states: “Finally, I needed to do a commerce course and a business course *etcetera*, to go into the business…When I took over originally I had an office on my own, then there was a door, and then there was another office, and that’s where my secretary was, and it was up on the seventh floor and the shop was down on the ground floor…Then, in 1983, we came here [to their current premises] and coming here of course so we could bring the buyers and everybody together, and the warehouse, we could watch the deliveries coming in. And there’s much more hands-on management in general”.

**Family Background and Place of Birth:** Interviewee Fifteen was born in Melbourne, Australia and was aged 62 at the time of the interview. His father was posted to Australia from the UK during World War II, where he married an Australian woman. Interviewee Fifteen and his younger brother were born in Melbourne, and when his father returned to the UK in 1942, the family followed him. His parents’ marriage ended in divorce. He was schooled in UK boarding schools, and attended University in France.
**Significant Person/s and or Influences:** His grandfather, who was a professional pianist but also ran the family business until he died aged 84, handing it over to Interviewee Fifteen, who states: “He was a pianist fundamentally, and they were doing a tour of the Empire, and that’s how he came to be in Melbourne and that’s how he met my grandmother. And that’s how eventually he came into the business, because he married her”.

**Stated Beliefs, Values and / or Assumptions:** “Something that we’re continually reinforcing is the guidelines, and I’ve written the guidelines for the company and revised them several times over the years. We’ve got guidelines on behaviour, on customer relations, on their own appearance, their own—everything…and we’re continually reinforcing this and we’re having sessions in the shop and going through all the different aspects of their job…Work on low stocks and good margins then you get a successful return on your investment”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Fifteen has always worked in the family business, with the exception of two years working in a related business in London.

**Workplace Philosophy / Vision / New Learning:** “We have identified five different [types of] customers…And we follow them, if we continue to buy for them and to work with them you get a very good lead as to what’s happening internationally with men’s fashion…I read a lot. I talk to people a lot. We belong to…some international organisations…and we contribute and share information with other retailers around the world right down to the bottom line of our financial figures and our cultures and our marketing and our selling and our people...human resources and our problems and our dilemmas and our challenges about three times a year…They’re very, very open and that’s because there’s only one from every country and there’s no fear of sharing information with competitors…Gross profit divided by average inventory over a year gives you a figure…then you apply to it all your suppliers…Sometimes you surprise yourself”.
Management of the Future / Legacy: Ideally, Interviewee Fifteen would like the business to continue to be run by family members, and states: “My nephew’s…been in the business a few years now, not all that long, but long enough to, you know, prove to me that he enjoys it and he sees it as a future…A lot of my job is relationships with suppliers, relationships with customers…I mean, what I’m trying to hand down in the company a lot at the moment is the buying, the marketing, the sales management etcetera…but always being there to oversee things and to overview what’s going on”.

10.16. Summary of Interview Sixteen

Interviewee Sixteen first worked in his parents’ milk bar, and he remained working there while completing the first two years of his Bachelor of Applied Science and Electronics degree at University, on a scholarship. After graduating, he was accepted into a graduate development programme on organisation, methods, processes and systems, where he succeeded and was regularly promoted. In his early thirties, he became a senior executive running a government enterprise. When an associate whom he used to mentor invited him to meet with the directors of the IT services company his associate had joined, Interviewee Sixteen did so, and 20 years later he is still there. In the course of growing this business he was offered ten percent equity in the company and accepted it, and ultimately he became the company’s CEO.

The company now has 1200 employees, and there were approximately 800 at the time Interviewee Sixteen took over. Due to a merger that did not go well for the company, which occurred before he became CEO, he spent his first two years restructuring and refocusing the business and re-establishing staff confidence. He achieved this by “drumming in the same message…these are the values we stand for and this is what we’re going to do as a company; these are the services we’re going to focus on, and this is what we are not going to focus on”. He
describes the outcome as “a turnaround in performance, mood, mind-set and spirit”, which drove the company forward.

**Family Background and Place of Birth:** Born in Greece, Interviewee Sixteen came to Melbourne, Australia with his family at age seven. Recalling arriving at school without knowing how to speak English, Interviewee Sixteen states: “It suddenly struck me that everything I thought was meaningless. I'm just a dumb mute now…it was like terror. What do I do now?…But then you pick up … you learnt to speak quickly”. Interviewee Sixteen’s parents owned a milk bar and the family lived in a residence behind it. He worked in the milk bar after school and on weekends, until he commenced his third year at University.

**Significant People and/or Influences:** Interviewee Sixteen says he was very aware of his father’s work as a carpenter. “A real craftsman. And he continued to be quite a significant influence on me…There was a strong sense of you need to work hard and you need to…achieve. You can’t waste your life and you can’t waste the opportunity you’ve got…a lot of what I’ve done is about…showing my dad that I'm doing that and, you know, the biggest regret since he died…was gee, I wish he could have seen this”.

**Stated Beliefs, Values and/or Assumptions:** “Wherever you start off, wherever you are, for your own sake, you know, you have to move up…You need to have a deeper sense of purpose of why you exist…What value do we add beyond profit?…So there’s a sense, like giving people a sense of identity and purpose and giving people an environment where they can have enough respect and freedom to give effect to or to express their talents…I think most organisations devote most of their energies to develop processes and systems which stop people from doing things…Management is about stopping people from doing things wrongly…You give people the space and you unleash all this energy which you don’t pay for, which is there, it’s free, it’s normally bottled up in people…You need a culture which is self-sustaining”. Regarding recruitment, Interviewee Sixteen says “Attitude and values are the showstoppers. If they haven’t
got the right values and attitude you shouldn’t even be talking to them regardless of their skill-set”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Sixteen came to Australia as a young Greek migrant, who worked in his parents’ milk bar then went to University. While studying he was recruited into a government training programme on organisational methods, processes and systems. He then worked in government where he rapidly rose through the ranks, before moving into the corporate world, ultimately becoming the CEO of the IT services company that he heads to this day.

**Workplace Philosophy / Vision / New Learning:** “I certainly try and imbue that in organisations, you know, a strong sense of collegiate and camaraderie and mutual respect I think for me is key in any organisation”.

**Management of the Future / Legacy:** “Values are like the rock, the foundation that the company is built on, and culture is—maybe values are the pillars of…your posts and then the foundation on top of that is the culture. And then you build your company on top of the culture…My strategy in the last few years has been to expand the practice areas and service offerings in order to contest market segments that we previously were not contesting”.

**10.17. Summary of Interview Seventeen**

Interviewee Seventeen married young and worked in her husband’s demolition company, until they separated when she was aged 22. She then returned to school to study natural medicine. At this time she worked as a waitress, and at a martial arts corporation. She ultimately became the manager of that martial arts corporation, began teaching women’s self-defence classes there with the assistance of its owner, and the two remain working together to this day.

In 1984 Interviewee Seventeen extended her previous work to refuges, which drew the attention of the media, and she subsequently did “60 or 70” television appearances whereby she
attained a public profile. Within two years of this development, the corporation was teaching 1500 people a week, not all of them women. The scope of her work soon broadened to include counselling, which in turn expanded to advising on legislation in terms of women and violence, and preventing violence against women. During this time the media actively promoted her public profile, prompting requests for her to deliver keynote speeches at conferences around Australia. This led to her speaking at conferences around the world, and work with Police departments in various countries, aimed at the prevention of child trafficking.

At this time Interviewee Seventeen also began teaching sex-industry workers how to stay safe on the streets, and undertook over a decade of study resulting in qualifications in nutritional medicine, herbal medicine, environmental medicine, sport and fitness psychology, and workplace training. During this time, she also trekked in remote parts of the world. “Overall,” she says, “My job is to empower the people that are in my classes. And one of the other things I guess I should mention about the work was, from pretty much starting, I’d never charge people who didn’t have money”. She maintains a ‘financial balance’ by charging for workplace training within corporations, while running the other side of her business as a “not for profit” incorporated associate. She has run her business in this manner for 25 years, and at the time of interview had 17 staff in her employment, all of whom had been with her for at least twelve years.

Interviewee Seventeen makes a point of taking less wages than she pays her staff, which she sees as a team strategy in a non-profit environment. “The buck always stops with me, but the kudos goes to them”. Every one of them approached Interviewee Seventeen, who says, “I’m not really interested in academic qualifications. I am interested in the purity of them, that I can trust them totally, genuine integrity that’s not going to change when the going gets tough, because it will in this world…Everything we’ve ever done is through word of mouth”.

**Family Background and Place of Birth:** Born in Melbourne, Australia, Interviewee Seventeen grew up in a semi-rural setting as one of six children. She attended “a couple of
different primary schools and a couple of different high schools”, and left home at sixteen, then married young. Her father was a carpenter and a boxer, and ran a boxing gym. She stated that when each child started primary school, “Dad would make us box in a boxing ring with proper little gloves four times a week, to teach us to stand on our own two feet. And we basically did that for three years and that was enough. Dad felt he’d given us a legacy that would stand us in good stead. And from there I dabbled in martial arts”.

**Significant People and/or Influences:** Her violent upbringing, which resulted in her leaving home early. Her business partner in the corporation, whom she describes as her best friend. Interviewee Seventeen stated: “I’m a great believer in a Spike Milligan saying which is, and I’m paraphrasing slightly, that individually people can be fantastic, but collectively we’re a rabble”.

**Stated Beliefs, Values and/or Assumptions:** “There’s no manual that can teach people how to be a team. It’s like, ‘Look, here’s what you’re good at and here’s what I’m good at, and let’s genuinely just put in there and stop worrying about who’s getting the credit, and get on with doing a proper job, meaning the best way this job can be done, let’s just do it.’ Like, let’s get in there and do it the best we can. And there’s an excitement that that generates, a real true enthusiasm, a total energy that everybody puts in and then it’s like ‘woo-hoo, we did it’, you know, at the end of it, and it’s a genuine for the team we did it. Now, you’ve got to cultivate that if you want that”.

**Entrepreneurial Trajectory / Stepping Stones:** Interviewee Seventeen began work in a martial arts corporation which largely taught self-defence to women. She then extended this work into women’s refuges, which drew media attention and created a profile for her as an international speaker at conferences regarding violence against women. This lead to collaborations with Police in several countries, aimed at arresting child traffickers. She also extended her work to training sex workers how to stay safe. Interviewee Seventeen then began studying holistic therapies and natural medicine in order to further her overall aim of empowering the people that attended her
classes. She works with a staff of 17, all of whom have been with her for at least 12 years, and all of whom volunteered to work in her not-for-profit organisation, which she runs with an equal partner and mentor.

**Workplace Philosophy / Vision / New Learning:** (See Below.)

**Management of the Future / Legacy:** “This is my 26th year of trying with every cell in my being to make a little bit of difference. I’ve reached the end of my line with this work for sure...What I would probably do is write a book on strategies for self-defence in a totally holistic nature. You can’t teach physical techniques in a book, but you can teach people what it’s going to cost them and how to go about self-empowering”.
11. Research Findings

“And the people who work the hardest, and who have overcome the most obstacles on their life, who have reason to beat their breasts are the most humble, sometimes. I can’t get over that. It’s bewildering to me. To make it through success and still have manners, to still have curiosity, intellectual curiosity, to still have some grace, to keep your dignity, that is really... rare”.

Bono aka Paul David Hewson KBE (1960 - )

Bono is an Irish singer-songwriter, musician, venture capitalist, businessman, and philanthropist.

This thesis seeks to discover themes reflected in the stories that founders tell about themselves, resulting in the study’s findings. These findings are then examined in relation to the literature, firstly by mapping them against Joseph Campbell’s (1949) theory of the ‘hero’s journey’, as a way of examining how the autobiographical stories both agree and disagree with Vogler’s (2007) storytelling stages, a journey structure typically used to describe mythical heroes. The research then turns to examining the findings in relation to theories of authentic leadership, as a way of better understanding why the findings agree and disagree with the ‘hero’s journey’. Examination of the findings in relation to the literature thus seeks to answer broader questions of the findings, i.e.: Could these interviewees/founders be ‘heroes’ in Vogler’s (2007) terms, and if they are not, why not? What are they? Do the findings reveal that the founders in this study are,
in fact, authentic leaders? The research journey begins by simply asking the interviewees, “What is your story?”

All of the interviewees began with where they were born, and offered information about their families of origin. When planning the graphs, the researcher decided that at least ten percent of the interviewees had to draw attention to a topic before it could feature as a theme or category. As the graphs reveal (Figures 6 & 7), just under half of the interviewees were born overseas, giving rise to such cultural considerations as: What does it mean to be an entrepreneur who has come from another culture before setting up an organisation in Australia? Do the same sets of circumstances arise for those who have begun life in a country outside Australia, then emigrated and set up their businesses in a different non-Australian country? And what of those who describe their early lives as travelling back and forth across the world with their families of origin, and later for work? Does exposure to travel and/or foreign influences while making one’s mark in business on foreign soil make one more geared toward success as a founder of a successful organisation, than those who were born in one country and stayed put? The founders in this study expressed an array of positions on this issue, and all of the founders have proven successful. However, six of the seventeen interviewees specifically stressed the importance of travel in their development as individuals, as well as that of their staff, and the majority of interviewees who did not specify travel directly described migrating or emigrating as part of their journeys as people, and as founders.

Interviewee One has based his career on the international shipping of goods, and he has travelled widely to facilitate that. Interviewee Five travelled widely in preparation for taking the reins of the family’s London based tailoring business. Interviewee Nine stated: “My father was in the airline business. It’s got to open up your horizons”. Interviewee Twelve related: “I always had the desire to try and create something. And exploring something like going and travelling—that to me was sort of cultivating myself”. Interviewee Thirteen travelled widely as a child, and then later
travelled internationally to acquaint the global marketplace with his product, and Interviewee Seventeen travelled widely to speak at conferences about her work, while working with police in the prevention of child trafficking.

Notably, the majority of the interviewees in this study entered the workforce in the 1970's and 1980's, an epoch in which it was commonly considered beneficial to have trained overseas as a pre-requisite for success in Australia. While this assumption does not arise from any direct statement made by an interviewee, a positive emphasis on travel is nevertheless embedded within the beliefs and values of all the founders, and one-hundred percent described travelling interstate within Australia and/or overseas as an essential part of their business. Consequently, it is the first finding of this data that founders of successful organisations treated interstate and/or international travel as an essential part of personal development, and they additionally described themselves as encouraging of international experience and self-awareness for their staff, as their organisations extended into global arenas.

The early influence of parents on the interviewees in this study is interesting. Fifteen of the seventeen interviewees alluded to parental influences, either positively or negatively, in ways which affected them on their paths to becoming founders later in life. Interviewee One provided a good example of a negative parental influence which was ignored or defied, stating “My parents were quite racial [presumably the interviewee meant ‘racist’]...I don’t care whether a person is black, white or yellow. You’ve seen our staff here”. Interviewee Two also related a negative parental influence: “Whilst my parents were supportive in so many ways, they weren’t as supportive as I probably wanted them to be, not paying a lot of interest...I can see kind of why I’ve done what I’ve done because of that”. Another example of a founder rejecting negative parental influence came from Interviewee Six, who stated: “I observed my father working very hard...not just my father but my grandfather...and I developed quite an interest in music. My
father was extremely negative about my musical talent...but, in fact, if someone doesn’t want you to do things, it is almost certain you will”.

The research findings suggest that the influence of parents not only needs to be taken into account, but deconstructed; well before they were founders, some of the founders of successful organisations in this study made their own choices about the way they understood parental influences to affect them on their journeys through life, and perhaps it is this ability to rebel against or question authority, which began to shape them as founders.

As well as negative parental influences, many of the founders, interviewed provided examples of positive parental influences, and described such influences as assisting them to set out on their path. Interviewee Ten stated: “I got a job at a merchant bank in the City of London and my father, who has always been a major influence in my life and is still very much alive, said, ‘Look, why not take a little time out before you rush into that, go off to Australia.’” Interviewee Thirteen related: “I’ve sort of grown up in an entrepreneurial environment, home; my family were always up to something or other, some new sort of venture. So from a young age as well I was very interested in trading”. Interviewee Sixteen said of his father: “He always worked hard and I think, and I don’t think I am alone there at all; I think there’s a very strong sense of the migrant work ethic”. Interviewee Seventeen recalled: “My father was a boxer and he ran a boxing gym...And when each child in my family...turned five and started primary school, dad would make us box in a boxing ring with proper little gloves...to teach us how to stand on our own two feet”.

A very high percentage of the founders interviewed in this study, some eighty-eight percent, recall parental opinions, beliefs and values as influential. These can generally be divided into those who related these as positive, i.e. opinions they positively acted upon, and those who considered the influence of their parents to be negative—beliefs and values they actively rebelled against or rejected. It is thus a finding of this thesis that founders of successful organisations tend
to weigh parental values up early, adopting parental values they agree with, and discarding those they don’t, as they prepare to venture into the workforce.

Some interesting facts reveal themselves when examining the level of education attained by the founders in this study. Eight of the seventeen interviewees, forty-seven percent, described themselves as struggling through school or being average or middling students. Considering their subsequent high achievement in the business world, this forty-seven percent prompted further investigation, in an attempt to determine whether there was anything in particular that they had in common which made schooling unappealing, or less than engaging to them. Could it be that many founders are entrepreneurial in spirit, and could this ability to discover and exploit niches in the marketplace hold the key to unlocking why so many did poorly within the confines of set timetables and established curriculums for learning? Or was it that they did not realise the risks they were taking? What most engages the minds of entrepreneurs-in-the-making? Perhaps their success is actually a result of the fact that it was not mapped out for them, for theirs is a pathway leading to the creation of their own organisations, their way.

For those founders in this study who did poorly at school, could the need to excel at something, teamed with an as-yet-unproven calling or gut instinct for identifying unexploited market niches, and the courage to act on such instincts, be stronger drivers for success than formal education; and could it equally be true that, for this forty-seven percent, the idea of delays and detours into higher learning may have seemed like a monumental waste of time?

Interviewee Eleven did not attend university, and observed: “If you do work hard at school and then you go off to university and you work hard there and you do very well, by the time you get out into the workforce you’ve done it all and it sort of like, owes you a living and you sort of, give up a bit”. Interviewee One related: “I came from an estate….if you can imagine….I think we spent more time fighting, as you do, but the education was very good. I left school at 16”. Interviewee Two stated: “I went to a standard high school. I was not exemplary at all….I used to
frustrate people by asking questions all the time...They were teaching me what they wanted to teach me, not what I wanted to learn. I was 15 when I left school”. Interviewee Three stated: “I didn’t do particularly well at school...I’d just turned 16 and really wasn’t focused on school at all.” Interviewee Six reflected: “If I am interested in something, I learn it very quickly, and if I am not interested, it’s never going to go anywhere...I was so bored that I spent most of the time outside the classroom on detention and got very low class marks because of that and didn’t give a rat’s basically”. Interviewee Seven related: “I didn’t like going to school and, in fact, spent some time actually not attending, you know, I’d go home because I didn’t like it”. Interviewee Eleven revealed: “I have dyslexia...As I got older I realised that academia was pretty important, and I could express myself I guess, but, as far as the basic subjects, it was pretty...always very embarrassed about it. I left school at fifteen...Everybody wants to be good at something, so if you’re not good academically and, you know, you’re average in sports and so you’re dying to leave”. Interviewee Thirteen revealed: “I wasn’t that comfortable at school, I suppose. I liked the social element of it and I made some good friends, make friends and then you’d be off again to the next place”. Interviewee Fourteen reflected: “No one in my family had ever been to university and mum and dad didn’t understand it [the need for university]...We were encouraged to study hard at school, but it was always sort of the family theory that you kind of studied, went as far at school as you could, did as well as you could, then you went and got a job...I was your average B student at school”.

Listening to these personal narratives from the interviewees who did not do well at school, or particularly value their time at school, it became evident that the reasons they did not do well at school differed vastly. As evidenced above, some travelled widely with their families and so found themselves perpetually at a disadvantage, trying to catch up with the curriculum. Others were influenced by the perceptions of their parents, who viewed education as just something you did your best at on the way to the workforce. Others disliked the confines of the
curriculum when it couldn’t answer the wider questions they had about the world, while others needed to be interested in something in order to learn it, and the curriculum simply did not interest them. Despite the range of reasons offered by this group to explain why they described themselves as middling or below average students, one important fact remains: they were all as successful in their professional endeavours as those who excelled at school. Consequently, it is a finding of this study that being a high achiever at school is not a pre-requisite for later becoming a founder of a successful organisation.

Of the seventeen interviewees, nine described themselves as being above average students, representing fifty-three percent of those interviewed. Based on this result, it cannot be suggested that being a below average student is a pre-requisite for becoming a founder of a successful organisation. What differentiates these interviewees is the lack of detail they offer about school life, and so it would appear that their journeys through school were remembered as less problematic than the journeys of those who struggled at school. All stated in simple terms how they went to school then on to university, so it is presumed for the purposes of this study that they each attained scores high enough to enrol into university courses. Positive parental influences regarding the need for higher education may have come into play, but few of these interviewees mentioned it. Interviewee Sixteen did state however, with regard to his upbringing: “There’s that sense of you need to invest in improving yourself, you need to better yourself…Wherever you start off, wherever you are, for your own sake, you know, you need to move up…So there was never any sense of not going to university”.

Interviewee Six is the only founder in that study that crossed over, relating at first that he did poorly at school, and then later that he commenced tertiary studies. With regard to what motivated him to make this transition, he stated: “I was an un-stellar student academically because of, more because of boredom and interest in other things so I didn’t apply myself…I signed up to a technical degree in refrigeration, but I found the people that were doing the degree
and the level of skill was way below what I’d already developed…Anyway, I picked up this refrigeration thing and then I actually started working full time as a musician because the refrigeration thing wasn’t all that fun”. It appears from this statement that what engaged Interviewee Six was what made it fun; his attention span relied upon these elements as an essential part of his unique experimental experiential journey.

Interesting questions arise with regard to the forty-one percent of the founders interviewed that did not attend university. Could, as stated above by Interviewee Eleven, doing poorly at school and not attending university result in a strong sense of motivation to succeed at something else? Or were these interviewees simply resistant to being directed too firmly, preferring to decide for themselves on their own unique pathways to success?

While no hard and fast conclusions can be drawn on this issue, when examining the range of responses offered by the interviewees from an interpretivist perspective, clues abound with regard to the way their personalities responded to their earliest sense of having a fun or exciting calling outside of formal education. Interviewee One stated: “A lot of kids don’t flourish until they actually get in the workforce. They struggle at school. I mean, I struggled at school…but I came into work and I flourished”. Interviewee Two revealed: “I just like pushing the boundaries a bit”. Interviewee Three stated: “I kind of had a, not a, talent is the wrong word, but I kind of had a, leaning towards wanting, happy to talk to people and get on the phone and build relationships with people…I felt something which was developing really slowly, that I was, I, I felt I could be good at business development”. Interviewee Six related: “I had a bit of a creative bent and I could actually build new things, not just copy other ideas”. Interviewee Seven stated: “I’m not sure about being a visionary. ‘Visionary’ means you can see things, see the outcomes. I never really saw an outcome…If I had done that, I wouldn’t have had any partners…I loved the feeling of success”. Interviewee Eleven stated: “There was never any great business plan. It just sort of grew out of itself”. Interviewee Thirteen stated: “I’m just trying to think what really motivated me to
do this sort of stuff...I think I liked the idea of, I don't know, maybe it was—it seemed easy to make a profit out of things, you know?”. Interviewee Fourteen states: “I pretty quickly realised that a desk job was not for me, it was just not my personality”.

For the forty-one percent of interviewees that did not attend university, the pathway to founding successful organisations was not aligned with higher learning. But what of those who excelled at university as much as they later excelled in business? The same destination, success, was the outcome, but the pathways differed vastly. Might this indicate that there are very different sorts of founders in this study? Can two distinct pathways be mapped out, and could this, indeed, be a finding of the study? Perhaps having a certain kind of personality is a more important determinant for each of these pathways. Notably, as (Appendix 1) shows, extroverted personality traits were equally prevalent in those that did well at school and those that did not, so having an extroverted or introverted personality, as defined below, cannot be considered as an important indicator for future success as a founder.

The data reveals that a higher percentage of the founders interviewed in this study, approximately sixty-five percent, displayed extroverted personality traits as observed by the researcher, who defines an extrovert as outgoing and overtly expressive. The researcher felt energised by being in their presence. As these interviewees spoke, they appeared to be formulating their next expression with little or no pause between responses. These interviewees were observed by the researcher as interacting in the same manner with members of their staff as well as individuals outside their respective organisations. Many extroverted interviewees opted to have the interview take place in a social setting, such as in a café, restaurant or on a boat. Additionally, extroverted interviewees wanted to continue talking long after the digital recorder was switched off, as if they were enjoying the process and did not want it to end. Consequently, additional unrecorded discussions, unrelated to the study, were often instigated by extroverted interviewees.
Approximately thirty-five percent of founders in this study displayed introverted personality traits as observed by the researcher who defines an introvert as someone who has the ability to work alone and has the ability to generate energy to complete tasks independently. Introverted interviewees tend to be quieter and more introspective than the extroverted interviewees. Theses interviewees tended to opt to have the interview take place in a private setting, and the interview process appeared to drain these interviewees, who chose not to continue talking once the recording was completed, appearing to need a mental recharge. They did not wish to carry on with small talk, and the veil of a new mood descended as they prepared to leave the interview setting. During the interviews, these interviewees took lengthy pauses to consider the inner world of their thoughts and feelings, and they appeared to enjoy these sojourns into considered silence, before speaking in greater volumes than their extroverted counterparts. These interviewees gave the impression to the researcher that they were more private people, who prefer to avoid social situations.

Despite their contrasting personality trails, one hundred percent of the interviewees have proven successful in business, and all have created organisations to their own specifications, either in an extroverted or introverted manner. The early influence of others, defined in (Appendix 1) as “significant person or event”, appears to strongly prompt a calling or choice of pathway, as one-hundred percent of interviewees drew attention to a pivotal person or event, including some parental influences, as outlined above.

When asked about significant people or events, Interviewee One mentioned his silent partner, who always acted as a mentor. Interviewee Two reported drawing inspiration from two sources, a talk by Sir Ken Robinson on education, and the character of ‘Wolf’ in the feature film, *Pulp Fiction* (Tarantino & Avery 1994). Interviewee Three said he was motivated by watching someone he knew fail to succeed. Interviewee Four said he was influenced by Moore’s Law, which predicted that computing would double every eighteen months. Interviewee Five said he
was influenced by his father in the family business. Interviewee Six said he was strongly influenced by his grandfather and later his Lecturer, as well by the work of Albury Daniels, a behavioural scientist. Interviewee Seven said he was significantly influenced by the person who hired, fired and later re-hired him as his career path took shape. In addition to Interviewee Eight mentioning his father inspirationally, he also regarded being challenged to create a business plan as a pivotal event. Interviewees Nine and Ten also mentioned their fathers in positive terms, while Interviewee Eleven mentioned his grandmother in positively terms, and later an author, Michael Gerber, who wrote *The E-Myth* (Gerber 1986). Interviewee Twelve described travel as significant, and reading the book, *The God Delusion* (Dawkins 2006). Interviewee Thirteen cited being rejected by his bank when he and his partner most needed their support as a motivator for later success, as well as meeting the artist whose work is pivotal to the success of his current organisation. Interviewee Fourteen described his business partner as his mentor, and asserted that their skills were complimentary. Interviewee Fifteen mentioned his grandfather in positive terms, and Interviewee Sixteen mentioned the positive influence of his father. Interviewee Seventeen described her business partner, whom she also referred to as her best friend, in positive terms. It is consequently a finding of this study that founders act upon influences and events when identifying their calling or choosing a pathway, which ultimately helps them shape their organisations, and orient them toward success.

Examining these personal narratives/autobiographical stories yields a clearer understanding of how a founder’s influence contributes to the creation and formulation of their organisation’s culture. The culture of an organisation is generated through the particular behaviour, beliefs and values of that organisation’s founder. It is consequently pertinent to analyse the findings of this study that are of potential relevance to how the participating founders’ characters were formed, as well as whether this formation of character may in turn have helped to shape the personalities of their organisations, and if so, how.
Seven of the seventeen interviewees, forty-one percent, reported overcoming a major setback early in their personal lives, and this is of interest primarily because these interviewees succeeded, despite such setbacks; perhaps demonstrating a type of emotional fortitude which others encountering the same sorts of setbacks might not have.

Interviewee One reported being brought up in a council house in an estate in the UK with 100,000 people in it, all fighting to get ahead. He stated that he now brings 1,500 kids through his organisation each month, and tells them the story of where he came from, “...and they look at my Mercedes and go wow, there’s a chance for me somewhere along the line”. Interviewee Three’s parents divorced when he was nine or ten, which made him feel that he had to be the man of the house. Adopting this role and responsibility early perhaps stood him good stead for entering the workforce early, at 16. When Interviewee Eight was 9 years old, his father, who was a fighter pilot in WW2, died. He later joined the Air Force Academy, and ultimately flew F18’s, until later forming an organisation with an equal partner, providing high end services to the Defence Department. Interviewee Nine’s father was in the airline business, so he never finished two years in the same school. Rather than perceiving this setback as a disadvantage, he used his life of travel as a springboard to create a successful travel oriented organisation that produces guidebooks for travellers. Interviewee Eleven’s father died in the first year of his life, he has dyslexia, and he left school at 15. When he was told in his first job by a famous hairdresser, “You will never be a hairdresser”, he became determined to do exactly that, ultimately setting up one of the most successful hairdressing chains in Australia. Interviewee Sixteen arrived in Australia at age seven without knowing a word of English, and he described this experience as a shock, adding that it struck him that “Everything I thought I was was kind of meaningless. I’m just like a dumb mute now”. He used the word ‘metamorphosis’, stemming from a Greek word meaning transformation to describe his gradual adaptation to a new country, his changing from someone who had never
heard of the stock-exchange to someone who ultimately became the CEO of a listed company. Interviewee Seventeen came from a violent family background, and stated “I didn’t feel love from either of my folks; they were both very aggressive people”. She went on to devote her career to teaching self-defence to vulnerable people in society, building an organisation run by devoted staff, who are passionately committed to her ideals.

It is a finding of this study that successful founders that encounter personal setbacks early in life do not allow themselves to be permanently disadvantaged by them. On the contrary, they take what they have learned from such experiences, and turn these lessons into strengths that they draw upon on their journeys to success. Most of the interviewees, ten of the seventeen, did not immediately work in the field they found themselves in at the time of the interview. They worked in different jobs and areas of interest prior, developing diverse skills which, nevertheless, affected their opinions on the right way to progress. In other words, they did not sense their calling straight away. It is consequently a finding of this study that successful founders utilise what they have learned in their work experience to create and shape their future organisations.

Relatively few of the interviewees, seven of the seventeen, described overcoming major business obstacles. It is important to note that these obstacles were in their business endeavours, rather than in their personal lives. It is unclear whether the other ten interviewees did not encounter any major business obstacles, or whether they did not comment on these obstacles, perhaps seeing them rather as challenges which they had overcome; much like how the interviewees all mentioned business setbacks within a framework of success, implying that these setbacks became learning experiences and opportunities for positive change. Consequently, the ability to overcome major business obstacles is an important factor for those who mention such setbacks.
In an example of a major business obstacle, Interviewee Two described emigrating overseas after being head-hunted in London, then, having given up his previous position, arriving to find that the job had been given to someone else. He reported that this led him to ultimately form his own company, with very different business ethics. When Interviewee Four’s illegal activities in the telecommunications field were curtailed by the Federal Police, he used the knowledge he had obtained to assist them to plug similar holes in the emerging technology field. He did this while furthering his own position within the telecommunications organisation where he worked, before ultimately setting up his own organisation. Interviewee Six describes his first corporate acquisition as a nightmare, and yet making successful acquisitions within the international telecommunications field has become his primary business trajectory. Interviewee Seven became the national sales manager of an Australian airline, where he encountered problems and was sacked. The same airline later re-employed him on a more authoritarian style management basis, in an overseas joint venture, enabling him to grow their sales team exponentially. As noted previously, when employed as an apprentice hairdresser, Interviewee Eleven was told by his boss that he would never become a hairdresser. He did exactly that, ultimately establishing one of Australia’s most successful hairdressing franchises. When Interviewee Thirteen’s courier business’ software failed, the bank refused to back him and his partner. They sold out their client base and started again, ultimately establishing a very successful courier-bag business. When Interviewee Fourteen was refused equity in a business he had worked hard to build, he quit and started up his own very successful business. As seven of the seventeen interviewees, just over forty-one percent, reported overcoming major business obstacles, it is a finding of this study that having the ability to overcome major business obstacles is a hallmark of founders of successful organisations.
The research findings were examined in an effort to determine what is involved in the notion of having a ‘calling’. What does having a calling mean, in the context of this study? The researcher discovered moments in one hundred percent of the interviews where a calling or ‘gut instinct’ was identified. The sense of having a calling was described as an important moment, informed by all which had gone before, when the interviewee realised the pathway to success, or as an instinctual awareness which informed choices they made when establishing their organisation, or altering its culture. Examples of these pivotal moments in the career paths of all the interviewees are collated below.

Interviewee One recalled the calling as the day he entered into an equal partnership in the firm he helped build up, and he remains in today, stating “I had a friend who spoke to me about going into business because he was a very big client of mine as well and he had a balance of—there’s a fine line here you wanted to get over, you had to work at it”.

Interviewee Two related how the character of ‘Wolf’ in Pulp Fiction contributed to his calling: “Now he [Wolf] basically came in, no politics, no nothing, and sorted the problem out, and I sat there and went, ‘That is the coolest job in the world’. And that changed my life…Yeah, and I suddenly thought, ‘That’s just brilliant, that’s me, because I love doing stuff and getting stuff done’…So I left my job in a very quiet moment…and I never went back”.

Interviewee Three also reacted against the politics and bureaucracy of the firm he was working for, relating: “It drove me nuts…and I just said, ‘Look, you know, I’m 36 years old now. I’m going to do something different. I’m going to go, I’m going to go out on my own,’ so I did”. Regarding what he took with him into his own organisation, Interviewee Three stated: “So you take all the good stuff and all those work experiences and different kind of company management styles and different kind of company structures, and you take the stuff that you think is good and you, that’s where you take your business”.
Interviewee Four reported being compelled to act by a decision made by his superiors: “They said...‘We support what you are doing, but we are not going to give you equity in the company’, and I said, ‘Look, I understand it, why you wouldn’t, it’s your business, however, I’m going to leave, right, I’m going to leave and just do it myself’”.

Interviewee Five stated: “This is a family business...I definitely had a choice...It is tough work, it is hard work and I know coming in here myself to be accepted, to carve my own niche...It’s almost in a way just as hard doing that as going out on your own and doing your own thing because you know you’ve got to stick at it and there’s all sorts of pitfalls and hurdles along the way. And it’s a different sort of challenge”.

Interviewee Six, who, it is worth repeating, was the only Interviewee who reported not doing well at school but later going on to do tertiary studies, defined his calling as a “seminal moment”. He recalled asking a university lecturer: “‘How can I do that subject?’ and he said, ‘Well actually it’s part of a degree’...And I said, ‘Oh well, if I can do that subject I’ll do the degree’, and I’m thinking, I have no use for a Masters degree, I’m actually, you know, a pretty busy CEO, I’ve just had a, a young boy and a young girl and, coincidentally, was going to the conservatorium doing jazz theory, so it wasn’t a really good thing to add to the mix.” But soon, he realised: “I could basically subvert the subject to be about my problem...so if there was an assignment...I would turn it into a business plan, or a marketing plan, or an operational plan, or a product plan or something and, you know, if it was contemporary management practices, I’d look at the management structure of the company and I’d write about that”.

Interviewee Seven related: “It was all a matter of, you know, the creativity and all that was recognising the opportunities and being able to put deals together. Taking advantage of opportunities and having some vision and being able to recognise, you know, a pathway and doing it”. Like Interviewee Six,
Interviewee Eight realised his calling when adapting something he did within a tertiary degree to the marketplace. He recalled his Lecturer/Mentor prompting him, “‘Was that business paper you wrote, was that all real?’ And I said, ‘Oh yeah it was’, and he said, ‘Well, why don’t you start that up?’ I said, ‘I hadn’t thought of that, good idea’”.

Interviewee Nine related his calling as more of a gradual transition of expansion: “Well the vision, of course, is we do one book, then we do another book, then we do another book, and another book”.

Interviewee Ten related finding his calling while making a decision between working for the Government and working in the private sector: “I had to weigh up which way I jumped, and in the end I jumped…into the private sector…I loved it. As soon as I was in there, I was in a group of people and we’d sit around these great tables spotting all these opportunities”.

Interviewee Eleven recalled his moment of calling when being prompted to set up the franchise prototype by the father of a hairdresser who wanted to leave and copy the model: “I met her father and he said, ‘I understand my daughter wants to get involved with this…If I could have a look at your franchise agreement.’ I said, ‘Yep, I’ll get you the franchise agreement’…So I left the meeting and I rang the Law Society and said, ‘Who writes franchise agreements?’”

Interviewee Twelve explored his calling by “…setting up my own business from inside this partnership…So we had a full range of services not often seen in a small accounting firm and so we were, without realising it, we positioned ourselves quite well for a merge or a takeover by a group that didn’t have all of those services. And that’s what happened”.

Interviewee Thirteen and his friend from school, who remains his business partner today, described their calling as a point in time when they thought: “Let’s set something up to make some money…So for some reason we decided to set up this mail, like postal service in Adelaide
city where we became competitors to Australia Post”. The calling for their current business was seeded in that endeavour, when, much later, their courier bags became sought after.

Interviewee Thirteen once again recognised this as an opportunity and asked his business partner, “What do you reckon about starting a bag business?”

Interviewee Fourteen related his calling as stemming from a sense of frustration: “I was starting to feel frustrated, starting to feel like I’m the first one here in the morning and I’m the last one here at night and that’s okay, but at 35 with three children at this stage, I was going, If I’m going to kill myself, well I’m going to do it for me and not for somebody else”.

Interviewee Fifteen relates how he was lured into the family business: “I came here after I finished university in France to…see the family…And I got seduced into the retail trade and I liked it and I loved the whole sort of smell of it, you know, the excitement of it all, and I decided that all that good education I’d had in languages and philosophy and music was going to go into buying shirts”.

Interviewee Sixteen related that his calling came from precisely the opposite place as Interviewee Fourteen’s, who was refused equity, revealing: “I was growing the business so fast, they said, ‘Well, we can’t afford to lose you, we want to give you some equity’”.

Interviewee Seventeen recalled her calling as coming from her life experiences, growing up around a boxing ring and training in martial arts, which later led her to capitalise on the media attention a book written by her partners attracted, to help grow awareness, stating “There wasn’t really anybody at that stage teaching women’s self-defence so it kept moving along, growing in momentum, and within two years we were teaching 1500 people a week, every week”.

Every call to action is different, and yet, each one of the interviewees identified a moment of decision urging them to move in a different direction, or a gut instinct about a market niche they pursued, which the researcher has defined as a calling. It is a finding of this study that founders...
identify and follow a calling when forming their own organisations. Two of the seventeen interviewees decided to lead the family business, so it could be argued that their calling was already mapped out for them, and they only had to decide whether to step into it, or not. However, each described taking up the mantle of leadership of their organisation and changing the way things were run under their leadership, while outlining the obstacles they encountered while doing so. Thus, these interviewees enable a further finding in relation to having a calling: If a founder decides to take up the mantle of a family business, they nevertheless make changes to the culture of that organisation, even if that means steering the business away from the way it has traditionally operated.

The researcher then asked of the research: Do founders by necessity have to be innovative? Must they also be entrepreneurial? The graphs reveal that just over forty-one percent, seven of the seventeen interviewees, described their trajectory as innovative, and almost sixty-five percent, eleven of the seventeen, described themselves as entrepreneurial (Figure 2). For the purposes of this study, the researcher defines an Innovator as a founder who is one of the first to innovatively introduce, create, renew, or change something in their chosen field. An entrepreneur is defined by the researcher, for the purposes of this study, as a founder who makes money through risk and initiative, while creating or launching a new venture or enterprise, and accepting full responsibility for the outcome.

The researcher revisited the interviewee summaries to see what sorts of endeavours warrant inclusion as innovative or entrepreneurial. Interviewee One regards his organisation as the first Australian logistics company to establish a trading “hub and spoke” operation in Singapore, qualifying him for inclusion in both categories. Interviewee Two established an innovative communications and design firm, which uses a user-centred design-based approach to help organisations generate new offerings and build new communications. He regards this approach as being responsible for his company being recognised by global marketing leaders as
one of the world's most innovative companies when it comes to the execution of creative ideas, qualifying him for inclusion in both categories. Interviewee Three qualifies as entrepreneurial, having set up his own successful international freight shipping business. Interviewee Four's trajectory always relied on his own innovations in the telecommunications arena, which ultimately facilitated his rise to success in his own organisation; consequently he qualifies for both categories. Interviewee Seven used innovation in the phone sales consultancy business to garner an original flight rewards programme with an airline, resulting in his employment of 5500 sales staff before he retired, which qualifies him for both categories. Interviewee Eight's knowledge enabled him to provide high-end services to defence in terms of flight test consulting, within his own business, qualifying him as entrepreneurial. Interviewee Nine has built up a very successful business in travel guidebooks, qualifying him as entrepreneurial. Interviewee Ten entered the private sector entrepreneurially, expanding his business across many areas of conservation and transportation of antique furniture, qualifying him as entrepreneurial. Interviewee Eleven created a highly successful hairdressing franchise business which originated from his innovative business strategy, qualifying him for both categories. Interviewee Thirteen used innovation to create a successful courier-bag business, which grew out of his successful courier business, qualifying him for both categories. Interviewee Seventeen used her knowledge of martial arts to establish an innovative not for profit organisation, originally concentrating on teaching self-defence for women, which she grew and diversified, subsequently nurturing global awareness in the additional areas of child trafficking and violence against sex workers via the media, and her work included workplace training for profit, qualifying her in both categories.

Thus, it is a finding of this study that while the qualities of being innovative or entrepreneurial are often apparent in founders of successful organisations, being innovative or entrepreneurial, or both, are not essential pre-requisites. Founders without these qualities can still conceptualise and create the culture of their own successful organisation, as is demonstrated by
six of the Interviewees in this study, who run successful organisations but qualify as neither innovative nor entrepreneurial.

It is interesting, at this point, to consider the high percentage of the successful founders in this study that have entered into partnerships. Over seventy percent, twelve of the seventeen interviewees, run their organisations with partners. Thus, it is a finding of this study that finding a partner with a different or complimentary skill set to one’s own, and in some cases, the same skill set, can assist a founder in creating a successful organisation. Once again however, the data reveals that one does not have to have a partner to be the founder of a successful organisation.

Below are some of the details provided by the interviewees with partners, when prompted to elaborate on their partnerships. Interviewee One has always had a silent partner, who he said, “…gave me a lot of knowledge, believe you me, on business ethics”. Interviewee Two has had a range of partnerships in his business trajectory, to suit his vision and requirements at the time. His first partner was an art director, and they teamed up for a pre-determined period of three years. He then went on to set up a new organisation and took on a partner then who had an MBA in business, who expanded the business internationally, branching into new areas. Interviewee Three took on partners as logical extensions of the business he was growing. He stated “[I asked]…Do you want to come in as a partner? And so we mulled it over and we got the company valued and he bought in and that’s kind of where, where it is now, I guess, even though there’s a few more staff”. Interviewee Eight began his company with an equal partner and retained this partnership throughout. Interviewee Nine’s business partner is his wife/life partner, and they grew their sizeable business together, from initial beginnings on the kitchen table. Interviewee Ten has always had partners, beginning with someone with very different skills to his own in furniture conservation, i.e. freight forwarding. When that partner died he bought his share of the business from his partner’s widow. He then appointed two one-third-share partners whom he describes as process driven, who handled such areas as job costing and human resources, one of whom has
stayed on. Interviewee Twelve describes building up his own business in auditing inside his accounting partnership, which positioned them well to be targeted for the take-overs which eventuated. Interviewee Thirteen went into business at age 17 with a close school friend and they have continued on in an equal partnership ever since. Interviewee Fourteen did not become part of a partnership until later in his career, when he was offered equity for the first time, and has remained a fifty percent partner ever since. Interviewee Fifteen works in partnership within the family menswear business. Interviewee Sixteen owns ten percent equity in his organisation and is the CEO. Interviewee Seventeen has always worked as a partner in her organisation, which she prefers to describe as a team.

One hundred percent of the interviewees described themselves as being team oriented, stressing the importance of their teams. Considerable focus was placed by all the interviewees on the importance of team management. Similar emphasis was placed on their teams by these founders, even though their ways of going about forming their teams differed vastly. Interviewee One said: “It’s a family orientated business, and the main emphasis is the training up of staff”. Interviewee Two stated: “Recruitment is a hard thing—to find like-minded souls…The personability of the company is what it’s all about”. Interviewee Three revealed: “I do not micro-manage people…the kind of people we are, they kind of, they realise very quickly if they’re going to gel or not”. Interview Four revealed a range of requirements for interaction amongst his team: “Developers sometimes like to work in teams, whereas infrastructure guys are always, you know, loners, so they don’t need an office, they work from home, but for some reason developers, you know, they like to collaborate sometimes so they need to be sitting with each other. That’s the only reason we’ve got an office, to satisfy some of these developers”.

Interviewee Five related: “I’ve got a good team out the back…they’re very skilled at what they do and they know what they are looking at”. Interviewee Six stated: “…we’ve always had this open office and we’ve always had a close knit community of team of people that, you know, agree
on normative values and then move forward and I thought, ‘I can do that. I can implement strategy as culture’...you need to create a culture which binds people together, not management that top down forces people to do what they are supposed to do”. He also subscribes to some views which he says he adopted after reading Albury Daniels, although he did not mention the exact source: “The behaviour of an organisation is exactly how it is supposed to be. Even if it’s completely wrong in your estimation, it’s behaving how you set it up to behave, and you can’t say ‘that’s bad’ and ‘we shouldn’t do that’, you should say ‘how do we modify the antecedents and consequences to enable behaviour to differ?’” Interviewee Seven described the qualities he requires in his team leaders: “They first of all need to be able to motivate; they need to be able to communicate; and they need to have common sense. They need to be able to earn respect, be nurturing, be approachable, they need to be confident, lead by example and be dedicated, patient and accountable”. Interviewee Eight discussed the atmosphere he worked at creating for his team: “I wanted to be in an environment that I enjoyed and a lot of it was, I guess, the Military…the squadron you want to go to war with, minus the dickheads”.

Interviewee Nine discussed the atmosphere he has helped engender for his team: “It’s very sociable...You set the mood for it, I guess”. Interviewee Ten related, of his team: “You’re dealing with a lifestyle staff and I mean they love what they are doing”. Interviewee Eleven explained: “In a franchise, there are franchisees and franchisors, that is the relationship…I’m very much for scripts”. Interviewee Twelve related: “Now we’ve got a much more robust training environment and we’ve got external people providing the day to day training on communications”. Interviewee Thirteen discusses his team in the following terms: “There’s no hierarchy...It’s a real group effort”. Interviewee Fourteen described his Leadership of the team in the following fashion: “I want my guys to learn by example and to want to achieve because they get a sense of pride in it, not because they’re afraid and not because they are afraid they are going to lose their job”. He additionally stated: “My partner and I work the business. We share ninety-nine percent of
everything that happens in our company. It is an open plan policy, an open book policy...we have an open plan office, so I just sit at a desk next to everyone else...And the team actually keeps a really high standard within themselves, so they know what our expectations are at the company level and they strive really hard to do that”.

Interviewee Fifteen stated: “Something that we are continually reinforcing is the guidelines, and I’ve written the guidelines for the company and revised them several times over the years”. Interviewee Sixteen described drumming in the same message with his team: “…these are the values we stand for and this is what we’re going to do as a company; these are the services we’re going to focus on, and this is what we are going to focus on”. Interviewee Seventeen related, from her very different perspective: “There’s no manual that can teach people how to be a team. It’s like, ‘Look, here’s what you’re good at and here’s what I’m good at and let’s genuinely just put in there and stop worrying about who’s getting the credit and on with doing a proper job, meaning the best way this job can be done, let’s just do it”.

As indicated above, the notion of having, nurturing and developing a team featured prominently in all of the interviews; one-hundred percent of the founders discussed the importance of their team, and their criteria for the acquisition of the right team members, albeit from very different perspectives. For this reason, it is a finding of this study that the creation, concept and formation of a cohesive, functional, motivated unit is reliant on teamwork, as it is through the orchestrated efforts of the organisation’s team members that the founder’s organisation becomes successful.

Overall, the beliefs and values of the founder are a crucial factor in the conceptualisation and creation of their organisations. One-hundred percent of the interviewees stated what can be considered as their beliefs and values during the course of each interview, which after all, was for each of them an account of their journey to success. It could be argued that beliefs and values colour all of the previously discussed categories. Each founder comes to success from a different
history, as demonstrated above, thus it is an overarching finding of this study that while there are reoccurring themes or categories, there is no one true formula for success, as these divergent beliefs and values of the founders’ interviewed reveals.

Interviewee One stated the belief that: “When you are in business, there is no racism. There is no prejudice whatsoever...The client is not the client unless you give him knowledge...You are not there to rip them off”. Interviewee Two stated: “I like to be treated like I like to treat people...The thing is to be honest with yourself and honest with others and don’t say ‘it is not my job’”. Similarly, Interviewee Three expressed a belief that: “If you treat people how you want to be treated, then that’s a good thing to do...so if there is one, any religious edict or thing that I follow, then that’s my bible”. Interviewee Four related: “Well, I think it comes down to if you’ve got an entrepreneurial skill and you can identify an area where you can exploit, you know, for financial benefit, then that’s what entrepreneurs do”.

Interviewee Five related: “It is a sort of symbiotic relationship. You learn their needs and they learn your capabilities...The way I build a relationship with a client, I also build with the supplier”. Interviewee Six stated: “Developing an idea is cultural...think, change, do, observe...so creativity is reaching down into chaos, drawing in ideas, and ordering them and making them orderly and then turning them into a product, which you can deliver as a function”. Interviewee Seven stated: “I maintain that the most important thing a company can do is acquire customers and retain them...All you need to do to be successful in business is to deliver to your customers’ expectations and meet your staff expectations by creating an environment where they love coming to work. And secondly, you skill them and provide them with the necessary prerequisites to do their job well. If a company does that, it will succeed”. Interviewee Eight related: “I wanted to be in an environment I enjoyed and a lot of it was, I guess, the Military. I really loved the great esprit de corps and some great friends. And I hoped with any employment I’d have in the future that I’d have that sort of atmosphere”.

Interviewee Nine stated: “One of the things we’ve said consistently is that you make decisions...you often make decisions when you should have made them a year earlier”. Interviewee Ten stated: “I am not inherently a business man...I am more of an entrepreneur”. Interviewee Eleven related: “There was never any great business plan. It sort of grew out of itself”. Interviewee Twelve related: “I have always had the desire to create something. And exploring something like going and travelling, that to me was sort of cultivating myself...But in business...I was allowed to grow it”. Interviewee Thirteen expressed a belief that: “People have to have a bit of fun when they buy our products, not be too serious with it, but appreciate what it is: a well thought out, handcrafted, designer, lovely product—it really is just a bloody bag!” Interviewee Fourteen stated: “No one sets your standards for you; you set them for yourself, and don’t let anyone compromise you”.

Interviewee Fifteen stated: “We’ve got guidelines on behaviour, on customer relations, one their own appearance, their own...everything...and we’re continually reinforcing this and we’re having sessions in the shop and going through all the different aspects of their job...Work on low stocks and good margins then you get a successful return on your investment”. Interviewee Sixteen asserted: “Wherever you start off, wherever you are, for your own sake, you know, you have to move up...You need to have a deeper sense of purpose of why you exist...What value do we add beyond profit?” Interviewee Seventeen recounted the following with regard to strategy: “Let’s get in there and do the best we can...And there’s an excitement that that creates, a real true enthusiasm, a total energy that everybody puts in and then it’s like woo woo, we did it, you know, at the end of it, and it’s a genuine for the team we did it. Now you’ve got to cultivate that if you want that”.

The concept of managing the future as a legacy or outgrowth of their own beliefs and values was not mentioned by many of the interviewees, in fact, only three of the seventeen (under eighteen percent) raised this topic. Thus, it is a finding of this study that leaving a legacy is
not a high priority for the majority of successful founders. Interviewee One stated: “I’ve been dealing with kids the whole way through…I tell them my story about coming from an estate, a council house, and working the number of hours, and they sit there because they look at my car, and I drive a Mercedes”. Interviewee Eleven related: “I see the great value of keeping people focused on heritage and how it enriches our culture”. Interviewee Twelve related: “I encourage staff to go off, generally for about six months, four to six months, on secondments. The reason I want them to do secondments is because it helps them grow as individuals”.

As evidenced above, many of the qualities that the founders in this study clearly possess but do not mention, may be worth considering, such as ambition, industriousness, tenacity and persistence, as proven by their track records. Notably, not one Interviewee mentioned failure, except in relation to the drivers which led them away from failure at moments of impasse, when they were sacked or refused equity, when they encountered significant personal problems, or when the first of their many endeavours did not do as well as those which were to follow. Despite their very different family backgrounds, all wanted to be good at something, and all succeeded, either railing against the beliefs and values of their parents, or subscribing to such beliefs and values, while developing them their way. Many did not do well at school, and yet they mastered the world of business, responding to a calling, with a certain degree of intuition, and indefatigable drive. Their very different journeys helped them conceptualize the cohesive, functional, motivated and ultimately successful work cultures they created, so clearly such work cultures did not arise out of nowhere. They arose out of the experiences and journeys of these founders, who were somehow able to transpose such experiences into the culture of their successful organisations. As demonstrated above, their variable journeys each fuelled very different organisations and cultures, but the end result for each was the same. They all succeeded.

Can a single overarching finding be distilled in isolation, which describes a pathway to success that is true for all, as demonstrated by one-hundred percent of the Interviewees relating
it? It is clear that a successful founder will find a way to succeed regardless of their background, or personality type. In so long, all expressed in their own inimitable ways, that they were inspired by significant people or events, responded to a calling, travelled widely in the pursuit of personal and business development, and all engendered their team with their own set of beliefs and values.
12. Findings in Relation to the Literature

“We spend our early years trying to be the best...That is defined by what you can do on your own- your ability to be a phenomenal analyst or consultant or do well on a standardized test. When you become a leader, your challenge is to inspire others, develop them, and create change through them.

If you want to be a leader, you’ve got to flip that switch and understand that it’s about serving the folks on your team”.

Jaime Irick, (born 1977- )

Jaime Irick attended The United States Military Academy at West Point. After five years of service in the Army, Jaime attended The Harvard Business School where he earned his MBA after which, in 2003, he joined GE’s Corporate Initiatives Group (CIG), based in Fairfield, Conn. Jamie has presented as a guest lecturer on business and leadership forums at various academic institutions including The Harvard Business School and NYU’s Stern School of Business.

This study uses an interpretivist approach in examining the narrative journeys of its interviewees to investigate their possible contributions as authentic leaders themselves. Consequently the research question was, importantly, to elucidate the findings of this study, then to view these findings from the perspective of ‘The Hero’s Journey’ (Campbell, 1949) and then
within existing authentic leadership theories, in order to discover how these findings may agree or disagree with such models, whilst also venturing to discover how and why.

Joseph Campbell’s seminal work, ‘The Hero with a Thousand Faces’ (Campbell 1949) was first approached examining if the journey narratives of these Interviewees-who-became-founders could be construed through Campbell’s viewfinder. Joseph Campbell, an American mythologist, writer and lecturer, summarises life’s journeys in psychological terms and the pathway he mapped out in this journey’s structure has carried extraordinary weight as a means by which these personal narratives can be understood, not only amongst scholars in similar fields, but also amongst storytellers throughout the world. In ‘The Secret Language of Leadership’ (Denning 2007 p79), Stephen Denning links ‘The Hero’s Journey’ (Campbell 1949) with that of one in a senior leadership position in a commercial organisation thus: “Making the decision to be a leader isn’t a decision to be taken lightly”. Christopher Vogler pictures the scene in The Call to Adventure: “The tribe is gathered around the campfire. An elder emerges from the smoke and points at you: ‘Our Tribe is in danger’. You have been chosen to undertake a quest. You will venture your life so that the Tribe may go on. Do you accept the call?” (Vogler 2007).

12.1. Findings of this thesis

This thesis firstly examines the findings of studies in relation to the literature within Christopher Vogler’s structure of ‘Hero’s Journey’ (Vogler 2007). Vogler’s structure, written largely as an aid for screenwriters, neatly condenses Campbell’s text, ‘The Hero with a Thousand Faces’ (Campbell 1949) into the following italicised, summarised stages, from which comparisons between the findings of this thesis and Vogler’s ‘Hero’s Journey’, as well as comparisons to texts within the broader arena of the literature, can readily be drawn:
“The Ordinary World: The hero is shown against a background of environment, heredity, and personal history. Some kind of polarity in the hero’s life is pulling in different directions and causing stress” (Vogler 2007).

The researcher could certainly see correlation within many of the founders’ stories, beginning with their families of origin, with almost half initially residing overseas describing their first hand impressions about the process of migration as challenging or exciting. These descriptions were soon followed by over forty-seven percent struggling through the education system, with almost all describing having to make sense, either positively or negatively, of parental influences, and, as these findings revealed, this ability to rebel against or question authority begins to shape them as founders, or, in Campbell’s terms, “heroes”.

“The Call to Adventure: Something shakes up the situation, either from external pressures or from something rising up from deep within, so the hero must face the beginnings of change” (Vogler 2007).

Amid the upheavals of migration, decisions needed to be made regarding whether to adopt or reject parental influences whether or not to conform to the school curriculum. Consequently, in this study many examples can be related to the stories of the founders. Additionally, more than forty percent of the Interviewees described significant personal setbacks, which did not stop them from achieving their later goals as founders and it must be pointed out that it is these resilient founders who best fit this emerging “heroic” journey structure.

Just over fifty percent of the founders in this study, those who described a relatively untroubled upbringing, who were above average at school and university, or who succeeded not
in spite of anything particularly dire in their early years but quite possibly because they were nurtured and eager to learn; were these founders, who were groomed for success by their stable upbringings and strong track record at school and University, any less deserving of success or this “heroic” status? Further, is overcoming psychological hurdles and external obstacles a prerequisite for becoming a founder? Certainly not according to the findings of this study. However, Vogler’s adaptation of Campbell’s theories indicate that mass audiences applaud triumph over adversity, or in Australian terms, ‘the underdog who succeeds’ and such trajectories, or journeys to success, are widely recognisable as “heroic”.

The findings of this thesis have raised an important question when examining this juncture in the life stories described by the interviewees as begging the question, “Are we dealing with two different sorts of founders in this study?” and further examination of “The Hero’s Journey” (Campbell 1949) indicates that we are.

At this juncture the research regarding this important notion in search of studies others may have undertaken in similar arenas broadened to investigate how such related studies might elucidate life and career trajectories, as described by the founders in this study. Leonie Still interviewed fifty Western Australian male executives aged between fifty and fifty-nine when researching for her book entitled, “Corporate Elders: Heroes, Patrons, Mentors and Entrepreneurs”, and she quotes Sinclair, regarding the bond fathers and sons share, perhaps highlighting why two very different sorts of founders-in-the-making have emerged in this study. Still (2006 p162) quotes Sinclair thus: “First-borns often experience a lot of parental attention and high expectations. This is both a privilege and burden. For many, it translates into a strong identification with fathers and an eventual commitment to more traditional values of success and achievement [as evidenced by those with untroubled trajectories in this study]. Children born later, however, have much less of an interest in adhering to the status quo of family authority and often seem destined to do the opposite of the oldest child”. Whilst this thesis does not note the
position which interviewees occupy in their siblings’ birth order, Sinclair’s observations support
the argument, made above, that those founders who were nurtured and had less troubled
upbringings appear to be in a different category than those who struggled through emotional
setbacks in their early years, even if those who struggled also succeeded.

In search of solid reasons why those who were less nurtured succeeded, the researcher
turned to Terrance Fitzsimmons’ (2011) who spent three years interviewing thirty one women
Chief Executive Officers to investigate why so few women make it to the top in Australia and his
findings uncovered extraordinarily strong similarities in the childhood backgrounds of those
women who succeeded.

Helen Conway, in her article entitled, “Women at the Top” (Conway 2013) neatly
summarises Fitzsimmons’ thesis findings as such: “Firstly, nearly all the women had suffered
some form of dramatic – even traumatic – childhood event; ‘Dad died when I was ten’, ‘Mum
contracted TB and I had to put myself through school’, ‘I ran away after my brother’s suicide and
they couldn’t convince me to come back’, ‘Dad was a diplomat and we had to travel a lot’”
(Conway 2013).

Conway summaries another correlation which emerged from Fitzsimmons’ study by
stating: “The other compelling pattern was that the women were almost all from small business
families, reared in the world of balancing the books, staffing issues, and self-resilience” (Conway
2013). The researcher notes similarities in Conway’s interviewees’ childhood backgrounds, as
described by almost fifty percent of the interviewees in this study who struggled through school
and who were, with the exception of one male, all founders and not Chief Executive Officers.
Fitzsimmons also interviewed thirty male Chief Executive Officers and discovered that they too
showed markedly dissimilar childhood backgrounds to those found amongst the female Chief
Executive Officers he interviewed. Conway neatly summarises their trajectories as thus: “they too
were part of a unique tribe: Their fathers were professionals and their mothers stayed at home,
they were almost always the captains of their football teams…With chairpersons and the broader industry repeatedly stating that leadership, strategy, integrity and stewardship were the qualities needed in a CEO, Dr Fitzsimmons came to the conclusion that these sorts of skills weren’t learned in the workforce – the process started in childhood (Fitzsimmons 2011).” This literature prompted the researcher to ask if this is a similar picture to the one painted by Sinclair’s ‘groomed-for-success’ first borns mentioned above.

Whilst Fitzsimmons’ focus was directed at discovering why so few women become Chief Executive Officers in Australia, in stark contrast with the focus of this thesis - which is to discover how founders of either sex ultimately Create, Conceptualise and Formulate the culture of their organisations as authentic leaders - it is important to note that roughly half of the interviewees in this study, tellingly only one of which is female, quite closely resemble the recurring childhood pattern Fitzsimmons’ thesis uncovered in the childhood backgrounds of the women interviewed. Importantly, it is these interviewees in this study, which most closely conform to the trajectory mapped out in the “Hero’s Journey (Campbell 1949)”.

Consequently, a finding directly related to the literature emerges here at a pivotal moment when, in some aspects of this study, Fitzsimmons’ thesis and the “Hero’s Journey (Campbell 1949)” agree: that the females, and almost fifty percent of the males in this study who later developed into Chief Executive Officers and/or founders for the purposes of this study, despite overcoming major childhood upheavals such as migration or traumatic personal setbacks such as the death of a parent, being dyslexic or poor but become stronger psychologically from these experiences and, rather than being permanently disadvantaged by these traumas, they overcame them. This gave them the self-confidence and self-reliance which the other half of the Interviewees in this study already possessed, precisely because they did not have to negotiate their way through such early personal setbacks. The pertinent finding is that founders who encounter personal setbacks early in life do not allow themselves to be permanently
disadvantaged by them. On the contrary, they take what they have learned from such experiences and turn these lessons into strengths that they draw upon on their journeys toward success.

Despite these very different accounts of early life by the interviewees and the resultant difference in their schooling experiences, the fact remains that all became founders of successful organisations and it is a pertinent finding of this study that attaining high results in school is not a pre-requisite for later becoming a founder of a successful organisation and, equally, it cannot be purported that being a below-average student appears to be a prerequisite for becoming a founder of a successful organisation. Within its narrative structure, The “Hero’s Journey (Campbell 1949)” offers further insight to the findings of this study.

“Refusal of the Call: The hero feels the fear of the unknown and tries to turn away from the adventure, however briefly. Alternately, another character may express the uncertainty and danger ahead. (Vogler 2007)”

In the current study almost sixty percent of interviewees reported that they embarked on different kinds of work early in life which led them indirectly, yet inexorably, toward their calling. The other forty-odd percent stepped up to the plate more directly. However, the words “fear” and “uncertainty” were never mentioned by any of the interviewees-who-became-founders. Could this prompt the positing of a further finding of this study in relation to the literature? That founders have no correlation with Vogler’s ‘refusal of the call’ stage because they fearlessly embark on the journey, even if they don’t all immediately succeed or find their way? However, before deciding this, the findings had to be further mapped against Campbell’s “The Hero’s Journey” (1949) to see just how much importance this journey placed on fear and uncertainty. Some interviewees
did mention that their chosen pathways were advised against by parents whom they chose to ignore. The finding in question is worded: founders of successful organisations weigh it up early, adopting parental influences they agree with, and discarding those they don’t, as they prepare to venture into the workforce. Further, founders act upon influences and events when identifying their calling or choosing a pathway which ultimately helps them shape and gear their organisations toward success.

It is here that the first glimmering of their true calling emerges. One hundred percent of the interviewees identified a gut instinct, regarding it as having a ‘calling’, resulting in the finding that founders utilise what they have learned in their work experience to later create, conceptualise and formulate the culture of their future organisations. Indeed, learning to trust their gut instincts is included in what founders adopt as their journeys continue.

The research then widened to examine related literature to discover what others have conceptualised about this notion of following a gut feeling to follow a calling. Goleman, Boyatzis and McKee (2002 p43) looked into intuition in their article “Primal Leadership: Learning to Lead with Emotional Intelligence” as they examined a study of sixty entrepreneurs who built and led highly successful companies in California. Virtually all who were interviewed said that in making business decisions they weighed the relevant information in terms of their intuition and gut feelings. If, for instance, a business plan looked good on the basis of the data but did not ‘feel right,’ they’d proceed with great caution – or not at all. “Gut feelings”, they recognized, “can be considered as data too”. Goleman, Boyatzis and McKee (2002 p44) further researched what goes on in the body when a decision in business ‘feels right’, and they describe a part of the brain called the amygdala which “lets us know its conclusions primarily through circuitry extending into the gastrointestinal tract that, literally, creates a gut feeling”.
In “On Being Certain”, Robert Burton (2008 p144) discusses the research of LeDoux, who explains how the amygdala can take control...[even when] the neocortex [thinking brain] is still coming to a decision...[It is as if] our emotions have a mind of their own...For Burton, “emotional intelligence is a different way of being smart. It includes knowing what your feelings are and using your feelings to make good decisions in life. It’s being able to manage distressing moods well and control impulses (Burton 2008)". The fact that the founders in this study all stated that they act on their gut instinct and have gone on to succeed may indicate that they, as a group, have learned to develop the ability to listen to their ‘two minds’, the emotional and the rational, at once and that learning to listen to them in concert may in fact be a pre-requisite for achieving authentic leadership whilst enacting cultural change.

In “Learning from Business Legends” Glenn Cooper, Chairman of Cooper’s Brewing, neatly describes putting his gut feelings into action: “When I get into a tough position where you have weighed up the facts and you’ve got to make a decision, I go back to my gut feeling. Most times if people look back at when they made a gut decision and checked how often it has been correct or incorrect, in most cases, it’s probably been correct (Eales 2008 p61)".

It is important to stress here that the purpose of this study is not to define or contest what a gut feeling or calling is although it is noted that there was one hundred percent correlation amongst the founders who, in various ways, talked about following their gut instincts pursuing a calling which encouraged them to lead or establish their organisations and shape their culture within. And, whilst it is beyond the realm of this study to exhaustively examine the differences between rational consciousness, based in empirical knowledge and the notion of experiencing a felt knowledge or gut instinct like the instincts described by the founders in this study, it is interesting to note that in “On Being Certain” Robert Burton (2008 p147) quotes New Yorker staff writer, Malcolm Gladwell’s discussion of gut instinct in his text, “Blink” (Gladwell 2007) as “rapid cognition…the kind of thinking that happens in the blink of an eye”. Gladwell explains how he
does not like the word intuition, because it strikes him as a concept used to describe emotional reactions, gut feelings – thoughts and impressions that don’t seem entirely rational, and he takes care to point out that gut instinct is, in fact, “thinking that moves a little faster and operates a little more mysteriously than the kind of deliberate, conscious decision-making that we usually associate with *thinking*”. And if one hundred percent of the founders in this study discuss acting upon their gut instincts or rapid cognitions at various key moments along their journeys to success, then this begins to define them as a group, as authentic leaders who are responsive to their own internal directives or emotional intelligence.

Goleman, Boyatzis and McKee (2002 p201) discuss how emotional intelligence operates: “Emotionally intelligent leaders know that their primal task is to look first to the Organisational reality, identifying the issues with the full involvement of key individuals. They take the conversation to the Organisation as a whole, using engaging processes to get people viscerally involved in unearthing current reality, while tapping into individual and collective hopes for the future”. This activity has been discussed in various permutations and actualisations by all of the founders in this study, who can now also be considered as emotionally intelligent leaders, however the critical arena concerned with authentic leadership will be discussed in detail after “The Hero’s Journey” section of the theoretical exploration has firstly been fully explored.

In “On the Psychology of Leadership”, Harry Levinson (2007 p84) states “people are not merely blank tablets. They give meaning to the internal and external stimuli that impinge upon them, and they react to those stimuli in terms of that meaning. They are not merely occupants of roles who behave as the roles presumably require them to. They act on and modify those roles in keeping with what goes on in their own heads. The specificity and depth of these internal processes, which lead them into complex interactions with external forces, are missing from contemporary behavioural science theories” and it is precisely these gaps which delimit this study. The researcher’s interpretivist focus must remain firmly on the interviewees’ journeys, as
described by themselves, enabling the researcher to consider the resultant findings of this study in relation to the literature at large, including “The Hero’s Journey (Campbell 1949)” as a primary model. This further delimited the availability of literature related to the findings. For instance, delimiting the research to the conscious expressions of the interviewees means bypassing Freudian based psychodynamic theory precisely because psychodynamics is largely focused on the unconscious psychological forces which underlie human behaviour, especially concerning the interdependent relationship between conscious and unconscious motivation. The findings are not gleaned from the unconscious of its interviewees, but instead from their conscious statements by which the findings are attained and further examined in relation to the body of established literature.

When trying to distil why precisely these interviewees became successful and apparently fearless founders who are, at times, resistant to categorization or fitting neatly into established pathways, such as the one mapped out in “The Hero’s Journey (Campbell 1949)”, the research began to consider them as a cohort of business-related free thinkers. The researcher defines Business Free Thinkers as founders who are responsive to their gut feelings, which rise into awareness at pivotal moments, such as when they are answering a calling and these gut feelings inform their rational understandings. Business Free Thinkers, such as one hundred percent of the interviewees in this study, demonstrate how they favour their internal directives over external dogma, tradition or those in authority with seniority that they encountered early in their working life. As is gradually being revealed, by mapping the findings in relation to “The Hero’s Journey (Campbell 1949)” these interviewees may have always been Business Free Thinkers before they were founders, and later participants in this study. The indicators for this are that one hundred percent of the interviewees learned to forge their own pathways in the workforce early, often in opposition to parents, teachers and doyens of conventional thinking, regarding already established ways of finding employment. As the findings demonstrate, roughly half of the
interviewees showed such signs as early as when they were resistant to traditional forms of learning at school, in favour of their own emerging intuitive and self-directed pathways.

Let us soon return to the “Hero’s Journey (Campbell 1949)”, after pausing for just long enough for Schein to remind us, in “The Role of The Founder in Creating Organisational Culture” that: “Minerva, the Roman goddess of wisdom, is said to have sprung full-blown from the forehead of Zeus. Similarly, an Organisation’s culture begins life in the head of its founder, springing from the founder’s ideas about truth, reality, and the way the world works (Schein 1983 p221)”.

“Meeting with the Mentor: The hero comes across a seasoned traveler of the worlds who gives him or her training, equipment, or advice that will help on the journey. Or the hero reaches within to a source of courage and wisdom. (Vogler 2007)”

Described in this study as Significant Person or Event, here the findings reveal there again to be one hundred percent correlation amongst the interviewees with this stage of the “Hero’s Journey” (Campbell 1949). The findings of this study prove that it is the founders themselves, who not only become seasoned travellers but also mentors, having themselves received encouragement from mentors who offered them assistance in journeying into their chosen fields. This pertinent finding is worth repeating: That founders of successful organisations treat interstate and/or international travel as an essential part of personal development and they additionally described themselves as encouraging of international experience and awareness for their staff particularly as their organisations extend into the global arena.
Schein makes a similar point in “Organisational Culture and Leadership (Schein 2004 p414)” when he states: “Many Organisations make international assignments a requirement for a developing general manager, with the explicit notion that such experience is essential if potential leaders with broader outlooks are to surface”. Schein additionally states: “Cultural diagnosis based on marginality and the ability to surmount one’s own culture again surfaces as the critical characteristic of learning leaders (Schein 2004 p413)”. 

The findings of this study are in accord with the literature in that founders take up the challenge to set out on a quest and must cross a threshold in order to answer their calling. This also equates with Vogler’s description of “reaching within to a source of courage and wisdom” with the first glimmerings of a calling described by one hundred percent of the interviewees at this moment in their journeys, only they all describe responding to their various callings without mentioning fear.

Interestingly, Robert Burton, M.D., whose specialty is Neuroscience, neatly encapsulates such moments of acting on gut feelings to journey toward a calling when he purports in “On Being Certain (Burton 2008 p137)” that: “Unconscious thoughts with a sufficiently high calculated likelihood of correctness will be consciously experienced as feeling right” and, as stated earlier, whilst this interpretivist study must purposely be delimited to the examination of the conscious statements of the interviewees, rather than endeavouring to map out the unconscious origins of such statements, however the unconscious must be acknowledged as an important source of conscious statements made by the founders in this study at time of interview.
And so the founders in this study, who are all, at this stage in their journeys, responding to their various callings, journey forth…

“Crossing the Threshold: The hero commits to leaving the Ordinary World and entering a new region or condition with unfamiliar rules and values (Vogler 2007)”

Here one hundred percent of the interviewees, now in the workforce, began forging alliances, which for some resulted in partnerships. Others built associated skills, or entered their chosen field after doing different work first. They related lessons along the way, and what they were prepared to settle for and not settle for as they progressed. Over forty-one percent of the interviewees overcame major business obstacles early in their careers and it became a finding in this study that: Having the ability to overcome major business obstacles is a hallmark of founders of successful organisations.

Schein again offers up a handy definition of Organisational Culture-in-the making at this important obstacle-ridden juncture in all the founders’ journeys when he states, in “The Role of the Founder in Creating organisational culture (Schein 1983 p222)”, that: “Organisational Culture, then, is a pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration – a pattern of assumptions that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Family Firm Institute).” And, in line with the founders’ departure from “the Ordinary World” at this juncture, Schein also highlights the challenges of the quest which lie ahead: “Joint
ventures and strategic alliances require cultural analysis even more than mergers and acquisitions, because in today’s rapidly globalized world, cross-national boundaries are increasingly involved (Schein 2004 p413)

But the quest is far from over. Vogler describes the testing times ahead.

“Tests, Allies and Enemies: The hero is tested and sorts out allegiances in the Special World” (Vogler 2007).

Once upon their path, one hundred percent of the interviewees faced tests and challenges as they responded to their various callings, which was once again documented into the following findings: Founders identify and follow a calling when conceptualising and creating the culture of their organisations and those who took on the family business significantly altered their organisations, even if it required fundamentally changing the way the business was run.

Before the findings are tested in relation to Vogler’s “Crossing the threshold and tests, allies and enemies” (Vogler 2007), the focus must be narrowed briefly to dispel any notion that success in a family business may be more easily won or less challenging than success won by those founders in this study who started afresh.

Still’s research, in her book entitled, “Corporate Elders: ‘Organisation men’ look back”, taken from the Family Firm Institute, highlights challenges unique to those who take up the mantle of leadership in a family business: “only about 12 percent of family businesses make it to the third generation and just 3 percent make it to the fourth” (Still 2006 p243).

Harry Levinson, in his book entitled, “On The Psychology of Leadership” delves into the psychological hurdles which can play out within family businesses, thus: “The conflicts created by rivalries among family members…have a chronically abrasive effect on the principals. Those
family members in the business must face up to the impact that these relationships exert and must learn to deal with them, not only for their emotional health but for the welfare of their business” (Levinson 2006 p143).

Consequently, it is a testament to the professionalism of the two founders in this study, who took up the mantle of running long established family businesses, that they have managed to continue to steer their businesses toward success, and in doing so, have sidestepped additional hurdles in the family business arena, as outlined by Still: “The work ethic that drove the founder may not be passed on to his or her descendants. They’ve witnessed first-hand during childhood just how much was involved in getting the company going and may not have the stomach to carry on the battle. And, of course, they may not have the incentive to do so if the business has been successful and family has become wealthy” (Still 2006 p242). The pertinent finding of this study is worded thus: “If a founder takes up the mantle of a family business, s/he nevertheless makes changes to the culture of that organisation, even if that means steering the business away from the way it has traditionally operated”.

Only Forty-one percent of the founders in this study described their trajectory as innovative and almost sixty percent as entrepreneurial, however the findings prove that a founder does not have to always succeed as six of the interviewees qualified in neither category. The pertinent finding is worded thus: Whilst the qualities of being innovative or entrepreneurial often reoccur in founders of successful organisations, to be successful a founder does not have to be either or both.

The literature sometimes combines these two categories and Maslow in “Maslow on Management” outlines why: “The entrepreneurial plan or vision, the recognition of a need which is being unfulfilled and which could be fulfilled to the profit of the entrepreneur and to everyone else’s benefit as well, had better come under the general head of invention” (Maslow 1998 p232). In this context innovation could be equated with invention, however, rather than trying to
differentiate these terms at this point, it is more fruitful to take a step back in order to view the whole endeavour of mapping the findings of this thesis in relation to the “Hero’s Journey” (Campbell 1949) and related literature, as a means of understanding the relationship between psychology and the process of leadership and how leadership influences as discussed by the founders in this study, resulting in the current findings. It is pertinent to add here that there may well be many ‘hero’s journeys’ in one’s life time. For instance, birth to adulthood, retirement to death, as well as the career trajectories of founders as well as their various influences along the way as mapped out here. Tomi Wahlsrton, in “Psychological Applications in Management: The Hero’s Journey” (Campbell 1949) elaborates: “An important characteristic of the hero’s journey is that the hero’s journey is a pattern that repeats itself during an individual’s life. The Hero’s Journey can best be described as a cycle of birth and rebirth (Wahlstrom 1999 p15”).

At this point in the journey, were the almost sixty-five percent of the interviewees who were classified as extroverts, better equipped to lead their organisations through a commercial world filled with “tests, allies and enemies” (Vogler 2007) than the just over thirty-five percent of introverted founders? Obviously not as the findings prove that all have been successful, however each of these behaviours may shape the way each went about gearing their organisations for success.

If success is a mission, just as “The Hero’s Journey” (Campbell 1949) is a mission, then all have undertaken it and arrived but the way they each went about it differed. In “Psychology at Work” Peter Warr discusses the way motivators are seen to be more encouraging of risk taking, and creating a motivating and challenging environment, whereas inventors were seen to be significantly better at innovating and setting direction but were only average at arousing hopes, enthusiasm and energy (Warr 2002 p303). The destination - success – remains the same.

Schein, in his working paper entitled “The Leader of the Future”, suggests a different term to describe the temperament of the entrepreneur: “It is an energy born out of strong
personal convictions that motivates the entrepreneur him or herself and that builds excitement in others. Such people can literally breathe life into the Organisation; hence we should use a term like ‘animator’ to describe this kind of leader” (Schein 1996 p3).

Whatever the differing temperament of the founders in this study, it is of utmost importance to highlight that one hundred percent placed emphasis on the value of their teams and described how they imbued their teams with their beliefs and values, which in turn shaped the culture of their organisations. Seventy-five percent also entered into partnerships, largely with colleagues with very different capacities and strengths to their own and the majority of the interviewees who chose to enter into partnerships did so at precisely this point in the “Hero’s Journey” (Campbell 1949). As the findings reveal: whatever their temperament, be it extroverted or introverted, founders of successful organisations learn to complement their skill strengths with partners or teams of personnel who have complementary skills or temperaments to their own.

Goleman, Boyatzis and McKee discuss the importance of teamwork thus: “Leaders who are able team players generate an atmosphere of friendly collegiality and are themselves models of respect, helpfulness, and cooperation. They draw others into active, enthusiastic commitment to the collective effort, and build spirit and identity” (Goleman, Boyatzis & McKee 2002 p256). It is a finding in relation to the literature that one hundred percent of the founders in this study are team players, as described above, and this quality has helped each of them to steer their organisations through an array of obstacles which equate with Vogler’s stage of “tests, allies and enemies”, as evidenced in the interviews.

The research now returns to the “Hero’s Journey” (Campbell 1949) to investigate what Vogler has in store for the Hero next.
With over seventy-five percent of the interviewees now having entered into partnerships, many had leadership assistance on the quest but not all, so it became a finding that one does not need to have a partner to be a founder of a successful organisation. Nevertheless, one hundred percent of interviewees nurtured business relationships and, in particular, their teams and so it became a finding that the creation, concept and formation of organisations are focused on teamwork.

Much is written in the literature about teamwork. Schein in his article “The role of the founder in creating the organizational culture” discusses problem solving within this context: “Any new group has the problem of developing shared assumptions about the nature of the world in which it exists, how to survive in it, and how to manage and integrate internal relationships so that it can operate effectively…The external and internal problems are always intertwined and acting simultaneously. A group cannot solve its external survival problem without being integrated to some degree to permit concerted action, and it cannot integrate itself without some successful task accomplishment” (Schein 1983 p223).

Regarding how instrumental founders are at instilling their beliefs and values into teams working within their organisations in order to influence the creation, concept and formation of their organisations, Schein states in “Organisational Culture and Leadership”: “Founders usually have a major impact on how the group initially defines and solves its external adaptation and internal integration problems. Because they had the original idea, they will typically have their own notion, based on their own cultural history and personality of how to fulfil the idea. Founders not only have a high level of self-confidence and determination, but they typically have strong
assumptions about the nature of the world, the role that Organisations play in the world, the nature of human nature and relationships, how truth is arrived at and how to manage time and space” (Schein 2004 p227). The research posits that all of the founders in this study strongly fit this description, as described in the interviews, resulting in the findings of this study.

Vogler now reveals what hurdles faced the founders and their teams at this juncture in the journeys.

“The Ordeal: Near the middle of the story, the hero enters a central space in the Special World and confronts death or faces his or her greatest fear. Out of the moment of death comes a new life (Vogler 2007)”

Again, with no mention of fear by any of the Interviewees, it is a finding in relation to the literature that this stage of “The Hero’s Journey” (Campbell 1949) has little relevance to founders of successful organisations. However, challenges were described in detail as well as pivotal moments when some of the interviewees considered their worth unrecognised within the organisations they were working for and at such pivotal moments these interviewees quit in order to set up their own organisations, which in “heroic” terms could be equated with a sort of death and rebirth. It is consequently worth repeating the, by now familiar trait amongst founders which has become a recurring finding in relation to the literature that, rather than seeing personal and business obstacles as debilitating, founders move through them and flourish.

This moment of potential schism with “The Hero’s Journey” (Campbell 1949), prompted the research to broaden in order to see what light related Literature might throw on these aspects of non-correlation the founders in this study have with fearful stages of the quest. Questions arose in the research at this juncture, borne of moments of non-fearful non-correlation amongst
the founders in this study and Vogler’s “Hero’s Journey” (Campbell 1949). Questions such as
these: Could fear be otherwise described as pivotal moments of emotional blockage, which must
be overcome by those who wish to become successful founders? Could the successful founders
in this study possess a characteristic lack of fear ‘X Factor’? And what does the related literature
have to say about this? Could this unfearful X Factor be the key to understanding the very thing
that assists founders of successful organisations to progress where others struggle and suffer
delay in their progress, as outlined in “The Hero’s Journey”? (Campbell 1949) And does this X
Factor trait make all the founders in this study more or less than “heroic” in Campbell’s terms?
The researcher turned to texts relating to managerial psychology for answers and was reminded
of the well-known dictum that the absence of evidence is not evidence of absence and that,
consequently, the fact that none of the interviewees mentioned fear could perhaps represent a
type of false dichotomy in that it excludes the possibility that there was insufficient investigation or
questions asked by the researcher on the subject of fear. Therefore insufficient information to
prove the proposition satisfactorily to be either true - that there was no fear, or false - that there
were fearful moments which the interviewees failed to mention. At this juncture, the researcher
once again had to conclude that, in an interpretivist approach, only the utterances of the
interviewees could be considered and if all failed to mention encountering any sort of fear,
especially the sort of fear which delays work progress, then the interviewees in this study could
not be said to be in accord or correlating with “The Hero’s Journey” (Campbell 1949) at moments
when it lists fear as an obstacle.

James Adams’ chapter entitled “Readings in Managerial Psychology” has delved deeply
into fear in the corporate arena and he turned to humanistic psychologists for this explanation:
“the creative person is emotionally healthy and sensitive both to the needs and the capabilities of
his unconscious to produce creative ideas. Like Freud’s creative person, he possesses a strong
ego and a realistic superego which allow him to be a prolific ‘conceptualiser’ and be relatively free
of distracting neuroses (Adams 1964 p109)'. Adams’ chapter in “Readings in Managerial Psychology” links creativity and neurosis as stemming from the same source, part of which comes from below the conscious mind, and for creativity to flow best, Adams points out that “the conscious mind, or ego, is a control valve for creativity” (Adams 1964 p109) and it is consequently a finding in relation to the literature that it is the exact ability to be creative without debilitating fear which sets the founders in this study apart from those “heroic” in Campbell’s terms.

The founders in this study might better be described as Triumphant Charioteers, who are Less-Than-Heroic in Campbell’s terms, or maybe Super-Heroic because they instinctively know how to unleash the horse of creativity whilst reigning in the horse of anxiety, or they have learned how to integrate this balance so early in their careers, that by the time of interview, this ability had become so second nature to them that this may be the reason that none felt the need to describe it.

The researcher had to then examine this question about the lack of stated fear or anxiety in the interviews and decided that the lack of something that other sources of literature have identified as important could present a new elucidation, at least in relation to the literature because if one hundred percent of the founders in this study did not mention fear or anxiety, this raises important questions in relation to the literature such as: Is it possible that the founders in this study, who have all achieved a high level of success, teamed with their X Factor lack of fear and anxiety, do not mention how they achieve this lack of fear and anxiety because, for them, it is the work of the subconscious? This creates a new finding in relation to the literature, i.e.: In their accounts of their own journeys toward success, the founders of successful organisations in this study described not only creating, conceptualising and forming the culture of their successful organisations, they all did so by following their ‘gut feelings’ and callings without any of them describing experiencing the emotions of fear or anxiety.
The research turned to Goleman, Boyatzis and McKee in support of this viewpoint. “Gut feeling,” these three theorists confirmed, “...has gained new scientific respect because of recent discoveries about implicit learning – that is, the lessons in life we pick up without being aware that we’re learning them” (Goleman, Boyatzis & McKee 2002 p44).

Additional possible reasons why the founders in this study appear to be diverging from “The Hero’s Journey” (Campbell 1949) was found in the writings of Bill George and Andrew McLean who examined “The Hero’s Journey” (Campbell 1949) in relation to leadership in their article entitled "Why Leaders Lose Their Way" in which they noted: “Surprisingly, we found in our interviews with these successful leaders that the hero role was representative of only their early leadership development. The hero’s job – doing impressive deeds, facing challenges alone, and gaining notice – initially seemed their best route to success. But acting as a hero was just a stage that the successful managers moved through on their journey to authentic leadership. The heroic model of leadership turns out to be merely an early stage – one with risks, temptations, misbehaviours – and one that needs to be outgrown. As our interviews revealed, leaders who move beyond the hero stage learn to focus on others, gain a sense of a larger purpose, foster multiple networks and develop mechanisms to keep perspective and stay grounded” (George & McLean 2007 p5).

The researcher, due to the results of this thesis subscribes to this view because it applies to one hundred percent of the founders in this study, as evidenced by the interviews as well as the noted moments of non-correlation with anxiety and fear above and because the interviewees of this study all appear to have less in common with “The Hero’s Journey” (Campbell 1949) as their own journeys progress.
The research now returns to “The Hero’s Journey” (Campbell 1949) to see what more is in store for heroes, if not necessarily for the founders in this study.

“The Reward: The hero takes possession of the treasure won by facing death. There may be celebration, but there is also danger of losing the treasure again (Vogler 2007)”

As the research clearly reveals, all of the ‘good’ mix of founders in this study have prospered and succeeded. All are well versed in growing their businesses, weathering all manner of economic trends in the global arena, so there is some correlation with this stage of the “Hero’s Journey” (Campbell 1949). Along the way, one hundred percent purported how they instilled their beliefs and values into the culture of their organisations and it is perhaps by virtue of doing so that they avoided the calamitous dangers and climaxes of “The Hero’s Journey” (Campbell 1949) which were destined to follow. They achieved this by way of their sincerely hard won experienced understanding that, in order to succeed, founders must not only be aware of the dangers of the marketplace, but responsive to steering their organisational teams away from such dangers, whilst continually capitalising on opportunities for growth.

The notion of the founder’s incorporation of his/her beliefs and values into the culture of his/her organisation in order to succeed is widely supported in the related literature. Bate, in “Strategies for Cultural Change” (Bate 1994 p11) discusses writers [like the researcher of this thesis] as taking a “scientific rationalist” approach if they consider that: “Cultural change is primarily a set of values and beliefs articulated by leaders to guide the organisation, translated by managers and employees into appropriate behaviours and reinforced through rewards and sanctions”. Eric Van den Steen, in his paper entitled “On the Origin of Shared Beliefs (and
Corporate Culture) states: “The beliefs of the original leader and its early experiences are important determinants of an Organisation’s culture”. Schein, in his chapter entitled “The Role of the Founder in Creating Organisational Culture” (Schein 1983) offers this neat definition of organisational culture, which the research agrees with, in correlation with the statements made by the founders in this study: “culture is…the assumptions which underlie the values and determine not only behaviour patterns, but also visual artefacts...[and] founders bring many of these assumptions with them when the Organisation begins” (Schein 1983 p222).

Now that the research has mapped the journey so far, and discovered moments of correlation as well as moments of non-correlation, it once again returns to the “Hero’s Journey” (Campbell 1949) to discover what is ‘supposed’ to happen in the final stages of the quest.

“The Road Back: About three-fourths of the way through the story, the hero is driven to complete the adventure, leaving the Special World to be sure the treasure is brought home. Often a chase scene signals the urgency and danger of the mission. (Vogler 2007)”

The Interviewees mentioned no aspects of this stage of the journey, so it is a finding in relation to the literature that founders of successful organisations successfully steer their organisations clear of calamity (as outlined above) with the assistance of their partners and teams.

It is important to point out at this juncture that without any correlation with anxiety and fear, as evidenced above, and without encountering the resultant dangers of “The Road Back” (Vogler 2007), the founders in this study lack the sort of dramatic climactic calamity in their stated journeys that is characterised by “The Hero’s Journey” (Campbell 1949) and consequently, they
do not require the sort of resurrection which “The Hero’s Journey” (Campbell 1949) proposes next.

“The Resurrection: At the climax, the hero is severely tested once more on the threshold of home. He or she is purified by a last sacrifice, another moment of death and rebirth, but on a higher and more complete level. By the hero’s action, the polarities that were in conflict at the beginning are finally resolved (Vogler 2007)”

Despite all of the interviewees’ descriptions of having faced and overcome challenges of every kind along the way, none, bar one, mentioned this stage of their journey as threatening to themselves or their organisations at this late stage, however many mentioned their experience of mergers, which can be seen as a business equivalent of death and rebirth. Interviewee Seventeen, the one female interviewee, did relate that after twenty-six years of trying to make a difference, she has come to the end of her line with this work. She envisages writing a book of a holistic nature, and for her, this could resemble a sort of rebirth, or return with the elixir, which is the outcome described in Vogler’s next stage.

“Return with the Elixir: The hero returns home or continues the journey, bearing some element of the treasure that has the power to transform the world as the hero has been transformed (Vogler 2007)”

All bar one of the interviewees were still actively involved with their organisations at the time of interview, and it may be because of this that only eighteen percent mentioned leaving
behind any kind of legacy, which might equate to an elixir, however Interviewee Seven has retired and left an Induction training manual, which is still being used by the organisation in question today.

Retirement itself is another sort of transformation which very few of the other interviewees discussed or admitted thinking about at the time of interview. Allan Leighton states in his book “On Leadership” that: “The test of…any leader, is how good the company is when he goes, not how good it was when he was there. The most important thing a leader can do is leave a legacy. That legacy should be judged on whether the values of the company continue and whether it is as successful when you have gone as it was when you were there” (Leighton 2008 p254). However, the findings indicate that whilst one hundred percent of the founders in this study instil their beliefs and values into their organisations, these beliefs and values remain current for only as long as they remain the founders of their organisations, as is demonstrated in the current findings, that changes will be instilled by successive founders, as time rolls on.

The research has now come to the end of mapping the findings in relation to “The Hero’s Journey” (Campbell 1949) structure but before the research turns to authentic leadership theories to make sense of the instances of non-correlation with “The Hero’s Journey” (Campbell 1949) within the journey narratives of the interviewees, it relates what Still has to say about her Interviewees in relation to the notion of “heroes”.

Still states: “When our cohort of elders commenced their working lives, the concept of ‘heroic leadership’ held sway in organisations. Part and parcel of ‘the organisational man’ era, but still accepted in many quarters even today. Deal and Kennedy (1982) described ‘heroes’ as personifying the values of the organisation and epitomising its strength” (Still 2006 p150). Still also quotes Olsson, who reveals how official organisational myths and storytelling helps create heroes by: ‘constituting a powerful, persuasive force in both the public representation and the internal shaping of executive identity. Leaders of corporate culture, with some help from
management gurus and consultants, are aligned with legendary heroes such as Ulysses, Zeus, or even Superman, to promote images of ‘the senior manager as a heroic, transformative leader.

This process plays upon subconscious images, beliefs and expectations to reinforce the concept of ‘leadership as archetype’ (Still 2006 pp150-151).

Vogler’s “Hero’s Journey” (Campbell 1949) was selected as a structure to interrogate, as much as to house the findings in relation to the literature. In doing so, the findings of this study, gleaned directly from its own cohort of founders, could be tested against related literature and against the sort of mythical heroic type-casting in the corporate arena that Still (2006) highlighted above. Consequently, it is a finding in relation to the literature that there are no definitive, easy, or formulaic answers to those challenges faced by founders of successful organisations today. The founders in this study have demonstrated as a successful group, how their journeys differ from “heroes” in “The Hero’s Journey” (Campbell 1949) in important and fundamental ways: they all learned early how to navigate through personal and business obstacles as they courageously allowed their gut instincts to direct their footsteps toward their calling to create, conceptualise and form the culture of their successful organisations, with the partners and teams that they chose and nurtured and they declare that they did it all without experiencing debilitating fear or anxiety. This is their uniqueness and it is for the reader to decide if this makes them more or less “heroic” than the “heroes” which characterise Campbell’s quest.
Figure 3 - The Hero’s Journey. This figure displays the various stages of the Hero’s journey that must be passed in order to attain the ultimate prize (Campbell 1949).

A last word from Tomi Wahlstrom may assist in the understanding that “the hero’s journey (Figure 3) is a pattern that repeats itself during an individual’s life” (Wahlstrom 1999 p15) and why the interviewees in this study, who do not discuss their journeys in all of its terms, may still resonate with some. Wahlstrom quotes Hesse’s character, Siddhartha, who looks in the river to enquire where it starts. Wahlstrom states: “The answer is obviously that the river does not start anywhere…Individuals cannot actually see or talk about an archetype itself, as an archetype can only be observed through archetypical manifestations”. If the founders in this study were asked to firstly consider “The Hero’s Journey” (Campbell 1949), could they have seen themselves mirrored in its archetypical manifestations and would they have described themselves in its idealised terms? It is impossible to tell and, moreover, it is not in keeping with an interpretivist approach to suggest such a thing to the interviewees.
Figure 4 - Authentic Leadership – Model C. This model outlines the factors that allow followers to identify (personally or socially) with a leader. Fig 4 also displays the key elements of Authentic Leadership (Avolio et al 2004)

Perhaps in the real world of Business Free Thinkers, founders of successful organisations, who may also be authentic leaders such as the ones interviewed in this study, have always resisted established models for their own reasons, as stated above, and it is precisely this resistance which sets them apart, along with good insight and planning as well as a certain degree of luck, so that the obstacles they encounter appear less frightening, especially when they have learned to anticipate them before they become a crisis on the scale of life and death, in Campbell’s terms.

The findings of this study are now examined against emergent theories of authentic leadership, as discussed in the Literature Review, to see if the themes resonating directly out of the interviews also have elements of correlation. The Literature Review describes theories of authentic leadership as an emerging field of research. In “Unlocking the Mask: A look at the process by which authentic leaders impact followers attitudes and behaviours” (Avolio et al 2004 p802) Avolio et al (2004) describe the notion of being authentic thus: “Authenticity is to know, accept and remain true to one’s self...[it] exists on a continuum and that the more people remain
true to their core values, identities, preferences and emotion, the more authentic they become”. Further, in “Authentic leadership development: Getting to the root of positive forms of leadership” Kernis (2003 p317) considers that the central components of authenticity are self-awareness, unbiased processing, relational authenticity and authentic behaviour/action.

Before the findings are mapped against these broad elements in closer detail, it is important to note that this study’s interviewees chose to accept the invitation to be interviewed for this research, amongst a larger cohort of leaders, some of whom who did not choose to be interviewed. Accordingly, it could be argued that because these founders were already familiar and comfortable enough with the process of describing their life stories in relation to their roles as leaders, by agreeing to be interviewed, they in fact were already demonstrating two hallmarks identified in the emergent theories of authentic leadership being self-awareness and authentic behaviour. Figure 4 also reveals that the relating of Key Life Experiences as a hallmark of authentic leadership.

In “Authentic Leadership Development: Getting to the root of positive forms of leadership” Avolio & Gardner (2005) state: “Shamir and Eilam describe how leaders’ life stories provide insight into the meanings they attach to life events to guide followers and, in turn, develop themselves over time through reflection. As such, a leader’s life story reflects the degree of self-knowledge, self-concept clarity and person-role merger he or she experiences, and provides followers with clues for assessing leader authenticity…Complementing the life stories approach advanced by Shamir and Eilam (2005) is Sparrowe’s (2005) application of hermeneutic philosophy to explain the narrative process whereby a leader’s authentic self emerges. The foundations for this perspective are provided by the philosophy of Richoeur (1992 p318) who conceives of the self as a “narrative project” through which individuals interpret the disparate actions, events and motivations they experience to construct a unifying life story for themselves. Sparrowe explains how narrative self-perspective can be applied to address the limitations of contemporary theories
of leadership and development” (Sparrowe 2005). Accordingly, through its findings, this thesis supports such notions and now the research turns to each finding to see what correlations, or lack of correlation with such notions emerges.

The first finding of this data describes how founders of successful organisations treat interstate and/or international travel as an essential part of personal development and they additionally describe themselves as encouraging of international experience and self-awareness for their staff, as their organisations extend into global arenas.

This certainly correlates, in that self-awareness has been described as an element of authentic leadership in tandem with clarity of self-concept. Avolio, Luthans, and Walumbwa (2004 p4) define authentic leaders as those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others’ values/moral perspectives, knowledge and strengths; they are aware of the context in which they operate and are confident, hopeful, optimistic, resilient and of high moral character (cited in Avolio et al 2004). The related construct of authentic leadership in organizations is defined by Luthans and Avolio (2003 p243) as a process that draws from both positive psychological capacities and a highly developed organizational context which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development.

How does this directly relate to travel and international experience being fostered by the interviewees in this study? In “On Becoming a Leader”, Warren Bennis (1989 p83) explains: “Travel is another kind of learning…it does broaden. It is revelatory. It changes your perspective immediately because it requires new and different responses from you. Things are done differently in other countries. People are more relaxed, or less so, more reserved or more volatile.
Their rivals vary...Henry Thoreau wrote that one sees the world more clearly if one looks at it from an angle. In a foreign land, one sees everything from an angle” (Bennis 1989 p83). The interviewees in this study are all well-travelled mentors and, by and large, they promote travel appointments for their key personnel. In “Organizational Culture and Leadership”, Edgar Schein states: “Many organizations make international assignments a requirement for a developing general manager, with the explicit notion that such experiences are essential if potential leaders with broader outlooks are to surface” (Schein 2004 p414). Business travel can then be considered as a sort of heightened self-awareness which comes into being by being exposed to foreign cultures and trade. Figure 4 demonstrates how travel can be considered under the heading of ‘Perspective Taking’ as travel enhances self-development and performance and can be considered as ‘Developing Others’ when the founders in this study send staff overseas to broaden their international experience.

In “Authentic leadership development: Getting to the root of positive forms of leadership” Avolio and Gardner (2005 p324) state: "Authenticity and hence authentic leadership requires heightened levels of self-awareness. Indeed, despite some dissension (e.g., Sparrowe, 2005), we appear to be approaching a consensus that a leader’s self-awareness is an appropriate starting point for interpreting what constitutes authentic leadership development. Such self-awareness occurs when individuals are cognizant of their own existence and what constitutes that existence within the context they operate over time. Self-awareness is not a destination point but, rather, an emerging process where one continually comes to understand his or her unique talents, strengths, sense of purpose, core values, beliefs and desires. It can include having a basic and fundamental awareness of one’s knowledge, experience, and capabilities. In our lead article, we identify four elements of self-awareness that we posit are especially relevant to the development of authentic leadership: values, cognitions regarding identity, emotions, and motives/goals” (Avolio & Gardner 2005).
In “Truth North” William George (2007 p67) supports this understanding when he states: “In their interviews, leaders said that gaining self-awareness was central to becoming authentic leaders. For this reason it is at the centre of your compass. When you know yourself, you can find the passion that motivates you and the purpose of your leadership”.

The research reveals that self-awareness is nurtured early by all founders of this study who described exposing their key personnel to international perspectives just as they, as founders, were exposed to such perspectives early in their careers. Shamir and Ellam (2005) point out that authentic leaders have been defined as having a clarity of self-concept and this clarity appears early, in the second finding of this study when founders of successful organisations weigh it up early, adopting parental values they agree with, and discarding those they don’t, as they prepare to venture into the workforce.

As revealed in the findings and as stated in summaries of the interviewees, all of the interviewees discuss their upbringing and its various influences upon them. This appears to be a theme often discussed amongst emerging authentic leaders and in associated literature at large. For instance, in “On Becoming a Leader”, Warren Bennis quotes one such statement from Aviator, Brooke Knapp, relates a story of familial influence, which is echoed in many of the stories told by the founders in this study, “I learned my sense of quality and performance from my grandmother, the matriarch of the family. It was she who demanded that I finish college” (Bennis 1989 p85). Bennis adds: “As much as we each need such regular respite, we need true engagement too; we need mentors and friends and groups of allied souls. I know of no leader in any era who hasn’t had at least one mentor: teachers who found things in them they didn’t know were there, parents and older siblings, senior associates who showed them the way to be, or in some cases, not to be, or demanded more from them than they knew they had to give” (Bennis 1989 p85). In “On Becoming a Leader” Warren Bennis (1989) neatly summarises this stage for emergent authentic leaders: “The truth, we are products of everything-genes, environment,
family, friends, trade winds, earthquakes, sunspots, schools, accidents, serendipity, anything you can think of and more”. The endless ‘nature or nurture’ debate is interesting and occasionally revelatory but also inconclusive. Like everyone else, leaders are products of this great stew of chemistry and circumstance. What distinguishes an authentic leader from everyone else is that he or she takes all of that and creates a new, unique self”.

The findings establish that forty-seven percent of the founders in this study did not do well at school, with the resultant finding that attaining high results at school is not a pre-requisite for later becoming a founder of a successful organisation.

Shamir and Ellam (2005) purport that the development of leadership is facilitated by struggle and hardship. They also describe the development of leadership as finding a cause and, finally, development of leadership as a learning process. Bennis & Thomas (2002) claim that the need of the individual to conquer some form of injustice they had to contend with in the formative years may explain the attitudinal shift away from failure academically to later success in business as authentic leaders, as described by nearly half of the interviewees in this study. Shamir and Ellam (2005) note, in reference to the meanings one makes of a life story, that a series of events [like the story of one’s schooling] can propel one towards coming up with a version of oneself that refrains from imitating any figures in particular and this may account for forty-seven percent of the founders in this study choosing their own pathway toward success, despite early experiences of not performing so well in the schooling system. In “On Becoming a Leader” Bennis (1989 p51) observes: “Those people who struggled to know themselves and become themselves as children or teenagers continue today to explore their own depths, reflect on their experiences and test themselves” and this may well indicate why those who did not do well at school can still excel later in life. Bennis (1989 p49) additionally states: “People become leaders at the moment when they decide for themselves how to be. Knowing yourself, self-knowledge, self-invention are life time processes”. In “Authentic Leadership Development: Getting to the root of positive forms of
leadership” Avolio and Gardner (2005 p325) elaborate: “Self-regulation is the process through which authentic leaders align their values with their intentions and actions…Deci and Ryan’s self-determination theory contends that authenticity is achieved through internally driven self-regulatory processes, as opposed to external standards and consequences; and…authenticity involves unbiased (balanced) processing, relational transparency/authenticity, and authentic behaviour…Behaviour is evaluated with respect to its consistency with identifiable qualities of the leader’s true self [which] is limited because it fails to adequately account for the dynamic nature of the self”. Instead Sparrowe (2005) advocates a narrative approach whereby “consistency is the outcome of successfully narrating how the self is the same through the disparate events of one’s life so that the unity of character becomes evident”.

In “On Becoming A Leader, Warren Bennis (1989 p64) puts it more simply, and this finding amply supports this thesis’ notion: “Until you make your life your own you are walking around in borrowed clothes, leaders whatever their field are made up as much as their experiences as their skills like everyone else. Unlike everyone else, they use their experience rather than being used by it”.

As the findings of this study reveal: Attaining high results in school is not a pre-requisite for later becoming a founder of a successful organisation, and equally, it cannot be purported that being a below average student appears to be a pre-requisite for becoming a founder of a successful organisation.

When examined through the viewfinder of authentic leadership theories, such disparate results at school with the same level of success in business may indicate that these interviewees have more in common than their early achievements at school indicate. The same question arises when these findings are viewed through the lens of authentic leadership: As stated above: is it possible that the interviewees who did poorly at school were simply resistant to being directed too firmly, preferring to decide for themselves on their own unique pathways to success?
In “On Becoming a Leader”, Warren Bennis (1989 p65) describes the process of learning as broader than formal education for emerging authentic leaders thus: “No-one, not your parents not your teachers nor your peers - can teach you how to be yourself. Indeed however well intentioned, they all work to teach you how not to be yourself…every time we teach children something, rather than helping them learn we keep them from inventing themselves. By its very nature, teaching homogenises, both its subjects and its objects. Learning liberates” (Bennis 1989 p65). In the same text, Bennis (1989 p67) later quotes Robert Dockson, the former CEO of CalFed as stating: “The Ingredients of leadership cannot be taught in a classroom setting, they must be learnt”. According to Bennis (1989 p52) there are four essential lessons in self-awareness which assist: 1: You are your own best teacher. 2: Accept responsibility, blame no one. 3: You can learn anything you want to learn. 4: True understanding comes from reflection on your experience”. Do the findings indicate that the founders in this study all exhibit these qualities? It could be argued that they do judging by the life stories as presented, however no one finding ‘matches’ such an understanding. Figure 4 however, demonstrates how Perspective Taking and remaining true to your authenticity can lead to authentic leadership, no matter what your school scores indicated, which the founders in this study have ably demonstrated. In “On Becoming A Leader”, Bennis (1989 p58) reminds us: “But in order to put these lessons into practice, you need to understand the effect that childhood experiences, family and peers have had on the person you have become” and Figure 4 revels how one’s ‘Positive Psychological Capital’ can come about by relating ‘Key Life Experiences’ and being able to put them into the perspective of one’s leadership trajectory as have all of the interviewees who demonstrated this by being a part of this study. It is consequently hard not to agree with Bennis (1989 p65) when he states: “The more we know about ourselves and our world, the freer we are to achieve everything we are capable of achieving” as a hallmark of authenticity.
A further finding of this study revealed that founders who encounter personal setbacks early in life do not allow themselves to be permanently disadvantaged by them. On the contrary, they take what they have learned from such experiences, and turn these lessons into strengths that they draw upon on their journeys to success, and there is strong correlation in Figure 4 under the headings of ‘Psychological Capital’ and ‘Key Life Experiences’, as well as in the literature, to support this.

In “Discovering Your Authentic Leadership” (George et al 2007 p132) The authors state: “While the stories of authentic leadership cover the full spectrum of experiences – including the positive impact of parents, athletic coaches, teachers, and mentors – many leaders reported that their motivation came from a difficult experience in their lives. They described the transformative effects of the loss of a job; personal illness; the untimely death of a close friend or relative; and feelings of being excluded, discriminated against, and rejected by peers. Rather than seeing themselves as victims, though, authentic leaders used these formative experiences to give meaning to their lives. They reframed these events to rise above their challenges and to discover their passion to lead”.

George et al extend this understanding in “Authentic Leadership Development: Getting to the root of positive forms of leadership” (George et al 2007 p330): “Authentic leaders’ confidence, hope and optimism stems from their strong beliefs in themselves, in their positive psychological capital (e.g., Luthans & Youssef, 2004) and in making clear to associates exactly what they need from them in order to achieve sustainable growth and performance at individual, team and/or organizational levels”. These authentic leaders were the ones who encountered personal setbacks when they were young yet still believed in themselves despite adversity and, equally, it is the founders in this study who succeeded despite early setbacks.

On the topic of overcoming the particular early setbacks experienced due to Migration, which many founders in this study described having experienced, in “On Becoming a Leader”,
Warren Bennis (1989 p84) uses Gottschalk as an example of the sort of personal setbacks authentic leaders learn to overcome. Bennis states: “Alfred Gottschalk learned the outsider’s lesson at an early age: ‘I came to America as a refugee. I had no identity, or only a negative identity. I was Jewish. I was German. I was dressed funny and I couldn’t speak the language, I was poor-financially. I became independent very early”. Figure 4 identifies this ability to overcome personal obstacles as the sort of resilience described as ‘Psychological Capital’ and identifies it as an important indicator of what is required to become an authentic leader. In support of the notion that the founders in this study may all be authentic leaders, it is worth repeating that, despite many overcoming major personal obstacles early in their lives, all have achieved superior results in business over a sustained period of time. The article “Discovering Your Authentic Leadership” (George et al 2007 p132 & p138) the authors identify this in itself as a hallmark: “Superior results over a sustained period of time is the ultimate mark of an authentic leader”.

Another finding of this study is that founders act upon influences and events when identifying their calling or choosing a pathway, which ultimately helps them shape and gear their organisations toward success, with a consequent further finding that founders identify and follow a calling when forming their own organisation.

Warren Bennis in “On Becoming a Leader” looks at this notion of following a calling when he states: “As I talked with the people I interview for the book, I was struck again and again by the fact that, whatever their occupations, they relied as much on their intuitive and conceptual skills as on the logical and analytical talent. These are whole–brained people, capable of using both sides of their brain...A part of whole–brained thinking included learning to trust what Emmerson (Ralf Waldo Emerson) called ‘the blessed impulse’, the hunch, the vision that shows you in a flash the absolutely right thing to do. Everyone has these visions; leaders learn to trust them” (Bennis 1989 pp97-98).
This finding highlights the action founders take in response to their gut feelings and the courage it takes to follow through. Much is written on this and is included in “The Hero’s Journey” (Campbell 1949) section of this study. The focus here is to elucidate this observance of gut feeling as a hallmark of authentic leadership. It does not appear to prescriptively correlate with Figure 4, which does not describe honouring a gut feeling or calling per se, however it is logical to put forward that nothing could be more authentic than to listen to the voice within and then to act upon it. “Gut feelings offer a guide when facing a complex decision that goes beyond the data at hand. Gut feeling, in fact, has gained new scientific respect because of recent discovering about implicit learning – that is, the lessons in life we pick up without being aware that we’re learning them” (Goleman, Boyatzis & McKee 2002 p44).

Perhaps it is more prudent to step back from this finding for a moment to examine what these findings are, in short, describing with a view to extending their meaning, once viewed with respect to authenticity. These findings are highlighting the response to events and influences the founders in this study described encountering, by taking action from an inner directive or a reflective perspective, then staying in an honest dynamic with one’s calling as an outcome of responding to such a directive from within steadfastly following through with this focus when heading up their organisations. Definitions of authenticity and authentic leadership abound which support such notions, and, in this context, are supported by the model in Figure 4.

In “Unlocking the Mask: A look at the process by which authentic leaders impact follower attitudes and behaviours Alvolio et al (2004 p802) state: “Authenticity is to know, accept and remain true to one’s self…exists on a continuum and that the more people remain true to their core values, identities, preferences and emotion, the more authentic they become”. It is worth repeating, from “Authentic leadership development: Getting to the root of positive forms of leadership (Avolio & Gardiner 2005 p317): “Kernis identifies four core elements of authenticity: self-awareness, unbiased processing, relational authenticity, and authentic behaviour/action”. All
of these traits could be read as emerging in this finding to follow a calling, as described in the developmental stages of their journeys by the founders in this study.

The data also revealed in a finding that founders utilise what they have learned in their work experience to shape and later create their future organisations.

It appears that this finding is addressing what can be considered as the founders’ intellectual heritage as described by themselves on their paths to becoming the successful leaders they had become by the time of interview. Figure 4 refers to authentic leaders’ understanding their strengths, motives and developmental opportunities under the heading of ‘Key Life Experiences’ and it is important to note here that these can be considered as historic contexts within an epoch of their rise, as noted by Avolio in quoting Charles Perrow’s comments from back in 1970 (Avolio & Gardner 2005 p327) who succinctly stated: “Leadership style is a dependent variable which depends on something else”. That ‘something else’ is ‘the historic context in which they [the leaders] arise, the setting in which they function…They are an integral part of the system, subject to the forces that affect the system. In the process, leaders shape and are shaped” (Gardner 1993 p1). Accordingly, the life stories described by the founders in this study were built within an historic framework as much as their work experience within that epoch informed their progress and these, according to Figure 4, are also indicators or traits of authentic leadership.

Seven of the seventeen interviewees, just over forty-one percent, discuss overcoming major business obstacles. As such, it is a finding of this study that having the ability to overcome major business obstacles is a hallmark of founders of successful organisations.

As evidenced by their successes and also in their lack of articulated fear, encountering such obstacles did not halt the progress of these seven founders and this attitude is supported in “Unlocking the Mask: A Look at the process by which authentic leaders impact follower attitudes
and behaviours (Avolio et al 2004 p809). Avolio et al state: “A leader with a strong sense of pathways thinking sees obstacles as opportunities rather than threats, and looks for alternate means to address them to achieve desired outcomes” and that “Those who are hopeful are likely to be more motivated and engaged in positive psychological outcomes” as supported by Figure 4’s description of ‘Psychological Capital’.

If fear can be considered as a negative psychological outcome then it is possible that this may help to explain why not only none of the seven interviewees, who described overcoming business obstacles without mention of fear, perhaps because they were acting positively, each in their own authentic way, looking for alternate means to address obstacles in order to achieve their desired outcomes rather than being halted by fear.

The self-regulation required to manage fear is also an identified hallmark of authentic leadership. In “On Becoming a Leader”, Bennis (1989 p65) states: “To free ourselves from habit, to resolve the paradoxes, to transcend conflicts, to become the masters rather than the slaves of our own lives we must first see and remember, and then forget. That is why true learning begins with unlearning-and why unlearning is one of the recurring themes of our story” George (2007 p71) in “Truth North” states: “Without self-awareness it is easy to get caught up in chasing external symbols of success rather than becoming the person you want to be. It is difficult to regulate your emotions, control your fears, and avoid impulsive outbursts when you feel threatened or rejected. Without being aware of your vulnerabilities, fears, and longings, it is hard to empathise with others who are experiencing similar feelings. In “Authentic Leadership” George (2003 p24) says of Art Collins, CEO of Medtronic,”...Art does not deviate in his behaviours or vacillate in his decisions. He never lets his ego sway his emotions off taking the appropriate actions. These qualities make working with Art easy and predictable, enabling Medtronic employees to do their jobs effectively”.

Some of the founders decided to take up the mantle of a family business, and it became a finding of this study that he / she nevertheless makes changes to the culture of that organisation, even if that means steering the business away from the way it has traditionally operated.

It is here where the notion of a life story as related by the interviewees and taking over the family business, for some may dovetail in that, in order to remain authentic, it is entirely necessary to do it their way yet they still rely upon the support of their family to operate. In “Discovering Your Authentic Leadership” George et al (2007 p136) states: “Authentic leaders build extraordinary support teams to help them stay on course. Those teams counsel them in times of uncertainty, help them in times of difficulty, and celebrate with them in times of success. After their hardest days, leaders find comfort in being with people on whom they can rely so they can be open and vulnerable. During the low points, they cherish the friends who appreciate them for who they are, not what they are. Authentic leaders find that their support teams provide affirmation, advice, perspective, and calls for course corrections when needed” (George et al 2007). Whilst authentically leading a family business their way and, importantly, making changes to the way things have traditionally operated, the support of family in doing so is still a crucial factor for these leaders. What makes them authentic may be less in question with the family who have known them all their lives, so the challenges they encounter may be different in that they have to be trusted to lead authentically even though their leadership may vary the way their forebears have approached such challenges.

In “Discovering Your Authentic Leadership” George et al (2007 p135) elaborates: “Most authentic leaders have a multifaceted support structure that includes their spouses or significant others, families, mentors, close friends and colleagues. They build their networks over time as the experiences, shared histories and openness with people close to them create trust and confidence they need in times of trial and uncertainty…It starts with having at least one person in
your life with whom you can be completely yourself, warts and all and hence be accepted unconditionally. Often that person is the only one who can tell you the honest truth...When leaders can rely on unconditional support, they are more likely to accept themselves for who they really are”. Consequently, when it comes to leading the family business, much more depends on familial support, or lack of it, than is normal within non-familial organisations.

This finding is interesting in that the fact remains that the family understands their enterprise and themselves in long standing ways that other leaders cannot readily call upon, so it is possible that establishing their *authenticity* is not such a steep learning curve for such founders to establish, even though they may encounter initial resistance from both family and staff, when changing the way things have always operated.

Figure 4 establishes this aspect under the heading of ‘Key Life Experiences’, in that a founder who takes over the family business does so amid a family who shares in their crucible stories, who can assist with their self-awareness and who know their strengths, motives and the development opportunity being handed over.

The findings of this study also found that whilst the qualities of being innovative or entrepreneurial often reoccur in founders of successful organisations; to be successful, a founder does not have to be either innovative or entrepreneurial, nor both to conceptualise and create the culture of their own successful organisation as, in fact, six of the Interviewees who run successful organisations qualified for neither category.

Importantly Figure 4 does not allude to authenticity being linked to being extroverted or introverted. In “Authentic Leadership Development: Getting to the root of positive forms of leadership”: Avolio and Gardner (2005 p329) state: “Authentic leadership may not be charismatic, as noted by George (2003). Such leaders build enduring relationships, work hard, and lead with purpose, meaning and values, but are not necessarily described as charismatic by others”. Avolio
et al (2004) support this notion in “Unlocking the Mask: A Look at the process by which authentic leaders impact follower attitudes and behaviours”, when they state: “We consider authentic leadership as a root construct that can incorporate transformational and ethical leadership…authentic leaders can be directive or participative - and could even be authoritarian. The behavioural style per se is not what necessarily differentiates the authentic from the inauthentic leader. Authentic leaders act in accordance with deep personal values and convictions, to build credibility and win the respect and trust of followers by encouraging diverse viewpoints and building networks of collaborative relationships with followers and thereby lead in a manner that followers recognise as authentic (Avolio et al 2004 pp805-806).

“Additional insight into the processes whereby authentic leaders build trusting relationships with followers is suggested by Robins and Boldero’s (2003) relational discrepancy theory. Robins and Boldero extend Higgins’ self-discrepancy theory to dyads by exploring discrepancies that emerge from comparisons of a person’s (e.g., a follower’s) actual selves and self-guides (ought and ideal selves) with his or her perceptions of another individual’s (e.g., a leader’s) actual selves and self-guides” (Avolio et al 2004). “Authentic leaders build benevolence and integrity with their followers by encouraging totally open communication, engaging their followers, sharing critical information, and sharing their perceptions and feelings about the people with whom they work; the result is a realistic social relationship arising from followers’ heightened levels of personal and social identification” (Avolio 2004).

The data reveals that one does not have to have a partner to be the founder of a successful organisation, nevertheless, it is a finding of this study that establishing a partnership with someone possessing a different or complimentary skill set to one’s own and, in some cases, the same skill set, can assist a founder in creating a successful organisation.
Figure 4 recognises self-development, enhancing performance and developing others as hallmarks of authentic leadership, without mentioning the necessity to have a partner in order to do this. In other words, it is the nature of the partnership which sustains it rather than needing to have a partner to become a successful founder. Additionally, all of the interviewees in this study have had mentors, if not partners; being authentic requires that the mentorship operates in a two way fashion if it is to succeed. In “Discovering Your Authentic Leadership” George et al (2007 p138) state: “If people are only looking for a leg-up from their mentors instead of being interested in their mentors’ lives as well, the relationship will not last for long. It is the two-way nature of the connection that sustains it” and from the successful partnerships discussed by the interviewees, it would appear that the same is true of partnerships. In the same article, George et al (2007 p137) shares this understanding: “Authentic leaders recognise that leadership is not about their success or about getting loyal subordinates to follow them. They know the key to successful organization is having empowered leaders at all levels…They not only inspire those around them, they empower those individuals to step up and lead”.

A further finding of this study that the ‘Creation, Concept and Formation of Organisation’ is focused on teamwork, as it is through the orchestrated efforts of the Organisation’s team members that the Founder’s Organisation becomes successful.

Figure 4 reveals how authentic leaders self-develop, enhance performance, and develop others, and one hundred percent of the founders in this study emphasised the importance of their teams.

Again, in “Unlocking the Mask A Look at the process by which authentic leaders impact follower attitudes and behaviours” Avolio et al (2004 p810) point out: “Authentic leaders build benevolence and integrity with their followers by encouraging totally open communication, engaging their followers, sharing critical information and sharing their perceptions and feelings about the people with whom they work”.

The importance placed on teams by one hundred percent of the founders in this study is further emphasised in “Unlocking the Mask” (Avolio 2004 p808): “Authentic Leaders exemplify directness, openness, commitment to the success of followers, a willingness to acknowledge their limitations, transparency and a commitment to be held accountable for their actions and reward honesty and integrity” (Avolio 2004 p808). Considering the strong correlation between what the importance founders in this study have placed upon the importance of their teams and the cited literature, it would appear that the founders in this study are operating as authentic leaders in this aspect.

An overarching finding of this study found that whilst there are reoccurring themes or categories, there is no one true formula for success, as these divergent beliefs and values of the founders’ interviewed reveals.

The literature consistently examines authentic leadership as a dynamic process. In “Authentic leadership development: Getting to the root of positive forms of leadership” Avolio and Gardner (2005 pp332-333) states: “Authenticity, by definition, involves being true to oneself, not others. When the focus shifts to authentic leadership, however, it shifts to the leader’s relations with others because all leadership is relational at its core” (Avolio & Gardner 2005 p333): “The life stories approach to authentic leader development presented by Shamir and Eilam (2005) both emphasise the dynamic process whereby leaders use narrative to achieve authenticity”. Whilst this study does not encounter founders using such narratives as those related in this study with their partners and teams, it remains true that they chose to be interviewed and were comfortable relating their stories in a way which correlates with what Figure 4 describes as transparency under the heading of ‘Perspective Taking’, as an essential aspect of authentic leadership.

The findings of this study revealed that leaving a legacy does not figure highly in the majority of founders.
In “Authentic Leadership Development: Getting to the root of positive forms of leadership” (Avolio and Gardner 2005 pp329-330) perhaps reveal why leaving a legacy may not be of great importance to authentic leaders: “Authentic Leaders may or may not be actively or proactively focused on developing followers into leaders, even though they have a positive impact on them via role modelling…Authentic leaders are anchored in their own deep sense of self; they know where they stand on important issues, values and beliefs. With that base they stay their course and convey to others, oftentimes through actions, not just words, what they represent in terms of principles, values and ethics”. Further to this, when authentic leaders retire, they leave their impression upon the people within the organisations in which they worked, but very few founders in this study were leaving or had left their organisations at the time of interview. Consequently, they were not focused on leaving a legacy, but on remaining involved. It remains to be seen what legacy most of the founders in this study will leave behind.

In “Discovering Your Authentic Leadership”, George (2010 p138) sums up their journeys-in-progress by stating: “For authentic leaders, there are special rewards. No individual achievement can equal the pleasure of leading a group of people to achieve a worthy goal. When you cross the finish line together, all the pain and suffering you may have experienced quickly vanishes. It is replaced by a deep inner satisfaction that you have empowered others and thus made the world a better place. That’s the challenge and fulfilment of authentic leadership”. Figure 4 highlights that developing others is something that one leaves behind at retirement and this is a legacy of sorts, even if not discussed as such by the founders in this study.

The findings revealed that founder find a way to succeed no matter what his or her background, or personality type, so long, one hundred percent agreed, that he or she is inspired by significant people or events, responds to a calling, travels widely in the pursuit of personal and business development, and engenders his/her team with his/her beliefs and values.
The question now being asked of the research is: Does this make them authentic leaders? In “Authentic Leadership: Development and Validation of a Theory-Based Measure” Walumbwa et al (2008 p92) explain: “A theory of authentic leadership has been emerging over the last several years from the intersection of the leadership, ethics, and positive organisational behaviour and scholarship literatures. As conceptualised within the emerging field of positive psychology authenticity can be defined as “owning one’s personal experiences, be they thoughts, emotions, needs, preferences or beliefs, processes captured by the injunction to know oneself and behaving in accordance with the true self”. (a) The role of the leader is a central component of their self-concept, (b) they have achieved a high level of self-resolution or self-concept clarity, (c) their goals are self-concordant, and (d) their behaviour is self–expressive” (Walumbwa et al 2008 p399). Such notions are supported by Figure 4 and by the narrative content of the interviews conducted in this study, which indicate that the founders in this study may well be operating as authentic leaders rather than heroes.

Examination of “The Hero’s Journey” (Campbell 1949) against the findings prompted a possible further finding of this study in relation to the literature which asked, if founders have no correlation with Vogler’s ‘refusal of the call’ stage, because they fearlessly embark on the journey, even if they don’t all immediately succeed or find their way, are they not heroes?

The findings in relation to the literature have now revealed that the founders in this study only partially relate to “The Hero’s Journey” (Campbell 1949) in Vogler’s (2007) terms and they correlate best early in their careers and in the absence of certain stages which describe fear. Then, they appear to surpass the stages of “The Hero’s Journey” (Campbell 1949) as they develop into authentic leaders. They do so because they all exhibit key aspects of authentic leadership, namely emotional self-development and ‘Psychological Capital’, as described in Figure 4 and emotional self-regulation in regards to fear.
In “Unlocking the Mask” Alvolio et al (2004 pp812-813) reveal: “Research suggests that positive emotions can predict positive human attitudes and behaviours, such as coping with adversity, commitment, satisfaction, stress, performance and developing long-term plans and goals…emotional awareness serves as a guide for fine-tuning on-the-job performance, including accurately gauging the feelings of those around us, managing unruly feelings, keeping our self-motivated and helping to develop good work-related emotional skills”. The narrative life stories of the interviewees in this study reveal that their learning varied and their experiences in the work force largely did not come out of a training manual. In “Becoming a Leader” Bennis (1989 p67) states: “One of the problems with standard leadership courses is that they focus exclusively on skills and produce managers rather than leaders”.

In the examination of “The Hero’s Journey” (Campbell 1949), a new Finding in relation to the Literature was posited, i.e. in their accounts of their own journeys to success, the founders of successful organisations in this study described not only creating, conceptualising and forming the culture of their successful organisations; they all did so by following their gut feelings and callings without any of them describing experiencing the emotions of fear or anxiety.

With respect to emotional contagion, theories of authentic leadership base their arguments on theoretical foundations such as Frederickson’s (2003) broaden-and-build model which suggests that an authentic leader’s positive emotions may be particularly infectious and create positive upward spirals in organizational learning and transformation. Figure 4 describes positive emotional states under the heading of ‘Psychological Capital’.

“Emotions are important to the authentic leadership process because they provide people with invaluable information about their own self, other people, and the various dynamic transactions that people share inside organizational environments. Thus, emotions can help individuals to develop more adaptive responses to setbacks and stressors that they face in their work environments. By tapping into the rich information that emotions provide, authentic leaders...
can often alter followers’ thinking and behaviour in ways that allow them to more effectively negotiate organizational challenges. Such altering of thinking and behaviour may also provide clues to how emotions impact the authentic development of leadership. Specifically, certain positive or negative emotional events can trigger in individuals a deep sense of self-reflection, which may ultimately influence the directions the individual pursues in terms of subsequent leadership development. The idea to emphasize here and to be expanded upon in a more in-depth discussion of authentic leadership development is how both positive and negative moments and events can trigger deep change in an individual’s self-identity, bringing into clearer focus alternative possible selves that eventually may replace the current individual’s actual self and day to day working self-concepts” (Avolio et al 2004).

A further finding in relation to the Literature posited that founders of successful Organisations successfully steer their Organisations clear of calamity (as outlined above) with the assistance of their partners and teams.

In “Authentic Leadership Development: Getting to the root of positive forms of leadership” Avolio and Gardner (2005 p330) recognises how authentic leaders reach a stage, beyond the limitations of “The Hero’s Journey” (Campbell 1949) due to developing their authenticity: “Leaders also recognise that they have weaknesses, which they work to accommodate by surrounding themselves with extremely capable followers [and partners with complementary skills, as evidenced by seventy-five percent of the founders in this study] and building an inclusive and engaged positive organizational context. Such contexts support followers for being actively involved in performing their job roles and responsibilities, as well as contributing to the leader’s own development” (Ramphal 2008).

This developmental aspect, also highlighted in Figure 4 as ‘Perspective Taking’, is further explained in “Authentic Leadership Development: Getting to the root of positive forms of leadership” Avolio and Gardner (2005 p321) explain: “Authentic leadership development involves
ongoing processes whereby leaders and followers gain self-awareness and establish open, transparent, trusting and genuine relationships, which in part may be shaped and impacted by planned interventions such as training” (Avolio & Gardner 2005 p321).

How is this achieved? Loretta Malandro explains in “Fearless Leadership: How to Overcome Behavioural Blind Spots and Transform Your Organization” (Malandro 2009). “When you can truly understand how others experience your behaviour, without defending or judging, you then have the ability to produce a breakthrough in your leadership and team. Everything starts with your self-awareness. You cannot take charge without taking accountability, and you cannot take accountability without understanding how you avoid it”. Bill George (2007) quotes John Donohoe in “True North: Discover Your Authentic Leadership” in a way which further assists with the comprehension of the founders’ journey narratives which take us beyond the realm of “The Hero’s Journey” (1949), into the realm of authentic leadership: “Leadership is a journey, not a destination. It is a marathon, not a sprint. It is a process, not an outcome” (George 2007).

The findings indicate that, whilst one hundred percent of the founders in this study instil their beliefs and values into their organisations, these beliefs and values remain current for only as long as they remain the founders of their organisations, as it is also demonstrated based on the findings that changes will be instilled by successive founders as time goes by.

As mentioned above, when leaders leave their organisations, or retire, they leave behind their beliefs and values, vested both in those who they were directly working with as well as in the organisational culture. However, when they are replaced by a successor, that successor will instil change in line with his or her own leadership values and so gradually the organisation and those working for it will change. This is evidenced in many of the interviews, regarding which changes these founders instilled when they either took over or formed their organisations, that this is inevitable.
In “Authentic Leadership Development: Getting to the root of positive forms of leadership” Avolio and Gardner (2005 p320) elaborate on how authenticity is nurtured in a gradual sense in leaders and followers: “The self both shapes and is shaped by social exchanges with others…‘It is our emotional reaction to the maintenance of such commitments that comprise the heart of our feelings of relative authenticity, and our reaction to their violations – feelings of relative unauthenticity’”. “People are never entirely authentic or inauthentic. Instead, they can be more accurately described as achieving levels of authenticity” (Avolio & Gardner 2005).

Walumbwa et al (2008 pp89-90) extends this understanding with an historical perspective in “Authentic Leadership: Development and Validation of a Theory-Based Measure”: “Authenticity as a construct dates back to at least the ancient Greeks, as captured by their timeless admonition to “be true to oneself”…there may be much more to authentic leadership than just being true to oneself…organizational stakeholders appear to be much less tolerant of inconsistencies between leaders’ espoused principles, values and conduct and are expecting those leaders to operate at higher levels of integrity” (Walumbwa et al 2008 p91). “Personal benefits of authenticity, as shown by mounting evidence from social, cognitive, and positive psychology as well as organizational studies, include more ‘optimal’ levels of self-esteem, higher levels of psychological well-being, enhanced feelings of friendliness, and elevated performance. We suggest that when organizational leaders know and act upon their true values, beliefs, and strengths, while helping others to do the same, higher levels of employees’ well-being will accrue, which in turn have been shown to positively impact follower performance (Ryan & Deci (2000) pp68-78).

The final finding in relation to the literature was that there are no definitive, easy or formulaic answers to those challenges faced by founders of successful organisations today.

Here it is important to repeat that the authentic leadership theoretical field is still emerging, however Figure 4 reveals enough correlation to suggest that these interviewees may
be authentic leaders because of the way they related their journeys through life and in business
and, despite their very different trajectories, all succeeded.

Whilst it is impossible to categorically state that the founders in this study are authentic
leaders, the findings in relation to the literature do point strongly in that direction. The findings
correlate better with emergent theories of authentic leadership than they do with “The Hero’s
Journey” (Campbell 1949) which appears to relate better to their early experiences which they
surpassed when fearlessly moving squarely into the realm of authentic leadership.

In “Unlocking the Mask: A look at the process by which authentic leaders impact
followers attitudes and behaviours” Gardner et al (2004) explain the reasons why research has
become interested in this field: “We speculate that the reason why practitioners and scholars are
interested in authentic leadership is because the influence of authentic leaders extends well
beyond bottom-line success; such leaders have a role to play in the greater society by tackling
public policy issues and addressing organizational and societal problems…the unique stressors
facing organizations throughout society today call for a new leadership approach aimed at
restoring basic confidence, hope, optimism, resiliency, and meaningfulness…it is not enough to
be honest and just and demand that we are treated honestly and justly by others. We must learn
to love honesty and justice for themselves, not just for their effect on personal circumstances, but
for their effect on the World, on the whole human experience, on the progress of humanity in
which we have played our part” (Gardner et al 2004 p802).

The influence of authentic leadership development, as illustrated in Figure 4, is further
explained in: “Getting to the root of positive forms of leadership” (Avolio & Gardner 2005 p331):
“Authentic leadership can make a fundamental difference in organizations by helping people find
meaning and connection at work through greater self-awareness; by restoring and building
optimism, confidence and hope; by promoting transparent relationships and decision making that
builds trust and commitment among followers and by fostering inclusive structures and positive
ethical climates”. Avolio and Gardner (2005) sum up the enterprise of testing emerging theories of authentic leadership development, in this case, against the stories told by founders in this study, resulting in its findings, very well in “Getting to the root of positive forms of leadership” (Avolio & Gardner 2005 p319) when they state: “The best way to test any theory of leadership is to show how it develops what it supposedly attempts to explain in terms of core theoretical propositions…Indeed, almost any proposed causal link in theories of leadership could and should be tested by ‘bringing them to life’ via some form of experimental intervention usually involving development, whereby development is related to essential core theoretical constructs”.

It is timely that the interviews conducted in this study, which informed its findings, can be related to emerging research being conducted regarding the nature of authentic leadership, so that this thesis can, in turn, inform the academy at large.

12.2. Summary

Vogler’s “Hero’s Journey” (Campbell 1949) is a structure to interrogate, as much as to house the findings, in relation to the literature within. In doing so, the findings of this study, gleaned directly from its own cohort of founders, could be tested against related literature, and against the sort of mythical heroic type-casting in the corporate arena that Still (2006) highlighted above. Consequently, it is a finding in relation to the literature that there are no definitive, easy, or formulaic answers to those challenges faced by founders of successful organisations today. The founders in this study have demonstrated as a successful group, how their journeys differ from “Heroes” in the “Hero’s Journey” (Campbell 1949) in important and fundamental ways: they all learned early how to navigate through personal and business obstacles as they courageously allowed their gut instincts to direct their footsteps toward their calling to create, conceptualise and form the culture of their successful organisations, with the partners and teams that they chose and nurtured and they did it all without mentioning that they experienced debilitating fear or
anxiety. This is their uniqueness and it is for the reader to decide if this makes them more or less “Heroic” than the “Heroes” which characterise Campbell’s quest.

A last word from Tomi Wahlstrom may assist in the understanding that the hero’s journey is a pattern that repeats itself during an individual’s life (Wahlstrom 1999 p15) and why the Interviewees in this study, who do not discuss their journeys in its terms, may still resonate with some of it. Wahlstrom quotes Hesse’s character, Siddhartha, who looks in the river to enquire where it starts. Wahlstrom states: “The answer is obviously that the river does not start anywhere…Individuals cannot actually see or talk about an archetype itself, as an archetype can only be observed through archetypical manifestations”. If the founders in this study were asked to firstly consider “The Hero’s Journey” (Campbell 1949): could they have seen themselves mirrored in its archetypical manifestations and would they have described themselves in its idealised terms? It is impossible to tell and, moreover, it is not in keeping with an interpretivist approach to suggest such a thing to the Interviewees. Perhaps in the real world of ‘business free thinkers’, founders of successful organisations, such as the ones interviewed in this study, have always resisted established models, for their own reasons, as stated above. It is precisely this resistance which sets them apart, along with good insight and planning and a certain degree of luck, so that the obstacles they encounter appear less frightening, especially when they have learned to anticipate them before they turn into a crisis on the scale of life and death in Campbell’s terms.
13. Conclusion | Discussion

“To thine own self be true, and it must follow, as the night the day, thou can’st not be false to any man”.

Hamlet - William Shakespeare (26 April 1564 (baptised) – 23 April 1616) was an English poet, playwright and actor, widely regarded as the greatest writer in the English language and the world's pre-eminent dramatist.

Conducting the research and commenting on the findings of this study during the formulation of this thesis has been as much of a journey for the researcher as for the interviewee. William Shakespeare was an English poet, playwright and actor widely regarded as the greatest writer in the English language and the world's pre-eminent dramatist's accounts of their own journeys. All is story, and the series of events which informed this thesis, with its daunting, seemingly impervious impasses, its surprises, twists and turns, its growing self-awareness, finally bore fruit, in the form of this original contribution to knowledge. And whilst this thesis is now at its conclusion, for the researcher, as much as the interviewees in their separate lives, the journey continues and the meanings the researcher makes of this study become the conclusion of this thesis, in this epoch, at this point in time.

This project is based upon qualitative research. Seventeen interviews were conducted, each describing a personal narrative or autobiographical story. This involved the collection, analysis, and interpretation of data which cannot easily be reduced to numbers. These qualitative data sets relate to the social worlds of each participant and the concepts and behaviors of people within them, however, it must be considered that the strength of these interviews relies solely on the participants’ memory recall. It should also be considered that:
• The researcher’s presence during data gathering, which is often unavoidable in qualitative research, can affect the subjects’ responses.

• Research quality is heavily dependent on the individual skills of the researcher and can easily be influenced by the researcher's personal biases and idiosyncrasies.

• The volume of data makes analysis and interpretation time consuming which may contribute to the generation of errors.

• Qualitative research is sometimes not as well understood and often less accepted than quantitative research.

• Issues of anonymity and confidentiality can present problems when presenting findings as the researcher is unable to be as specific.

• Findings can be more difficult and time consuming to characterise in a visual way.

A further limitation of this dissertation is that the interviewees chose to tell their personal narratives from memory. Thus questions of reliability are raised...clearly this is beyond the researcher’s control, however the subjective data gained from these interviews and their interpretation, although constrained by the above points, are integral to this study.

The researcher’s journey began with a call to action, a researcher’s curiosity, to find the truth about leaders of successful organizations. How do they do it? How can they be contacted? What would be best to ask them? Within what theoretical framework should the study begin? Where are the gaps in the emerging field that a study like this might help inform? The researcher’s refusal of the call wasn’t far behind, in the form of self-examination and tough questions. Was the researcher equipped to go on such a journey and what learning might occur within the heart and mind of the researcher by participating? The journey of writing such a thesis mirrors “The Hero’s Journey” (Campbell 1949) and then some, for its findings revealed how the
interviewees all surpassed the limitations of fear to outgrow that model, forcing the researcher to follow suit, on page, and in life. That is the beauty of authenticity. It motivates and extrapolates, informing all who come in contact with it, urging each to look inwardly, in order to ask, who am I really? What is or isn’t authentic about the way I go about my life and work and all the relationships encountered everywhere? It is impossible to read theories of authentic leadership without asking of oneself, am I like that? Or am I a puppet of the system, a performing circus pony for remuneration? What does my gut tell me? What do I really want? How can I achieve it? Authenticity offers up alternatives, avenues for considering oneself differently, and behaving differently, through self-awareness and a considered look at one’s core values, which may need strengthening, followed by concerted action, the step out of the self-imposed prison of dramatic trials and tribulations into a self-regulated life on a different journey than the one on before self-actualization…For every authentic leader the pathway differs. The research has shown that some come to it later than others, whose gut instinct of self-direction may have been stronger from the beginning, but all of the interviewees in this study ultimately succeeded, in their own inimitable ways, because they learned to trust their gut, follow their calling, and were true to themselves and others. They learned to fearlessly not allow obstacles to halt their progress and, as they journeyed, they learned how to walk the talk from an authentic place. In doing so, they were able to offer their authenticity to their teams and partners in order to not only ensure success for their organisations but to assist in the evolution of their partners and followers as they also journeyed forth. It’s uplifting and life affirming to immerse oneself in a research topic such as this and, the researcher admits, some of it rubbed off.

The research question altered along the journey, the researcher in truth admits. It turned to meet the challenges thrown up by the material-in-the-making to become: This thesis seeks to explore how the concept of authentic leadership is realised via self-transformation and how this
connects to the life stories (personal narratives) of the participants and the relevant theories by which development of authenticity occurs.

After interviewing these seventeen founders, the profile of an ideal leader has not been produced. Analysing three hundred and fifty-plus pages of transcripts, from participants from varying backgrounds and fields of expertise did not identify any universal characteristics, traits, skills nor styles that led to their success and perhaps this is its important contribution to knowledge in an emerging field. There are no formulas for success, only the need to follow whatever path one chooses with authenticity.

Reflecting on one’s own life, we often recall an experience, relationship, or event that had a big impact upon us. Something we point back at and say, “This had a shaping effect on who I am today or helped set the course that brought me to where I am today”.

The researcher recalls advice given a few years ago when seeking direction from a boss, whom he asked, “What are your plans for me?” The boss retorted, “What plans do you have for yourself?”.

It took the researcher several years of reflection to see that question not as some sort of ‘Business Management’ device. (Business Management rule #17 “Always respond to a difficult question with a question”). Rather, during the course of this research, particularly into authentic leadership, the researcher finally saw it for what it was, a seminal question, which, if considered and acted upon, might have changed the researcher’s trajectory away from an unsuccessful attempt at what was to be an exciting and lucrative overseas posting, which resulted in him coming close to crashing the family’s finances, several psychometric examinations, six months of unemployment, and a long look in the mirror in order to develop a better and more fuller understanding by pausing to ask, Who am I at my core? What stories am I telling myself which have brought me here? Closely followed by an examination of the critical incidents and identifying
who the key individuals were in the researcher’s life, along with some theoretical sources for this project. The researcher’s exposure to the interviewees, who shared their stories, allowed the researcher to continually re-examine his own life and to begin to understand what his then boss was attempting to convey when he spun the question around all those years ago.

The researcher now understands the boss’s question as a prompt to be totally responsible for self, to own one’s decisions and life direction. By accepting responsibility for the outcomes and learning from those experiences, then setting another course forward with the insight gained in the clash with external and internal obstacles, the researcher has completed this thesis and embarked on an alternate posting with a different approach to work, whilst knowing himself better, and allowing others to know him better.

The researcher posits that besides its many findings and the light related literature has shed upon those findings, this thesis is primarily about a group of individuals who chose to react in a particular manner when life dealt them challenging circumstances, and, as a result, their leadership and resultant successes emerged from their life stories, the meaning they made of such events. Consciously and subconsciously, the interviewees revealed how they were constantly testing themselves through real-world experiences and reframing their life stories to understand who they were at their core, focusing on what they aimed to do, and then following through. In doing so, all discovered the purpose of their leadership and learned that being authentic made them more effective.

In “Emotional Intelligence in Psychology at Work”, Warr (2002 p113) reminds us that: “A very general description of Emotional Intelligence would be that it refers to the set of mental abilities underlying accuracy in the perception, understanding and management of emotion (Warr 2002 p113)”.
Distilling the findings assisted the researcher to create a new self-story: “I learn slowly, but I always come good in the end - just a late bloomer I guess. It is good to know this about myself. Learning from my experiences, and through conducting this research has made me self-aware enough to succeed where previously I failed, and accordingly, my career has followed suit to accommodate my new life direction”.

Whilst this thesis cannot categorically state that the interviewees are authentic leaders, as the definitions for authentic leadership vary and are still developing, however, the findings of this thesis strongly point in the direction of authentic leadership as outlined in Figure 4, and this thesis adds to the academy an important interviewee life narrative study to the emerging field of enquiry into what constitutes authentic leadership. The researcher is delighted to contribute this thesis at a time when what constitutes authentic leadership is still emerging conceptually.

Avolio and Gardner (2005 p317) explain why such studies are important contributors: “We have found that over the last 100 years, most leadership theories have been originated without a focus on the essential core processes that result in the development of leadership that would be characterized by those models, e.g., a path-goal leader. As a consequence, there has typically been no attention to development or we find post hoc conceptualisations and testing with little rigor. We have chosen the opposite approach and conceived of the model of authentic leadership starting with and integrating throughout our conceptualization of the dynamic process of development in context”.

Avolio and Gardener (2005 p316) also stress that: “Leadership has always been more difficult in challenging times, but the unique stressors facing organisations throughout the world today call for a renewed focus on what constitutes ‘genuine’ leadership. Public, private and even volunteer organisations are addressing challenges that run the gamut from ethical meltdowns to terrorism and SARS. What constitutes the normal range of functioning in these conditions is constantly shifting upwards as new challenges, technologies, market demands, and competition
emerges. We suggest that such challenges have precipitated a renewed focus on restoring confidence, hope and optimism; being able to rapidly bounce back from catastrophic events and display resiliency, helping people in their search for meaning and connection by fostering a new self-awareness and genuinely relating to all stakeholders (associates, customers, suppliers, owners, and communities)*. As former head of Medtronic, Bill George, succinctly states: "We need leaders who lead with purpose, values, and integrity; leaders who build enduring organisations, motivate their employees to provide superior customer service, and create long-term value for shareholders. We suggest a need to concentrate on the root construct underlying all positive forms of leadership and its development, which we label authentic leadership development" (Avolio and Gardner 2005 p316).

Authentic leadership is an approach to leadership that emphasises building the leader’s legitimacy through honest relationships with followers which value their input and are built on an ethical foundation. Generally, authentic leaders are positive people with truthful self-concepts, who promote openness. By building trust and generating enthusiastic support from their subordinates, authentic leaders are able to improve individual and team performance. In “Learning from Business Legends”, Graham Turner stamps this point: “With the manager [or authentic leader] out the back, it’s a bit like having a captain of a footy team that doesn’t play…That is just not common sense (Eales 2008 p248)*.

Adopting a more authentic approach has been fully embraced by many leaders and leadership coaches who view authentic leadership as an alternative to leaders who emphasise profit and share price over people and ethics, with occasionally disastrous results for themselves, their employees and their organisations.

To date, the concept of leadership has been subject to many fads and fashions, with much written about leadership as “The Hero’s Journey” (Campbell 1949) in many guises, such as leadership according to “The Godfather”, leadership according to “Star Trek”, leadership
according to “The Sopranos”, etc. Countless ‘How To’ books have been written about tribal leadership, peaceful leadership and other manuals urging leaders to behave like lions or sharks instead of knowing thyself first and leading from that authentic place.

In 1999 Tomi Lennart Wahlstrom discussed the limitations of the model, whilst paying homage to its usefulness, in an epoch prior to the emergence of authentic leadership theories in “Psychological Applications in Management” (Wahlstrom 1999 p197): “There are no perfect tests and instruments to measure archetypical manifestations. This qualitative topic cannot be quantified…[They] are only tools and guides that open doors to deeper analytical investigation. Even the case studies are insufficient, as an analysis made without intimate involvement in the analysis and in the process is doomed to a speculative estimate at best. The process of analysis and the journey itself is what brings the most meaningful results. These results can only be accomplished through complete commitment, and faith in the underlying theory of depth psychology. While the journey is travelled and the archetypes manifested, whether they are believed in or not to benefit and learn from these dynamics without acceptance of their existence is not possible” (Wahlstrom 1999 p197).

The newly-authentically focused researcher admits that he found mapping findings against “The Hero’s Journey” (Campbell 1949) intriguing, and then mapping them against theories of authenticity highly motivating. Authenticity is the condition or quality of being authentic. The definition of authentic, according to the Oxford Dictionary, is “Of undisputed origin; genuine”. The dictionary further informs us that the origin of the word is from the Greek word authentikos meaning ‘principal or genuine’.

What could be more authentically focused than examining the ‘self-stories’ of successful founders, then drawing the findings only from their narrative interviews about life and work? In “The Secret Language of Leadership” Stephen Denning quotes psychologist Dan McAdams, who supports this focus on self-stories and reminds us that authentic leadership is firstly about being
able to define one’s own identity: “People carry with them and bring into conversation a wide range of self-stories, and these stories are nested in larger overlapping stories, creating ultimately a kind of anthology of the self. Although no single story may encompass all of the many narratives that any given person can use to make sense of his or her life, some stories are larger and more integrative than others and come closer, therefore, to functioning as identity formats for a given person. Thus identity may not be captured in a single grand narrative for each person, but identity nonetheless is accomplished through narrative” (Denning 2007 p89).

In “Learning from Business Legends”: John W.H. Denton also reminds us that an interview is also a static thing, taken at a moment in time, and that is the only way it can be considered, as a spot check analysis: “You have to constantly reinvent yourself, align yourself against what your new ambitions are. You never really have a year of consolidation because if you do, you go backwards” (Eales 2008 p68).

Abraham Maslow was a psychologist who is widely considered the father of motivation, created a hierarchy of needs or motivators. His hierarchy has five levels. At the bottom of the hierarchy are the physiological needs, such as food, water and air. The next level up includes the safety needs, the need to keep your body, resources, employment and property secure. In the third level up are the love or belonging needs, the need to have friends and family and the need for sexual intimacy. The fourth level up is esteem needs, confidence in yourself, the respect of others, and a sense of achievement. The fifth and final level is called self-actualisation. In describing this level, Maslow said “What a man can be, he must be”. Maslow asserted that you have to achieve the lower levels before moving to the higher levels, for example, if you don’t have food to eat (level one) you would be motivated to find food, but would not be motivated by a need for friends (the third level). Maslow saw being authentic, as being the genuine you, as the ultimate motivator, that which would motivate you only after all you’re other needs were met (Maslow 1971).
Given how motivating concentrating on being authentic has been for the researcher, it has led him to suggest that there could be nothing more motivating than working on becoming who one genuinely is, one’s ‘authentic self’. But this does not seem to be the case for many people. Instead, many work for years for someone else, living in roles assigned by someone else, rather than working toward being who they authentically are. One reason, the researcher suggests, might be that some don’t have a clue who they authentically are. Many recognise broad stages in life in the trials outlined in “The Heroes Journey” (Campbell 1949), which is why the researcher believes that model has appeal in popular culture for the masses. However, authentic leaders are not the masses. They are those who have succeeded where others failed, perhaps due to fear or a lack of inner focus, or a lack of reliance and the findings have shown that this is why this study’s cohort of interviewees do not entirely fit Campbell’s “The Hero’s Journey” model in important ways.

Those who have not achieved a high level of authenticity have gone through life meeting other peoples’ expectations, starting with family, then peer pressure from friends and perhaps then a spouse. Others may have a clue, or a strong idea, of who they genuinely are, but perhaps they don’t believe they have permission to be that person; no one has given such permission and perhaps they don’t realise or believe they can give such permission to themselves. Maybe Maslow is right, that the reason so many do not work toward becoming actualised is that we haven’t yet achieved, in our minds anyway, the four lower levels in the hierarchy, but the literature has demonstrated how there are levels of authenticity, so it appears that one can be working on meeting those lower needs and still be working on finding out who one truly is and becoming that person. Discovering who one really is may be the most important discovery one ever makes. When we are genuine, doing the things that fulfill us, the things we love, we have more energy, greater persistence, greater creativity and more joy in life.
In the business world today it is essential for leaders to develop authentic leadership skills. Threshold competencies include a strong drive for results as well as technical and professional excellence. What differentiates leaders is authenticity – they show up differently. People gravitate to them as a result.

So what is an Authentic Leader, as demonstrated by the current research?

A leader is anyone who steps up in the world and influences others – whether a parent, teen or volunteer in a community setting, or an employee, manager or executive in a corporate setting. Some companies are beginning to adopt a broader definition of ‘leader’ – one where every employee is being asked to bring their leadership to the table.

A leader who is authentic has a certain presence or way of being that draws others to them. They also choose a life-long practice of living and leading intentionally so that more of each day is aligned with who they are and how they want to show up in the world.

What characteristics do authentic leaders share? In addition to having a passion for business and achieving results, the literature has demonstrated how authentic leaders have a number of consistent characteristics: they are able to be the same person with their family and friends as they are at work with their peers, boss, team, clients, stakeholders and members of society; they have a steady and approachable presence; they are trusted by others, as they do what they say, particularly during difficult and/or controversial situations; they are congruent in their intention and body language, which means others feel comfortable to be around them. For example – when they say “I’m fine”, they mean it – they don’t have their arms crossed with a look of frustration on their face that says non-verbally “In no way am I fine”. They know they don’t have all the answers and yet are willing to stay in the discomfort of not-knowing for the time it takes to allow new information to emerge.
Authentic leaders stand out to others as people who are ‘real’, approachable, and who get things done with less distortion from their ego, Figure 5. Others experience them as people who are willing to get into the middle of a discussion or issue and support it to a successful resolution. In addition, they invite others to challenge their assumptions and are happy to have others come up with better solutions and new ways of doing things. Authentic leaders have an openness and willingness to be vulnerable. They constantly seek real feedback in order to stay grounded. They are able to stay curious and self-manage through uncomfortable feedback – which they seek out on an ongoing basis in order to continuously grow and be more effective.

**Figure 5 - Authentic Leadership – Model D.** Bill George describes the authentic leadership approach through five basic characteristics: (1) They understand their purpose, (2) they have strong values about the right thing to do, (3) they establish trusting relationships with others, (4) they demonstrate self-discipline and act on their values, and (5) they are passionate about their mission (i.e. act from their heart) (Northhouse 2013) This is shown in the diagram above.
When authentic leaders are wrong, they admit it. When they are having a bad day, they can articulate to others what is happening for them so others can understand and be empathetic. They have a presence that others may not be able to put their finger on and yet they want to be around them. Employees, peers and clients gravitate to them as they are safe and supportive as well as strategic and inspiring.

What is the business case for authentic leadership?

One of the biggest opportunities facing organisations is to support every employee to realise their potential. By creating environments where individuals are clear about their personal ethics, are connected to a bigger purpose and are able to improve interactions through strong relationship-building skills, organizational leaders are creating a strong foundation of quality for the long-term success of their business.

Technical and professional excellence will get your company so far – a huge leverage point is to develop self-actualisation in every person across your organisation – self-awareness, personal clarity for intrinsic motivation and interpersonal skills.

Authentic leaders are on the path to self-actualisation as defined by Maslow (1971) in his famous hierarchy of needs. The findings of this thesis suggest that experience galvanises an individual, positively or negatively, and the outcome is dependent upon how the participant chooses to view and respond to life’s events. The findings (Figure 6 & 7) have shown that one does not necessarily have to be born with the specific characteristics or traits of a leader, or to have attained a particular level of educational excellence to be able to become an authentic leader.
Warren Bennis said: “Letting the self-emerge is the essential task of leaders. Indeed, leadership is, first and foremost, all about the individual. People often have a misguided notion that leadership is about everyone else. But if a leader hasn’t journeyed inside first to get clear on his or her values, strengths, passion and vision, their lack of authentic grounding will cause them to behave in inconsistent ways, eroding trust and undermining their leadership effectiveness (Bennis 1999)”.

Discovering your authentic leadership requires a commitment to developing yourself. Like musicians and athletes, you must devote yourself to a lifetime of realising your potential.
Authentic leaders must be, to a certain degree, self-taught and adaptable enough to also become leaders of the future.

Figure 7 - Recurring Themes from the Findings – Bar Chart. This pie chart depicts the recurring themes from the data collection expressed as percentages.

So this thesis concludes. There has always been a phenomenal interest in trying to work out what sort of leadership traits inspires performance that goes beyond everyone’s wildest expectations and it is the researcher’s hope that the findings of this study will contribute meaningfully to the theoretical debate currently raging about what constitutes authentic
leadership, gleaned from the first hand interviews of seventeen successful founders who left clues regarding the validity of their authenticity, like pebbles falling from the boots of their stories for other researchers to follow on their own journeys.

In his “The Leader of the Future Working paper 3832 of July 1995” Edgar Schein insightfully predicted “Perhaps the most salient aspect of future leadership will be that such characteristics will not be present in a few people all of the time but will be present in many people part of the time as circumstances change and as different people have the insight to move into leadership roles…They [diagnosticians] will not assume that all groups need leadership; they will not assume that leadership means hierarchy and control over others and they will not assume that accountability must always be individual. Instead the leader of the future will be a person with the characteristics mentioned above who can lead and follow, be central and be marginal, be hierarchically higher and below, be individualistic and a team player, many more people in organisations will have to be leaders and the leadership functions described above will have to be much more widely shared” (Schein 1995 p12).

13.1. Future Directions

This research has recognised some possible limitations that are either due to the researcher and or the constraints of time. For example, had the issue of a deadline not been firmly in place a follow up discussion several years later would have been revisited. Asking the same initial question (Please tell me your story?) and allowing the participants to re tell their story, then examining that transcription for differences in their emphases, setting told or outcome? Access was another issue, this study was dependant on having access to people, organisations many travelled and had board meetings and commitments to attend to, if they time allocated was less than one hour the researcher did not consider them eligible to participate.

As a comment regarding the sample size, it is evident that from twenty five potential participants identified that seventeen choose (18 in actuality however the participant choose to
cut short the interview due to unforeseen commitments on the day the interview was to take place) to take part, this is quite a successful rate of individuals willing to take part. However it was disappointing that only so few females were considering becoming active participants and so few females identified. Thus the question “why did not more females wish to take part?” Also, what if the study had taken place in one country or region or possibly one industry type? Or what would the study resemble if the researcher would only identify founders of unsuccessful commercial organisations? Would these participants identify their episode of failure as a trial to pass through? How many would keep going and try again? Is the idea of story and myth universal? Campbell informs us that indeed it is, however if this study was to take place across cultures and non-English speaking countries? What would the outcome be? The interpretation of the data can only be gauged via what the Researcher is able to interpret, “You don’t know what you don’t know” Anon. And we must also be mindful that each participant is re telling the story there is no way to apply any verification method here, each story is subjective, The researcher has attempted to hold a neutral view and allow the data to speak for itself however, he is subjected to personal bias and limited knowledge. This researcher holds hope that in the future, researchers will not hold the same regrets.
14. Appendices

**Appendix 1 - Recurring Themes from the Findings (raw data)**

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