

**Coding Sheet for Thematic Analysis of
Humility, Truth, and Faith
4/11/12**

Name/number of case:

Name of coder:

Abbreviations to identify sources (author initials):

Humility

Themes

1. Identification with lower-status perspectives

Tendency to see things (including self and/or world) from the perspective of those who are disadvantaged, powerless, not as privileged or exalted as the self; solidarity or identification with less privileged people; references to the wisdom of and desire to learn from those from more humble backgrounds; stated conviction that all people, even those from modest circumstances, have the potential to make important contributions or to lead a life of purpose or sanctity.

2. Commitment to simplicity; recognition that one is an ordinary person

Refusal to accept the trappings of privilege, special status, and so on; stated commitment to simplicity or austerity; use of rituals that symbolize simplicity and humility; stated belief that being appointed to a high level position doesn't make you special, doesn't change the fact that you're still the same person you were before.

3. Humorous perspective on the self

Humorous or ironic perspective on the self, revealing that leader doesn't take himself/herself too seriously.

4. Understanding the self as part of a team

References to the limits on what any one person can achieve working alone; to the idea that even strong and effective leaders are working as part of a team; although accepting the responsibilities of leadership, evidence that leader doesn't set him or herself above the rest of the team; comments that strength comes from being part of a community, working together.

5. Belief in service-oriented leadership or leadership that is informed by criticism

Statements that humility is critical to good leadership; that leadership is more about service than about power; that leaders need to welcome criticism.

6. *Explicit statements about the importance of humility or about the dangers of its absence.*

Direct references to humility as an important value, which plays a key role in perceptions of people, organizations, nations, and the like; explication of human problems caused by lack of humility; demonstrated awareness of moral risk posed by ego and efforts made to deal with that risk; comments about the importance of people setting aside ego for the sake of spiritual connection or growth, critiques of the ethic of benevolence as condescending and disrespectful toward recipients.

7. *Reluctance to pass judgment on others*

Evidence of reluctance to pass judgment on others, especially in simplistic or moralistic terms.

8. *Use of historical, cosmic, or other “big picture” frames of reference to provide a modest perspective on the self*

References to bringing a historical, cosmic, or other “big picture” sense of perspective to the self and one's achievements, expressing the view that any one person, no matter how seemingly important in his or her time, is playing only a small part in a much larger, longer story. Do not code here the claim that one is a figure of great historical importance or that one's work constitutes a turning point in history.

9. Counter indicator – *Evidence of narcissism, self-centeredness, grandiosity, dismissive or defensive response to criticism, and/or sense of superiority*

Evidence of egoism, self-centeredness, narcissism, excessive self-regard, grandiosity, dismissive or defensive response to criticism, and/or sense of superiority to peers. Coder should note life stage to which this counter-indicator is observed to apply.

10. Counter-indicator – *Overly demanding and/or controlling behavior*

Evidence that the leader was unreasonably demanding or controlling with others; judgmental; lacking in generosity toward others' failings; intemperate; or authoritarian. Coder should note life stage to which this counter-indicator is observed to apply.

11. Counter-indicator – *Severe self-criticism for not meeting extremely high standards*

Evidence of a tendency to set extremely high, unrealistic standards for oneself, including those that demand humility and other virtues; and a tendency to indulge in very severe and sustained self-criticism when standards are not met. Coder should note life stage to which this counter-indicator is observed to apply.

Truthfulness/Inner truthfulness

Themes

1. Evidence that leader acts according to convictions even under pressure

Evidence that leader is true to the self and self's convictions, even in the face of pressure to do otherwise; consistency between words and deeds in the face of significant challenges.

2. Evidence that leader carefully considers the beliefs of groups that he/she belongs to or considers joining.

Evidence that leader makes careful assessment of what groups, organizations, or activities stand for, not joining them or withdrawing from them if he/she can't fully endorse what they stand for.

3. Candid appraisal of the world as it is as part of any effort to improve it.

Leader emphasizes that, when trying to work for peace, justice, social change, it is important to look honestly at the world the way it is and to start from there, no matter how ambitious and determined to achieve goals he/she may be.

4. Leader asserts the critical importance of truth as a central value in public life; explicit reflections on truth as a key value

Leader emphasizes the importance of truth (and other moral ideals) as a key value in public life; argues that truth is a centrally important political and cultural value; stresses the importance of publicly expressing truth; articulates the connections between truth and freedom as public values; emphasizes the importance of the honesty and impartiality of public institutions and public servants as crucial to their credibility and effectiveness.

[The remaining positive truth themes intersect with humility and/or faith.]

5. Open-mindedness; determination to uphold true convictions while maintaining an open mind toward others' views

References to the importance of open-minded consideration of views different from your own; belief that, even if you have strong convictions, you need to seriously consider perspectives different from your own; stresses the importance of really listening to people with range of views; sees open mindedness and humility about one's own beliefs as important to communication across religious, cultural, national, generational, or other differences. Leader may also argue that it is important to be able to maintain one's convictions and avoid a relativistic stance toward moral truth while also giving sincere and open-minded consideration to others' perspectives.

6. Taking full responsibility for one's mistakes and limitations; willingness to admit and learn from mistakes; self-critical perspective about one's humility or ability to live up to principles.

Leader shows a willingness to admit and learn from mistakes; a tendency to question or criticize oneself for failing to live up to principles or ideals or for being self-serving or lacking in humility; recognizing, acknowledging, and working within one's limitations, revealing a commitment to honesty with oneself. Recognizes the dangers of self-deception.

7. Awareness of limits of one's knowledge and understanding

References to the impossibility of completeness of knowledge or understanding; human finitude; or the limits of human capacity to fully know reality or to fully know God.

8. Leader refers to ultimate truth as grounded in faith, religion, the gospel, or spirituality

9. Counter-indicator – Evidence of rationalization, explaining away mistakes illegitimately, and/or discrepancies between ideals and actions; evidence that leader is oblivious to discrepancies between ideals and actions.

10. Counter-indicator – Self-denunciation so intense that it becomes immobilizing, leading to demoralization, defeat, withdrawal from challenge

Faith

Themes

1. Attempt to live at the intersection of the transcendent and the human

Evidence that leader seeks to live at the intersection of the transcendent (other-worldly, holy, or supernatural) and the human (this-worldly or earthly). Recognition of the importance of combining contemplation, reverence, or communion with God with action, pursuit of justice, peace, ethics, and human welfare.

2. Reference to Christ, Christianity, Christian love, or God or the prophets in the Hebrew Bible, as models of the right way to live or as criteria against which to evaluate judgments, actions, or beliefs.

Leader refers to Christ and Christianity or to key values of Christianity such as Christian love, or God and the prophets in the Hebrew Bible, or important Jewish values, as ethical guides and exemplars of the right way to live; for Christians, the Sermon on the Mount used as a guide; refers to Judeo-Christian faith tradition as a way to try to be a better person, or as a way to work toward overcoming evil in the world.

3. Seeking God's will in decision-making; reliance on faith to provide a vocation, direction, or path in life.

Leader talks about seeking God's will in decision-making; praying for guidance; refers to faith as a source for guidance in addressing ethical, moral questions and in determining a life path, vocation, or direction.

4. Belief in the spiritual value of suffering

Leader asserts that, through our own suffering, we develop compassion; points to faith as way to transform suffering into something worthwhile; refers to belief that suffering can lead to spiritual development.

5. Evidence that leader approaches life with gratitude and hope, in good times and bad.

6. Commitment to make sacrifices for the sake of one's faith

Leader asserts that sacrifice is needed in order to live up to the demands of faith and moral truth; that one must put one's life and personal choices on the line for one's beliefs; leader's own life is consistent with this belief.

7. Attitude of non-attachment to the fruits of action

Leader asserts that, when working for peace, justice, or social change, one should take action and then surrender the results to God or faith in what will be. After making a difficult decision as best one can, entrust the results to God.

8. Faith as a source of serenity, courage, patience, persistence in the face of challenges; faith as source of sense of order and direction

Leader describes faith as a source of serenity and courage in the face of extreme circumstances, danger, death; argues that the surrender of the self to faith gives peace; direct contact with the sacred provides an experience of peace and joy; faith is one's only firm basis for serenity and courage; courage requires letting go of a self-protective attitude, surrendering the self to faith. Faith makes possible patient persistence toward the good, a sense of order and direction in life, a sense of meaning in life.

9. Reported experiences of direct connection with God or the sacred dimensions of life; faith as a felt relationship to a personal, living God.

Leader refers to experiences of direct connection with God, the ineffable, a mystical connection, silence, experience of sacredness, cultivation of awe, reverence, mysticism, and the like.

10. Disposition towards forgiveness, reconciliation, or tolerance

Leader shows evidence of a sustained willingness to forgive others for their transgressions; forgiveness, tolerance, or reconciliation as central values driving behavior.

11. Leader refers to the importance of prayer, meditation, Bible reading, and other spiritual practices in his/her life.

12. Belief in the sacredness and fundamental rights of all persons

Leader refers to a belief in the sacredness of each human being; human rights as rooted in faith; understanding of and commitment to freedom of religion as a basic human right that needs to be protected.

13. Stated recognition of value of a community of the faithful

Leader articulates a central benefit of religious participation as being part of a community of the faithful, which brings a collective spirit of faith to people working together toward the good.

14. Leader offers a critique of conventional religious practices as having become obsolete or ossified, calling for renewal of religious institutions and practices.

15. Advocates for the role of religion in public life

Leader argues for the important role of religion in public life; believes that the voice of religious, spiritual, and moral leaders should be influential in society; that spiritual force is one potential

contributor to social justice and the pursuit of what's right and good; refers to his/her allegiance to the church as an institution that has an important place in society, that has done and can do good.

16. *Leader contributes to ecumenical communication and/or pluralistic perspective on faith and religion.*

17. Counter-indicator – *Immobilizing nihilism, meaninglessness, alienation, or spiritual despair.*