The Role Of The Ethics Of Care In Transformation: An Examination Of How Nonprofit Leaders Deliver Care

Deanna Edmiston

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THE ROLE OF THE ETHICS OF CARE IN TRANSFORMATION:
AN EXAMINATION OF HOW NONPROFIT LEADERS DELIVER CARE

By

Deanna Edmiston

BS (Excelsior College) 2008
MA (Excelsior College) 2015

A DISSERTATION

Presented to the Affiliated Faculty of
The College of Graduate and Professional Studies at the University of New England

Submitted in Partial Fulfillment of Requirements
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THE ROLE OF THE ETHICS OF CARE IN TRANSFORMATION:
AN EXAMINATION OF HOW NONPROFIT LEADERS DELIVER CARE

ABSTRACT

Although nonprofits have done much to aid both orphans and those who live in extreme poverty, the difficulties associated with these social problems can be challenging to overcome. Attempts to reduce such problems are frequently addressed by various government entities. However, these social problems still exist, and nonprofit organizations often fill the gaps to address the social problems that remain. Generally, leaders of nonprofit organizations acknowledge that those in their care need help, and this mission is often the organization’s highest priority. In doing so, however, nonprofits may concern themselves with transactional activities which may not produce transformation. Such transactional activities may create a handout atmosphere, rather than life transformation. As nonprofits attempt to meet needs, understanding the problem of how care ethics relate to transformation is critical. This purpose of this study is to gain insight into how leaders of a nonprofit organization perceive the role of the ethics of care as they aim to transform the lives of those they serve. This qualitative narrative study builds upon the existing body of knowledge in order to gain a deeper understanding of how a nonprofit applies the ethics of care in these unique social environments. The primary research question in this study is: How does the ethics of care play a role in the transformation of clients served by nonprofit organizations? Two participants from the same nonprofit organization participated in this study.
Data from participants was collected during an initial interview and a follow-up interview. The data collected followed the lenses of the ethics of care, needs, and transformation. It was discovered that nonprofit leaders employ the ethical elements of the ethics of care in their work to educate children from these unique social settings. In addition, these leaders apply relational elements of leadership, particularly higher-level responses, to spark transformation in their clients. Recommendations from this study include the reinforcement of education, moral values, and physical activities for children. In addition, supplemental caregiver education is highly recommended, as caregivers generally spend more time with these school-aged children—the nonprofit clients—than the nonprofit does.

Keywords: ethics of care, transformation, nonprofit leadership, poverty
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CHAPTER 1
INTRODUCTION

The seeds of this narrative study on the role of the ethic of care for nonprofit leaders as they work to transformation lives were planted during the researcher’s nearly decade long journey living in Southeast Asia. Planted early on was the experience of serving as an officer in a parent-led organization at a private Christian school. As part of this organization’s tithing commitment, where one tenth of the funds raised were donated to charity, the researcher had the opportunity to meet founders of nonprofit organizations from India, China, and Southeast Asia as they presented their case and vied to receive funding. During the presentation and funding processes, the researcher became acutely aware of both social need and the need for care. It was a labor of love for the researcher to determine which organizations would receive funding, in an effort to assure that the people served by these nonprofit organizations were sincerely cared about—and would be genuinely cared for.

Hearing the lived experiences of these nonprofit founders, the researcher began to develop relationships with other nonprofit leaders to understand the various ways nonprofit organizations could help others transform lives. The seeds of understanding the role of care in nonprofit work began to take root through the lived experiences of others. For example, the researcher visited a nonprofit where she discussed slavery with a group of men and women who thought they were obtaining work permits and employment from a legitimate employment agency, only to be held as slaves once they submitted their legal identification documents. The harrowing stories of bondage and their escape from it connected this group of men and women to another nonprofit that is known for helping such individuals escape their dire circumstances and become integrated back into society.
In the researcher’s budding experiential landscape, she has also met with children who were orphaned by the 2004 Banda Aceh earthquake and tsunami. Ironically, these meetings did not occur in the Banda Aceh region, but instead, on other islands in the Indonesian archipelago where the children were then residing. This raised the question of how ethical care is manifested after major natural disasters. While the Aceh orphans she met were healthy and happy, she realized that they were so young when they were rescued that they had very little memory of their previous lives in Banda Aceh. Perhaps the care received by the displaced orphans was strong enough to obliterate any undesirable memories from Aceh and offer them a life of hope for their future.

The researcher’s knowledge of care began to flourish when she met several adults who were raised in orphanages. One woman who grew up in a Philippine orphanage shared her stories of hope with the researcher, indicating that the care she received in the orphanage gave her hope for the future. This woman is currently happily married and living out her dreams, with hope continuously in the forefront of her life.

Another gentleman shared his experience of meeting someone who cared enough to help him get off the streets. He attributes orphanages, a trust in God, and someone who truly cared for him to his current triumphs in life. This gentleman currently works for a nonprofit to help change the lives of others who are also facing the circumstances of poverty. Combined, these experiences formed the basis of study for the researcher.

This study focused on the ethics of care (EoC) through the lived experiences of leaders in a nonprofit organization that provides a variety of services, particularly educational services, to impoverished communities. Comparatively, educational nonprofits, such as Room to Read, Child Empowerment International, and Ashia India, serve in critical areas to meet the needs of
people who may not otherwise be able to participate in other means of education (Alcos, 2011; DeNeen, 2013; Gordon, 2014). Within educational nonprofits, leaders often strive to help others move beyond their current circumstances; in short, to transform lives (Hansen-Turton & Torres, 2014; King, 2004; Kristoff & WuDunn, 2014; Ryan, 2002). Accordingly, providing care was the crucial link to transformation for many of the clients served by nonprofit organizations. Hence, the care provided by these organizations formed the basis transformation; for without care, the human connection to transform may likely be lost.

According to Owens and Ennis (2005) the ethic of care (EoC), is a “relatively recent field of study in education” (p. 392). Referring to the work of Noddings (1984), Owens and Ennis described the EoC as an innately feminist framework that focuses on a motherly perspective of care. This motherly perspective of care is distinguished from male-dominated viewpoints which value rules, regulations, and abstract thinking (Owens & Ennis, 2005).

Owens and Ennis (2005) shared three definitions of care from the existing body of literature: The first is from Heidegger (1962) who described care “as the very Being of life” (Owens & Ennis, 2005, p. 393). The second, from Mayeroff (1971), posited that caring involves helping others them care for themselves. The third is based on the work of Gordon, Benner, and Noddings (1992) who defined care in terms of relational practices that nurture transformative behaviors, such as growth, empowerment, and possibility. These definitions provide an overview of how care may be manifested in nonprofit organizations.

In addition to how care may be fostered, Tronto (2009) indicated that a paradigm shift may be necessary. Tronto (2009) suggested that EoC proponents “rethink [their] conceptions of human nature to a shift from the dilemma of autonomy or dependency to a more sophisticated sense of human interdependence” (p. 101). Such a shift, would employ a concept of care that
would reshape moral boundaries (Tronto, 2009). According to Tronto, care, most generally, “connotes some kind of engagement” (p. 102).

Engagement of EoC is contrasted with the autonomy mentioned by Tronto (2009). Autonomy is substantiated in rational theories such as the Theory of Justice (Rawls, 1971), the Principle of Greatest Happiness (Kant, 1889), and Utilitarianism (Mill, 2007). Many societies are grounded in the ideals of justice and equality, whereby these moral ideals form the archetypes for which individuals within a society, through reasoned thought, should strive towards (Kant, 1889; Mill, 2007; Rawls, 1971). Generally, rational theorists often disregard care and emotion as devalued elements that are delineated as being in opposition to rational moral theories (Belenky, Clinchy, Goldberger, & Tarule, 1997; Gilligan, 2003; Held, 2006; Tronto, 2009). Hence, care as a moral theory should focus in interrelationships in human nature.

In the United States alone, there are roughly 1.5 million registered, tax-exempt nonprofit organizations, with about a quarter of them focusing on philanthropic and charitable endeavors (Andino, 2016; McCully, 2016; McKeever & Gaddy, 2016). Casey (2016) shared that many nonprofits participate in shaping public policy, promoting civil action, and delivering new quasi-public services. In addition to public policy involvement, many nonprofits are operating in new ways and with new areas of focus (Kagawa-Singer & Chung, 1994; Keeling, 2014; Ramburuth & Härtel, 2010; Ryan, 2002).

Roundy and Halstead (2016) noted that traditional nonprofits such as the Young Women’s Christian Association (YWCA) have expanded into new areas. Adding to the YWCA’s traditional role of providing social services to women, the YWCA has “founded for-profit new ventures, including catering and food delivery services, cafes, hotels, ‘resale’ stores, and even an e-commerce platform” (Roundy & Halstead, 2016, p. 88). Similar to many nascent
nonprofits, the focus of these hybrids of traditional nonprofits tends to be on providing new ways
to transform lives (Hustinx & De Waele, 2015; Hyde, 2008; McKeever, 2015; Park, Holloway,

Nonprofit leaders often attempt to provide care in situations where social conditions
require deeper moral considerations (Judd, 2011; Kristof & WuDunn, 2014; Leshem, 2016;
Martin, Gutierrez, & Galang, n.d.). As depicted in Figure 1.1, Maslow’s (1943, 1970) theory of
motivation, namely his hierarchal pyramid of needs, defined the social spectrum of needs in this
study. At the base of Maslow’s pyramid are basic needs; at the apex are self-actualizing needs.
This study focused on how a nonprofit organization whose primary function is to provide basic
needs and educational services delivers care to those at the base of Maslow’s pyramid.

![Maslow's Hierarchy of Needs](image)

*Figure 1.1. Maslow’s hierarchy of needs. Adapted from *A Theory of Human Motivation*, by A.
Maslow (1970).*

Many of the considerations faced by the nonprofit leaders in this study required those
leaders to make ethical decisions involving children, or other people who may be overlooked in
society. This included helping to educate them in a number of ways. Throughout the base of Maslow’s (1943, 1970) hierarchy, ethical concerns, for educational nonprofits in particular, may include helping families out of poverty, helping undocumented citizens achieve legalization, building up communities to better integrate into the societies they serve, or protecting those they serve from people or groups who could take advantage of them (Cas, Frankenberg, Suriastini, & Thomas, 2014; Gladwell, 2008; Montgomery, 2011). These matters relate to the lower end of Maslow’s hierarchy, particularly to physiological and safety needs. In addition, mid-level belongingness needs are also a consideration. As indicated by Maslow (1970), the need to belong is so strong that without it, destructive effects occur. Maslow elaborated: “We still underplay the deep importance of the neighborhood, of one’s territory, of one’s clan, of one’s own ‘kind,’ one’s class” (p. 44). Without a level of belonging, Maslow continued, exists an “unsatisfied hunger for contact, for intimacy, for belongingness” (p. 44). Thus, belongingness is needed to “overcome the widespread feelings of alienation, aloneness, strangeness, and loneliness” that exists in the world today (p. 44). These needs are considerations for nonprofits as they attempt to help change the lives of those they serve. However, there are other needs along Maslow’s hierarchy.

At the other end of Maslow’s (1970) pyramid, nonprofits may consider self-actualization needs as they relate to their client’s goals. Maslow defined the self-actualization as a person’s “desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming” (1970, p. 46). For nonprofit leaders, this entails helping to bridge the gaps between a client’s life goals and the skills necessary to achieve those goals. Maslow (1970) illustrated that “a musician must make
music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be [sic]. He must be true to his own nature” (p. 46).

An example of self-actualization considerations comes from this researcher’s association with a nonprofit that supports writers who aspire to become published authors. These budding authors may either be so caught up in the task of writing that they neglect to realize the other tasks involved or they are unfamiliar of the path required to progress from writing a manuscript to publishing the literary work (Pickard & Lott, 2003; Rosenthal, 2003). Considerations may be markedly different at either end of Maslow’s hierarchy, and as such, nonprofit care could also be different.

This qualitative narrative study focused on one educational nonprofit that generally operates at the base of Maslow’s (1943) hierarchy. An Indonesian nonprofit, which has been assigned the pseudonym Linkway, provides education to children living in orphanages, and to impoverished families. At this nonprofit, leaders operate in ways that maintain human dignity as they attempt to transform the lives of those they serve. Maintaining human dignity while helping others to achieve transformation is an important initiative that has been fruitful for many nonprofits (Judd, 2011; Kristof & WuDunn, 2014; Lupton, 2011; Lupton, 2015). In initiating transformative processes, leaders utilized different types of care, and different methods of delivery to satisfy the varying needs of those they serve.

**Statement of the Problem**

This study built upon the existing body of knowledge as it addressed a deeper understanding of how a nonprofit applies the ethics of care (EoC) in its unique social environment. Founders of nonprofits are far more likely to acquire literature on how to start a nonprofit than on the types of care theories available for nonprofits to use (Anderson, 2016;
Dollhoph & Scheitle, 2016; Jett & McCoy, 2009). Thus, EoC in nonprofit service is not as clearly defined (Goleman, 2000; Keeling, 2014; Shea & Hamilton, 2015). Without a clear understanding of the role of EoC by nonprofit leaders, client transformation may be problematic.

The problem of not having a clear understanding of how a nonprofit achieves transformation through EoC may be exacerbated by the different reasons nonprofit organizations may have for offering their services. Regardless of the type of need, nonprofits aim to help individuals and groups, and transformation is a common goal (Engster, 2007; Lupton, 2015; Kristof & WuDunn, 2014). Nonprofit founders often express a sense of caring as they begin and many have cited reasons such as making a difference in the world, mentoring, improving joblessness, and giving back as justification to start a nonprofit (Klemsz, n.d.; Kristof & WuDunn, 2014; McRay, 2010; Miller, Wesley, & Williams, 2012; Palmer, 2009). Leaders have also cited personal idealism, the ability to provide unique value, and a disillusionment associated with the bureaucracy of larger, well-established organizations as reasons to start nonprofits (Palmer, 2009). Thus, the reasons for care can take on a number of forms based on leader ideology and objectives, as well as identification of social needs. Based on the variety of care objectives leaders may demonstrate, identifying concise definitions of care and transformation may be difficult, thus adding to the problem of understanding how nonprofits apply EoC in different social environments.

Letts, Ryan, and Grossman (1999) indicated that nonprofit work is teeming not only with great ideas, but also with thoughtful, caring people. Yet, against this caring backdrop, Letts, Ryan and Grossman (1999) unveiled a problem:

Achieving every goal articulated in the sector would mean the perfection of the human condition (or a hopeless tangle of competing visions!). So it’s not surprising that
nonprofit organizations, and the sector as a whole, continually fall short of lofty expectation. But as the nonprofit sector increases in both size and importance, so does the lack of addressing those many challenges more effectively. (p. 1).

Even against the backdrop of great ideas and thoughtful caring people, care, particularly an ethic of care, is still needed to address nonprofit work. Nonprofits may attempt to meet needs, but without an ethic of care to guide leaders, nonprofit work at the base of Maslow’s hierarchy may be more transactional than transformative.

In summarizing the problem statement for this study, each nonprofit organization’s mission may illuminate elements of EoC differently. The problem of how care ethics relate to transformation is critical, especially in meeting unique needs. This study addressed how a nonprofit that works to meet needs at the base of the Maslow’s hierarchy relied on the ethics of care as a fundamental ethical construct for their operations. The problem of understanding the ethics of care and its role in transformation was addressed in this work.

The focus of this study was on understanding the type of care utilized by the nonprofit being studied, as well as the aspects of the EoC that may be relatable at the base of the Maslow’s (1943, 1970) hierarchy. A consideration for this study was that the style of care required to help transform lives may vary based on the level of need. Advancement of research in this area resulted in a better understanding of how nonprofits can utilize the ethics of care to meet low- and high-level needs as they aim to transform lives. This understanding may be particularly important to both social scientists and nonprofit organizations, who may apply a broader understanding of care in their work. In addition, civic leaders may also benefit from a broader understanding of care as they develop social programs to help those in need.
Purpose of the Study

This purpose of this study was to gain insight into how leaders of a nonprofit organization perceive the role of the ethics of care as they aim to transform the lives of those they serve. Care can be provided at any point along Maslow’s (1943, 1970) hierarchy. In addition, care may also look different at either end (Kagawa-Singer & Chung, 1994; Keeling, 2014; Soni & Soni, 2016). Using Maslow’s hierarchy of needs as a lens, this study attempted to gain an understanding how care is used by leaders who are helping both those whose needs are basic, as well as those who want to achieve some type of self-actualization.

One nonprofit was studied in this research. The research objective was to gain a deeper understanding of the role of the EoC in transforming the lives of those they serve. This was accomplished by engaging nonprofit leaders tell their stories of care and transformation. The ethics of care, also referred to as care ethics, “seeks to maintain relationships by contextualizing and promoting the well-being of care-givers and care-receivers in a network of social relations” (as indicated by Sander-Staudt, 2017, para. 1). It is in this light that narratives for this research were examined.

Research Questions

While there may be many ways to view how transformation may occur, this study focused on understanding how nonprofit leaders utilize the ethic of care to help their clients achieve transformation. The broad research question, then, was: How does the ethics of care play a role in the transformation of clients served by nonprofit organizations? By understanding the role of the ethics of care in this way, this and other nonprofit organizations may be better able to determine whether similar ethics of care strategies can transform the people and communities they serve.
On the ethics of care, Held (2014) shared: “Not all emotion is valued, of course, but in contrast with the dominant rationalist approaches, such emotions as sympathy, empathy, sensitivity, and responsiveness are seen as the kind of moral emotions that need to be cultivated . . .” (p. 145). This perspective, prominent in the ethics of care, is often rejected in more rationalistic moral theories (Belenky, Clinchy, Goldberger, & Tarule, 1997; Held, 2014; Rawls, 1971). Detailed follow-up questions, then, emphasized the definition of ethics of care (EoC) in nonprofits, rather than considerations associated with other rationalistic moral theories such as the ethics of justice:

- What attributes of EoC are displayed by nonprofit leaders when working with those who may be struggling to obtain basic needs, or with higher-level needs;
- How do the leaders of an Indonesian nonprofit express ethics of care as part of their mission to care for and support local orphanages; and,
- How does the leadership of an Indonesian nonprofit convey ethics of care as they work with their clients?

These questions point to a clearer definition of care in nonprofits, particularly as care pertains to a given level of need. Therefore, the characteristics of care and need become central to the framework for this study. The conceptual framework further clarified how these research questions may be answered.

**Conceptual Framework**

Two theoretical lenses provided insights into understanding ethics of care (EoC) by leaders in nonprofit organizations where the focus is on meeting the needs of those at either end of the hierarchy of needs. The first theoretical lens is the ethics of care theory from Tronto (2009), whereby care is the focus of meeting the needs. The second is Maslow’s (1943) theory
of motivation which provides a focus for the steps necessary to meet others at their appropriate needs, or motivational, level on the hierarchy.

Leaders can transform the lives of those they serve when the needs of others are placed as the highest priority (Greenleaf, 2002; Lupton, 2011; van Dierendonck, 2011). Held (2014) affirmed a central focus of the ethics of care: “Prospects for human progress and flourishing hinge fundamentally on the care that those needing it receive, and the ethics of care stresses the moral force of the responsibility to respond to the needs of the dependent” (p. 145). In this study, care—including the recognition of emotions—played a significant role in moral decisions. It has been noted that ethics “affirms the importance of caring motivation, emotion and the body in moral deliberation, as well as reasoning from particulars” (Sander-Staudt, 2017, para.1). Care as a moral theory, as demonstrated when the needs of others are placed as the highest priority, then, sets the groundwork for transformation (Greenleaf, 2002; Held, 2014; Lupton, 2011). Thus, transformation may hinge on care (Engster, 2007; Lupton, 2015; Tronto, 2009). However, other unique variables may determine how care is delivered.

Maslow (1943) indicated that human needs often occur in a hierarchal nature, with the most basic physiological needs being satisfied first. In addition, satisfaction of lower-level needs generally serve as preconditions for the satisfaction of higher-level needs. At the top level of Maslow’s hierarchy are higher-level needs that present themselves as desires. Maslow pointed out that “a musician must make music, an artist must paint, a poet must write, if he is to be ultimately happy. What a man can be, he must be” (p. 382). Maslow’s perspective of high-level needs demonstrates that human desires to know and understand are important needs. He indicated that such cognitive inquiries are aligned with the need for self-actualization—the most idiosyncratic of all needs (1970). Maslow also revealed that a definite hierarchy of needs exists,
and as such, man cannot desire self-actualization if other needs are unfulfilled. The need for self-fulfillment cannot present itself unless all other needs are satisfied, lest they “become simply non-existent or be pushed into the background” (Maslow, 1943, p. 373). Regardless of whether one’s needs center on the lower or upper ends of Maslow’s hierarchy, nonprofits exist to address needs across the hierarchy. The theoretical framework for this study relied upon the basic needs level of Maslow’s hierarchy. However, other needs levels were layered into this research to enrich the overall findings of this study of EoC.

The researcher in this study has lived in Asia for nearly a decade. During this time, she worked as a consultant to provide a number of services to nonprofit organizations. One such organization led her to Bali, Indonesia where she witnessed moral dichotomies in the orphanage environments she visited. Since then, she has focused her work on orphanages across the Indonesian archipelago. This process led her to the realization that poverty has a significant impact on transformative outcomes. The needs can be so great that neither orphans or their caregivers may know how to relieve the poverty cycle.

Feulner (2001) found that Indonesia relies heavily on outside organizations—either religiously-affiliated, quasi-bureaucratic structures, or business-interest organizations—to perform major educational, welfare, and humanitarian functions and to serve as links between the people and the governmental authorities (pp. 11-12). To illustrate, “the Muhammadiyah religious organisation runs 974 elementary schools, 1,861 high schools and 27 universities [and] 34 hospitals and 166 orphanages” (Feulner, 2001, p. 12). Having witnessed the drastic differences between well-run organizations and substandard orphanages, the researcher anecdotally noted the broad diversity in orphanage management procedures. This experience
provided the researcher with further justification for the study of transformational leadership in orphanages.

Also important to the researcher is the influx of children into the orphanage system due to major natural disasters over the last fifteen years (Kusumastuti, Husodo, Suardi, & Danarsari, 2014; Wanat, 2010). Of particular significance was the 2004 earthquake in Banda Aceh on the island of Sumatra and the subsequent Indian Ocean tsunami, where many children lost either one or both parents (Cas, Frankenberg, Suriastini, & Thomas, 2014; Doocy et al., 2007). Those orphaned by the Banda Aceh earthquake and tsunami are beginning to age out of the orphanage system and are facing the realizations of a life of lingering uncertainties in adulthood (Sunusi, 2011; Wanat et al., 2010). Having walked the beaches along the Andaman Sea and personally witnessing the some of the aftermath of the events, the researcher maintains a deep connection with this research.

In addition to the 2004 devastation, seismic activity, including earthquakes, tsunamis, and volcanic eruptions, along the Pacific Ring of Fire has subjected Indonesia to a contentious existence with the geography (Paton, 2009). In addition, the natural disasters that have occurred in Indonesia have affected child health (Du, Lee, Christina, Belfer, Betancourt, O’Rourke, & Palfrey, 2012; Pascapurnama, Murakami, Chagan-Yasutan, Hattori, Sasaki, & Egawa, 2018; Rassekh & Santosham, 2014). In the aftermath of natural disasters, displacement can make children vulnerable to illegal trafficking (United States Department of State, 2014; Save the Children, 2011; UNICEF, 2015a; Wilson, 2013). For the researcher, this geography seems to add to the perpetual nature of poverty, making this research all the more important for understanding how nonprofit leaders may gain insights into role of the ethics of care in transforming the lives of people in their service.
Assumptions, Limitations, Scope, and Delimitations

Several assumptions, limitations, and delimitations impacted the design and implementation of this study. The research for this study was guided by these assumptions, limitations, delimitations, and scope. Each of these four topics will be presented in this section to garner a deeper understanding of the study design as it relates to assumptions, limitations, scope, and delimitations.

Assumptions

Several assumptions were made in this study. First is that the sample chosen is representative of the population of nonprofit leaders who work with clients to meet their basic needs. Another assumption is that poverty will likely remain a part of all societies; economic growth may not lead to a reduction in poverty (Afandi, Wahyuni, & Sriyana, 2017; Down To Earth Staff, 2010; Karp, 2003). Care, and any subsequent human transformation that occurs as a result of that care, cannot be assumed to eradicate basic needs.

Another assumption was that transformation in this research applies to the lives of others, particularly those in need. Organizational transformation, such as meeting a corporate objectives, achieving fundraising goals, or implementing projects may be related to transformation, but were not the major focus of this study. Organizational activities could indirectly be related to transformation and may be present in the narratives that arise from this study. However, it was the interrelationships and human experiences of care and transformation on which this research focused.

Limitations

A limitation of this research was the presence of cultural barriers. While the researcher has lived in Southeast Asia for a number of years, she is not native to, or fully embedded in the
Indonesian culture. After spending time in Indonesia at a number of orphanages, the researcher continually uncovers new cultural realizations with every visit. Cultural realizations continue to occur because the researcher is an outsider. The reverse has also occurred, where orphanage caregivers did not understand the researcher’s perspectives. Lupton (2011) reminded charity givers: “We mean well, our motives are good, but we have neglected to conduct care-full [sic] due diligence to determine emotional, economic, and cultural outcomes on the receiving end of our charity” (pp. 4-5). By being cognizant of this limitation, the researcher was better able to address cultural barriers as they arose.

Lupton (2011) also shared, “charity that does not enhance trusting relationships may not be charity at all” (p. 51). These considerations not only affect the communities where these nonprofits operate, they also have an effect on motivation in defining tasks, choosing followers to complete those tasks, and guiding leadership. Thus, being attentive to cultural differences helped to diminish their limitations in this study.

**Scope**

The scope of this study was limited to the lived experiences of nonprofit leaders in three specific areas. The first was that their nonprofit organization was poised to meet basic needs, as described by Maslow’s (1943, 1970) hierarchy of needs. The second was that the lived experiences of these nonprofit leaders were investigated and analyzed according to Tronto’s (2009) moral elements of care. The third area of scope was that nonprofit leaders selected to participate in this narrative research work within the same nonprofit organization. As a qualitative narrative study, the intention was to analyze findings from the same nonprofit organization to gain insight into how leaders perceive the role of the ethic of care as they aim to in transform the lives of those they serve.
Delimitations

The researcher has worked with several nonprofit organizations in Southeast Asia and has realized several potential prospects for research. However, only one nonprofit has been selected for study. In addition, the researcher has delimited this study to gain specific lived experiences which are intended to form the basis of this research.

The first delimitation was that no clients of the nonprofit organization were interviewed. The intent of this study was to examine leader attitudes and behaviors regarding the use of EoC, and to examine any transformation that may have stemmed from those leader behaviors. While a client’s narrative may be valuable to enhance the leader’s narrative, it may not necessarily relate to a leader’s decision to implement EoC in the nonprofit organization.

In addition, to interview clients would involve having children share their lived experiences. This is complex and problematic as many of the children are orphans, and several of them may have survived either the Banda Aceh earthquake and tsunami of 2004, or the Mentawai earthquake and tsunami of 2010. Even though their stories of transformation may be applicable, it was also likely that their lived experience may trigger traumatic memories of these geological events.

Another delimitation was the selection of the nonprofit to be studied. The nonprofit selected for this study is relatively young. While established nonprofits may be able to provide additional information regarding their application of EoC, the focus of this study is limited to a small, nascent nonprofit. The researcher believes that by selecting a nascent nonprofit, it was likely that organizational leaders were closer to stories of transformation. As organizations expand, there can be greater distance between leaders and clients who receive services from the nonprofit. In smaller organizations, it is likely that everyone in the organization may know of
client successes. This study was also delimited by interviewing the founding leaders of the nonprofit selected for this study, as the care that incentivized the founding of the nonprofit was more clearly carried through to the clients served. Future longitudinal studies may warrant research with nonprofit leaders other than founders, as these organizations grow.

**Rationale and Significance**

This study may be significant to both nonprofit leaders and social science practitioners alike. This study of how, or whether, nonprofit leaders draw upon styles of care that may be required to transform lives, particularly at different levels of Maslow’s (1943) hierarchy should provide a deeper understanding of the role of the ethic of care in those unique environments. Not only will the information from this study help emerging nonprofits in their quest to help their clients achieve transformation in their lives, it will expand the existing scholarly body of knowledge by providing sociological evidence of how the EoC is applied in the nonprofit studied.

Regardless of whether social scientists, nonprofit leaders, or scholars benefit from this work, there is an even greater stake in this research. At stake is the quality of life of those being served by nonprofits. Founders of newly-formed nonprofits may have big ideas, whether to change the world, change the lives of others, or for another purpose altogether (Casey, 2016; Miller, Wesley, & Williams, 2012; Palmer, 2009). If a nonprofit’s purpose is to help others attain lasting change, this research may have a critical impact. More importantly, this research is for nonprofit clients who struggle through life in the perpetual cycle of poverty; for the children whose family life consists of other orphans; for the citizens unable to get a job, education, or health care because they lack birth certificates. With insights into the role of care, these nonprofit clients may be poised for a new hope in life—a transformation.
Definition of Terms

**Basic Needs:** Needs in this study were defined by Maslow (1970). Basic needs refer to the lowest two need categories at the base of his needs hierarchy. These are the physiological needs and safety needs.

**Care:** Engster (2007) defined care “most generally as feeling or showing concern for something or someone” (p. 21). This is the broad definition for this study. Held (2014) noted sympathy, empathy, sensitivity, and responsiveness as core components of care. Tronto (2009) described the moral elements of care as attentiveness, responsibility, competence, and responsiveness.

**Care Ethics:** The moral theory known as the ethics of care. See Ethics of Care.

**Ethics of Care:** Ethics of Care is a moral theory that is generally contrasted with Kantian ethics, utilitarian ethics, the Ethic of Justice (Rawls), and other deontological theories of ethics. Care ethics is based on “the fundamental elements of relationships and dependencies in human life. Normatively, care ethics seeks to maintain relationships by contextualizing and promoting the well-being of care-givers and care-receivers” (Sander-Staudt, 2017, para 1).

**Informant:** An informant is a person who is being interviewed in this study. Informants may also be referred to as interviewees.

**Kota:** An Indonesian word that identifies a city or municipality. The word *kota* is often used to distinguish the city limits from rural territory. For example, the city of Bandung, Indonesia can be called either *Kota* Bandung, or simply Bandung, depending on whether one is referring to land within the city or to its rural areas, respectively.

**Legal Identity:** Legal identity is defined as the possession of legally-recognized documents which prove one’s status as a citizen. A birth certificate is the most common form of
legal identity. The Australia Indonesia Partnership for Justice (2014) found that the lack of legal identity in Indonesia contributes to poverty rates. The nonprofit leaders selected for this study likely work with clients who face legal identity issues and consequent poverty that makes basic needs difficult to obtain.

**Nascent**: Coming or having recently come into existence (Nascent, 2017)

**Orphan**: A child who lives in an orphanage. This definition may include children who have lost one or both of their parents, as well as children whose living parents have placed them in the care of an orphanage.

**Outlier**: According to Merriam-Webster, an outlier is a statistical observation that is markedly different in value from the others of the sample. Values that are outliers give disproportionate weight to larger over smaller values (Outlier, 2018). In this study outlier areas are populations in society that do not fit either the typical economic, cultural, or social norms. For example, groups of people without birth certificates, or persons in severe poverty may not fully participate in all aspects of society, thus are outliers.

**Pacific Ring of Fire**: The zone that surrounds the Pacific Ocean. The United States Geologic Survey (n.d.) indicated that about 90% of the world’s earthquake activity occurs in this zone.

**Poverty**: Poverty is defined according to the AIPJ (2014) as families that live below “the Indonesian poverty line of Rp 271,626 (US$27) per person per month” (p. 33). For those in rural or village-based areas, the Indonesian poverty line is Rp 253,273 (US$25) per person per month” (p. 33).

**Rupiah (abbreviated Rp)**: Indonesian Rupiah, the currency of Indonesia
**Self-Actualization:** Self-actualization is the highest need in Maslow’s (1943) hierarchy. Maslow (1943) defined self-actualization as “the desire for self-fulfillment, namely, to the tendency for [a person] to become actualized in what he is potentially” (p. 382).

**Undocumented:** According to Merriam-Webster, being undocumented is lacking documents required for legal immigration or residence (Undocumented, 2018).

**Yayasan:** Bahasa Indonesia term for foundation. Many of the nonprofit organizations in Indonesia are set up through the government as *yayasans*.

**Conclusion**

This chapter introduced the significance of nascent nonprofit organizations in the world today. In addressing unique needs around the world, these organizations are changing the face of the nonprofit sector. Nonprofit leaders who attempt to meet the needs of those they serve at either end of the social spectrum may apply ethics of care in their work. This study attempted to better define how the ethic of care is applied in nonprofit work at the lowest end of Maslow’s (1943) heirarchy. Through this research, a deeper understanding of EoC was drawn. Findings from this research may help guide nonprofits to recognize the role of care as a means of transformation.

The next chapter explores the existing scholarly body of literature in the social and political sciences to highlight how nonprofit organizations may utilize the ethic of care as they provide training and offer additional types of community involvement. Chapter Three examines the methodology, results, and summary of the how the ethic of care is applied by nonprofit leaders whose aim is to transform the lives of those being served by these nonprofit organizations. Chapters Four and Five provide an analysis of the data collected, and an interpretation of the findings, respectively.
CHAPTER 2
LITERATURE REVIEW

The purpose of this narrative study was to gain insight into how leaders of nonprofit organizations perceive the role of the ethics of care (EoC) as they aim to transform the lives of those they serve. The researcher compiled and reviewed scholarly literature, which included journals, dissertations, books, and conference transcripts, where scholars explicated various aspects of nonprofit leadership, transformation, and the ethics of care (EoC) theory. This literature review provides a broad perspective on nonprofit leadership theories. Within this framework, the researcher sought to discover if there are clearer conceptions of the role of EoC in nonprofit leadership, particularly as they relate to transforming the lives of those served by nonprofits.

Of particular interest in this research study were nonprofits that specialize in providing various services, including educational training, in impoverished geographic areas. Nonprofits that provide training and educational services were selected because education provides a unique pathway to transformation. This follows the proverb: “Give a man a fish and you feed him for a day. Teach him how to fish and you feed him for a lifetime” (Lao Tzu). Thus, EoC can play a role in teaching, and subsequently in transformation.

Nonprofit organizations that meet the basic needs of their clients allow for a unique discussion regarding the role of EoC. Such nonprofits also provide an opportunity to draw upon a critical analysis which can expand the existing scholarly discussion. In this light, the literature review serves as a means of understanding nonprofit leadership, human needs, and the ethics of care as it currently exists.
The literature review begins with a review of Maslow’s (1943) theory as it relates to human needs as well as its application in nonprofit work. In addition to an investigation of how Maslow’s theory is applied in nonprofits, other literature will be examined in an effort to understand leadership theories that have been applied by nonprofits. Included is a discussion of literature on applying Maslow’s theory in nonprofits, the importance and breadth of self-actualization, a historical review of nonprofit leadership, the ethics of care, and a presentation of major debates and arguments. Through this process, the focus of leadership theory can be narrowed to determine how to better understand the leadership styles utilized by nonprofit organizations working to meet specific needs. Finally, the ethics of care will be examined to reveal its current understanding in the social sciences, and specifically in the nonprofit sector.

**Maslow and Defining Needs**

Maslow’s (1943) hierarchy of needs were used in this research study to define the social environments in which nonprofit organizations operate. At the bottom of the hierarchy, physiological needs—such as needs for food, water, sleep, and clothing—are the most basic of human needs. Consequently, some lower-level physiological needs must often be satisfied before a person can progress to higher-level needs. Maslow shared that a person “who is lacking food, safety, love, and esteem would most probably hunger for food more strongly than anything else” (p. 373). Maslow’s definition indicated the hierarchal structure of needs.

At the apex of Maslow’s (1943) hierarchy, needs tend not to be physiological, or even financial. Rather, needs are often focused on finding meaning, fulfillment, and self-actualization. Those who seek self-actualization may likely be satisfying a discontent in their lives in an effort to achieve individuation, or growing in self-realization and becoming more adaptive in the process (Maslow, 1943; Pickren, 1996; Whitehead, 2017). Because each person
brings a unique narrative of his or her life, a nonprofit may not know if clients may have previously met needs at other levels on the hierarchy. As such, nonprofit leaders that attempt to meet the basic needs of others may find their organizations addressing other needs, such as self-actualization, simultaneously.

**Maslow’s Theory in Nonprofit Work**

Two dichotomies arise from Maslow’s (1943) hierarchy in nonprofit service. First is in meeting basic needs, and the second is in meeting self-actualization needs. Nonprofits that work in either of these two areas are likely to face unique challenges in order to spur transformation of the individuals and communities served. Maslow (1970) indicated that if physiological needs are unsatisfied, “all other needs may become simply nonexistent or be pushed into the background” (p. 37). For the nonprofit, meeting physiological needs such as food, water, and clothing, may be easy to do on a larger scale because it satisfies the same need across a population. The need for basic necessities is more similar across a population; self-actualizing needs, however, can vary widely. Making music, becoming a computer programmer, or learning to SCUBA dive are more individualistic needs and generally require a more individualized approach.

Other factors exist in meeting basic needs. Nonprofits that attempt to meet the needs of others at the most basic physiological level tend to deal with those who are less integrated or understood in society. Being less integrated in society makes social change, and subsequently transformation, particularly difficult (Australia Indonesia Partnership for Justice, 2014; Buffardi & Kwan, 2016; Hanandita & Tampubolon, 2015; Nasution, Rustiadi, Juanda, & Hadi, 2014). At this level of the hierarchy, serving others often stems from extenuating factors beyond the control of those being served, such as poverty cycles and the policy deficits that foster those cycles. Factors such as food insecurity and inadequate education may also play a role (Adams-
Cross, 2011; Australia Indonesia Partnership for Justice, 2014). As some needs may be beyond one’s personal control, the care provided by nonprofits may be an essential part of life for those most in need.

In meeting self-actualization needs, Maslow (1970) noted the importance of an individual’s uniqueness: “A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself” (p. 46). This is self-actualization, which Maslow observed as an idiosyncratic need. Maslow’s hierarchal framework will be examined to outline the needs of each group before addressing how organizations may help to solve these situations. Of particular interest are the needs at either end of the hierarchy: The basic needs, and the need for self-actualization. Figure 2.1 highlights the areas of the hierarchy that shape the theoretical framework in this study.

![Figure 2.1. Theoretical outcomes of Maslow’s hierarchy of needs. Adapted from Motivation and Personality (2nd Ed.), by A. Maslow (1970).](image)

**Basic Needs.** The Australia Indonesia Partnership for Justice (AIPJ, 2014) baseline study on legal identity indicated that many in Indonesia do not have legal identity. Legal identity refers to the possession of legally-recognized documents which prove one’s status as a citizen. A birth certificate is a common form of legal identity. The Australia Indonesia Partnership for Justice
(AIPJ) found that lack of legal identity contributes to Indonesia’s poverty cycle. As such, more than 50 million individuals, or 76% of children from 0-18 years of age may lack birth certificates (AIPJ, 2014). Without proof of identity, children cannot receive protection rights under Indonesia’s child protection laws and are not provided adequate access to public education and health care. This situation is commonplace in the orphanage environment, as orphans may include children whose parents were too poor to take care of them and placed them in the orphanage, as well as those whose parents have died (Schonhardt, 2008; Suryadarma, Pakpahan, & Suryahadi, 2009). Both of these situations may have prevented parents from obtaining birth certificates.

Worldwide, there are 230 million children under the age of five who do not have birth certificates (UNICEF, 2013). Throughout Indonesia, there is a high percentage of undocumented children (Duff, Kusumaningrum, & Stark, 2016; UNICEF, 2013). Gelb (2015) reported that “around 30 percent of Indonesian under-5s are unregistered (around 8m children), the 7th highest proportion of any nation” (Labor Pains, para. 1). Gelb continued: “Without birth certificates these little ones essentially do not legally exist” (Labor Pains, para. 1). Sinaga (2018) indicated that without a birth certificate, “these children won’t be able to get their national ID cards (KTP) and will run into a lot of difficulty claiming their rights as citizens” (No Birth Certificate, para. 8). In this “non-existent” state, the legally undocumented may not be eligible for social assistance or formal employment and may not be able to obtain a passport or inherit property (UNICEF, 2013). As such, the services provided to undocumented children who reside in orphanages is frequently funded by private and religious nonprofit organizations, rather than government institutions (AIPJ, 2014; Ball, Butt, & Beazley, 2017; Buffardi & Kwan, 2016;
Kitingan, 2012; Tsai, 2017). Through acts of caring, nonprofit organizations help to provide a better quality of life for orphans, particularly for those who are undocumented.

Poverty may be expressed with quality of life measurements. Hanandita and Tampubolan (2016) indicated that Indonesia’s poverty level has been expressed using monetary metrics, such as the World Bank’s dollar-a-day headcount ratio. Such measures, however, do not fully explain the complete narrative of human suffering. Poverty is more than “one’s inability to spend on essential goods and services” (Hanandita & Tampubolon, 2016, p. 560). Instead, it considers “one’s inability to enjoy valuable beings and doings” and serves as an “intrinsically multidimensional construct that encompasses the whole range of ways in which an individual can participate effectively in society” (Hanandita & Tampubolon, 2016, p. 560). The purpose of the Hanandita and Tampubolan (2016) study was to “augment the conventional poverty measure with additional information on health and education” (p. 561). Using the Alkire-Foster (AF) methodology and data from the National Socio-economic Survey data, or Survei Sosial Ekonomi Nasional (SUSENAS), a clearer picture of the Indonesian multidimensional poverty index (MPI) was revealed. The adjusted MPI, which takes into account health and education dimensions, increases the mismatch of those Indonesians in poverty by three percent, or 4.5 million adult Indonesians (Hanandita & Tampubolon, 2016). With a higher population of people in need, leadership that attempts to help people out of the poverty cycle may become increasingly important in nonprofit organizations.

While Indonesia’s poverty situation may be one of the more recognizable examples of poverty in the world, the country is not alone. Sachs (2005) indicated that one-sixth of humanity “lives in extreme poverty and struggles for daily survival” (p. 24). In addition to affecting people at present, poverty seems to perpetuate itself across generations. As Adams-Cross (2011)
indicated, “the epidemic of poverty exacerbates the issue of hunger and food insecurity” (p. 7). This statement gives rise to the idea that poverty is cyclical. Children who grow up in poverty are likely to remain less integrated in society and be more economically disadvantaged throughout their lives. As a consequence, poverty may become perpetual as it is passed on generationally (Adams-Cross, 2011; Goldsmith & Blakely, 2010; Sachs, 2005). In this light, nonprofits may be required to work through long-held generational viewpoints regarding poverty.

In summary, receiving basic needs, such as food, clothing, and shelter may be difficult for those who do not have legal identity, as they are not eligible to apply for government services or legally obtain employment. In addition, poverty is often viewed as cyclical, generally because it is perpetuated across generations. For nonprofits that work to meet basic needs, EoC may be an important part of the work to provide basic services. The EoC, however, are not limited to helping others at a basic needs level. The next section examines the need for self-actualization, the highest level of the needs hierarchy, and the role of EoC may subsequently play in transformation.

**Self-Actualization Needs.** Nonprofit organizations that serve those in poverty generally do so by meeting basic needs (Bauer, Braun, & Olson, 2000; Guo, 2010). However, nonprofits may also be faced with circumstances that require caring for those who are seeking self-actualization (Box, 2006; Maslow, 1998). Newman (2009) defined self-actualization as “having the wisdom not to accept the roles that others have prescribed for you” (p. 93). On the surface, self-actualization may appear as a need not worthy of nonprofit service. However, Newman indicated that people often broach the idea of achieving their potential from a *deficiency motivation*. Newman (2014) defined deficiency motivation as “a desire to get more of something
that they feel is missing, such as power, social approval, status, money or love” (p. 95). While the need for self-actualization is not for basic necessities, it is nonetheless a need that can be met through nonprofit organizations.

Maslow (1970) indicated that “the higher the need the less imperative it is for sheer survival” (p. 98). He also conveyed that “living at a higher need level means greater biological efficiency, greater longevity, less disease, better sleep, appetite, etc” and that “higher needs are less urgent subjectively” (p. 98). Intrinsically, when nonprofits attempt to meet self-actualization needs, scholars have surmized that care may take on more forms because of the more idiosyncratic desires of self-actualization (Goldstein, 2000; Maslow, 1970; Noddings, 2013).

One factor that may inhibit self-actualization is a biased class view. Sennett (2015) shared that a paradox exists: As workers gain more education, new employment avenues open which are generally accompanied by higher incomes and more possessions. However, the further away they move from their original social connections, the more they experience simultaneous internal assaults to their self respect (Sennett, 2015). Sennett illustrated this paradox with a pyramid of achievement, wherein the base consisted of workers involved in trades and manual labor jobs. At the apex of the pyramid were middle- and upper-class people. The middle of the pyramid is comprised of mid-level workers. According to Sennett, those middle-level laborers have “conflicting emotions as they ascend the pyramid” (p. 86). On one side, they climb “the achievement pyramid, striving for a high-status job” (p. 86). On the other side, they may concurrently feel a sense of betrayal, “both to [themselves] and to those [they have] left behind” at the lower rungs (Sennett, 2015, p. 86). Sennett and Cobb (1972) noted that “the tools of freedom [such as knowledge through formal education] become sources of indignity” (p. 30) as workers strive towards higher levels of achievement.
Borrowing from Sennett’s work on socioeconomics, a corresponding situation may occur when individuals from impoverished communities attempt to meet higher-level needs. To satisfy higher-level needs, a person from a lower socioeconomic community could face obstacles from within his own community. This paradox could give rise to the need for nonprofits to provide care at various levels of Maslow’s hierarchy, as it demonstrates a deficiency motivation as well as the potential for an accompanying psychosocial disengagement. Figure 2.2 illustrates this dilemma as it may relate to workers impoverished communities in Indonesia.

Figure 2.2. The needs-achievement paradox for impoverished Indonesian workers. Adapted from Motivation and Personality (2nd ed.), by A. Maslow (1970); and The Hidden Injuries of Class, by R. Sennett and J. Cobb (1972).

In conclusion, this section examined the theory of Maslow (1943) from the perspective of basic and self-actualization needs. Maslow indicated that as lower-level needs are satisfied, new, and higher, needs emerge. In addition, as people move closer to the apex of the hierarchy, their
needs become more individualized and idiosyncratic to one’s personal needs. The next section adds to Maslow’s theory by expressing how self-actualization may be met across different levels of the hierarchy of needs, and by addressing the role of social capital in motivation.

**Moving Beyond Maslow’s Self-Actualization**

Two aspects of self-actualization are emphasized in this literature review. The first is that the need for self-actualization may not be limited to those who have all other motivational needs in the hierarchy met. The second is the consideration that society plays a key role in motivation towards self-actualization.

**Self-Actualization across the Hierarchy**

Maslow presented several scenarios whereby gratification of needs is blurred according to the hierarchy (Maslow, 1943). Maslow posited that needs “vary greatly from person to person” (p. 383). Through this lens, one person may “desire to be an ideal mother” (p. 383), while another’s desire “may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions” (p. 383). Recent research has established that satisfaction of a higher need may occur without lower-level needs necessarily being met (Goldstein, 2000; Singh-Sengupta, 2011; Taormina & Gao, 2013). Arising from this conception is the notion that satisfying human needs may involve a more holistic approach.

Sangadgi, Kusdiyanti, and Rosmawati (2015) demonstrated that a person’s motivation to satisfy higher-level needs is not limited to having one’s basic needs met. As such, a lower-level need may not be fully satisfied as a person attempts to satisfy a higher-level need simultaneously. Maslow (1970) elaborated on this in his discussion of drives. He cautioned against making lists of drives because such a list may “imply an equality of the various drives that are listed [and] an equality of potency and probability or appearance” (p. 25). Maslow (1970) further indicated that
drives are not isolated from each other and that one drive may be a conduit through which other desires may express themselves. From this perspective of needs and desires, not all needs are given equal consideration, and the connection between satisfying various needs may occur simultaneously.

Sangadgi et al. (2015) attempted to develop “a model of entrepreneurial training and mentoring for orphanage children” (p.454). Sangadgi et al. indicated how the Indonesian government has addressed poor, abandoned, and orphaned children, and how the community may participate in social welfare. In short, an argument of maintenance versus empowerment formed the basis of their study. For example, Sangadgi et al. shared that the children served by the orphanages of Malang “never think of the future” (p.456). Also, they indicated that the trainers themselves “have limited knowledge in educating these children” (p. 456). In a separate discussion of poverty in America, Nemon (2008) indicated that poverty may be attributed to “multiple causes, such as lack of opportunities, political disempowerment, unemployment, and inadequate training and education” (p. 10). Not all of these causes are placed at the bottom of Maslow’s hierarchy and perhaps may demonstrate a simultaneous manifestation of desires across several of Maslow’s hierarchal needs. With regard to the role of EoC in transformation, even nonprofit organizations that work to meet basic needs may be placed in situations where more unique applications of care may be necessary.

Furthermore, a desire for empowerment—a higher-level need—arose from orphans in Indonesia, illustrating the need for self-actualization across other levels of the hierarchy. Sangadgi et al. (2015) indicated that even orphans “expressed a desperate need of education and training for entrepreneurship” (p. 459). In addition, 83.65% of rural area heads of household have not completed the nine years of basic education (Sangadgi et al., 2015). To alleviate
poverty, the authors suggested a “giving a fishing pole [rather] than a fish” approach (p. 460). Hence, the entrepreneurial model was supported. Sangadgi et al. addressed a powerful consideration: Orphans and impoverished children are often overlooked as candidates for entrepreneurial training. These factors support the burgeoning need to develop transformative programs that support the development of higher-level self-actualization needs, such as the entrepreneurial training and mentoring model.

In review, scholarly literature has indicated that while children may be impoverished with lower-level needs not fully fulfilled, they still may have higher-level desires that arise simultaneously and may work to achieve more than one goal at a time (Gordon Rouse, 2004; Singh-Sengupta, 2011). Documented also was a desire for entrepreneurial training from orphaned children in Indonesia (Sangadgi, Kusdiyanti, & Rosmawati, 2015). As such, it may be postulated that in some circumstances self-actualization needs may be addressed alongside other lower-level needs. Nonprofits that meet basic needs may also be meeting higher-level needs simultaneously in order to satisfy higher level desires like entrepreneurship. With the duality of needs identified, the upcoming section provides an overview of some ways those needs may be addressed.

**Self-Actualization through Social Capital**

*Social capital* is defined as participation in social activities, whereby “the network of social connections that exist between people, and their shared values and norms of behavior . . . enable and encourage mutually advantageous social cooperation” (Social Capital, 2012, para. 3). Social capital may play a powerful role in breaking the chains of poverty and moving towards a better life. Nasution, Rustiadi, Juanda, and Hadi (2014) shared that social capital helps achieve collective goals through social interactions. Nasution et al. analyzed social capital and
determined that participation in social activities is correlated to a reduction in poverty in rural Indonesia. Education was one key indicator of social capital, as it was positively related to economic factors and to the likelihood of participation in social activities (Nasution et al., 2014).

Yetim and Yetim (2014) expressed a connection between social capital and needs. They found that sources of social capital “should be activated according to the rate at which needs are met” (p. 95). However, a direct causal relationship between fulfillment of needs and social capital has not currently been drawn (Yetim & Yetim, 2014). Yetim and Yetim indicated that “providing basic, health, social, and educational needs emancipates the individual for her/his own motivation” (p. 96). As needs are met, individuals may develop both a trust in, and a commitment to their neighborhood and society, which can result in a higher satisfaction and flourishing in life (Yetim & Yetim, 2014).

Building on the perspectives of Nasution, Rustiadi, Juanda, and Hadi (2014) and Yetim and Yetim (2014), the idea of individualism arises. Triandis (1995) recognized that regardless of whether a culture is individualistic or collective, “individuals of all cultures wish to be both similar to an ingroup and different from an ingroup” (p. 10). Yet, participation with a group does not compromise individualism, but rather encourages it (Triandis, 1995). Individualism, as it relates to Maslow’s (1943) need for self-actualization, plays a role in social capital. Yetim and Yetim (2014) summarized several positive outcomes of social capital including individualism, high economic development levels, and higher levels of well-being. These insights support the importance of understanding the relationships of education and social capital in the achievement of self-actualization, regardless of a person’s current position of motivation on Maslow’s hierarchy.
Another perspective of self-actualization that centers on individuals’ unique abilities comes from Anderson (2016). Anderson shared:

… there’s a lot at stake—not just the experience in the moment, but in our longer-term reputation. How others think of us matters hugely. We are profoundly social animals. We crave each other’s affection, respect, and support. Our future happiness depends on these realities to a shocking degree. (p. 3)

Anderson’s notion of craving affection, respect, and support promulgates rise to the idea that self-actualization may emerge differently from person to person.

Accordingly, from the perspectives of self-actualization by the theorists referenced in this section, one could surmise that self-actualization seems to be embedded in the core of all human beings, albeit at different stages and intensities. Regardless of whether one is desirous of basic needs or a higher rung of motivation, a need for self-actualization may exist. Self-actualization, then, may be a need that nonprofit leaders at all levels of the hierarchy might face as they care for others.

Many nonprofits work to meet the needs of those they serve. Regardless of which needs nonprofit leaders may face in working with their clients, the decisions regarding how to meet those needs generally rest on nonprofit leadership. The upcoming section provides a historical overview of nonprofit leadership, as well as an elaboration on several leadership techniques.

**Historical Essence of Nonprofit Leadership**

Leadership is important to any organization, regardless of the sector in which it operates. As such, nonprofits are not unique in employing and developing leadership. Nonprofit organizations often desire to create a leadership environment where transforming social problems or needs underpins many organizational activities (Berman, 2002; Chandler &
This section will elaborate on scholarly insights of transformational and servant leadership to gain an understanding of how these styles may affect nonprofit service.

**Transformational Leadership**

Early leadership theories, such as Weber’s (1958) theory on the forms of legitimate rule focused on personal characteristics of leaders, such as charisma. Osula and Ng (2014) indicated that modern theories focus more on the “interaction between leaders and followers” (p. 88). Osula and Ng pointed to the work of Avolio, Gardner, Walumbwa, Luthans, and May (2004) to understand authentic leadership as a more recent approach to leadership. Leaders “should be aware of their thoughts as well as the thoughts of others in the immediate and broader context” (Osula & Ng, 2014, p. 89). Thus, scholars have indicated a shift from a leader’s personal characteristics to a more holistic leadership approach that considers interactions between leaders and followers.

Osula and Ng also shared that there is a “distinct impact on management practice” (p. 89) based on whether an organization is a nonprofit or for-profit organization. Two of these impacts are a nonprofit’s various sources of funding and its various mix of clients and markets (Osula & Ng, 2014). In consequence, funding sources and client mix may play a role in how nonprofits promote a transformational culture.

Transformational cultures involve values-based leadership and collaborative leadership, which may help shape nonprofit leadership. Osula and Ng shared that “leadership cannot be separated from context” (p. 99). In this light, leaders must also develop themselves in order to develop others. It is from this perspective that the best non-profit organizations are also recognized as learning organizations (Osula & Ng, 2014). In essence, “cultural competence is
part of what it means to be connected, aware, and contributing to a learning organization” (Osula & Ng, 2014, p. 100). Being connected, aware, and contributing give rise to elements of EoC.

In building upon cultural competence, Osula and Ng (2014) noted, a “dynamic interplay between leaders and followers” (p. 89) exists that includes prior, current, and emerging contexts. This interplay and the emerging context of the nonprofit sector requires leaders to think more strategically (Osula & Ng, 2014). Ciulla (2014) elaborated on this strategy by indicating that leadership is “not a person or a position. It is a complex moral relationship between people, based on trust, obligation, commitment, emotion, and a shared vision of the good” (p. xv). Ciulla’s thought expands the idea of dynamic interplay between leaders and followers, as both the leader and follower may participate in transformative activities. From this perspective, transformation becomes necessary to continue to serve the community as the community changes over time. This raises a question regarding transformation and change.

Burns (2003) indicated that transformation encompasses something more than change. Transformation may move people beyond mere transactional relationships toward something more profound:

To change is to substitute one thing for another, to give and take, to exchange places, to pass from one place to another. These are the kinds of changes I attribute to transactional leadership. But to transform something cuts much more profoundly. It is to cause a metamorphosis in form or structure, a change in the very condition or nature of a thing, a change into another substance, a radical change in outward form or inner character. (p. 24)

Osula and Ng (2014) urged nonprofit leaders to create an environment based on relationships where trust and shared vision exist. Leaders may take organizational culture for granted, but
through this new transformative view of leadership, leaders can build a culture that can motivate others and overcome organizational obstacles.

The conclusions drawn by Osula and Ng regarding new ways of influencing others support this study of the role of the ethics of care in transformation, as care may be a way to influence transformation. In summary, Osula and Ng highlighted several aspects of transformative leadership. Transformative leadership may involve values-based leadership, collaborative leadership, organizational impacts, the promotion of a learning organization, and fostering authentic interrelationships. These aspects may likely be embedded in EoC, and thus were studied through the theoretical lens of the role of EoC in achieving transformation.

Transformative Leadership and Other Nonprofit Leadership Theories. Murphy (2011) assimilated three theories of leadership to provide a full perspective on nonprofit organizational leadership. The sources came from Kouzes and Posner (2004, 2006, 2007), Greenleaf (1977), and Helgesen (1990, 1995), and are not exclusive to nonprofit organizations. However, Murphy found that they had features and insights of leadership practices were “particularly suited to nonprofit management” (Murphy, 2011, p. 296).

Murphy (2011) first illustrated the five practices of excellent leaders shared by Kouzes and Posner (2007):

- Model the way,
- Inspire a shared vision,
- Challenge the process,
- Enable others to act, and
- Encourage the heart.
Next, Murphy considered Greenleaf’s (1977) description of the leader as a servant. This notion lends itself easily to nonprofits, as the idea of being a servant first is frequently projected through the lens of service to others. Finally, Murphy explored the work of Helgesen (1995) who shared the idea of a web of inclusion, which focuses on “inclusion via open communication” (2011, p. 300). In brief, Murphy indicated that transformative leader practices, servant leadership, and webs of inclusion relate well to nonprofits. In addition, these theories may align well with EoC as each theory indicates an open, communicative, caring relationship between leader and follower. As such, these characteristics may be precursors to ethics of care in transformation.

**Transformative Leadership and Mission.** When applying the works of Kouzes and Posner (2004, 2006, 2007), Greenleaf (1977), and Helgesen (1990, 1995) to nonprofit leadership, Murphy (2011) suggested that one of the underpinnings of such organizations is their mission: “No modern organization can survive today without a keen sense of mission. This is especially true for nonprofits” (p. 296). Volunteers and employees alike can see how they may fit into the organization based on an organization’s mission. Thus, a stated mission may have the ability to affect organizational culture (Kotter, 2012).

Seyhan (2015) understood that the purpose of nonprofit organizations is to “improve the quality of community life in modern societies” (p. 254). With this purpose (or mission) in mind, Seyhan contrasted a typical public organization with a nonprofit. A public organization may function as a pyramid of power where top managers give orders and bottom employees follow those orders (Seyhan, 2015). Nonprofits, however, generally attempt to understand and solve problems that come to them from the bottom (Seyhan, 2015). As such, nonprofit leaders may utilize innovation and visionary approaches (Jaskyte, 2004) to accomplish their vision and
mission while listening to the needs of those they serve, which typically come from the bottom of the pyramid of power (Seyhan, 2015).

Seyhan (2015) recognized Burns (1978) as the founder of transformational theory and Burns’ claims that “transactional and transformational leadership theories are at opposite ends” (Seyhan, 2015, pp. 256-257). However, Seyhan also cited Bass and Avolio (1994) for their perspective of transformational leadership as an expansion of transactional leadership (Seyhan, 2015; Bass & Avolio, 1994). Seyhan also explained the importance of the word change from both transformational and transactional leadership point of view. While change can be defined as a substitute of one thing for another or an exchange, it can also be defined as transformational change, as in making a difference (Seyhan, 2015), or to cause a radical change to one’s inner being (Burns, 2003). Making a difference, perhaps a transformative difference, has long been expressed as a guiding component of nonprofit organizations, (Brudney, 2016; Leonard, 2012; Leonard, 2013; Stevens, Moray & Bruneel, 2015).

When group identity and collective efficacy are supported by leaders, followers participate with power feelings of self-worth and self-efficacy (Seyhan, 2015). This process is also known as empowerment (Seyhan, 2015). Seyhan also found that nonprofits have a “critical mission in establishing public good with the partnership of public and private sectors” (p. 262) and through such a mission (Whitaker, 2010), nonprofit managers are better enabled to create a clear vision that promotes empowerment and transformative skills.

This study focused on understanding the role of EoC in transformation. As such, it postulated that nonprofit leaders may use their mission as a way to invoke a caring atmosphere. As such, missions could play a significant role in care. Even if leaders may not work with each
client directly, the mission statement may be a way for others in the nonprofit organization to encourage the use of care.

**Servant Leadership**

Similar to transformative leadership, servant leadership may also serve a purpose in understanding care in nonprofit organizations. On servant leadership, Greenleaf (2002) indicated that, “the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader” (p. 24). Greenleaf’s statement provides a glimpse into the importance of the relationship between leader and the led. An organization will likely not have one without the other. In addition, the authority that stems from the relationship may correspondingly come from within the relationship.

van Dierendonck (2011) indicated that the focus of leadership studies over the past few years has shifted from transformational leadership towards a “stronger emphasis on a shared, relational, and global perspective where leader and follower are key elements” (p. 1229). Also noted during this shift is the idea that servant leadership emphasizes the personal growth of followers (van Dierendonck, 2011). Through this paradigm, van Dierendonck attempted to resolve the confusion among scholars on what servant leadership is, particularly as a theoretical framework.

van Dierendonck (2011) ascribed that a large variety of servant leadership dimensions exist. Some dimensions of servant leadership include integrity, caring for others, empowering others, goal setting, trusting, vision, accountability, and behaving ethically (Winston & Fields, 2015). However, there remains little consensus about a definition of servant leadership or its mechanisms (Liden, Wayne, Zhao, & Henderson, 2008; Winston & Fields, 2015). Moreover,
many descriptions of servant leadership have been presented by other authors, with “as many as 28 different dimensions” (Winston & Fields, 2015, p. 415) of servant leadership being offered. Furthermore, the vagueness of such definitions thus weakens servant leadership theory (Winston & Fields, 2015). Winston and Fields’ study indicated “ten leader behaviors that seem to be essential to servant leadership” (p. 427). Winston and Fields included leadership effectiveness, empowerment, behaving ethically, and emotional healing among their essential behaviors. While all ten behaviors are important in understanding leader actions, further research could be drawn from how these servant-leadership behaviors are expressed using EoC in the unique nonprofit environment of this narrative study.

Liden et al. (2008) shared that effective organizations rely on employees’ unique talents must be recognized, utilized, and developed. Leaders have a critical role in developing employee potential (Liden et al. 2008) and servant leadership is based on that premise (Greenleaf, 1977; Liden et al. 2008). Existing scholarship indicates that there is an inconsistent set of dimensions that define servant leadership. Research conducted by Liden et al. resulted in “developing a multidimensional measure of servant leadership” (p. 175). This measure supports the idea that servant leadership “appears to be distinct from other prominent leadership theories” (p. 175). Several of the dimensions of servant leadership may also serve a purpose in understanding EoC as it relates to nonprofit leadership. Examining servant leadership dimensions in nonprofit leadership through the lens of EoC, the researcher hopes to gain an understanding of how EoC may shape transformation of those served by nonprofit organizations.

Contrasting existing scholarship that attempts to define leadership characteristics, Palumbo (2016) did not attempt to define leadership characteristics, but instead recognized the need to understand the attributes of the ideal leader (p. 82). The way the leader deals with
critical issues when interacting with followers “affects the inner organizational climate” (p. 83).
The servant leader may place himself in the service of other members of the organization, and also be a mentor (Palumbo, 2016). In this role, however, servant-leaders may not constrain, but rather empower the followers so as to not discourage their commitment to achieving organizational goals (Palumbo, 2016). Without serving others in the organization, empowerment cannot occur, and the overall effectiveness of the organization could be diminished (Palumbo, 2016). Palumbo further indicated that scholarship has suggested that “challenging work conditions could undermine the beneficial effects associated with servant leadership” (p. 86).

The attributes cited by Palumbo may be closely related to attributes associated with EoC and will be further explored in this study.

In summary, relationships form the basis of both transformational and servant leadership. Winston and Fields (2015) indicated that predictive variables for determining leader effectiveness included both emotional healing and individualized consideration. These variables may be important factors in care. Thus, these leadership styles may provide some insights into the role of EoC in transformation.

Leadership Theories and the Ethics of Care

Both transformative and servant leadership have shown strong relational components (Burns, 1978; Greenleaf, 2002; Osula & Ng, 2014; Winston & Fields, 2015). Theories of care ethics also have strong relational components (Held, 2014; Noddings, 1986; Tronto, 2009; Wada, 2014). Ammons (2016) shared that of the numerous leadership theories he studied, the transformational and servant leadership styles overlapped the most. These styles were similar in that leaders “interfaced with the lowest level worker or new follower and provided encouragement and inspiration for them to assume their work or voluntary role in the
organization” (p. 40). These styles allow workers to extend interactions with others who may not be directly related in an organizational hierarchy. Generally, extending oneself beyond traditional job roles can lead to confusion and at times organizational repercussions (Stellar, 2009), as well as role conflict and ambiguity (Rizzo, House, & Lirtzman, 1970). As such, those who participate in transformational or servant leadership may be more willing to examine and change the status quo of followers in order to accomplish their mission.

Care ethics may be vetted out of the scholarly literature on servant and transformative leadership. Several theories of transformational and servant leadership have been explored in this literature review, and care has been expressed in them (Winston & Fields, 2014). A differently-adjusted lens may identify a shift from existing leadership perspectives to the theory of care ethics. The moral theory known as the ethics of care (EoC) addresses care directly. Much like the other leadership theories already discussed, Sander-Staudt (2017) noted a relational environment around EoC: Care “involves maintaining the world of, and meeting the needs of, ourself and others” (Sander-Staudt, 2017, para. 1). Through this lens, a new paradigm for achieving transformation through nonprofit organizations was addressed. The next section explores EoC to identify how effective change through caring leader relationships may help bring about transformation the lives of those being served by nonprofit organizations.

**Ethics of Care**

Leaders can transform the lives of those being served when the needs of others are placed as the highest priority (Greenleaf, 2002; Lupton, 2011; van Dierendonck, 2011). Care may help to meet these needs. Held (2014) affirmed a central focus of the ethics of care: “Prospects for human progress and flourishing hinge fundamentally on the care that those needing it receive, and the ethics of care stresses the moral force of the responsibility to respond to the needs of the
dependent” (p. 145). Another focus Held indicated was that the ethics of care “stresses the moral force of the responsibility to respond to the needs of the dependent” (p. 145). It has been noted that ethics “affirms the importance of caring motivation, emotion and the body in moral deliberation, as well as reasoning from particulars” (Sander-Staudt, 2017, para. 1). According to the perspectives of care from Held and Sander-Staudt, care and emotionality play a significant role in moral decisions. Both of these perspectives indicate a moral authority to the EoC theory. As such, care is positioned as something more than the transactional activities associated with caring for another; it is aligned as a moral force that directs both care activities and possibly the subsequent transformation of lives.

**Elements of Care**

Reciprocity and emotionality are two broad elements of care explored in this section. While there may be many more elements of care associated with specific job roles or relationships, this literature review focuses on reciprocity and emotionality because of their broad descriptions within EoC. Within the ethics of care, Noddings (2013) identified two parties, the *cared-for* and the *one-caring*. Reciprocity is established when the one being cared for gives to the relationship freely and holistically (Noddings, 2013). Reciprocating in this way means that the cared-for makes no promise to behave as the one providing care behaves (Noddings, 2013). In addition, reciprocal behavior on the part of the cared-for does not involve receiving any form of ‘consideration’ (Noddings, 2013) by either the caregiver or anyone else. While reciprocity can be established within a caring relationship, it is not unique to the moral theory of the ethics of care.

Reciprocity exists in other leadership theories such as transformational and servant leadership. However, it is also an important element of EoC in that both parties contribute to the
relationship in a caring, not a contractual, way. Wada (2014) noted the difference between the two: Care ethics is focused on the interpersonal view of others, whereas in contractual thinking the focus is on impartiality and an individualized detachment. In summary, care generally requires interpersonal relationships which are upheld by relations-based reasoning and decision making.

Held (2014) shared that the ethics of care “values emotion rather than rejects it” (p. 145). The emotions of sympathy, empathy, sensitivity, and responsiveness are important to the ethics of care because they are viewed as moral emotions (Held, 2006). Held (2006) posited that such emotions need to be cultivated “to better ascertain what morality recommends” (p. 10). Similarly, Myers (2013) elaborated that leadership characteristics that involve emotional competencies underpin EoC.

In summary, unlike other reason-based moral theories where emotions are generally rejected, emotions are a critical aspect of EoC. Likewise, reciprocity within EoC is based more on transformational, rather than transactional, foundations. This section has highlighted the elements of reciprocity and emotionality, as well as their relevance in EoC. These elements may be significant to nonprofit leaders who attempt to achieve transformation.

Nonprofit leaders may consider how reciprocal relationships and emotions shape their work. Held (2014) remarked: “Care as the activity of taking care of someone and the mere ‘caring about’ of how we feel about certain issues” (p. 148). While there appears to be an easy distinction, Held reminded readers that when one cares for another person, the element of caring about the person is also present. This thought shows the complexities that may exist between tasks and emotions. The upcoming section will consider the historical essence of care as work and its significance in EoC.
Historical Considerations of Care as Work

Current trends are moving EoC theories to the forefront of organizational life (Boulouta, 2013; Faldetta, 2016; Laaser & Bolton, 2017; Robinson, 1997). Care, as Tronto (2009) indicated, is an important aspect of life, and yet there is a pervasive inattention to care. Tronto elaborated:

Care and its component pieces are discussed and thought about in our society, but they are not considered in a systematic form. Without a systematic way to think about care, the opportunity to gain a critical perspective on our culture is lost. (p. 112)

Faldetta (2016) elaborated that care is rooted in humans’ ability to feel throughout their lives and personal histories. When such care is extended into the organizational environment, care becomes rooted a person’s ability to direct attention toward others (Faldetta, 2016). As such, care is steeped in human abilities, it can likewise be applied organizationally. These, however, are not the sole characteristics of care in the human environment.

Boulouta (2013) highlighted the trend of linking board gender diversity and corporate social performance. An inverse relationship between board gender dynamics and corporate social performance was identified (Boulouta, 2013). Boulouta indicated that negative social practices “are being perceived as higher in ‘badness’ compared to the positive ones and induce a stronger ‘empathic caring’ response from female directors” (2013, p. 193). In addition, a noted link between corporate social performance and the financial performance of organizations has also been recognized (Boulouta, 2013). Thus, women are making an impact on corporate social performance and organizational financial performance through empathic care, and as such may provide a constituent of credibility to the ethics of care as a moral theory in nonprofit work.
The resultant modern trends of utilizing EoC in the workplace present insightful ways to understand EoC in organizations. However, historicity still prevails. Three historical representations of care will be examined to expand the historical perspective of care: Gender, race, and class.

**Gender.** The debate surrounding the moral theory of justice over the ethics of care has long held that the theory of justice excluded and devalued women’s judgments (Gilligan, 2003; Held, 2006; Larrabee, 2016; Okano, 2016; Tronto, 2009). In addition to being undervalued, women spend considerably more time on unpaid work than men (Ferrant, Pesando, & Nowacka, 2014; Gilligan, 2003; Kidder, 2013; Tronto, 2009). Ferrant et al. (2014) further indicated that the unequal distribution of caring responsibilities “is linked to discriminatory social institutions and stereotypes on gender roles” (p. 1). As such, gendered division of caregiving roles may, whether knowingly or unknowingly, promote patriarchal values.

**Race.** Tronto (2009) expanded the discussion to indicate that throughout Western history, care “has mainly been the work of slaves, servants, and women” (p. 113). Tronto continued, “in the United States, ‘cleaning up’ jobs are disproportionately held by women and men of color” (p. 113). People who provide care are often devalued in society and have unintentionally become others (Held, 2006; Tronto, 2009). Tronto elaborates on this plight:

A vicious circle operates here: care is devalued and the people who do caring work are devalued. Not only are these positions poorly paid and not prestigious, but the association of people with bodies lowers their value. Those who are thought of as “others” in society are often thought of in bodily terms: they are described by their physical conditions, they are considered “dirty,” they are considered more “natural” (p. 114).
Tronto’s perspective of the relationship between care as work and race, can be postulated that the otherness associated with caregiving displaces caregivers socially, which allows racial stereotypes to perpetuate.

**Class.** In various cultures, class may play a role in care as work. In caste societies, Tronto (2009) noted that “the lowest castes are reserved for those who are responsible for cleaning up after bodily functions [and that] in modern industrial societies, these tasks of caring continue to be disproportionately carried out by the lowest ranks of society” (p. 113). Similarly, in her discussion on career paths and socio-economic status in Canada, Riverin-Simard (1992) indicated that disadvantaged class members in their forties began to realize that “all of their working life has been marked by a guiding thread characterized by alienation” (p. 20). As this disadvantaged class group moved into their early fifties, Riverin-Simard found that “protection of their status as a human being” (p. 20) became an essential objective them. In addition, Riverin-Simard (1992) found that the disadvantaged class felt as if they were “being treated like a robot or a machine” (p. 20).

These ideologies illustrate some of the complexities associated with care. Gender, race, and class, however, are not the only interpretations of care as work. Tronto (2009) identified arenas where care takes on a more prestigious expression. Doctors in the United States are one such example. In the United States, doctors have collaborated intensively to improve their professional status as providers of care (Tronto, 2009). Tronto also noted that this effort was subtle, transferring many elements of caregiving to lower-level medical caregiving personnel (2009). While the heightened prestige of care-giving activities has been noted, Tronto (2009) expanded her discussion:
The most prestigious aspects of doctoring derive not from medicine’s association with care, but from its claim to be on the forefront of science. Doctors who are the most prestigious do less tending to daily care work; the greatest prestige for doctors derives from their research status. (p. 115)

Tronto’s perspective relegates prestige in medicine not to care as work, but instead to research. The sharp contrast of care as work that placed doctors in the same sphere of caregiving as janitors, nannies, and medical assistants may be tainted by medical research. Thus, Tronto’s findings regarding the devaluation of care may be given additional credence.

Tronto’s (2009) work has identified the ideological peripheries of care; care that may be either devalued or prestigious. Tronto expanded on these ideologies and concluded that “caring about, and taking care of, are the duties of the powerful. Care-giving and care-receiving are left to the less powerful” (p. 114). Tronto found that such distinctions in care duties were often related to male and female roles in society. This finding opens this literature review to the reason-versus-emotion debate that surrounds care and moral theory (Belenky, Clinchy, Goldberger, & Tarule, 1997; Gilligan, 2003; Held, 2006; Tronto, 2009). For nonprofit organizations, the moral theory applied in nonprofit work may have a significant impact on organizational outcomes, including transformation. EoC theorists may advocate emotion and care as alternatives to rational theories where care and emotion may be may disregarded in favor of reason and logic.

**Care and Moral Theory**

and the consistent application of them. An ethic of care focuses on attentiveness, trust, responsiveness to need, narrative nuance, and cultivating caring relationships” (p. 15). As such, reason and emotion are often viewed “as separate, and in some sense incompatible, modes of moral thinking” (Engster, 2007, p. 37). However, the two may not be as inseparable as the tenets of Western philosophy hold.

Emotion and reason remain intricately related and equally valued (Greene, 2013; Haidt, 2012; Mellers, Ritov, & Schwartz, 1999; TenHouten, 2013). Wada (2014) recognized the relationship between Eastern care ethics, particularly Confucianism, and the EoC. Both Confucian care ethics and EoC are “characterized by relations-based moral reasoning and decision-making. Both perspectives are based in an interpersonal view of others—in contrast to contractual thinking, which is based on impartiality and the detached individual” (p. 361). Likewise, Ohira (2010) noted that emotional processes may play key roles in decision making. Engster (2007) tied this debate back to care and stated that caring “includes a place for both emotions and reason. . . . Emotion and reason are both necessary for the development and maintenance of caring persons and a caring society” (p. 39). Held (2006) elaborated further by indicating that “caring well should be a moral goal, and basic caring relations are a moral necessity” (p. 61). As such, the role of EoC in nonprofit leadership may be a moral consideration when helping others achieve transformation.

For nonprofit leaders, EoC offers promise to expand moral questions beyond the traditional activities and roles of nonprofit leaders. This study was poised to qualitatively draw upon ethical care activities of nonprofit leaders to understand their role in transforming the lives of those they serve. Hence, the supposition of whether a deeper understanding of how EoC is used by nonprofit leadership can concurrently augment other moral theories was proposed.
The Paradigm of Care

Through this literature review, the researcher has demonstrated care as both a practice and a moral theory. This section explores the relationship between these two perspectives so as to present a paradigm of care. Some of the findings from this section are re-introduced in Chapter 3, Methodology.

Held (2006) noted the interplay between care as a practice and as a moral theory. Care, Held indicated, “is a practice involving the work of care-giving and the standards by which the practices of care can be evaluated. Care must concern itself with the effectiveness of its efforts to meet needs, but also with the motives with which care is provided” (p. 36). Held’s conclusion illuminated the idea of relational responsiveness. Recipients of care sustain the caring relationship through their responsiveness (Held, 2006). Held recognized that sometimes responsiveness may not be possible, as in situations where the one receiving care is disabled or incapacitated. In circumstances as these, even a look of satisfaction or a smile may be considered an act of responsiveness (Held, 2006). Held’s framework highlights the relational nature of care.

Tronto (2009) also introduced a descriptive model of care that highlights both care and its ethical elements. Tronto identified four elements of care:

- Caring about, noticing the need to care in the first place;
- Taking care of, assuming responsibility for care;
- Care-giving, the actual work of care that needs to be done; and
- Care-receiving, the response of that which is cared for to the care (pp. 106-108).

Tronto also noted that “from these four elements of care arise four ethical elements of care: attentiveness, responsibility, competence, and responsiveness” (2009, p. 127). Each of the
four elements of care is aligned with a moral dimension of care. These ethical elements of care are highlighted in Figure 2.3.

![Ethical Elements of Care](image)

**Figure 2.3.** Ethical elements of care. Adapted from *Moral boundaries: A political argument for an ethic of care*, by J.C. Tronto (2009).

Each of these moral dimensions of care is reviewed to draw upon their significance to nonprofit leaders. In addition, the consequent relationship between these elements is examined.

**Attentiveness.** Being attentive to the needs of others is necessary before those needs can be met (Tronto, 2009). Yet, Ford (2008) indicated that “attentiveness is one of the most difficult concepts to grasp and one of the hardest disciplines to learn” (p. 23). In reality, however, “we are very distractible people in a very distracting world” (Ford, 2008, p. 23). In short, inattentiveness may distract nonprofit leaders from care. Therefore, attentiveness can be expressed as an element of care.

Another description of attentiveness comes from White (1999), who indicated that the act of caring “leads to inquiry rather than making the assumption of the homogeneity of values and
needs” (p. 111). As it cannot be assumed that a uniformity of values and needs exists, White encouraged leaders and caregivers to ask questions and gain both knowledge and understanding of the other’s point of view. Furthermore, White noted the importance of transformation from the caregiver’s viewpoint: “The carer listens and learns while the other shares of him/herself, allowing the caring person to develop oneself while in the process of caring for another” (p. 112). White’s assumption may indicate that leaders and caregivers are in a position to inquire, rather than to mete out regimented care based on standardized assumptions. In one study, researchers identified nine different types of attentiveness (Klaver & Baart, 2016). Outcomes of attentiveness that involves inquiring care and regimented care may be drastically different, affecting not only outcomes of children, but of caregivers as well (Gonzalez-Mena, 2004; Raskin, Kotake, & Easterbrooks, 2015). Inquiry may be surmised as attentiveness, a moral element of care, and care may be different for each individual person. White also indicated that the caregiver or leader should have an investment in his own personal growth (Drew et al., 2016; Ruppanner & Bostean, 2014), as well as the personal growth of those being cared for. The importance of personal growth, whether for the caregiver or the care receiver, is intertwined with the element of caregiver competence, another moral element of care that is discussed in this section.

Applying Tronto’s explanation of attentiveness to nonprofit leaders can provide insights into leader behavior. Likely, the nonprofit leader is aware of the need to care for his or her own needs, has identified a need in society, and has relied on others to meet identified needs so as not to burn out. Especially in nascent nonprofits, attentiveness to others in need may be the first dimension of caring that nonprofit founders act upon as they begin their nonprofits.
Responsibility. Tronto (2009) distinguished responsibility as being both central and problematic as a dimension of the ethics of care: “Often our responsibilities are conceived formally as the need to conform to obligations” (p. 130). In short, responsibility generally implies an implicit set of cultural practices on which a relationship between caregiver and care receiver is based, rather than an obligation to follow formal rules (Noddings, 2003; Tronto, 2009). Because responsibility is relation-centric, cultural practices, then, become an important aspect of responsibility.

A variety of factors are involved in the understanding of cultural practices and their intricate relationship to responsibility. Landscapes of care may be one way to understand some cultural practices. Milligan and Wiles (2010) indicated that landscapes of care may involve engaging in caring relationships on interpersonal, national, or international scales. In addition, landscapes of care are shaped by “issues of responsibility, ethics and morals, and by the social, emotional, symbolic, physical and material aspects of caring” (Milligan & Wiles, 2010, p. 740). Responsibility, then, may extend beyond people in a relationship and include aspects of life that extend beyond—and yet shape—each person. Summarily, landscapes of care may be important to nonprofit leaders who may be required to consider other landscapes, such as people-place relationships, rather than simply a caregiver-care recipient relationship.

One example of the cultural aspects of responsibility comes from Whitmore, Crooks, and Snyder (2015) in their research on medical tourism, particularly the family or friends who accompany medical tourists abroad. Whitmore, Crooks, and Snyder refer to this group as caregiver-companions. Responsibility in the medical tourism environment may require that caregiver-companions mutually look after the needs of the medical tourist while “hiding care from view in foreign places and private spaces, such as the hotel room” (p. 114). In addition, the
caregiver-companion may play an active role in transportation, financial obligations, emotional support, and social adeptness in a foreign environment (Whitmore et al., 2015). Within the medical tourism arrangement, caregiver-companions generally work on the boundaries of formal, institutional medical care, thus making caregiver-companions a “relatively silent and invisible stakeholder group” (p. 113). In summary, caregiver companions involved with medical tourism may be required to take responsibility for traditional needs in a nonmedical environment (hotel) or take responsibility for additional needs (language or cultural barriers) that may not otherwise be present when receiving medical attention in one’s own country or culture.

This example highlights the relationship between responsibility and the EoC. It may be applied to nonprofit organizations as well. Nonprofit leaders generally understand the culture in which nonprofit services are rendered. In Southeast Asia, where nonprofits engage in impoverished areas to improve quality of life, a dichotomous environment can exist between a nonprofit and its volunteers’ and visitors’ cultural understanding of the impoverished area. Even when cultural differences between those serving and those being served are present, responsibility to others remains a key moral element of care. McEldowney and Connor (2011) indicated that “peoples’ lives, health, and culture can only be understood within the particular historical, geographical, physical, social, and politico/economic context in which they live” (p. 345). As such, nonprofits may adopt a responsibility to the communities where clients live, as well as to clients. To understand the needs of those they serve, and to help transform lives, nonprofit leaders may feel a responsibility to both client and community in their efforts to understand the needs of those they serve.

As a critical leadership responsibility to align a nonprofit with its community, Carlson and Schneiter (2011) indicated that nonprofits “exist to fill societal needs that cannot be priced
by the free market” (p. 332). Carlson and Schneiter also noted that once a need in society is recognized, nonprofit leaders can then define the need, design a strategy for addressing it, and then implement that strategy (2011, p. 332). An organizational mission may be the outcome of such a process (Carlson & Schneiter, 2011; Collins, 2005; Crutchfield & McLeod Grant, 2012; Souder, 2016). An organizational mission may be one way for leaders to express their responsibilities to the cause at hand, as the mission sets the tone for the completion of prescribed care activities.

**Competence.** Tronto (2009) highlighted competence as a third moral dimension of caring and articulated that competence can be “part of the moral quality of care” (p. 133). This viewpoint appears to align competence with moral consequentialism. Expanding this concept, Tronto remarked, “intending to provide care, even accepting responsibility for it, but then failing to provide good care, means that in the end the need for care is not met” (p. 133). To illustrate competence, Tronto shared the example of an inadequately funded school in need of a math teacher. Funds were not available to hire an additional teacher. Rather than hire a new, qualified teacher, the school assigned an existing teacher to teach mathematics even though the teacher didn’t know math. Tronto questioned the decision: “Isn’t there something wrong with morally condemning a teacher who does his best, since the fault is not of his own making” (p. 133)? The decision to place an unqualified teacher in this role, according to Tronto, may have taken care of the problem initially, but it did not reflect the care necessary to educate the students adequately.

This example indicates that the quality of care may be a component of competence (Tronto, 2009). Tronto’s viewpoint indicated that leaders should be obligated to care about the consequences of their decisions. Such a perspective may give nonprofit leaders a moral incentive for applying competence in nonprofit care. In the example of the underfunded school,
availability of resources had an effect on the quality of mathematics education. Competence may be expressed in nonprofit organizations as decisions regarding the actual work of care, as well as the resources to necessary to provide quality care. As in the example of the unqualified math teacher, nonprofit volunteers may have the passion to serve but not the skills to deliver the care.

Hawk (2017) also provided an example of competence from his research on an educational ethic of care and student transformation. Hawk (2017) noted that professors who practice care ethics and get to know their students “have a direct and beneficial impact on the students’ learning” (p. 670). This example demonstrates relational competence. Lacking interpersonal skills may be as important to transformation as technical skills. Consequently, White (1999) indicated that caregivers who have educated themselves in understanding the needs of those being cared for actually develop themselves in the process. Likewise, Hawk (2017) indicated that teachers who practice EoC are directly helpful in student learning.

In applying the work of Hawk (2017) and White (1999), nonprofit leaders may recognize competence when interpersonal skills are developed in themselves, nonprofit staff, volunteers, and those being served by the nonprofit organization. Through relational competence nonprofits may become better able to meet the needs of clients. As such, competence implies an element of responsiveness, the final element of care addressed in this section.

**Responsiveness.** As a moral element of care, responsiveness is related to the conditions of vulnerability and inequality (Tronto, 2009). Vulnerability and inequality generally arise from the one receiving care (Tronto, 2009). Tronto elaborated: “Caring is by its very nature a
challenge to the notion that individuals are entirely autonomous and self-supporting” (p. 143).

Goodin (1985) indicated that “it is the vulnerability of the beneficiary rather than any voluntary commitment per se on the part of the benefactor” (p. xi) is what gives rise to the moral duty of responsiveness.

Tronto (2009) expressed that responsiveness is best displayed when “we consider the other’s position as that other expresses it” (p. 136). Tronto emboldened readers to examine the perspective of the other from current moral frameworks: “We may well imagine that questions of otherness would be more adequately addressed than they are in current moral frameworks that presume that people are interchangeable” (p. 136). Responsiveness, then, assumes that no one person is exactly like oneself.

Evidence-based health care provides an example of responsiveness. Akobeng (2005) defined evidence-based medicine as a clinical problem-solving approach which integrates the best available research evidence, clinical expertise, and patient values. Norlyk, Haahr, Dryer, and Martinsen (2017) elaborated on this definition and indicated that in addition to clinical expertise and scientific knowledge, individual patient’s preferences must be emphasized. With this framework in mind, medical caregivers may follow scripts or outlines when delivering care (which may also relate to the element of competence), but without responses from patients, responsiveness would not exist.

Tronto (2009) found that vulnerability is a component of responsiveness. A degree of vulnerability may likely exist in many care relationships. Tronto (2009) and Kittay (2011) indicated that care, by its very nature, challenges individuals’ autonomy. When a person is in need of care, his autonomy is threatened, and to some degree may display vulnerability. For example, medical tourism patients may be more vulnerable as they receive medical treatment in
an unfamiliar environment (Whitmore, Crooks, & Snyder, 2015). Vulnerability may exist in people with physical or mental disabilities. Unlike those who may be temporarily vulnerable following a medical procedure, those with lifelong disabilities may live in a constant state of vulnerability. Kittay (2011) recognized that a prerequisite to autonomy is well-being. Some conditions, such as intellectual disabilities, can be continuous throughout a person’s life. Kittay noted that such individuals can “find themselves dependent on others (as many people with disabilities do) for self-care, economic security, and safety, the dignity which comes with autonomy appears threatened” (p. 50). In addition, vulnerability has been extended to those people who have a greater chance of being wronged (Hurst, 2016; Tronto, 2009). As such, vulnerability may have serious moral consequences (Hurst, 2016; Kittay, 2011; Milligan & Wiles, 2010; Tronto, 2009). Through this lens, serving others may require nonprofit leaders to be responsive to the needs of others and to the vulnerabilities that may increase those needs.

Another consideration of responsiveness is the notion that as needs are met, nonprofits may well consider responsiveness in new and different ways. McEldowney and Connor (2011) elaborated: “In the transformational view of reality, people are always moving on rather than returning to a stable state” (p. 345). Thus, responsiveness may require nonprofit leaders to “remain alert to the possibilities of abuse that arise with vulnerability” (p. 135). Tronto (2009) concluded that adequate responsiveness requires attentiveness. Thus, responsiveness is an ongoing aspect of care that is intertwined with the other moral elements of care outlined in this section. For the nonprofit leader, responsiveness may play a role in care and transformation. Moreover, responsiveness will likely be woven with attentiveness, responsibility, and competence to develop a more complete embodiment of care.
Four ethical elements of moral care have been presented. Their descriptions and interrelatedness to other elements has also been explored. Hence, a holistic ethic of care is presented. Rather than viewing the four moral elements of EoC individually, each element “must be considered as part of an integrated whole” (p. 136). The four elements of care examined in this section will be addressed in Chapter 3, Methodology.

Major Debates and Arguments

This section presents major debates and arguments regarding how leaders of nonprofit organizations perceive the role of the ethics of care as they aim to transform the lives of those they serve. These arguments center on organizational and cultural considerations. In addition, theoretical approaches towards the ethics of care have been debated and will continue to be explored in this section; particularly the debates center on EoC as a feminist theory, and the EOC versus the ethic of justice.

Organizational Considerations

Organizational considerations may inform this study as the qualities that perpetuate a caring organization may be embedded in organizational considerations. One organizational consideration is the subjectivity by which nonprofit performance is determined. Some nonprofit organizations may have difficulty in determining whether and to what degree they have met public needs (Hunter, 2014; Male, 2013). Effective organizations generally recognize and utilize a process of both evaluating and measuring their impact (Hunter, 2014). Hunter explained that inputs, outputs and outcomes are important to the process. Inputs are resources, such as money, staff, time, facilities, and expertise; outputs include the activities performed, items produced, and the number of people served by the organization (Hunter, 2014). Hunter also defined outcomes as “the expected, measurable, sustained, and monitored changes undergone or achieved by
people participating in social programs” (p. 28). While measuring outcomes may seem
everwhelming, it actually isn’t; the hard part, Hunter articulated, “is settling on what the optimal
outcome sequence is for members of a (well-delineated and deeply understood) target
population” (p. 28). For nonprofit leaders, determining and measuring what transformation is for
their organizations may be a critical factor in understanding how their organizations help to
achieve transformation for those they serve. Because leaders may have varied reasons for
starting nonprofits, it is likely that the inputs, outputs, and outcomes may also vary based on the
needs the nonprofit attempts to meet.

Hunter (2014) urged nonprofit leaders to utilize a methodology for evaluating program
effectiveness. By utilizing a pre-determined methodology, organizational performance may be
determined through an objective examination of program outcomes. This will likely reduce
subjectivity in performance results. Hunter concluded:

The bottom line of concern should not be protecting nonprofit organizations because we
like them—it should be promoting and protecting the likelihood that people who need a
hand and rely on the nonprofit sector will benefit as promised and thereby improve their
lives and prospects. (p. 46)

Thus, subjectivity in performance results may be replaced by objective measures that can be used
to make the nonprofit organization more effective.

Pre-determined outcomes and the objective measures to assess those outcomes may still
vary amongst nonprofits. However, the outcomes provide leaders with insights into how to
determine the organizational effectiveness of their nonprofit. For nonprofit leaders, determining
and measuring what transformation is for their organizations may be a critical factor in
understanding how their organizations help to achieve transformation for those they serve.
Another consideration is the importance of community relationships in nonprofit work. Nonprofit leaders that apply EoC in their service may also consider communities in their service to others, as charity should strengthen the community as well as the individual. Lupton (2011) indicated that charity givers mean well, but often overlook the full diligence necessary to completely comprehend the impact their charity has on others. Lupton raised many questions regarding nonprofits’ meaning and application of care as organizational considerations, such as:

- Have the nonprofit volunteers who painted a school in South America put a hardship on local painters or paint supply shops?
- Have the nonprofits that donated food and clothing created a hand-out atmosphere for the next cycle of giving?

As Lupton shared, “charity that does not enhance trusting relationships may not be charity at all” (p. 51). These considerations may not only affect the communities where these nonprofits operate, they may also have an effect on motivation in defining tasks, choosing followers to complete those tasks, and guiding leadership.

To recapitulate, two organizational considerations from Hunter (2014) and Lupton (2011) have been presented. First, organizational mission may be a critical component in achieving transformative care. Without the ability to define and assess transformation, nonprofit leaders may not fully understand their organizations’ successes. Second, trusting relationships—either individually, communally or both—may be necessary for transformation to occur. Without these two elements of consideration, it can be postulated that nonprofits may really not care at all. As such, these elements will be considered in this study.
Cultural Considerations

The cultural considerations presented in this section focus on the relationship between transformation and culture. For the nonprofit participating in this study, cultural considerations may affect the care provided to help others meet needs and achieve transformation. Assadourian (2010) shared that “human beings are embedded in cultural systems, are shaped and constrained by their cultures, and for the most part act only within the cultural realities of their lives” (p. 3). While Assadourian’s research focused primarily on sustainability in consumer cultures, he indicated that “the cultural norms, symbols, values, and traditions a person grows up with become natural” (p. 3). Transforming natural cultures, particularly those where poverty and other similar social dynamics are embedded, can present obstacles for nonprofit leaders.

Access to nonprofit services may necessarily not be accompanied by an understanding of the social services system by those being served. It is from this understanding that Assadourian (2010) indicated: “It will require decades of effort in which cultural pioneers . . . work tirelessly to redirect key culture-shaping institutions: education, business, government, and the media, as well as social movements and long-standing human traditions” (p. 4). With the perspective of longitudinally shifting a group’s cultural heuristic, transformation becomes a critical undertaking to spur on cultural change. This is especially important with social issues such as chronic poverty. A person’s entire life cycle may exist in chronic poverty, thus keeping that person from knowing what life is like in any other socioeconomic group.

For the nonprofit leaders who participated in this narrative study, cultural considerations are confronted frequently. Accordingly, cultural considerations were relevant to this study as nonprofit leaders attempt to both meet basic needs and transform the lives of those they serve. Helping an undocumented person receive a birth certificate or helping to fund a student’s
education may provide new cultural experiences for the person who is receiving care. The indication may be for nonprofit leaders to consider these cultural elements as part of their care.

Some cultural considerations may have consequences that nonprofit leaders may weigh alongside care. Some of those consequences may be unintended; some may be unhelpful. Three that may arise in this study are consumerism, disenfranchisement, and ineffectiveness.

**Consumerism.** As people receive care from nonprofit organizations, some may begin moving to higher levels of needs according to Maslow’s hierarchy. Throughout this process, nonprofit leaders may care for different client needs at different times of the client’s transformative journey. As nonprofit leaders provide care, client growth may dictate a need for consumer training as their clients become consumers.

The relevance of this finding in nonprofit work has been visible from the researcher’s field experience. One example comes from an event that was held by the nonprofit being studied. The event was held at a local shopping mall and orphans were bussed to the mall by the nonprofit. Many of the orphans had never been to a retail outlet and had no idea that they needed to purchase items at a bakery shop. Unlike the orphans’ home environment where food was put out for all children and workers in the home, the children walked into a bread store and began picking out the pastries and buns of their liking and walking out of the store like they would walk out of the orphanage kitchen.

While consumer culture is pervasive in many societies (Schor, 2005; Stiglitz, 2012), this group of children had no idea of how the retail environment operated. After some apologies to the shop manager from nonprofit leaders, and payment for all the products the children touched or consumed, the nonprofit leaders became aware of the cultural differences which would need to be incorporated into their programs before introducing orphans into a retail setting.
Understanding underprivileged people as consumers has been a lesser researched field of study around the world (Clay, 2005). However, large international companies that specialize in fast-moving consumer goods (FMCG), such as personal-care products, household cleaning products, and food products, are gaining market share in poor communities (Clay, 2005; Prahalad, 2010) make their products available to all markets. This may indicate a cultural shift, as Prahalad (2010) articulated that when FMCG’s and other multinational firms experiment and innovate with market approaches to gain access to communities at the bottom of the pyramid, consumers may be converted from using unorganized, inefficient local monopolies to gaining access to an efficient, organized private-sector shopping experience. The researcher has experienced both of these ends and has watched nonprofit leaders discuss consumer matters with orphanage staff.

The effects of consumerism may be displayed in other areas of life as well. Nonprofit leaders may consider these effects in order to maintain the health and well-being of their clients. One of those effects for consumers at the bottom of Maslow’s (1943) pyramid as they transform their lives is the amount of time spent watching television. Linn (2010) argued that an effect of commercialization is a decrease in creative, or pretend, play among children. Pretend, or creative, play can be defined as participation in dress up or imaginative transformation activities. In lieu of play time, Linn shared that children’s favorite leisure activity is watching television. As nonprofits provide care, client growth may influence the need for additional training, such as programs to better understand health, lifestyle, and consumer habits.

The effects of consumerism may present new considerations for nonprofit leaders. The nonprofit organization being studied in this research provides care to the socially-disadvantaged, it may be important to consider the role of consumerism alongside transformation. Care may
take on a new profile as nonprofit leaders develop ways to help transform the lives of those they serve.

**Disenfranchisement.** A service of the nonprofit selected for study is education. Education has been perceived to be "pivotal to economic success in a global economy" (Bell & Stevenson, 2015, p. 146). For the undocumented citizens of Indonesia, education may be examined through a different lens. Without proof of citizenship, public education may not be accessible. Thus, it is through private philanthropic organizations that education is provided for undocumented citizens (Fauzia, 2017; Latief, 2016; UNICEF, 2016). While education may be provided through philanthropic endeavors, education itself may not necessarily provide a pathway to employment without legal identification. Those who become educated with the help of nonprofit organizations may not be integrated into the workforce. Education without legal identity may not guarantee employability, which may lead to disenfranchisement. Nobel Prize winning economist Stiglitz (2012) shared a perspective from the United States education model whereby one’s educational endeavors could be perceived as worthless: "Some 80 percent of the students do not graduate, and the real financial rewards of education come only upon completion of the programs—and even then they may not materialize" (p. 195). Neither schools nor lenders provide an accurate outlook to potential students. Stiglitz indicated that these institutions never say "You are almost certain not to get a good job, of the kind you dream of. We exploit your dreams; we don’t deliver on our promise" (p. 195). As part of nonprofit care, leaders that provide educational services may likely confront disenfranchisement as part of the care delivered to their clients, especially for those without the legal right to work, as documented by a birth certificate.
Inefficacy. These cultural and organizational arguments may be integrated into what Lupton (2011) referred to as toxic charity. Toxic charity can take root in helping others, which is a “big part of the American character” (Lupton, 2011, p. 2). Public service, according to Lupton, has “moved beyond mere catchphrase or school requirement in our country. It is now a way of life for Americans of all ages” (p. 2). Even for-profit businesses focus on charitably serving the communities in which they operate; some even pay employees for the hours they devote to charitable volunteering (Boccalandro, 2009; Goodpaster & Rodbourne, 2005; Katsolakos, Koutsodimou, Matraga, & Williams, 2004; Pajo & Lee, 2011). Lupton indicated that the outcomes of much charitable work remain entirely unexamined and leave those who are being helped in a state of dependency and destroying personal initiative. Furthermore, many existing programs have succeeded, perhaps inadvertently, only in creating a permanent underclass and may support an environment where the poor are helped in the short-term but continue to remain poor or become poorer over time (Butler, 2011; Corbett & Fikkert, 2012; Rouse, 2009; Tsai, 2017). Lupton concluded that when relief “does not transition to development in a timely way, compassion becomes toxic” (p. 7). Hence, when charitable ineffectiveness is taken into consideration, nonprofit leaders can provide more than basic necessities; care ethics may serve as a catalyst to transform lives.

In the researcher’s field experience, she met with the director of a Philippine nonprofit organization. This organization ran clothing drives and would offer free clothing one day a week at the charity’s facility. The director indicated that on clothing giveaway day, people from the community would enter the facility and grab as much clothing as they could and leave, only to sell it on the streets at a later time. This left those who need clothing without it, and those who didn’t really need clothing with a new source of income. To combat the ineffectiveness of this
situation, the nonprofit leader recommended charging between five and twenty-five cents per item, creating a clothing store in the nonprofit facility one day a week. This new arrangement allowed the donated clothing to get to those who needed it most.

Contrasting Lupton’s argument, Kristof and WuDunn (2014) shared that an area of need may sometimes be perceived as discouraging, but that perception does not always hold true. They indicated: “Some of the greatest successes the world has experienced have come from movements to address inequities or injustices, from slavery to hunger” (p. 16). In the example of from the Philippine nonprofit, clothing store day became a success for those who needed clothing, in part because the nonprofit clients were, in essence, purchasing the clothes. With an opportunity to select the clothing items of their choice, and to pay for it themselves, the nonprofit director recognized the pride of self-sustenance that now surrounded the nonprofit clothing store. These arguments of ineffectiveness may be investigated by nonprofits that operate in conditions of perpetual poverty if such cycles are to be broken.

The considerations mentioned in this section place the onus of successful care on each nonprofit organization. Lupton (2011) noted that top-down charity seldom works. Governments and other entities at the top may care, as they adopt policies to help those in need (Corbett & Fikkert, 2012; Lupton, 2011). However, the organizations that work at the bottom—directly with those in need—are those that are likely to develop deeper caring relationships with those in need, and subsequently participate in transformation (Corbett & Fikkert, 2012; Engster, 2007; Lupton, 2011; Nemon, 2008; Vestrum, 2016). The researcher has observed this type of bottom-up care in the nonprofit selected for this study. One of the founders routinely visits the orphanages served. While at the orphanages, he meets not only with the orphanage managers, but also with the children, playing games, singing, and listening to the orphans’ hopes and dreams.
In summary, organizational and cultural considerations may play a role in how care is delivered by nonprofit leaders. This is particularly important when working with nonprofits from different regions of the globe, as norms are likely to be different across cultures. In addition, nonprofits that aim to meet the needs of others may also recognize social consequences that may arise from these considerations.

**Moral Theory Debates**

The EoC has been presented as an alternative to ethics of justice (EoJ) (Held, 2006; Simola, Barling, & Turner, 2010; Simola, Barling, & Turner, 2012; Tronto, 2009). Differences between the two ethics have been noted: In justice reasoning, autonomy, impartiality, and objectivity are favored over the relational independence and attentiveness of care reasoning (Simola, Barling, & Turner, 2012). In her overview of the debate between the theory of justice and the ethics of care, Clement (2018) explicated that, from the theory of justice perspective, feelings can be a threat to “universality demanded of moral judgment” (p. 13). To maintain the lens of the theory of justice, Clement believed that people “should seek to abstract from our particular feelings and focus on universal principles to be properly moral” (p. 13). To summarise the lens of the theory of justice, feelings may not form the basis of sound moral judgments.

As for ethics of care, Barcalow (2007) noted that caring people “can rely on their feelings, emotions, and natural impulses rather than on rules and principles in deciding what is the right thing to do in any given situation” (p. 198). From this perspective of care, Clement (2018) found that “action motivated by principle, however right it is, has less moral worth than an action arising out of the appropriate feelings of care” (p. 13). Through the EoC lens, caring can hold a higher moral value than rules and principles. While EoJ and EoC may be useful for
nonprofit leaders to help meet the needs of those they serve, EoC may be an effective approach to help transform lives.

**Feminism and Ethics of Care**

Ethics of care (EoC) theories have often been debated from a feminist perspective. Gilligan (2003) was known for her feminist discussions on the debate between the ethics of justice and care. Tronto (2009) elaborated on two moral perspectives of Gilligan’s work. The first is based on the notion of self, whereby the self is viewed “as ‘separated’ from others, and therefore ‘objective’” (Tronto, 2009, p. 79). Those who espoused this moral perspective—most often male—adopted a morality of justice (Tronto, 2009). The second moral perspective “viewed the self as ‘connected’ to others” (p. 79). Those who embrace this perspective—generally female—engendered a morality of care (Tronto, 2009). EoC has often been presented a feminist perspective. However, to limit EoC to a feminist ethic is to lose the bigger perspective of EoC.

While it is important for nonprofit practitioners of care to recognize EoC arguments from a feminine framework, it would be unseemly to confine EoC as a female ethic. Held (2006) expanded on this idea and concluded that care may play an even more important role than justice in society: “Care is probably the most deeply fundamental value. There can be care without justice: There has historically been little justice in the family, but care and life have gone on without it. There can be no justice without care, however, for without care no child would survive and there would be no persons to respect” (p. 17). It is from the perspective of care as a fundamental value (Held, 2006; Tronto, 2009) that the EoC will be explored in nonprofit organizations. In the nonprofit selected for this study, the three leaders who started the nonprofit
are males, thus supporting EoC as a moral theory that expands care beyond the bounds of masculine or feminine moral theories.

**Conclusion**

Scholarly work has provided many insights into understanding how leaders in nonprofit organizations may be required to express care differently based on where their clients’ needs fall on Maslow’s (1943) hierarchy. A review of leadership theories was examined, and the theory of the ethics of care was introduced. However, a gap exists in understanding the role of the moral theory of the ethics of care in the work of nonprofit leaders. This study will attempt to expand the discussion of the existing literature to draw insights between the ethic of care and Maslow’s heirarchy to gain a richer understanding of how nonprofit leaders apply the ethics of care to help their clients achieve transformation.

The knowledge hoping to be gained from this narrative research is a richer understanding of how the ethics of care influences transformation in the lives of those who rely on nonprofit organizations to have their basic needs met. Such findings may help to narrow the gap in the existing scholarly work. This research will rely on the lived experiences of nonprofit leaders. Needs can vary according to Maslow’s (1943) hierarchy. One end of the hierarchy encompasses difficulty in meeting even the most basic necessities due to poverty cycles. The other end encompasses those who might be able to meet their own basic privations but may not be self-actualized. Regardless of the need, the ethics of care may play a role in transformation. This research is significant to nonprofit organizations, those served by these organizations, and the scholarly body in order to understand how nonprofit leaders apply the ethics of care to achieve transformation for their clients.
CHAPTER 3

METHODOLOGY

The nonprofit organization selected for this study began operations in autumn of 2014. Currently, Linkway, a pseudonym for this nonprofit, provides weekly educational services to around 200 students from 16 different orphanages. In 2016, the researcher interviewed one of the Linkway’s founders, a small group of gentlemen from around the globe, and learned how the organization began. During the interview, the researcher learned how the gentlemen met with nearly 20 different orphanages in the region, met with people from the impoverished rural communities, and met with local businesspeople in the kota—generally translated as the city limits—to understand the problems faced by the local orphanages and poor communities.

The gentlemen evaluated the information they received and realized that the region did not need another orphanage. There were already over sixty orphanages on the small island. Instead of another orphanage competing for the same resources as the other 20 orphanages that were interviewed and researched, the gentlemen decided to start a nonprofit to provide education to orphans, to help the communities in which the orphans lived, and to help those in the impoverished rural communities.

This decision was based on the three critical needs that these nonprofit founders heard repeatedly. First was a coordinated distribution system for basic necessities, next was access to health care services, and finally was access educational services. Putting aside the initial idea of starting another orphanage, these gentlemen instead filed the paperwork to establish a yayasan, or Indonesian foundation, that would provide educational services, basic health care, and a coordinated system of distribution for basic necessities. After listening to the founder tell his story the researcher realized the significance of care that went into setting up the yayasan.
The focus of this study was on gaining an understanding of how leaders apply the ethics of care (EoC) in their nonprofit services and programs. By examining how leaders embody EoC with their clientele and within their organizations, the researcher was able to understand care within a nonprofit organization. In addition, this research may help nonprofits more clearly define which EoC strategies may be successful in different social environments and might aid in transforming people’s lives. The care offered by nonprofits could presumably determine how such transformations may be extended into the communities they serve.

**Research Design**

This study is aligned with the characteristics of qualitative research. Creswell (2015) distinguished qualitative research as a methodology that relies on general interviews or observations so that the viewpoints of participants are not restricted by closed-ended instruments typically used in quantitative research. Bloomberg and Volpe (2012) also identified qualitative research as “a broad approach to the study of social phenomena . . . [that is] grounded in people’s lived experiences” (p. 30). The research conducted for this study relied on general interviews (Creswell, 2015) to capture the lived experiences (Bloomberg & Volpe, 2012) of the nonprofit leader to draw upon the relationship between nonprofit leader care and transformation.

**Narrative Study Design**

Creswell (2015) identified narrative research as an overreaching category of qualitative research. A narrative design was used in this study to draw upon EoC as it is applied by nonprofit leaders. Bloomberg and Volpe (2012) indicated that “narrative research begins with the experiences as expressed in lived and told stories of individuals or cultures” (p. 34). Fritz (2008) further remarked that narrative analysis is a type of case-centered research. In addition, Fritz noted that “intensive investigation of cases can help us identify phenomena, themes,
concepts, or principles from which theory can be developed or practice improved” (p. 3). Thus, it is the lived experiences of nonprofit leaders, and the investigation of those experiences that guided the identification of concepts regarding EoC in nonprofit service.

Narrative research designs are generally based on a constructivist perspective (Anderson, 1990; Bloomberg & Volpe, 2012; Brandell & Varkas, 2010; Czarniawska, 2004). Anderson (1990) indicated that in the postmodern world, “we are seeing in our lifetimes the collapse of the objectivist worldview that dominated the modern era” (p. 268). Brandell and Varkas (2010) further elaborated that while constructivism is relatively new, “there has been a sustained transdisciplinary interest in constructivism for nearly 30 years” (p. 377). From the perspective of constructivism, narrative case studies offer meaning to qualitative research through stories (Anderson, 1990; Bloomberg & Volpe, 2012; Brandell & Varkas, 2010; Czarniawska, 2004). This study fit well into the definition of qualitative, narrative research as the researcher aimed to grasp an understanding of the narratives from nonprofit leaders that relate to transformation in their organizations.

**Theoretical Lenses of Care and Need**

Two theoretical paradigms, need and care, were utilized in this research. Needs were defined according to Maslow’s (1943) hierarchy of motivation. Basic needs through the lens of Maslow’s hierarchy may include needs for food, water, rest, and clothing. The nonprofit selected for this research offers services at the basic needs level. However, other needs were also discussed as nonprofit leaders share their lived experiences. As such, while Maslow’s basic needs were the primary focus, higher-level needs were revealed in nonprofit work.

In addition to need, the intention of this research was to garner a clearer understanding of the leadership essence of the caregiving experience in a nonprofit organization using Tronto’s
(1993) paradigm. Within this theoretical framework, ethical elements of care—attentiveness, responsibility, competence, and responsiveness (Tronto, 2009)—were examined to increase the understanding of whether EoC plays a role in transforming the lives of those served by the nonprofit organization selected for this study.

**Setting**

Several elements are discussed in this section. The first element is the contextual setting for this study, which elaborates on the nonprofit to be studied, as well as the cultural and socioeconomic factors which may contribute to an understanding of the nonprofit’s context. The second element is the physical setting in which the nonprofit operates. The final element is the relationship between the researcher and nonprofit selected for this study.

**Contextual Setting**

The nonprofit selected for this study was assigned the pseudonym Linkway. Linkway is an Indonesian nonprofit that provides a variety of services to orphans, orphanages, and impoverished communities. Linkway focuses on three primary activities to meet the needs of their clients. First, Linkway provides educational services for orphans. The orphans served are generally school-aged children between five and 18 years of age. In addition, Linkway staff routinely visits the orphanages it supports to identify and meet other orphanage needs such as food, clothing or financial assistance. Second, Linkway maintains a health center in its facility and provides basic care to its students in the education center. Finally, Linkway staff visits rural seaside communities and offers basic needs provision. Sometimes, Linkway mobilizes its medical care team and provides health screening to residents of rural seaside communities. Details of these three activities are provided in the following subsections.
Educational Services. Educational services are the primary focus of Linkway’s activities. Linkway’s facility is a three-story shophouse in the *kota*, or city limits. The size of Linkway’s facility places space limitations on how many students can attend at one time. Generally, the space allows for students from two or three orphanages to attend sessions on a given day, depending on the size of the orphanage. Currently this nonprofit provides educational services to students from sixteen orphanages on the island. All sixteen orphanages receive once-weekly services at the Linkway facility. More than 200 students participate in Linkway educational courses each week. As an add-on to its educational services, Linkway provides transportation between the orphanages and its education center for classes.

The educational services Linkway provides to orphans include English language lessons, computer training, and music training. During the researcher’s visits to Linkway, the researcher observed Linkway’s operations: Students arrived at Linkway’s education center and gathered in the meeting area to greet one another and participate in icebreaker activities. Then, students were dismissed to individual classrooms for lessons. When classes ended, students returned to the meeting center where they were provided with a light meal. Finally, students were dismissed to the Linkway vans and returned to their orphanage homes.

Orphanage Needs. In addition to educational services, Linkway staff routinely visits the orphanages and helps to meet a variety of needs. During these scheduled visits, Linkway staff brings a supply of food products. The researcher has participated in a number of Linkway’s orphanage visits and has witnessed Linkway leaders meeting with orphanage leaders to address the wellbeing of both caregivers and orphans. In addition to helping orphanage leaders obtain food, clothing, and other basic necessities, Linkway leaders also attempt to help orphanages overcome barriers that may exist between orphanages and their donors and volunteers (Butler,
2011; Drollinger, 2010; Johnson, 2014; Vargas, 2017). The researcher has observed Linkway leaders helping to bridge the cultural barriers between the orphanage leaders and Western visitors, as the expectations of such visits and the donations that may occur because of them may cause contention. Thus, Linkway is more than a supplier of basic needs. Through its relationship with orphanage leaders and orphans alike, Linkway is also meeting higher-level needs.

**Community Needs.** Linkway frequently visits impoverished rural and seaside villages to meet some of the needs of villagers. Care generally consists of providing basic necessities, such as large bags or rice, eggs, clothing, and flashlights. However, care has often been extended to include medical and dental examinations and other health-related services for those in remote areas. Due to the difficulty in reaching rural villages, Linkway does not visit them as frequently as it visits those in the *kota*.

In addition to Linkway’s primary services, this nonprofit occasionally holds special events at venues in the community. These events are meant to strengthen the ties between Linkway, orphanages, and their respective communities at-large. Special events to date have included Christmas parties, mission-based fellowship gatherings, and orphanage sports leagues. Sponsors of the leagues provided team jerseys, sports coaching, and fellowship with the orphans. At the conclusion of the league season, orphanages participated in an awards banquet.

Alongside the contextual aspects of Linkway’s setting, Linkway’s leaders frequently face issues such as working with both legal and undocumented citizens. In addition, leaders frequently work with clients from Aceh to Papua, spanning various Indonesian sub-cultures from across the archipelago. These issues are further defined in the upcoming physical setting section.
**Physical Setting**

The Linkway facility is a 3-story shop house in a *kota* in the Riau Islands Province. The Riau Islands Province was split off from Riau Province in Sumatra in the early twenty-first century (Republic of Indonesia, 2002). The Riau Islands, also known as the Riau Archipelago, are made up of several thousand islands, some of which are uninhabited. In 2015, the Riau Islands boasted a population of 1.97 million people (Knoema, 2018). This population included a mix of homeless people, sailors, boat people, and remote area community members (Knoema, 2018). Ninety-six percent of this province is open sea, and the archipelago borders both the Straits of Malacca and the Singapore Strait. In addition, there are many ethnic groups and languages on Riau Islands. This diversity in ethnic groups and languages is similar to that of Indonesia as a whole. Azzizah (2015) indicated that Indonesian society is made up of “about 300 ethnic groups with 726 local languages each with cultural identities developed over the centuries” (p. 220). The majority of the population is made up of the fifteen largest ethnic groups. Azzizah also indicated that 15% of Indonesia’s population is made up of “619 very small ethnic groups and sub-groups” (p. 220). Likewise, Indonesia’s languages are as diverse as its ethnic groups (Azzizah, 2015). In the Riau Islands, many dialects may exist. However, many islanders speak Bahasa Indonesia, the national language of the country.

For the tourist or newcomer, the Riau Islands may resemble a typical Southeast Asian seaside community, with picturesque villages built above the sea. After some interactions with the locals, newcomers may even begin to feel like they have a grasp of the region’s culture. However, the culture of the Riau Islands is both complex and dichotomous. After visiting the Riau Islands province numerous times, and even beginning to speak the Indonesian language, the
researcher still feels the difficulty associated with understanding the intrinsic culture rarely explored by visitors to the islands.

Several of these cultural elements are explored in the physical setting section. These elements are deeply entwined in Indonesia’s local and national cultures. They are means to illuminate the circumstances and conditions in which Linkway operates. The economy, poverty, work, and education will be explored as elements of Linkway’s setting. Through these elements, a clearer picture of life in the Riau Islands can be drawn.

**A Dichotomous Economy.** One challenge is this region’s economic environment. Its close proximity to Singapore and Malaysia has provided leaders of these nearby regions opportunities to create several economic alliances within the Riau Islands Province to increase trade (Toh & Ng, 2007; van Grunsven & Hutchinson, 2015), particularly in Batam, Bintan, and Karimun islands (Arshad & Soeriaatmadja, 2016). While these initiatives were meant to contribute to the development of the Riau Islands (Toh & Ng, 2007), and have done so for a number of years, the economy of Batam in particular, one of the larger islands in the province, appears to be in a state of declining performance (Fadli, 2017; Negara & Hutchinson, 2017; van Grunsven & Hutchinson, 2015). The Indonesian government is examining incentives to restore Batam’s industrial competitiveness and diversify its economy (Negara & Hutchinson, 2017). This situation creates an environment of job insecurity in the region.

Juxtaposed to this industrial environment are rural villages of the Riau Islands, some of which do not have electricity (Ee, 2014). Fishing and rural agriculture are often mainstays for villagers. In remote locations at these, industrial islands like Batam may seem foreign. Mubyarto (1997) noted that “local inhabitants, especially those belonging to indigenous groups, are often afraid when faced with the process of globalization impacting upon their [geographic]
area” (p. 547). Indiginous people, then, may be valued on their global economic impact, which tends to offer globalization very little. Mubyarto continued: “globalization tends to favor that which is large-scale and efficient and to repress groups that are powerless or ‘less than efficient’” (p. 547). Particularly for the Riau Islands, as industrial development and traditional ways of life may stand against each other, and the relationship between members of each community will likely remain dichotomous.

**Poverty.** Overall, Indonesia has a poverty rate of 11% (Australia Indonesia Partnership for Justice, 2014; Priebe, 2016), however, researchers have suggested that this figure may vary in different subcultures (Australia Indonesia Partnership for Justice, 2014; Priebe, 2016). The Australia Indonesia Partnership for Justice (AIPJ) (2014) indicated that the poverty rate for rural Indonesia is 14%. While poverty rates have fallen in recent years, a troubling statistic has raised concerns for nonprofit agencies helping to ease the pangs of poverty. The AIPJ reported that nearly 40% of the population “live so close to the poverty line that even relatively small shocks can be enough to push such vulnerable households into poverty” (p. 7). Some areas are so vulnerable that over 70% of the population could be negatively affected by small economic shifts, such as heavier than normal monsoon rains or other natural disasters common to the Ring of Fire (AIPJ, 2014; Bojanic & Lo, 2016; Hensel, 2017). With so much of the population living near the poverty line, work can become a source of contention. For islanders on the Riau Archipelago, the relationship between poverty and legal work can be blurred, which may embolden them to consider illegal forms of income. The next section explores prospects of work in the province.

**Work.** Work in the Riau Islands is generally centered on industrial, agriculture, and tourism-based jobs. For work based on the Riau Islands’ geographical setting, some islands
promote tourism, and others are known for agriculture. The other category is jobs generated by industrialization, which are typically located on the larger islands. Multinational organizations generally move a portion of their manufacturing operations to the Riau Islands to take advantage of the benefits of trade agreements (Yeoh & Wong, 2006). In addition to multinational trade agreements, the province’s proximity to the large shipping ports along the Malacca and Singapore straits are important to the economy (Bernstein, 2008, Qu & Meng, 2012). Although somewhat of a tumultuous sector, ship building and repair work plays a role in the economy of the Riau Islands (Negara, 2017). All of the types of work described are legitimate ways to earn a living.

**Pirates.** Alongside legitimate work, the Riau Islands Province is home to less conventional ways to make money, particularly for those who are from impoverished areas. With 96% of the Riau Islands territory as open sea, piracy is not uncommon in this physical environment. Ships entering Singapore can become prime targets for pirates, as Singapore is home to one of the busiest container ports in the world (World Shipping Council, 2018). The straits that border the Riau Islands are busy and congested, making piracy particularly prosperous (Bernstein, 2008; George, 2013; Murphy, 2009). Murphy (2009) indicated that while the crime occurs at sea, piracy is actually a land-based crime. Proximity of the islands to some of the world’s busiest shipping channels makes the islands a prime hub for piracy. George (2013) articulated that a division of labor exists in piracy. Because Indonesians are the poorest in the region they generally serve as foot soldiers, while Malaysians and Chinese manage pirate operations.

Alongside poverty, the Riau Islands may be an easy haven for pirate activity as a lack of harsh laws or penalties exists, and police authorities may be tolerant of the activity, be corrupt
themselves, or collude with organized crime (Frècon, 2006; Long, 2011; Murphy, 2009; Teo, 2007). Although several nations in the region have worked to reduce piracy through harsher penalties and diligent patrols of the waters (Bernstein, 2008; George, 2013), the prevalence of poverty in the region will likely continue to drive pirate activity.

**Terror Groups.** While its geographic identity may appear to be a haven for pirate crimes, piracy is not the only work on the Riau Islands. In addition to piracy, the Riau Islands are vulnerable to terror infiltration and radicalism (Badan Nasional Penanggulangan Terorisme, 2018; Fadli, 2017; Ramakrishna, 2015; Teo, 2007). Tan and (2004) noted that among ASEAN (Association of Southeast Asian Nations) member nations, Indonesia had porous maritime borders due to weaknesses in counterterror measures. Tan and Ramakrishna also acknowledged Indonesia’s inability to “enforce basic law and order [and its] political and economic marginalization of large portions of [its] population” (p. 97) as reasons for the increased presence of terror groups.

**Migration.** People from Indonesia’s impoverished communities have been known to migrate with the hope of finding work. The Riau Islands are a popular destination for Indonesians from other provinces. Lindquist (2009) shared that rumors of finding work in Batam, one of the largest islands in the Riau Islands Province, draw Indonesians with the lure of easily attainable work. Lindquist (2009) shared the story of Lydia: “If you [migrate] to Batam you need to have some kind of skill or education. If not, then you will end up like me, working as a prostitute or not working at all” (p. 71). The sex trade, particularly sex tourism with clients from Singapore and Malaysia, is alive and well in the nearby Riau Islands (United States Department of State, 2013; Lindquist, 2009). Similarly, Lindquist, shared the account of Efran, Lydia’s boyfriend and father of their child. Efran was enticed to move to Batam from West
Sumatra, based on “stories of high salaries on an island of twenty-four-hour activity and constant entertainment” (p. 91). Yet, such intra-national movement generally does not promote the middle-class lifestyle so many from impoverished communities desire (Lindquist, 2009, 2010, 2015; Siegel, 2002). Siegel (2002) explained that the ability to make connections is critical, since “only through acquaintances was there access to government for most people” (p. 213). Likewise, a person’s connections could also help with employment opportunities. For other, even poorer, Indonesian villages, the Riau Islands seemed like a utopia. In reality, the opposite may hold true.

In addition to migration into the Riau Islands, impoverished Riau Islanders also migrate to other countries for work. Unskilled laborers who have legal identity generally migrate to the Middle East, Asia, and other Southeast Asian countries where they most commonly work as domestic servants (Lindquist, 2010). Undocumented migrants, typically male, tend to work in Malaysia on palm oil plantations or construction sites (Lindquist, 2015). Such migratory employment may leave those from impoverished communities still yearning for the seemingly unattainable middle-class dream. Lindquist (2009) explained that Indonesian middle-class life is idealized in magazines and on television and that those who strive for the ideal, especially for those who are the furthest economically distanced, experience anxiety because of their inability to reach the middle-class ideal.

Among the landscape, however, is a closeness to one’s community. Frècon (2006) indicated: “Along the coast, fishermen, pirates, and the chief of the village are neighbors. The community is closely knit as everyone is quite familiar with each other” (p. 74). Communities are diverse and, as Frècon revealed, “there are families seeking to earn a decent living” (p. 74) but life is not easy in the village.
To summarize the demographics of work, fishing and rural agriculture are legitimate ways to earn income, tourism is also helping to provide formal employment. Nonetheless, other less savory sources of income burgeon in the province. Some island families earn a living by working as either legal or illegal immigrants, travelling to nearby countries to find work (Frècon, 2015; Logan, 2018), other Indonesians may migrate to more populous islands to work in the sex trade (United States Department of State, 2013; Lindquist, 2009). Among such a broad spectrum of work types, a key contributor to rural work environments may be education level. Education is the next demographic that is explored.

**Education.** Unequal educational development is recognized throughout Indonesia, particularly between different regions and groups (Azzizah, 2015; Hillman & Jenkner, 2004). Some of the demographics of education in the Riau Islands center on educational quality, dropout rates, and gender. Each of these demographics is examined.

**Quality of Education.** Education and employment may be intricately interrelated. Hillman and Jenker (2004) explained the relationship: In areas where the world’s poor live, “school enrollment in these regions mirrors their economic performance” (p. 2). Despite the use of a national education curriculum (Azzizah, 2015; Suryadarma, Suryahadi & Sumarto, 2006), Long (2011) recognized an acknowledgement of local teachers: “Human resource quality and educational standards in the Riau Islands are low” (p. 456). In Bintan, a popular tourist area of the Riau Islands, some resorts require that employees have a high school diploma and some command of the English language (Long, 2011). With a low quality of education, Riau Islands workers may possibly be competing for jobs against other Southeast Asian neighbors with higher educational standards, including English competency (Long, 2011). While lack of quality education has been recognized, lack of education itself is another concern in Indonesia.
**Dropout Rates.** Regardless of the quality of education, the dropout rate is of concern. Those from poor areas who do enter school are at higher risk of dropping out before graduating (Hillman & Jenker, 2014). In Indonesia, school enrollment is related to household socioeconomic characteristics (Suryadarma, Suryahadi & Sumarto, 2006). While children from poor families may attend, Azzizah (2015) indicated that “children from poor family [sic] were four times more likely to drop out of school than the rich family counterpart” (p. 219). As critical as dropout rates may be, they are not the only disparity in education.

**Gender.** In addition to dropout rates, gender presents another disparity. Girls face different realities in education than boys. The AIPJ (2014) indicated that for every 100 girls that live in households with income in the bottom 30% of their province, 25 are married at 18 years of age or younger. Of those 25 girls, nine were married at 15 years of age or younger. The AIPJ also noted that the younger the age of the girl when she marries, the higher the likelihood that she does not have a birth certificate. Married girls almost never complete 12 years of education. For married girls between 16 and 17 years of age, the likelihood of completing 12 years of school is about one girl in 1000 (AIPJ, 2014). Four boys were married at 18 years or younger, and no boys were married at 15 years of age or younger (AIPJ, 2014). The AIPJ did not report on a relationship between education and marriage for married boys. With 25% of the girls 18 years and younger out of school, and likely without a birth certificate, opportunities for these girls to escape poverty are remote.

The elements highlighted in this setting can only begin to describe the deeply rooted social and cultural environment of the Riau Islands. It is the researcher’s hope that these elements provide a richer understanding of the setting in which Linkway operates. Whether
working in the *kota* or in remote villages, Linkway is routinely faced with the dichotomous elements of poverty, work, and education in their operations.

**Researcher Positionality to the Selected Nonprofit**

The principal investigator (PI) for this study works as a business consultant. Her primary spheres of consulting work are training and business start-ups. Many of her clients over the past twenty years have been start-up businesses hoping to understand how to develop work procedures, brand their organizations, or position their organizations to gain market share. In addition to working with start-ups, the researcher has also worked with both new and established organizations to develop training programs. Over the past five years, she has added leadership training to her repertoire of services.

The researcher has worked with Linkway during its start-up phase. This nonprofit was founded in 2014. In working with Linkway’s nonprofit founders, the researcher became aware of the diverse setting in which the organization operated. At first, the researcher thought that a lack of care described the reasons for why people experienced lackluster employment, poverty, lack of birth certificates, and inaccessability to public education. Nonetheless, over time the researcher realized that elements of care were actually intertwined in Linkway’s nonprofit work. For the researcher, an unmistakable need for understanding care became evident from this setting. Thus, understanding the role of EoC among nonprofit leaders became a personal research objective.

Having visited this nonprofit, the researcher realized that nonprofit work settings can be especially dynamic. For example, on a visit to the Linkway education center, the researcher was participating in an English class. A young boy of four or five years was in the class. Several of the children in the class knew of this boy, as he had been in classes before. Realizing that he had
not been writing any words on his paper, the researcher decided to devote some personal time to help this student with his lessons. He seemed comfortable with researcher and appeared to take an interest in the lesson. As he picked up his pen to write, the researcher turned to talk to another student at the table. When she looked back at the young boy, he was fast asleep on his papers. Two of the other students at the table informed the researcher than the little student was not affiliated with their orphanage and lived on the streets. After the class ended, the researcher inquired with the classroom teacher about the boy from the street. While the situation seemed atypical to the researcher, the teacher seemed nonchalant about having the boy in the class.

As with many of the culturally atypical situations in Indonesia in which the researcher found herself, the researcher inquired with the nonprofit leaders to better understand why the boy was in the classroom. In short, the answer she received was vague: The boy may or may not have parents. If he did, a parent likely worked nearby and had no one to watch the child, so he simply roamed the streets during the day, and likely went home with his parent to a shanty. If the child did not have parents, he lived on the streets all the time. Linkway leaders had met only the boy, but no one else from his family. They did not know whether the boy had a birth certificate, or why he was not in public school. Rather than trying to understand the boy’s situation in-depth, as they likely knew his situation all too well, Linkway simply assessed that he was not a threat to himself or anyone at the education center, and that he needed care. As an extention of care, the Linkway leaders invited him to visit the education center where he would have access not only to the lessons, but to the companionship of other students in the center and to a meal before he departed for the evening.

Leaders in this nonprofit generally find themselves in situations where discernment is necessary when working in impoverished communities. As they work in and with communities,
they gain understanding of the needs of those living there. Leaders, as well as those who work for nonprofits, generally encounter the opportunity to shift skill sets and gain experience in new areas of nonprofit focus (Gassner Otting, 2011). Although the work may be frustrating at times, the setting can be rewarding in so many other ways (Gassner Otting, 2011). As in the example of the boy from the street, as their relationship develops over time, researchers may discover more and better ways to provide care not only to the boy, but to his family and community as well.

The dedication of Linkway’s leaders to transforming lives involves building long-term relationships and helping to identify and address the needs of individuals, orphanages, and community members and organizations. As such, the researcher recognizes that care is more than a handout; it is an ongoing process through which the actions of both the people providing care and those receiving it may transform each others’ lives. While the journey to transformation could have been challenging—both for the nonprofit and those served by it—witnessing transformation in the lives of others has been a reward.

**Personal Bias**

Two elements of personal bias may be present in this narrative study: A business-minded perspective and a Christian worldview. As a business consultant, the researcher has helped this nonprofit achieve some of its business goals. In her work environment, goals are generally more short-term and directed to meet a specific business need. For example, when building a website for a client, the client generally dictates the project’s go-live date; when developing a training program, the client determines the proposed instruction days. However, for nonprofit work in impoverished social environments, transformation may take much more time than a business exchange.
The second area of bias is the researcher’s spiritual affiliation. The researcher attempted to bracket her Christian worldview. In doing so, the researcher could better present the findings of this research in a secular manner.

Cognitive bias may arise from the researcher’s business heuristic being applied in her attempt to understand the nonprofit care. Borrowing from phenomenological research, the term *bracketing* may be applied to narrative research to reduce bias. Bracketing is the process by which the researcher brackets, or puts aside her own experiences to understand the participants’ experiences (Bloomberg & Volpe, 2012). In this narrative study, the researcher’s intention was to focus on care, not on business policies and procedures or religious beliefs. A critical analysis increased objectivity and impartiality.

Thus, by recognizing her cognitive bias and being a good steward of the information gathered and analyzed in this study, researcher bias was reduced. This required that the researcher remain impartial to any of the nonprofit’s existing business procedures and focus on transformation of people in the nonprofit’s care. The researcher is familiar with bracketing and has focused on impartiality in her work as a consultant. It is not unusual to meet with clients that desire the consultant to work on a specific strategic directive, even though other business needs outside the strategic scope may be easily identifiable by the consultant as an outsider.

A debate among scholars exists between objectivity and subjectivity in narrative research. Ratner (2002) indicated that subjectivism may be the *sine qua non* of qualitative methodology. However, he continued: “Objectivism states that the researcher’s subjectivity can enable her to accurately comprehend the world as it exists in itself” (p. 3). Bloomberg and Volpe (2012) further elaborated the importance of the researcher’s perspective, indicating that “ultimately, the narrative combined views from the participants’ lives with those of the researcher’s life,
culminating in a collaborative narrative” (p. 34). According to Babbie (2014), objectivity in social research can never be totally achieved. However, Babbie also shared that different scientists with different subjective views “can and should arrive at the same results” (p. 46). This can generally occur when researchers set aside personal values and views during research.

**Participants**

The focus of this research was on the behaviors of leaders who promote growth and transformation within their organization. A sample size of one to two participants from the same organization was selected for this qualitative, narrative inquiry. Purposeful sampling methods used in this narrative study included both homogenous and criterion sampling. Homogenous sampling, according to Bloomberg and Volpe (2012) involves selecting participants with similar experiences. Criterion sampling requires that “all participants must meet one or more criteria as predetermined by the researcher (p. 248). As such, each of these sampling strategies is explained as they relate to Linkway.

Criterion sampling selection is based on two criteria: First is that the participants are leaders in the nonprofit organization to be studied. This criterion is homogenous as well, as selection is based on the lived experiences of nonprofit leaders that have experience in meeting the needs of orphans and impoverished people in the Riau Islands Province of Indonesia. The second criterion is that the nonprofit generally aims to meet basic needs level as defined by Maslow (1943). Both of the participants selected are founding leaders in the nonprofit selected for study and have worked to meet basic needs.

The first participant, with the pseudonym Aaron Brooks, is a founding member of Linkway. During his market research efforts before Linkway was founded, he met with nearly two dozen orphanages on the island to understand their needs, and specifically to understand the
needs of the orphans themselves. He also met with local businessmen and community leaders who helped further identify the needs of the community itself as it related to nonprofit care.

Ian Fielding, the pseudonym of the second participant, is also a founding member of Linkway. The researcher has visited with Fielding during some of her trips to the island to visit the Linkway education center. Fielding is Indonesian, although not from the same island as Linkway. Nonetheless, being Indonesian gives Fielding a cultural advantage in more fully understanding the needs of the orphanage, the individual orphans, and also the communities in which they live. As a founding member of Linkway, Fielding has travelled to both orphanages and seaside communities to comprehend the types of care that may be necessary in these communities. He has also been instrumental in funding much of Linkway’s operations. Particularly, he offered the commercial space for the Linkway education center. Fielding’s efforts have also helped to find volunteers for supplementary programs like Christmas parties and team sporting events, and as well as those who volunteer their services at Linkway and in the community.

Participant selection aligned with the purposes of this study in that the participants selected are either founding members of their nonprofit organization or principal leaders who make care decisions. It also aligned with the study purposes in that Linkway strives to transform lives at the basic needs level. Thus, the sample was poised to provide the information necessary to increase understanding of the care provided by nonprofit organizations. The particular attributes of care that were studied in this sample are described in the upcoming section.

**Data**

Data was obtained from participant interviews in this narrative study. The intention was to collect and analyze information so to answer the broad research question: How does the ethics
of care play a role in the transformation of clients served by nonprofit organizations? Using the theoretical framework from Tronto (2009), the interview script addressed the four ethical elements of care—attentiveness, responsibility, competence, and responsiveness. Transformation was addressed. The interview protocol is included in Appendix A.

**Data Collection**

Participants authorized their involvement in this investigation by the use of an informed consent form. The form stated that by engaging in the interview process, the participant consented to participation. This form also allowed for maximum anonymity for the participants if the participants desired that their privacy, and the privacy of their organization be protected. The informed consent documentation is included in Appendix C.

By signing the consent, participants agreed to be interviewed, and to have the interview recorded, and to allow the resulting transcripts to be analyzed and developed into the final report of this investigation. Interviews were conducted and recorded by the principal investigator. Because the nonprofit leaders’ primary residences are in Southeast Asia and the researcher resides in the United States, the principal investigator visited Singapore so that face-to-face interviews were possible.

Interviews were conducted according to the narrative interview format described by Jovchelovitch and Bauer (2000). The narrative interview was conducted over four phases: Initiation, narration, questioning, and concluding talk (Jovchelovitch & Bauer, 2000). During the initiation phase, the initial topic was explained to the informant, also known as the interviewee, to jog the informant’s interest and spark a narration that is rich in detail (Jovchelovitch & Bauer, 2000). During narration, the interviewer “abstains from any comment other than non-verbal signals of attentive listening and explicit encouragement to continue the
narration” (p. 63). When the informant shared the end of the story, the interviewer began the questioning phase. Here, questions like “what happened before/after/then?” (p. 64) were raised. Questions about opinions, causes, or attitudes, and ‘why’ questions were avoided in order to maintain the narrative aspect of the interview and avoid justifications and rationalizations. At the end of the interview, the concluding talk phase included the discussion that occurs after the recorder is turned off. This relaxed period can produce a wealth of information for the researcher. ‘Why’ questions could be asked in this phase. The researcher’s experience in this phase of interviewing had produced a plethora of information during past interviews, some of which could be described as mini-narratives. Jovchelovitch & Bauer (2000) noted the importance of capturing information from the concluding talk and advised interviewers to have a notebook or additional space on the interview form to capture information immediately after the interview.

Research was conducted using a recorded interview of the nonprofit leader in accordance with the interview protocol in Appendix A. Interviews were conducted individually, using a recorded in-person interview. Following the interview, recordings were transcribed by the principal investigator and member checked by the participants. In line with Koelsch (2013), the member checking procedure was considered as both a validity assessment interview and a follow-up interview. A second interview which followed the same protocol as the first was also conducted with each participant.

Analysis

Raw data from the recorded interviews was manually transcribed by the researcher into a Microsoft Word file. By utilizing researcher transcription, privacy issues that arise from using a third-party transcription service were reduced. For example, researcher transcription avoided
transcription service personnel from having access to participants’ personal information, such as the participant name, organization name, and perhaps the names of other organizational employees, volunteers, or clients as they were recorded during the interview process. In addition to limiting access to personal identifying information, self-transcription also offered the principal investigator a deeper connection with the data.

**Member Checking**

Following transcription, participants had the opportunity to participate in a member checking procedure. Member checking is described as an essential technique to establish credibility (Creswell & Miller, 2000; Krefting, 1991; Lincoln & Guba, 1985). In this investigation, the member check procedure provided participants with the raw data from their personal interview in the form of an interview transcript. The researcher then asked participants if the information was realistic and accurate, and whether any additional information was necessary to further develop the narrative. Participant feedback received from this procedure was incorporated into the collected data. As such, the member check helped to assure that no errors or misrepresentations had occurred in the narratives prior to coding. In addition, it served as a follow-up interview.

This member check procedure was utilized because participant narratives provide the lens through which analysis will occur. Because the investigator does not have prolonged engagement in the nonprofit field nor does she routinely collaborate with either of the nonprofit founders participating in this investigation, the participant lens provided the foundation of this narrative study. Creswell and Miller (2000) indicated that member checking serves as a tool for validity in qualitative studies. Table 3.1 provides an overview of paradigmatic assumptions through various qualitative lenses.
Table 3.1.

Validity Procedures with Qualitative Lens and Paradigm Assumptions

<table>
<thead>
<tr>
<th>Paradigm assumption/Lens</th>
<th>Postpositivist or Systematic Paradigm</th>
<th>Constructivist Paradigm</th>
<th>Critical Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lens of the Researcher</td>
<td>Triangulation</td>
<td>Disconfirming evidence</td>
<td>Researcher reflexivity</td>
</tr>
<tr>
<td>Lens of Study Participants</td>
<td>Member checking</td>
<td>Prolonged engagement in the field</td>
<td>Collaboration</td>
</tr>
<tr>
<td>Lens of People External to the Study (Reviewers, Readers)</td>
<td>The audit trail</td>
<td>Thick, rich description</td>
<td>Peer debriefing</td>
</tr>
</tbody>
</table>


Restorying for Indexical Material

Following the transcription and member check procedures, data was subjected to an initial coding procedure using restorying. The restorying procedure was performed manually by the researcher. Creswell (2015) defined restorying as “the process in which the researcher gathers stories, analyzes them for key elements of the story . . . and then rewrites the story to place it in a chronological sequence” (p. 511). Through restorying, an identification and analysis of leaders’ care processes as they relate to the particular needs of those being served by the nonprofit could be performed. Table 3.2 highlights Creswell’s five elements of restorying.
Table 3.2

Organizing the Story Elements into the Problem Solution Narrative Structure

<table>
<thead>
<tr>
<th>Setting</th>
<th>Characters</th>
<th>Actions</th>
<th>Problem</th>
<th>Resolution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Context, environment, conditions,</td>
<td>Individuals in the story described</td>
<td>Movements of individuals through the story</td>
<td>Questions to be answered or phenomena to be</td>
<td>Answers to questions and explanations about</td>
</tr>
<tr>
<td>place, time, locale, year, and era</td>
<td>as archetypes, personalities, their</td>
<td>illustrating the character's thinking</td>
<td>described or explained</td>
<td>what caused the character to change</td>
</tr>
<tr>
<td></td>
<td>behaviors, style, and patterns</td>
<td>or behaviors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Source: Adapted from Ollershaw (1998)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Five key codes were used in the restorying process to address the broad research question of whether the ethics of care plays a role in the transformation of clients served by nonprofit organizations. The five codes used in this study were adapted from Creswell (2015), and include setting, character, action, need/problem, and solution/resolution. Their definitions of terms used in this study follow.

**Setting.** Items coded for setting included the factors that determine the context of the code such as time, place, location, and environmental factors. Many of these focused on the Linkway facility, orphanage homes, seaside villages, and the natural disasters that have placed orphans in the Riau Islands Province.

**Character.** Codes for character included the individuals in the stories described by nonprofit leaders (including the leaders themselves), as well as various behaviors, personalities, and cultural contexts. The lived experiences of the nonprofit leaders included interactions with
orphanage caregivers, Linkway caregivers, orphans, and members of rural territories in the province. Characters mentioned in interviews were assigned a pseudonym to protect their anonymity.

**Action.** This code centered on the actions of individuals, especially those that highlight both their behaviors and thoughts, as they relate to need. Actions were not limited to nonprofit leaders and this code extended to include the actions of those being served by nonprofit leaders. Actions could overlap with codes related to resolution. As such, actions that related to resolution were coded as a resolution. Coding in this section was reserved for actions that occur through the movement of the story as they relate to the thinking and behaviors of the characters prior to resolution.

**Need.** Creswell (2015) noted that restorying involved identifying a problem or phenomenon. For this study, this category included needs and problems. Needs were further coded according to Maslow’s (1943) hierarchy. Both the needs of the organization and the needs of those which the organization serves were included. Some of the needs addressed by nonprofit leaders did not have a resolution, but were identified nonetheless.

**Resolution.** Coding for resolution comprised of how solutions to the needs were addressed. In addition, it included items regarding what caused the character to change. Resolution involved transformation and knowledge acquisition for nonprofit clients, leaders, or nonprofit workers; it also included resolutions to causative factors like strategic initiatives for the organization.

Information analyzed according to the five codes of restorying related to indexical coding as described by Jovchelovitch and Bauer (2000). Rather than using Creswell’s restorying codes, Jovchelovitch and Bauer used the five W questions: Who, what when, where, and why to reveal
similar indexical coding. For example, Creswell’s *character* code relates to the *who* code from Jovchelovitch and Bauer. While the researcher preferred the coding terminology from Creswell, she viewed the information as indexical, nonetheless. The next phase of analysis was coding for non-indexical material.

**Coding for Non-Indexical Material**

While indexical categories “have a concrete reference to ‘who did what, when, where, and why’” (Jovchelovitch & Bauer, 2000, p. 63), non-indexical categories “go beyond the events and express values, judgements, and any other form of generalized ‘life wisdom’” (p. 63). The codes from restorying produced a deeper understanding of care. However, the ethics of care was also revealed in non-indexical material.

This final coding process began by assigning codes to non-indexical information as it related to either descriptive or argumentative material. According to Jovchelovitch and Bauer (2000), descriptive statements refer to “how events are felt and experienced, to the values and opinions attached to them, and to the usual and the ordinary” (p. 63). Jovchelovitch and Bauer referred to argumentative material as material that designates “the legitimization of what is not taken for granted in the story, and to reflections in terms of general theories and concepts about the events” (p. 63). While not limited to the ethics of care, non-indexical elements of the narrative did represent moral elements of the ethics of care. With the coding of indexical and non-indexical material complete, the researcher conducted a final analysis.

**Analysis of Coded Material**

In this analysis, the researcher attempted to understand both the succession of events in the narrative stories and the relevance of values, judgments, and life wisdom as they related to the ethics of care. The trajectories, or outcomes from the ordering of indexical information, were
investigated alongside the non-indexical elements of the narrative to produce a fuller understanding of how nonprofit leaders perceive the role of the ethics of care as they aim to transform the lives of those they serve. Muylaert, Sarubbi, Gallo, Neto, and Reise (2014) indicated that at this level of analysis, narratives can be understood via “the factors that produce change and motivate the actions of informants” (p. 187). Muylaert et al. also indicated that narratives are “are more likely to reproduce structures that guide the actions of individuals” (p. 187). The outcomes of this analysis provided insights into the trajectories that guide nonprofit leaders to ethical decision-making regarding care. In addition, the analysis provided the values and judgements that guide these trajectories. As such, this narrative analysis provided insights for nonprofit leaders as to the role of the ethics of care in their service to others. All indexical and non-indexical coding was performed manually by the researcher.

**Relevance to the Moral Elements of Care**

The narrative information gathered from this study was interrelated with one of the four moral elements of care described by Tronto (2009): Attentiveness, responsibility, competence, and responsiveness. Through this analysis, relevance of the role of the ethics of care in transformation was better understood. In this last phase of analysis, nonprofit leaders and scholars can draw upon the significant findings to gain a deeper understanding of the role of the ethics of care among nonprofit leaders helping to transform the lives of those they serve.

**Participant Rights**

Participant rights were upheld in several ways. Consent is viewed as an ongoing process, and not a simple yes or no on the part of the participant. As such, before the study began, participants were informed about the nature of the study, that participation is voluntary, and that they may withdraw at any time. They were also informed of the types of data that would be
gathered before their consent can be given. This information was presented in a study invitation letter (Appendix B). Upon sharing this information, participants were given ample time to make a decision to avoid signing in duress. After the person decided to participate in the investigation, he or she was asked to sign a consent document (Appendix C). During the study, researcher interactions with participants served as withdrawal points. While participants who no longer wish to remain in the study could be withdrawn with a verbal request at any time, no participants who signed the informed consent documentation withdrew.

As this qualitative narrative study was based on a limited number of participants, should a participant have chosen to withdraw from the study at any time, another leader from the organization may have been asked to participate. Should there no longer had been enough participants in the nonprofit organization who wish to participate, another nonprofit organization that attempts to meet the same type of social needs according to the Maslow (1943) hierarchy of needs would have been selected. The researcher’s strongest working relationship is with the nonprofit selected for this study. However, the researcher is also acquainted with several nonprofits throughout Southeast Asia that work to meet similar types of needs. As such, leaders from another nonprofit in the researcher’s professional network may have been asked to participate.

Throughout this systematic investigation, the confidentiality of those served by nonprofits was protected by not collecting information that could identify clients of the nonprofit organization. Participation in this research was limited to nonprofit leadership, not nonprofit clientele. To protect the anonymity of those leaders who participated, and the organizational members that the leaders discussed during the interview process, participants were assigned a
pseudonym, and the organizations in which they work was also be assigned a pseudonym. Also, pseudonyms were assigned to any name a leader referenced in his narrative.

Unintended outcomes of participation in this study included the participant recalling organizational failures or setbacks. This had the potential to cause negative emotional stress for the participant. While the interview protocol used in this study was meant to understand how moral elements of the ethics of care are employed, it was possible for participants to recall both negative and positive reflections.

Limitations

This study was an in-depth analysis and restorying of the experiences of two leaders from a nascent nonprofit that serves an island community in Indonesia. Several limitations are recognized. First is the idea of cultural and language barriers that exist in the study’s setting. Another limitation is the operational variability that likely exists in nascent nonprofit organizations. Finally, the limitation of organizational distance between high-level and other lower-level leaders are discussed.

Cultural and Language Barriers

A limitation of this research may be that the researcher has worked as a business consultant for the organization under study. This experience may present a bias of the researcher to express the successes of the organization. The researcher has visited not only the education center in Indonesia, she has also visited several of the orphanages—some served by the nonprofit selected for this study, and some not—to learn about other opportunities to help address poverty, hunger, education, and legal identity in Indonesia. This may be a delimiting factor because it provides an empirical perspective of the lives of those being served by the Indonesian nonprofit.
Another limiting factor may be the cultural and language barriers. The researcher has lived in Southeast Asia for nearly a decade, and while this may be considered a long time to understand the various cultures there, it is unlikely that the entire cultural spectrum of Indonesia could be grasped during that time. It is important to note that the founders of the Indonesian organization are both very proficient English speakers, readers, and writers. This allowed for all survey materials to be written in English and the need for a translator is not necessary.

**Nascent Nonprofits**

Many nonprofits rely on volunteers to accomplish their missions (Eisner, Grimm, Maynard, & Washburn, 2009). Moreover, Handy, Mook, and Quarter (2008) indicated that an interchangeability of paid staff and volunteers exists. Especially in the start-up phase, it is likely that founding members may rely on close friends and associates to meet an organization’s needs. As hiring occurs, volunteers may be better trained than staff. Especially during the nascent phases, nonprofits may rely more heavily on volunteers than staff (Austin, Stevenson, & Wei-Skillern, 2006). Thus, interchangeability between staff and volunteers exists.

Because the organization selected for study is relatively young, organizational structures may not have been drawn between volunteer leaders and paid leaders. To overcome this limitation, founders of the nonprofit organization have been selected as participants. A limitation in selecting founders may limit the narrative to big stories of care and transformation, as smaller stories from those working more directly with clientele may not yet have made their way to the founding leaders or that operational variability in the fledgling stages may skew the flow of organizational information across the organizational ladder.

Within a diverse group of volunteers and staff, it is likely that new employees or volunteers may not have fully grasped the culture of the nonprofit organization, and therefore the
practice of care may have many variations which may not yet be linked back to the leadership vision (Andersson, 2016). As such, this study relies solely on the narratives from two nonprofit leaders. While the nonprofit selected for this investigation has been operating since 2014, it is still fledgling in many ways and may not have witnessed great transformations. Greatness in the nonprofit sector is based less on financial returns and more on delivering its mission, which may require a longer period of time before an impact is achieved (Bowman, 2011; Collins, 2005; Crutchfield & McLeod Grant, 2012). Intrinsically, it may also be likely that success stories of transformed lives may not yet be fully accomplished and may still be in the making.

**Indirect Care**

Founders of nonprofits often rely on others to help achieve nonprofit goals. Leaders may delegate caregiving activities to others, thus placing care in the hands of volunteers and staff. Dwyer, Bono, Snyder, Nov, and Berson (2013) examined “separate roles of leadership and personal motives in the volunteer process [and] the process by which personal motives and team leader behaviors affect volunteer outcomes” (p. 182). Clary and Snyder (1991) also indicated that volunteering may satisfy personal needs and drives in their nonprofit work. Thus, understanding what motivates volunteers is an important consideration because volunteers give their time without formal reward. Caring for volunteers and staff thus becomes another form of care for the nonprofit founder. While this is not a direct care-giving activity for clients, it may provide an indirect benefit to nonprofit clientele.

It is likely that during the interview process, narratives regarding staff and volunteers were shared. While this study is focused on nonprofit founders, it is important to note that founding leaders provide care to staff and volunteers so as to motivate them to care for clients. Thus, the care relationship between leader and client may not be a direct one. In addition, it is
possible that the narratives obtained in this study could relate to volunteer or staff transformation rather than client transformation.

In short, high-level nonprofit leaders may set up procedures regarding how care is provided organizationally but may not be the ones that necessarily deliver the care. A host of leaders and volunteers may be the ones connecting with clients the most. As such, the implication on this study may be that narratives of transformation may be of, or may come from, others within the organization.

Chapter Three has provided a methodology for this narrative study readers may understand how the role of the ethics of care (EoC) is used by nonprofit leaders. The global village has increased awareness of needs, especially those in developing countries. The emerging awareness of these needs has encouraged some to found nonprofits to meet those needs. Through the lived experiences of nonprofit leaders, this research draws a deeper understanding of how leader perceptions of EoC work to transform the lives of those being served. Chapter Four examines the results of this research.
CHAPTER 4

RESULTS

The purpose of this narrative study was to gain an understanding of the leadership role of the ethics of care in life transformation within nonprofit organization Linkway. The nonprofit leaders whose life experiences are featured in this research have many similarities, and some differences as well. Both are founding members of the same nonprofit organization. Both are passionate about improving the lives of children from the Riau Islands Province in Indonesia. However, one serves the nonprofit on a part-time basis, and the other serves full-time. In addition, one leader works with children from impoverished areas, while the other works with orphans.

This chapter is divided into two broad sections; the analysis method and the presentation of results. The presentation of results includes an introduction of the participants and organization. It also includes an analysis of participant interviews as they relate to the ethics of care, transformation, needs, and nonindexical information and its accompanying trajectories. Following this information, a coherent, logical summary of the results will be provided. This summary will connect the results with the purpose of the study and problem statement which were presented in Chapter 1.

Analysis Method

A desire to understand the role nonprofit leaders play in drawing upon the ethics of care underpinned this project. The project began with the broad research question, “How does the ethics of care play a role in the transformation of clients served by nonprofit organizations?” To answer the research question, two leaders from a nonprofit organization in Indonesia volunteered for this study. Each leader endorsed his participation by signing the Informed Consent document
approved for this research. Subsequently, each leader participated in an initial five-question interview and also a four-question follow-up interview.

Both of the participants are founders of the same nonprofit, Linkway, which began serving in impoverished neighborhoods of the Riau Islands Province, Indonesia. Linkway is registered as a yayasan, or nonprofit foundation, and has been in operation since 2014. Initially, the yayasan specialized in orphanage education, and also helped provide necessities for impoverished seaside communities and for impoverished people in remote areas. Over the last year, Linkway has recognized the need to provide additional educational services to children living in inner-city kampons, or neighborhoods. As such, the organization has recently expanded into two primary branches. The first serves orphanages, seaside villages, and other remote areas both in the Riau Islands and around the Indonesian archipelago. The second serves the inner-city children and their families. One leader from each of these branches was interviewed. As both were founding members of the organization, they have many shared experiences in the establishment of Linkway. However, the last year of expansion has provided each leader with the opportunity to participate in many new and different lived experiences as well. The principal investigator has made periodic visits to the Linkway facilities and some of the remote communities. She has observed first-hand the operations of each branch of Linkway.

The method of analysis for this study began with an examination of Tronto’s (2009) argument for the ethics of care as a moral theory. Tronto highlighted four moral elements of care—attentiveness, responsibility, competence, and responsiveness—which formed the basis of the questions from the first interview. The second interview was conducted and afforded the opportunity for the principal investigator to gather additional information on leader perceptions of transformation, and on the organization’s mission.
Information gathered from these interviews was subjected to several coding processes. Restorying was the first type of coding performed. The purpose of restorying was to identify and analyze leader care processes as they relate to needs the organization is attempting to meet. Five levels of coding occurred during the restorying process.

Aligned with Creswell (2015), the restorying codes used in this process include setting, character, action, problem or need, and solution. Items coded for setting included contextual factors such as time, place, location, and environmental factors. Codes for character included the individuals in the stories described by nonprofit leaders, or the leaders themselves. In addition to the characters, various behaviors, personalities, and cultural contexts were included. Action codes focused on actions, both behaviors and thoughts, that related to needs. Needs and problems were identified, which then led to the final coding element in restorying, resolution. This coding process identified how solutions to the needs were addressed. Within restorying, needs and problems were additionally coded and categorized according to Maslow’s (1943) hierarchy.

Another round of coding was used to identify non-indexical material. As iterated by Jovchelovitch and Bauer (2000), nonindexical categories are used to identify values, judgements, and aspects of life wisdom. Once nonindexical statements were identified, they were subjected to an additional coding process whereby non-indexical information was identified as either descriptive or argumentative material. According to Jovchelovitch and Bauer (2000), descriptive statements are means to capture “how events are felt and experienced, to the values and opinions attached to them, and to the usual and the ordinary” (p. 63). Argumentation, however, is “the legitimization of what is not taken for granted in the story, and to reflections in terms of general theories and concepts about the events” (Jovchelovitch & Bauer, 2000, p. 63). While not limited
to the ethics of care, non-indexical elements of the narrative may represent moral elements of the ethics of care. With the coding of indexical and non-indexical material complete, the principal investigator was able to analyze the material to determine trajectories, or outcomes, of this research based on the stories shared by Linkway leaders.

Several patterns were revealed during analysis of the data. Of particular interest is the level of needs that were presented in the interviews and in the nonindexical insights of the leaders. These two items will be explored further in the upcoming section, Presentation of Results.

**Presentation of Results**

In this section, each participant is introduced, and the results of the analyses performed are presented. In addition, the principal investigator presents commentary on the results, as well as why and how the results may have occurred. Results will be drawn from three categories: The first interview, the second interview, and needs revealed by leaders from the interview processes. Finally, any discrepancies in the data are explored.

**Introduction of Participants**

Two leaders from the same nonprofit, Linkway, participated in this research. While they have helped to establish the nonprofit being studied, the stories of each leader have both much in common, and some differences, as well. Both were passionate about helping impoverished people in the Riau Islands Province, and were also passionate about helping children. However, as their organization has grown, each leader has become responsible for different aspects of service. This introduction provides insights into their journey to establish Linkway as a nonprofit organization. The pseudonyms Aaron Brooks and Ian Fielding were assigned to the participants.
Aaron Brooks. Brooks holds an executive position in a large multinational corporation. He is a family man with three school-aged children. He and his family have been expatriates for nearly all of Brooks’s career. Currently, they reside in Singapore. Brooks’s desire to work in a nonprofit was sparked by his attendance at a leadership retreat where attendees visited an orphanage to explore the topic of service to others. After the retreat, Brooks was eager to learn how he could help others. The Riau Islands’ proximity to Singapore, accompanied by the firsthand acknowledgement and experience of poverty in the Islands, gave Brooks the idea that the Riau Islands would be a good place to start. He met with a member of his church, Colby Forrester, an Indonesian, to explore the possibility of opening an orphanage there. Brooks and Forrester made the decision to work together to start a nonprofit. They partnered with Ian Fielding and the three of them set out on their journey into starting a nonprofit organization. From their meetings, the founders decided to open Linkway, a facility that serves both orphans and impoverished families in the Riau Islands Province. Brooks currently serves Linkway in a part-time capacity.

Ian Fielding. Although Fielding was born and raised in Jakarta, Indonesia, he moved to Singapore to start a business decades ago. Fielding is the proud father of three grown children and a new baby. Fielding has businesses in both Singapore and the Riau Islands. As the owner of several shop houses in the Riau Islands, Fielding was a good resource for Brooks and Forrester. When Fielding heard of Brooks and Forrester’s intentions, he made the decision to collaborate with them.

Over the next few months, Fielding coordinated meetings with orphanage owners, business people, land owners, and villagers of the Riau Islands. After all of the meetings, the community needs became clear, so Brooks, Forrester, and Fielding decided to start an education
center that served orphanage children. In addition to the orphan education center, the three gentlemen decided to serve the members of the remote rural communities where they visited, with the intention of providing basic necessities and health care services. Fielding donated one of his shop houses in the *kota*, or city center, to set up the orphan education center and a distribution facility. Fielding’s passion for children from impoverished families led him to recently move his family from Singapore to Indonesia. He now serves Linkway full-time and currently leads the preschool and kindergarten programs.

**Linkway.** While establishing Linkway as a *yayasan*, or governmentally-registered nonprofit foundation, two of its founders—who were assigned the pseudonyms Aaron Brooks and Ian Fielding—worked to set up an education center and distribution facility. As an owner of several properties in the Riau Islands, Fielding donated one of his shop houses to serve as the education center. He remodeled it to accommodate classrooms for English language lessons, a large computer classroom, two music classrooms, a health center, a multi-purpose welcome/worship center, and a large work area for administrative, teaching, and medical staff.

As Linkway founders realized the desperate need of education for impoverished inner-city kampong children, they made the decision to move the distribution of basic necessities and education of orphans to a different location and use the existing Linkway building in the *kota* to serve children living in the inner-city kampons. This decision has allowed Linkway to distribute basic necessities both within the Riau Islands Province and to other islands in other provinces. The existing Linkway building was again refurbished to convert the computer and music classrooms into kindergarten classrooms to serve children from impoverished kampong communities in the *kota*. 
While Fielding oversees the pre-school education center, Brooks serves Linkway’s expanding distribution operations and orphanage services. Together, they work to transform the lives of Indonesians by caring for them and presenting them with opportunities that may otherwise have been nonexistent. This has allowed the founders to focus on both their passions as well as the needs of the communities in which they serve. In the upcoming section, results from two interviews conducted with these participants are presented.

Interviews were conducted in Singapore. The initial interview with Fielding took place at the Marriott Tangs Plaza on Orchard Road on the afternoon of October 17, 2018. This location was near where Fielding would be staying during his time in Singapore. The initial interview with Aaron Brooks was conducted the following morning at the Toast Box in West Coast Plaza. Brooks selected this location based on its proximity to his home and office. The interview was conducted before Woods started his workday.

First Interview Analysis: Moral Elements of Care and Transformation

Four moral dimensions of care formed the basis of the research questions. These dimensions stem from the work of Tronto (2009) who identified attentiveness, responsibility, competence, and responsiveness as four moral elements of ethical care. Each of the research questions, and their relevant element of moral care, were discussed to understand the role of care ethics in transforming the lives of clients served by Linkway, a nonprofit organization in Indonesia. In addition, the types of needs addressed in the discussion of each moral element of care will be considered according to Maslow’s (1943) hierarchy of needs.

Attentiveness. Tronto (2009) indicated that being attentive to the needs of others is required in order to meet those needs. In addition, White (1999), conveyed that the act of caring leads to inquiry, rather than assuming that each person’s values and needs are the same.
Participants shared their story of how they decided to start a nonprofit organization (NPO). As a first step of attentiveness, Brooks shared his story of how the nonprofit was founded. Fielding, however, shared how the nonprofit became attentive to other needs as the nonprofit grew.

Aaron Brooks. Brooks was eager to share his experience in starting Linkway. His passionate involvement at the early stages of establishing the nonprofit were displayed in his response:

We began our search for the perfect location for an orphanage to meet Pulau City’s needs. We travelled to Bukit Merah Village to meet with land owners. We also went to other seaside villages. And, of course, we visited with orphanage owners throughout Pulau City. What we learned . . . is that another orphanage was not what the area needed.

Brooks referred to a common practice whereby charitable organizations, namely churches, in Singapore “adopt” an orphanage. Generally, members of the church volunteer to visit the orphanage one day every month or two. At each visit interval, church members can sign up to visit. While there may be regular members that attend regularly, they are generally accompanied by different members that attend infrequently, or only one time. Churches may also ask for donations ahead of time so that members have a time window for collecting the requested items. Brooks indicated that, of this form of charity, orphanages at the most get a visit only once a month. He also elaborated upon this as one of his reasons for wanting to set up a nonprofit:

The volunteers [of those charitable organizations from Singapore] don’t have enough time to develop meaningful relationships with the orphans. By setting up an organization that serves orphanages weekly, we believe that we are investing time and providing care that can help change lives, not just scratch the surface of care.
Brooks’ sentiments follow the moral element of attentiveness as they point to Tronto’s (2009) concept of being attentive to the needs of others, and also to White’s (1999) conception that caring leads to inquiry, rather than assuming that each person’s values and needs are the same.

**Ian Fielding.** Fielding’s passion for children was immediately obvious when he began speaking. It was as if the children from the kotas were members of his own family. A great deal of love for his work shone through his discussion:

> When I started to run this ministry, I looked at these children and [felt] that they really need help and supports . . . and caring of us that they’re left out of at home. I try my best to give them the best of what we can give, and what we are able to help them with. If I’m going to be a perfect giver of relationships, whatever cost I come in with . . . I try my best to do what I can without taking a single cent from anybody because whatever cents [we receive are] so precious. Donations don’t come easy.

Fielding elaborated on the value of donations received for the education center. Funding is an important aspect of any nonprofit, however, serving the children at any cost was a very important to Fielding. He continued:

> So, if this money doesn’t come easy, we need to spend wisely. If I only manage to raise a hundred dollars, these hundred dollars means (sic) a lot to me for the kids. If this hundred dollars I’m taking, I use for my own petrol from my own expense to cover the cost, at the end of the day the children get nothing. So, the love of the children overcomes all things. That way you care for them, even when you sacrifice your own personal money, your own personal time. But the joy you see in the eyes, the money in front of you cannot buy.
Fielding’s response to the attentiveness question centered on the love of the children and financial matters. As Fielding donated a shop house to Linkway, he began his journey with Linkway as a financial provider. As the organization grew, Fielding saw the need for kindergarten services and expanded Linkway to include those much-needed services. Attentiveness has been identified in both his love of the children and his willingness to sacrifice his personal time and money to help transform children’s lives.

**Responsibility.** As noted by Noddings (2003) and Tronto (2009), responsibility may involve a set of implicit cultural practices which form the basis of the caregiver and care receiver relationship. As a theme of this research, participants shared their conceptions of responsibility as they related to a number of different settings. Following are highlights from participant discussions.

**Aaron Brooks.** Brooks’s story began with a sense of responsibility to the orphanage children, but soon turned to a need to help orphanage owners as well. When Linkway began, we truly felt that educating the children from the orphanages was our highest priority. But as we worked with the children, we realized that the needs of the orphanage owners could not be overlooked. Initially, it was the orphanage owners who suggested that the kids learn how to speak English, learn computer skills, and learn music skills. They believed that such classes could give students additional skills that may help them better integrate into the community, whether it was on the job, at church, or at school. . . . Visiting with the orphanages, we realized pretty quickly that there was a lot of bickering between orphanage owners as to who got what. . . . Some of the owners believed that if one orphanage should get something [as a charitable donation], they should get it too. . . . There are a lot of teaching opportunities for us here.
Brooks elaborated on the orphanage owners’ perceptions regarding the government’s financial allotments for orphans. These perceptions were so strongly rooted among the orphanage communities that Brooks saw the perceptions as being deeply rooted in orphanage culture. He continued:

I believe much of [this entitlement behavior] is related to the culture itself. We hear it expressed a lot that when the government allots an amount for each orphan, each government office [the allotment] passes through tends to get a cut of the money. In general, but the time the orphanage gets the allotment, it is the equivalent of one US dollar. So, reliance on outside organizations becomes critical. Ironically, some of the orphanage leaders have been critical of their donors [as if they are taking their cut of the donation], and this is where our instruction to them comes in. . . . We are truly compelled by the belief that educating the orphanage owners is what would help them transform their lives, make connections, and perhaps even attract donors themselves.

**Ian Fielding.** Fielding expressed happiness with the success of Linkway’s preschool program. As the most recent endeavor of the nonprofit, the preschool program offered Fielding the opportunity to express not only his responsibility to the program, but to encompass its culture by his understanding that parents and society may be affected by his actions. Fielding shared:

As this organization grows bigger, the sense of responsibility grows even bigger. When you see that the more trust, the more people are putting [their] kids into your [program, the more they see] that you are doing something from the inside that impacts their family, impacts society.

Fielding explained that Linkway’s responsibility is not self-driven so as to boast of the organization’s successes. Rather, it is to plant a seed that the *yayasan* is here for the kids.
Fielding indicated Linkway’s responsibility to its students and their families, as well as donors and Linkway’s staff:

[Our responsibility is] to tell the kids about the goodness of God; to tell the kids that we are here because of God’s grace and mercy. Without the kids [and] without God, we teachers, we donors don’t need to be here helping each other. So, it’s everything—all the glory goes back to God.

The interviewer asked Fielding to elaborate on the ideas of goodness, grace, and mercy, and whether these qualities were meaningful for the kids. Fielding responded:

Yes. That’s why we emphasize a lot for the kids to send a video back to every donor that sends money to us, or any donors that donate anything. Whether it’s big or small, we teach them appreciation, the thoughts [that count]. We must give [donors] back our blessing. It’s important to let the kids know about appreciation. Even if the value is very small, it is the thoughts that count.

Fielding’s notion of Linkway’s sense of responsibility growing bigger was evident in the recognition of donor contributions. While it may take time to get the kids together, teach the kids the donor’s name, and take a video from a teacher’s phone of the children thanking the donor personally, Fielding’s responsibility to this task seemed like a great way to demonstrate the importance of appreciation to the children.

**Competence.** Tronto (2009) indicated that competence, as a moral element of care, assures that needs are met. Once a person accepts responsibility for care and successively provides good care, competence has been achieved. However, if a person accepts responsibility, but does not meet the need for care, competence has not been accomplished. Participants shared
some of the successes from their nonprofit activities. These stories highlight the third ethical
element of care, competence.

Aaron Brooks. Brooks provided insights into some of the work required to meet the
demands of Linkway’s orphanage program. Brooks communicated:

When we started Linkway, there was a lot of room for improvement. Transporting
students to and from three different orphanages every day, providing meals for them, and
providing instruction were all important to our mission, but we could not accomplish
them alone. We needed others. Learning how many staff and volunteers were needed
took a while.

As an expatriate businessperson, Brooks was competent in business operations. Thus, he
participated in staffing the Linkway organization and having the insight to find volunteers to
support the staff. Also, as a resident of Singapore, he was particularly involved in working with
volunteers from Singapore who frequently sponsored the nonprofit. Brooks reminded the
researcher of the purpose behind this work:

Starting Linkway has been both frustrating and rewarding. We began with frustrations,
you know, seeing village families without clothing, children with no birth certificates,
and as we met those needs, we began to experience joy for helping change the lives of
others. [Then we] began to partner with donors and sponsors to create programs like the
sports tournaments and school scholarships. Again, we relied on others to implement
those programs. Consequently, the [Linkway] leadership team was often involved on a
limited basis as sponsors took the reins. It’s been amazing to see how these endeavors
played out. However, not all of them have remained part of the Linkway mission. We
can’t look at these endeavors negatively though. We give them a chance to see if they
stick. Sometimes they are successful, other times not. But we can always count on each of them being a learning experience for everyone involved.

After expressing the philosophy behind experimenting with new programs, Brooks was responsive to what went into making Linkway programs a success. He continued:

The activities we choose to sponsor can become less of an individual decision and more of a group effort. You can voice your opinion and you can try to help shape the decision, but the decision is a collective decision by a group of people. This atmosphere is very different. It’s about shaping the ideas of the team, and in letting others grow and learn through the activities. I think this is where God shows himself to us—through others.

So, you come in with the perspective of, you know, God’s will be done in time. You say what you have to say, and you let others help guide the path, and then let God’s will be done in terms of just shaping that decision and how it actually works out.

Much like his corporate work in building effective teams, Brooks applied his philosophies to the nonprofit as well. With his thoughts of working as a member of a group expressed, Brooks concluded his thoughts on the benefits that come out of a group effort:

We could never have done everything on our own. It’s a collective effort. Often, we’ve been aware of a need, and set out to meet that need, but have been rewarded tenfold, and through none of our own effort. That’s the beauty of working with God’s guidance.

When God is recognized in the collective, amazing things can happen.

**Ian Fielding.** Fielding discussed the dichotomous relationship that existed between his entrepreneurial work and his responsibility in the yayasan. His commitment to work full-time for Linkway was spurred by a series of difficult business transactions in his private company that
made him rethink his career. These transactions were the starting point of him working at
Linkway full-time. In recalling this lived experience, Fielding shared:

I told myself, we will plant in tears. So really, my [private] company nearly went bust,
there was no money, but I kept planting the seed [of success in Linkway] because I
believe that the priority for the kids is very important. I believe that when I plant in tears,
God will not bring me to shame, because I trust that God will lead me somewhere. When
you’re doing God’s job, there is no way, even in the small things we do for Him, that He
will bring us to shame. So, don’t be afraid to step up in your comfort zone—even in your
uncomfort zone—do what you can and He will do the rest. If we do our best, He will do
the rest. Because when it’s man’s disappointment, it’s God’s appointment.

Once Linkway was established, Fielding’s life began to take shape in a very different
way. Rather than living a more lavish life in Singapore, he felt a calling to be in Indonesia, even
if it meant his lifestyle would be starkly different. Starting a new branch of Linkway was the
goal. The transition seemed to require a lot of insight into determining the best way to live his
life to accomplish a different type of goal. Fielding shared:

So, when I started this [kindergarten], it was a bit of a struggle. Even my wife gave birth
[and] I had no money to bring out my baby from the hospital. But I went through these
trials and tribulations, and at the end of the day I am joyful because I can see a better of
me every day. I’ve become more humble, down to earth, and more attentive to help.
And I learned to purchase more things [more wisely] and know the value of money. . . . If
I spend [less] on this [item], I can buy ten vitamin bottles for the kids at the yayasan. I
stopped paining [over money]. . . . [Previously] when I spent, I didn’t think of whoever
needed [the money]. Now when I spend I’m asking, ‘how good is this for the kids?’ . . .
So [my failures have] helped me to be more cautious to more careful. Other than to be self-centered and be more lavish, I spend more and more cautiously.

**Responsiveness.** Tronto (2009) indicated that the condition of vulnerability arises from receiving care and is embedded in responsiveness. This notion results from the care relationship itself, as the very nature of needing care challenges one’s autonomy (Kittay, 2011; Tronto, 2009; Whitmore, Crooks & Snyder, 2015). To recognize the vulnerabilities of those being cared for puts the caregivers, and in this research, the leaders of the nonprofit being studied, be in the situation of being responsive to the needs of others. Participants encountered a number of vulnerabilities in while serving others.

**Aaron Brooks.** Brooks began his discussion confidently with a broad perspective on vulnerabilities:

> Our vulnerabilities seem to focus on working with the community. For example, when we started Linkway, Indonesia’s laws prohibited the assimilation of faiths in the orphanage environment. So, a child who was raised as a Muslim could not be placed in a Christian orphanage, and vice versa. The government did not want its citizens switching faiths. Basically, the faith you are born into is your faith throughout your life.

While this was more of a concern for orphanages, Brooks noted its relationship to his nonprofit work. Brooks elaborated that the vulnerabilities may arise from orphanages, but they could also present a vulnerability for Linkway. Brooks continued:

> Our acknowledgement of this law could present a vulnerability. As you know, we have street kids who come into the school from time to time. We always begin school with singing Christian songs and praying. While it is unlikely that we may be seen as trying to have children switch their faith, especially children who are already in a vulnerable
position as orphans [and street kids], we must be aware of it nonetheless. All of our students from orphanages are considered Christians by the government, but the street kids are likely not. We just don’t know their back story.

For Brooks, the idea of accepting a child into a Linkway activity was likely not to require the child to change faiths. Rather, the moments of peace the child likely experiences from being in a safe classroom setting are far more impactful in a positive way to the child remaining on the streets of a busy city setting.

Linkway’s programs have frequently presented orphanage children and impoverished families with opportunities to experience community access. Brooks also indicated that the same vulnerabilities exist in community experiences:

We have events every year at the mall, and . . . we are generally welcomed with open arms. . . . So, when we are out in public with Linkway, we must remember that one of our primary missions as Christians is to show love to everyone. It is an essential [behavior] for Linkway. And, I believe that love is one element that can go a long way in promoting peaceful relationships.

Ian Fielding. Fielding began this discussion by acknowledging that the preschool does apply itself to vulnerabilities. However, the discussion ensued in a unique way:

As this ministry grows bigger, more well known, we don’t want people to know this is our effort. When we give God the effort, God will be so glorified. So, the more this thing is successful, the more we will give thanks to God. If at the end of the day, we glorify our name, then people say we are good, and not God. So, we must keep on bearing in mind that this is not for ourselves.
While vulnerabilities were subtle in Fielding’s discussion, his comments related to Tronto’s statement of being in a position of vulnerability when one needs care. Fielding continued:

When our pride comes in that’s our downfall. So, I keep remembering to myself this is not my job, this is God’s job, not mine. This is God’s kingdom, this is God’s project. Whatever is successful is all God’s glory. Keep in mind that because the devil tells us, ‘you see, you’ve done so well, [you] should tell people,’ the day we [listen to those thoughts] we’ve forgotten that it’s God running all these things.

The researcher engaged Fielding in a conversation about the likelihood of the kindergarten having students who might have special needs. Fielding replied:

We had one or two students here who had some problems with mental [disabilities]. But we really can’t cover [them] because they are hyperactive [in the classroom] and we at this moment are not able to tackle it because we are not well trained. So, to be frank, we go back to the parents and tell them in order not to disturb other [children in the school]. [We had a] girl with mental problem who cries. We worried about what might happen to them. For a hyperactive kid, the child stopped those that were learning. So, I didn’t have teachers trained to be in special needs. So, I need to explain to [parents] that [those children] need to stay at home. It’s not that I don’t want them, it’s that I can’t help them.

The researcher asked if Fielding had ever had a situation where a sick child has infected others. While sharing his experience, Fielding seemed more concerned for the preschool students than for his own needs. Because the kindergarten children come from impoverished backgrounds, there is often disconnect in understanding the vulnerabilities associated with
Fielding related how vulnerabilities can be related to both children in the preschool and to Linkway staff:

We had a few kids with chicken pox [come to school]. Twenty-six of our kids got it. . . . I got it myself, at the age of 55. Our problem is this—we learned our lessons—because a lot of parents know the kids have chicken pox, they still send their kids here. Because they are not vaccinated, we are working with a local clinic [to provide vaccinations]. Actually, vaccinations are free, but people just don’t want to do it. It took me about one and a half months to recover.

The researcher asked Fielding what ways the organization deals with identifying a sick child, or identifying something that could put the yayasan in a vulnerable place. Fielding shared:

The only way you can deal with it, because this is local Indonesia, [impoverished communities in Indonesia where people are unaware of social implications related to health], we tell the parents don’t send kids until they recover. If [children] need medical help, we will write a letter for them. Then they take that letter and have medical treatment for free. They are under our charge. Every child is a commitment to us. So, we allow them to [have medical treatment at our expense]. Indonesia has a [health program] where parents are under a health care card. With this health care card, they can go to any clinic to have free services. As long as the parents are working, they have this kind of health care card to which [all workers] are entitled. So, this health care card is for the whole family. So, this health care card can be [used at] any government clinic, and the treatment is free. But the only thing is that people don’t like that the queue is very long, and the treatments and the medicine are not as good as the private doctor, because it is expensed by the government. So sometimes for serious sickness, we do allow them to
go for a private doctor. Then we write a letter for the clinic which we work with. [The clinic] is allowed to see them [the children] with our private letter. And all the bills and charges just come back to us.

The researcher also inquired as to whether Fielding experienced vulnerabilities when he goes into the communities, or when he goes into children’s homes. Fielding shared the experience of vulnerabilities involving religious beliefs. A non-Christian father was afraid that by allowing his children to attend a Christian nonprofit, they would become Christians. Fielding communicated:

The kids were absent for two months . . . [then] the kids came back again, and with the parents, and we showed them what we do. We told them that this is a free place, and we tell everyone that they can pray to God in their own religion. . . . [The children] came back. Because, you know why, it’s the love. The kids want to come back. The kids feel at home here, and when the parents stopped [them], then [they had] nothing to do. [That little boy] missed school, he missed his teacher, he missed his friend, and mostly he missed everyone here. So, I say that God works in mysterious ways. We think it’s the end of it, but its just the beginning of it.

While continuing this thought on endings and beginnings, Fielding shared:

When we think [a situation] is a dead end, actually it’s a curve. . . . we worked right through the bend and [our path] became straighter again. So, a lot of people thought that when you go to the end of the rope it’s an end, but actually it’s a curve. They never see the curve, but it’s not the end. When you overcome the curve, you are back to the normal highway again.

**Transformation.** Another theme of this research was transformation. As indicated by Burns (2003), transformation embodies more than change. Osula and Ng (2014) also explained
that transformation involves collaborative and values-based leadership. Participants were asked: Do you have a success story (or stories) from your nonprofit organization that you tend to share with new volunteers, staff, visitors, or donors? This question served as an inquiry into transformation and was designed to spark the participant’s recollection of life transformation stories. Participant responses to the transformation question follow.

Aaron Brooks. Brooks appeared excited to relive the experiences of transformation. He started out this discussion with the smile of a proud father on the sidelines of his child’s sporting event.

Our success stories tend to focus on the activities we’ve brought to the children aside from their lessons in the education center. One success story was our basketball tournament. It was a huge success. We organized a space where children from [all] the orphanages [we support] could come to play basketball. The first week of the event we taught the game and the rules of the tournament, and we interacted with the children, provided them with team shirts and created a community of tournament players. Then, every weekend for the next six weeks, we ran the games. All the orphanages were invited each week. Even if an orphanage wasn’t playing, the children cheered on the other teams that were playing. . . . I feel strongly that developing a sense of community is important to success, and extending that sense of community into the neighborhoods where the children live underpins opportunity and transformation in their lives. It opens doors which would have otherwise remained closed. Our big events like the sports tournament [also] give the caregivers the opportunity to connect and build health relationships with one another which strengthens their community even further.
*Ian Fielding.* Much like a proud parent, Fielding also paused to smile before answering the question on transformation.

We have always thought simple, like parents coming to tell us personally that their kids start to improve, start to learn . . . Some of them have even left for higher levels of school. They come to say thank you to us. Also, some parents have even called up to say their kids are improving after three months here. That is our biggest consolations. We don’t expect returns from anybody, that we are doing this for our own [accolades]. . . . We want to give, but we are not waiting to receive. . . . So, whatever people come up to tell us, it’s a consolation for us and it an encouragement for us to even go further. When we can hear people, our friends, say their kid can go from zero until they can read and write, that is our biggest reassurance that our mission, and our vision is complete.

The researcher asked whether health affects the children’s education. In addition to traditional education, Linkway’s objectives also extend to health education and moral education. Fielding indicated that,

. . . health is part of [the children’s] education because if you don’t have health, you don’t have a clear mind to study. . . . So, my focus is how to give them good health, like give them vitamins every day. Grooming, by teaching them how to brush their teeth every day. Personal health, by helping them clean up their bodies. And also, the most important thing is to teach them moral education. Moral education comes from two parts. The first part is that we teach the girls; we separate the girls from the boys. The teachers will tell the girls about moralizations. About predators, about not to follow strangers into toilets, to be afraid of those people who are dramatic or are sex men also. We teach them how to protect themselves when they are young. Not to follow strangers to toilet, not to
accept money, . . . and which part of the body cannot be seen cannot be touched. . . . For the boys, we bring a policeman here and we teach them. If you are a boy and you go be a drug dealer, a thief, a robber, you end up in jail. These policemen will come get you. So, we teach them the right way to live. This is moral education, which is what we impart to them because you cannot just leave them in the society not knowing that society is so cruel. There are so many people outside waiting to prey on them. Especially kampong kids. Young, small kids need to know how to protect themselves; young boys know not to be [trained] as mules by drug dealers to deliver drugs. . . . [This] education is so right. It’s not [that] I stop here today and teach you ABCs. We have good education and if you’ve got no morals, you think it’s too good to cheat [rather than study].

As a synopsis of the discussion on transformation, both participants showed a significant level of collaboration between the yayasan, the orphanage communities, kampong families, and the community at large. The community at large included local venues for holding events and sporting competitions, medical organizations that supply vitamins and care for children, and even policemen who are willing to offer their time to provide moral education. It can be concluded from these lived experiences that, as Ciulla (2014) indicated, leadership is more than a position. Rather it involves complex moral involvement between all parties involved in the life transformation relationship.

Second Interview Analysis: Follow-up and Elaboration

Personal interviews were conducted with both Brooks and Fielding. The researcher met with each of the participants on Sunday, October 21, 2018. Brooks was the first person to be interviewed, again in the morning at the Toast Box at West Coast Plaza. After the interview, Brooks would spend the rest of his Sunday at Sentosa beach with his family. The second
interview with Fielding was conducted at the Harbourfront Centre, a shopping mall adjacent to the ferry terminal complex. Following the interview, Fielding would take the ferry back to Indonesia after a visit with family in friends in Singapore.

Reflections. Having some time to reflect on our earlier discussions, the participants shared their thoughts on their time together with the researcher from the week before.

Discussions on a number of topics were shared with the researcher. In the time between the interviews, the participants’ thoughts seemed to be on the “why” of their work. Rather than recalling the people, events, or actions of the participants’ lived experiences, both participants focused on the deep internal motivations for their nonprofit work.

Aaron Brooks. Brooks paused, pondered for a moment, and began his response on the reflections from his last interview:

No matter what our goals were at any given time, when we worked together, we accomplished so much, especially when there is divine presence. Any leader knows that building community takes time, but when God is involved in your work, something miraculous happens. When we prayed over our activities and acted in love for others, we were often blessed with meeting the original goal, and often ten times more. Whether we were raising funds, providing meals, or even finding our facility, we’ve gotten so much more than we could have accomplished on our own. It is almost unexplainable and miraculous to witness these acts, because it wasn’t through our initial efforts.

Ian Fielding. Much like a proud father supporting his children, Fielding applied this same devotion to the kindergarten students. Respectful and kind, Fielding seemed happy to be discussing “his” children from Linkway. He responded:
As you know, we believe that this is a ministry that works to bless others and show God’s goodness to others. During our first interview, I began to realize the amount of work that went into connecting with the children. When we first started, we began washing their hands. It may seem like a small thing to do, but through this act of kindness, the children began to trust us. Eventually, they may let us hold their hands, and we knew we were establishing a rapport with them. Eventually they would allow us to pick them up. This process of washing their hands, holding their hands, and picking them up may take a month to accomplish. It’s the small steps, the connections and the trust that deepen our relationships. We never force a child to do anything. Even though they are small, we respect them. This is a long-term ministry, and we are more interested in the long-term relationship than a short-term success.

Fielding took a moment to show the researcher some videos and photos from his phone. She observed the hair checking procedures teachers follow, and also some snapshots of the types of bugs retrieved from children’s hair. Many of the bugs the researcher observed were small. However, some were not. The perplexity of a child having a big bug in his or her hair was disconcerting. While viewing the photos and video, Fielding elaborated that some children at the center may live at home with dirt floors and other conditions which makes bug infestation easy. Fielding continued:

Sometimes, our short-term goals mean that our teachers are doing things that are not fun. For example, washing children’s hair and inspecting for fleas, ticks, and lice are things that other teachers do not do. You’ve seen the video of us doing the hair checks. We routinely find all kinds of bugs. But if we find lice, we get the medicine to treat the kids,
and we get enough medicine for the entire family. Then, we visit the family and explain how to treat so that they remove the lice.

**Mission Statement.** Scholars have noted the importance of a clearly defined mission in promoting empowerment and transformative skills (Hunter, 2014; Lupton, 2011; Whitaker, 2010). This research on mission was meant to capture the participants’ lived experiences of working within a stated mission, and to determine whether, or how, transformation may be realized through that mission. In addition, this researcher hopes to understand how the mission may be a way for nonprofit staff to encourage the use of care. Following are participant responses.

**Aaron Brooks.** Brooks put his hands together and rested his chin atop his fingers. As an executive for a multi-national corporation, the idea of a mission statement seemed to stimulate his curiosity. Always calm and decisive in his speech, Brooks remarked:

> Our mission has always been to serve underprivileged children. By being a part of their lives and meeting their needs, the children are inspired. It’s not like being in an office environment, where operating procedures are generally followed easily. It may take children months or years to grasp their purpose and transform themselves, so our goals are much longer-term.

> To define this in a mission, especially in the beginning, was particularly difficult. In the beginning, our mission was quite broad. We wanted to serve children: Show then love, let them know they matter, and provide educational opportunities to help them grow. At first, we served the orphan community, as well as rural seaside villages. Then we realized how much help children in the kotas needed and we were happy to serve.

> The beauty of our mission is that it is so broad: To serve underprivileged children. This
enabled us to meet many of the needs we recognized. However successful we thought Linkway was, we had to face an emotional reality. We have recently expanded the organization [into two branches] and realized that within the broad mission statement, each of the outgrowth organizations [one serving orphans and rural villages, and the other serving impoverished kampong children] could tighten up their own mission statements to better address the needs of children in the communities each serves.

**Ian Fielding.** With an earnest and self-assured decisiveness, Fielding began to discuss his mission for the kindergarten program:

The mission of the yayasan is to provide preschool and kindergarten services to poor children that live in the poorest neighborhoods in the kota. The government does not sponsor preschool and kindergarten for anyone. Starting in Year 1, the government pays to educate children. Normally, families pay for preschool and kindergarten. However, very poor families that live in the camp areas cannot afford to send their kids to preschool and kindergarten. They simply enter school in Year 1. The problem is that nearly all the other students have already had two years of education. They know their ABCs and 123s. They are beginning to read. So, when the kampong kids come into this learning environment, they are already behind. Learning becomes very frustrating for them and many of the poorest students drop out of school in the first or second year of school. So, because they are at home, they begin working to help their families and they do not return to school.

The yayasan was started to give these students a better life. The yayasan equips them with good health, by providing daily vitamins, weekly hair checks. Teachers teach them to wash their hands and clean their nails when they enter the building. We also
check their temperatures. Then, every three months, we check their weight, height, and head circumference. If they are not growing, we contact their parents to see if there is a problem at home.

The kids’ education is not just ABC and 123. It is how to have a healthy life, because if they have healthy lives, they can learn better. It is our mission and vision that we love and care for them the best way we can to be able to watch them grow and learn.

After sharing the current mission of the preschool center, Fielding reflected on the school’s plans for the future.

As part of our mission, we are planning to expand from 150 students to 400 students. The mission for the new students will be the same. We will hire enough staff to check temperatures every day, give vitamins daily, meet the students five days a week, and provide a three-month health check, teach hygiene, develop a sense of appreciation for others, and celebrate each child on his or her birthday. We currently have birthday parties, and parents are included. Then, it becomes an encouragement for the parents to learn ways to better meet the needs of their families.

This ministry is a learning experience for everyone. Behind all of our activities are some core values: You never know how far outreach will take you; you plant with work, but reap with joy; pay staff a fair wage; [and] everyone has worth, no matter where they live. For our students, this means that we love them where they are. Love overcomes fear, which gives meaning to our work. They deserve the best. Plus, care and love will make peace with enemies.

Brooks and Fielding had clear objectives in their discussions of organizational mission. Brooks began with the statement that the mission to serve underprivileged children was the
highest priority. However, as the organization began to engage in the communities, being attentive to the needs of other communities caused these participants to rethink their strategies to incorporate the kindergarten program into the organizational mission. Fielding’s discussion followed where Brooks’s left off. While Fielding had the same mission to serve underprivileged children, the expression of Fielding’s work included much more than kindergarten school. He mentioned the importance of giving these children a better life. This involved helping the children with wellness and social needs, in addition to academic needs. Embedded within the need to help underprivileged children were aspects of organizational competence. First was the identification of impoverished children from the *kota*, which caused the nonprofit to redesign its organization to meet their needs as well. Second, Fielding recognized that employees needed to be paid well. Finally, he mentioned the importance of including the families of kindergarten students in school activities.

**A Range of Needs.** Based on the various elements of Linkway’s setting, such as poverty rates, the lack of employment, and the remoteness of some of the organization’s work, meeting basic needs may seem like a fitting description of Linkway’s work. However, not all of the needs Linkway meets may be compartmentalized as basic. Participants shared some of their lived experiences in helping others meet a range of needs.

**Aaron Brooks.** In responding to Linkway’s needs, Brooks shared a number of different needs that he has experienced. He began with some of the needs of the children.

When it comes to basic needs, I can’t help thinking about street kids. Oftentimes, we may not know a young child’s situation, but we know he is here at our door. Even if he does not trust us enough to engage in a conversation or communicate in any way, we can offer a warm meal and a place to stay. Linkway has had a number of students from the
streets who come in and actually fall asleep during lessons. We don’t know their circumstances, but we do know that we have provided them with a safe place where they could take a nap and get food. Over time, some of the street kids have become a bit more integrated, and we see different needs. By this time, street kids may begin to interact with teachers and other students. These are the most basic needs we meet.

Brooks continued to share some of the other needs he has faced. They relate to the needs of Linkway, however, they are indirectly related to the students who are being served.

As for other needs, donors seem to want to know more about the organization. They want to feel like they are a part of something bigger than themselves. Here, Linkway’s desire is to develop a mutual understanding of the needs of the organization, and foster relationships that make giving easy. Generally, it is important for people to feel a sense of belongingness when they donate to nonprofits. A good example are the church groups that visit. We work hard to develop a rapport with them and if Linkway’s work touches their hearts, they oftentimes continue to partner with us.

Orphanage owners have a need to understand how cultures outside Indonesia work, although some may not admit it. I believe we touched on this in our last interview. Corruption can exist in any government, but it is frequently highlighted by orphanage owners on the island. They believe that at every step of the government’s funding process, a cut is taken. When we work with orphanage owners, we tend to focus on their culture, particularly as it pertains to corruption, and find ways to help them to step outside their culture to look for the good in others.

Brooks shared additional sentiments on ways to empower orphanage owners, so as to improve the lives of those in their care.
I believe that the orphanage owners are in a position to help those in their care even more by working on either improving their skillsets or learning new skills when it comes to working with others and building communities outside their inner circle. Those skills may be engaging partnerships and welcoming feedback and interaction from others. These skillsets will increase their sense of belonging and move them from a poor me, victim mentality, to becoming empowered to serve their own missions. So, it becomes a group, a collaborative decision, which, over time, produces results.

**Ian Fielding.** As a founding member of the nonprofit Linkway, Fielding noted the progression of needs from the establishment of the nonprofit until now. Fielding shared:

When Linkway began, we recognized that orphans had unique needs that we needed to address. Many did not have birth certificate, which hindered them from assimilating into the government school systems. As time went on, though, we realized that the orphan caregivers were fairly good at providing basic necessities. Then we realized that kampong kids needed much more basic necessities. Their parents cannot meet the kids’ basic needs, so they depend on us.

The researcher inquired of Fielding whether most of the kids in the *yayasan* now have birth certificates. Fielding replied:

Yes, out of 150 kids, we’ve had only one or two that didn’t. Currently, 100% of the kids have birth certificates. Previously, when Linkway started and was working mostly with orphans, 20-25% of the kids did not have, because of being orphan, or being too young when they survived the [2004 Boxing Day] tsunami. Orphan kids get some level of care. Their caregivers do know about cleanliness. They can help to teach the kids morals and values. The parents of the kids in the *yayasan* now may not have had anyone to teach
them, and they do not know how to teach their own children about right behavior, cleanliness, or nutrition.

The researcher asked, “Other than the basic needs and educational needs of the kids, what other needs do you meet?” Fielding responded,

It is important to us to show appreciation and not to take anyone or anything for granted. When we can develop a sense of appreciation in the children. When a person’s moral character is seen in their actions, others tend to show more grace, kindness, and willingness to help.

**Leadership and Care.** The researcher gave the opportunity for participants to discuss the unique ways participants demonstrate care as a leader, particularly as it relates to a specific need. While many of the interview questions were directed to specific scholarly aspects of care, needs, and transformation, participants took the time to share the facets of what was important to them regarding their leadership roles and the care they deliver.

**Aaron Brooks.** Brooks related the similarities between his roles in both the corporate and settings. He replied:

I believe that leaders in many ways are responsible to the whole of the organization. Right? At work, I’m responsible for my entire organization, not just my direct reports. For Linkway, this involves looking at the needs of orphanage leaders, staff, volunteers, and donors, as well as the orphans, children, and poor in our care. We cannot view each of these groups of people separately. For example, if employees are not happy, they will likely not be doing their jobs well, and the children suffer. If donors no longer believe in our work, we cannot continue to provide basic necessities or pay our teachers. Leaders, then, must consider all the needs for all aspects of their business. It’s like the metaphor
that the chain is only as good as its weakest link. Unless we look at the needs of our entire organization, we fail to provide meet our goals.

**Ian Fielding.** Fielding shared his experiences of when the nonprofit organization began. He also included the organization’s needs with the new kindergarten program. Fielding shared:

> We’ve talked a lot about the kids we serve and their families. I’d also like to mention the needs of our staff. When Linkway began, we had a lot of employees working part-time, and as needed. Not everyone could support their families that way. With our focus on preschool and kindergarten kids, our needs are different. The *yayasan* does not need music, English language, and computer teachers. We need the same type of teacher for each classroom to teach ABC and 123, and to care for the children: To wash their hair, give them vitamins, and teach them to be appreciative in life and to pray. So, we can have full-time teachers, and now their paycheck can truly provide for their families.

> Also, once a month, we take out all of the staff for dinner. This way, they can encourage one another, relieve stress, and get to know one another outside away from work.

**Needs Analysis**

During the interview processes, participants shared lived experiences which indicated that when meeting even the most basic needs of their clients, nonprofit leaders may be required to find solutions for a host of other needs that may arise. Analysis of coding processes revealed several needs and problems faced by nonprofit leaders. Codes were categorized by descriptive need, as well as by Maslow’s hierarchal categorization of needs. When assessing these needs according to Maslow’s (1943) hierarchy, physiological, safety, belongingness, esteem, and self-actualization codes were also assigned. Those other needs appeared to span the entire hierarchy of needs as explained by Maslow (1943). The following sub-sections provide an examination of
each of the need categories, or themes. Each theme also includes a brief analysis of the solutions leaders sought to resolve the need.

**Setting.** As an element of restorying, some of the settings described by participants were sources of need. Table 4.1 describes needs and problems that were related to setting. The need was also analyzed to determine its place along Maslow’s (1943) hierarchy of need. Finally, a discussion of the participants’ solutions to resolve the need is also provided.

Table 4.1.

*Categorization of Needs and Problems as they Relate to Setting*

<table>
<thead>
<tr>
<th>Description of Need</th>
<th>Maslow’s Hierarchy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enough orphanages already</td>
<td>Safety</td>
</tr>
<tr>
<td>Orphanages are not well integrated into the community</td>
<td>Belongingness</td>
</tr>
<tr>
<td>Orphanage owner’s sense of entitlement</td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
<tr>
<td>Culture of corruption</td>
<td>Safety</td>
</tr>
<tr>
<td>Kids are on the streets</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
</tbody>
</table>

Most of the needs surrounding the settings of the participants’ lived experiences involved meeting safety and belongingness needs. The most basic need according to Maslow’s hierarchy was the need to provide a meal to kids on the streets and to use the education center as a safe place for street kids to spend some time. Needs in the setting generally involved finding better ways to integrate orphans into the community; educating orphanage caregivers on developing deeper relationships with those who may provide assistance, either through financial donations or donations of time, rather than adopting a sense of entitlement; and teaching orphanage caregivers that their nonprofit organization does not operate on a system where the nonprofit gets a portion, or cut, of whatever funds it gives to the orphanage.
Solutions which communicated the setting in which nonprofit leaders work were discussed by participants. Those solutions directly related to the participants’ desire to start a nonprofit organization. Participants mentioned that opening an education center that consolidates and distributes donations, provides necessities, and educates is a way to solve the problems associated with settings surrounding disadvantaged groups were not fully integrated into a society. Participants also indicated that teaching English language, computer, and music skills were worthwhile endeavors to better integrate orphans into the community at large.

In addition, participants deemed that orphanage caregivers would benefit from being taught why and how volunteers and donors participate in nonprofit activities, as well as how to transform visitors into volunteers and donors. Visitors generally visit orphanages with Linkway to better understand Linkway’s purpose and some of the visitors may decide to take on Linkway’s mission personally, either by becoming a donor or by volunteering. As such, the relationship between orphanage caregivers and Linkway donors and volunteers becomes an important facet of Linkway’s work. Furthermore, in a culture where citizens believe that government agencies take a portion of funds that filter through those agencies, nonprofit leaders are faced with combatting the mentality surrounding the historical corruption in funds distribution. In this light, solutions for leaders involved educating orphanage caregivers that Linkway, donors, and volunteers, are there out of love for others.

Organizational Strategy. This category arose during coding and the researcher began to realize the importance of organizational strategy in meeting the needs of others. Those problems are highlighted in Table 4.2. Following the table is a description of the needs and solutions shared by participants.
Table 4.2.

*Categorization of Needs and Problems as they Relate to Organizational Strategy*

<table>
<thead>
<tr>
<th>Description of Need</th>
<th>Maslow’s Hierarchal Categorization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Need for organizational improvement</td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
<tr>
<td></td>
<td>Self-actualization</td>
</tr>
<tr>
<td>Some programs are successful, some are not</td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
<tr>
<td></td>
<td>Self-actualization</td>
</tr>
<tr>
<td>Achieving organizational mission takes a long time</td>
<td>Self-actualization</td>
</tr>
<tr>
<td>The organization always needs money to operate</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
<tr>
<td>Employees want stable, reliable work</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
</tbody>
</table>

Needs that focused on organizational strategy were mostly demonstrative of higher-level needs. For example, Brooks stated that there was room for improvement during Linkway’s nascent phase. This particular need, while organizational, implies various needs on Maslow’s (1943) scale, particularly the needs for belongingness, esteem, and self-actualization, particularly:

- Belongingness with clients in providing transformational care,
- The leader’s perception of the organization’s esteem among its clients, and,
- The leader’s desire to achieve self-actualization or organizational actualization through achievement of the organization’s mission.

While the need may be met within the organization, it extended to clients served by the organization as well. For example, the need to provide stable, reliable work to employees may provide the organization with employees who are at ease knowing that their job is secure and they can provide for their families. This, in turn, may produce an inner strength in employees to
better transform the lives of those in their care. Through their relationships with clients, other employees, and the community, belongingness is strengthened. And finally, esteem may be enriched through the opportunity of meaningful employment.

While the needs that arose from organizational strategy were relative to the organization itself, they still needed to be addressed in order for the organization to be able to care for others, and also to achieve transformative results within the communities in which the organization operates. The solutions Linkway implemented to meet these needs seem to underpin its mission to transform others. The following is a list of solutions to organizational needs that were mentioned by participants:

- Partner with donors and sponsors to create programs like the sports tournaments and school scholarships.
- Rely on others to implement those programs, and let sponsors take the reins.
- Give all new programs a chance to see if they stick.
- Some programs are successful at meeting needs, and others are not, but we can always count on each of them being a learning experience for everyone involved.
- There is power in numbers, and if something doesn’t work, other members step in to help remedy the situation.
- Working the mission statement involves being part of the children’s lives and meeting their needs.
- Whatever costs are necessary the organization covers, even if those needs are outside the scope of the mission statement. To elaborate, both participants mentioned money as an important element of their organizational strategy. Fielding expounded this
point and indicated that Linkway assisted with medical expenses that fell outside the organization’s general scope of care.

- Having full-time teachers for the kindergarten center allows for teachers to provide for their families better.
- Once a month, we take out all of the staff for dinner. This way, they can encourage one another, relieve stress, and get to know one another outside, away from work.

To summarize, needs that related to the theme of organizational strategy may be direct needs of the organization but are based on its mission. In essence, such needs may be directly or indirectly related to client care. In addition, these organizational needs tended to identify with higher levels of need according to the work of Maslow (1943). This result is likely due to the precept that as the organization meets basic needs, it does so with higher levels of organizational purpose.

In this light, an organization that might be struggling to meet its own employees’ needs may not be able to provide even basic care to its clients. A situation described by one of the participants involved having a number of part-time teachers and a somewhat disorganized level of care. In this environment, part-time teachers did not have the training or desire to offer the same care as full-time teachers. Thus, the quality of the organizational strategy may have an implied relationship to quality of care. As such, the organization developed a strategy to better serve employee needs, which translated into providing better care for clients and their families.

Religion and Faith. Two needs related to the religion and faith theme were identified. One was related to a governmental initiative to recognize religious birthright and protect that right, particularly in the lives of vulnerable children. This need is likely more important to orphanages, as they must strive to care for children of an orphanage’s designated faith. For
example, a Christian orphanage should support only Christian orphans, and a Muslim orphanage should support only Muslim orphans. For the nonprofit Linkway, recognition of this government regulation became important when caring for street kids, as it may be difficult to ascertain a child’s religious heritage. Table 4.3 presents needs and problems of faith and religion that are faced by Linkway.

Table 4.3.

*Categorization of Needs and Problems as they Relate to Religion and Faith*

<table>
<thead>
<tr>
<th>Description of Need</th>
<th>Maslow’s Hierarchal Categorization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laws protect religious birthright</td>
<td>Safety</td>
</tr>
<tr>
<td>Parents may misunderstand the concept of Christian school, assume that children are forced to worship Christ, and they keep their children from attending school</td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
</tbody>
</table>

Part of meeting faith and religious needs requires meeting regulatory needs as well. Compliance with regulatory matters provides safety and belongingness for students and their families. However, it may indicate much more. For Linkway, this legality means that nonprofit leaders cannot try to encourage their clients to switch faiths. Therefore, in respecting one’s faith, a respect for one’s individual sense of being has developed simultaneously.

Participants indicated that the solutions for these faith needs were relational in nature. One participant shared that leaders sometimes meet with parents to demonstrate how the school operates. Parents are often reminded during these visits that the education being received by their children is free to parents and is provided as an act of love by others. Developing relationships was a part of this act of love. As such, parents had the opportunity to play a role in their children’s educational opportunities at Linkway, which included expressing religious interests. From the relational foundation between parents, students, and Linkway leaders,
parents learned of the *yayasan*'s purpose to offer students a moral reason for protecting themselves from predators and for avoiding involvement with drug dealers. While these topics may help to meet children’s safety needs, the participants’ expressions of moral obligation went even deeper.

Participants indicated that individuals may need to be instructed on how to empower themselves. Through such instruction, individuals may be better able to act freely when making life choices. This involves freedom in religious matters, by offering opportunities for students to pray in a manner fitting of their religious preferences, if they so choose to do so. These opportunities follow the Linkway’s foundation on the basis of Christian principles and leaders continue to operate in this framework. Nonetheless, in developing relationships with parents and students, Linkway afforded educational opportunities in areas and attributes of society that may have otherwise been inaccessible because of poverty. Through these experiences, families became empowered, both as family units and as individuals.

Some of the needs related to faith and religion were intertwined with other governmental needs and problems. As such, in addition to needs related to faith and religion, needs related to governmental policies were also mentioned by participants. These needs are discussed in the upcoming section.

**Government.** Needs and problems related to government policy seemed to form the basis of why nonprofits like Linkway are needed. Nonprofit organization leaders appeared to fill a gap between policy and needs. In doing so, nonprofits helped to lessen the social burdens placed on those who may not be covered under government policies. Several needs that align with government regulations were identified by participants. These needs are described in Table 4.4, below.
Table 4.4.

*Categorization of Needs and Problems as they Relate to Government*

<table>
<thead>
<tr>
<th>Description of Need</th>
<th>Maslow’s Hierarchal Categorization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government funding for preschool and kindergarten is nil. Parents must pay for</td>
<td>Physiological</td>
</tr>
<tr>
<td>private preschool education. Poor families cannot afford to pay for preschool and</td>
<td>Safety</td>
</tr>
<tr>
<td>kindergarten.</td>
<td>Belongingness</td>
</tr>
<tr>
<td>be</td>
<td>Esteem</td>
</tr>
<tr>
<td>When poor children enter school in Year 1, they are far behind the students whose</td>
<td>Physiological</td>
</tr>
<tr>
<td>parents paid for private kindergarten; Some children are dropping out in Year 1</td>
<td>Safety</td>
</tr>
<tr>
<td>or Year 2.</td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
<tr>
<td>Children who drop out of school begin working to help the family financially and</td>
<td>Physiological</td>
</tr>
<tr>
<td>never return to school.</td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
<tr>
<td>Orphans did not have a birth certificate, which hindered them from assimilating</td>
<td>Physiological</td>
</tr>
<tr>
<td>into the school systems.</td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
<tr>
<td><strong>Kampong</strong> kids may have a birth certificate, but need many more basic necessities.</td>
<td>Physiological</td>
</tr>
<tr>
<td>Their parents cannot meet the kid’s basic needs.</td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
<tr>
<td></td>
<td>Esteem</td>
</tr>
</tbody>
</table>

Although the needs and problems that arose from government policy were mentioned by participants, neither participant offered any solutions for solving the policy issues. Rather, the problems that arose from gaps in policy issues were frequently addressed by nonprofit organizations. These problems often related to the wellness of those for whom the policy does not adequately address. Generally, the point where policy effectiveness ends is the point where nonprofit work begins. Thus, nonprofit work may focus directly on the wellness needs of others, instead of focusing on changing or improving government policies. It is from this framework that the next needs category, wellness, is introduced.
Wellness. Participants addressed several wellness needs. These needs seemed to require much attention from Linkway caregivers. In working with orphans, especially those without birth certificates, opportunities to assimilate into society at-large were limited and wellness was subsequently affected. Without a birth certificate, the Indonesian government’s perspective is that a person simply does not exist (Gelb, 2015) and is prohibited from obtaining a national identity card, or *Kartu Tanda Penduduk* (KTP) (Sinaga, 2018). The KTP entitles bearers to public education, public health services, and the right to work. Thus, without a KTP one’s health care and societal opportunities are extremely limited.

An irony exists between orphaned children and impoverished children. While some orphans may not have access to public health and education, orphanage caregivers generally provide those in their care with accommodation, food, moral upbringing, and some level of health care. However, many impoverished children have birth certificates and KTP cards, but do may not know how to effectively use the system.

One participant mentioned that in working with impoverished children, medical and health needs seemed to be more prevalent than seen in orphanages. This is likely because orphans have caregivers who may be better qualified to meet needs than impoverished parents. In severely impoverished areas, particularly in the perpetuity of poverty, parents may not have learned self-care skills from their parents and likely cannot offer their own children health and wellness skills. Table 4.5 highlights the health and wellness needs discussed by participants during the interview processes.
Table 4.5.

*Categorization of Needs and Problems as they Relate to Wellness*

<table>
<thead>
<tr>
<th>Description of Need</th>
<th>Maslow’s Hierarchal Categorization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children may not receive care at home or by loved ones</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
<tr>
<td>Poor health means kids have a poor mind for studying</td>
<td>Physiological</td>
</tr>
<tr>
<td>Children are vulnerable and can end up in bad situations</td>
<td>Safety</td>
</tr>
<tr>
<td>Special needs are a concern – teachers don’t know how to help and are not trained to help</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
<tr>
<td>During well checks, it is discovered that some kids are not growing</td>
<td>Physiological</td>
</tr>
<tr>
<td>Parents send infected, ill students to school and others get sick</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
<tr>
<td>Parents won’t get children vaccinated even though it’s free (long clinic queues, parents may not have KTP)</td>
<td>Physiological</td>
</tr>
<tr>
<td></td>
<td>Safety</td>
</tr>
<tr>
<td></td>
<td>Belongingness</td>
</tr>
</tbody>
</table>

In meeting these needs, participants indicated several solutions. Much like meeting the religious and faith needs, Fielding expressed the importance of teaching empowerment to meet health needs as well. Teaching grooming, cleanliness, and the importance of including nutritional supplements in children’s routines was a priority for leaders working in Linkway’s preschool program. Children and their parents were also trained in sick care, particularly to keep sick ones at home so as to not affect others negatively and give the sick an opportunity to recover.

Similar to meeting faith needs, teaching moral education was also viewed as a solution to wellness needs. During trainings, different topics for boys and girls were discussed so that children’s vulnerabilities were reduced. For example, girls were taught not to follow strangers into restrooms and not to let others see or touch parts of their bodies that are private. Boys were taught not to participate in illegal drug activity or become involved with petty crimes. The moral
education provided by Linkway seems to afford children the opportunity to attain both physical and emotional well-being.

As Fielding discussed wellness in the kindergarten program, he seemed almost shocked that parents would not take their children to the doctor. He mentioned two issues with access to medical care. First was that parents may not want to wait in the queue, and second, that they may not know how the process works. Holders of national identity cards, or KTP’s, are entitled to free health care. Granted, the public hospitals may have longer wait times to see a physician, but access to medical personnel is available. The participant also mentioned that parents may not understand the benefits of vaccines. As was likely demonstrated by the chicken pox outbreak at the school. Teaching parents the importance of utilizing their KTP’s to access health care and preventative medicine was an important initiative for Linkway, as it protects both the families and those who work and learn at the school.

The participants’ involvement in wellness initiatives was a large endeavor. These nonprofit leaders have focused on preventive measures such as the routine hair checks, vitamin administration, and parent education to encourage seeking vaccinations and medical services as measures to improve children’s lives and learning. They have also focused on meeting immediate medical needs of children by providing letters for children to visit medical specialists they could not have otherwise seen. Finally, they have addressed wellness through moral education. As such, caring for wellness needs was an impactful endeavor for these nonprofit leaders.

**Stewardship.** During the coding processes, a number of needs and problems were revealed that aligned with the descriptive category of stewardship. Merriam-Webster defined stewardship as “the careful and responsible management of something entrusted to one’s care”
Stewardship (Stewardship, 2019). Stewardship in this discussion could also be described as Linkway’s leaders stepping up and accepting the job of taking care of those being served by the nonprofit, even if those situations involve leaders taking personal, rather than organizational, ownership of the situation. Participant insights into stewardship indicated that a number of needs and problems exist and that Linkway’s leaders assumed ownership in order to transform the lives of those they serve. Table 4.6 provides a description of the specific needs addressed by participants.

Table 4.6.

*Categorization of Needs and Problems as they Relate to Stewardship*

<table>
<thead>
<tr>
<th>Description of Need</th>
<th>Maslow’s Hierarchal Categorization</th>
</tr>
</thead>
<tbody>
<tr>
<td>The need is greater than the mission</td>
<td>Physiological Safety Belongingness Implied sense of Esteem and Self-actualization</td>
</tr>
<tr>
<td>Children need help and supports</td>
<td>Physiological Safety Belongingness Esteem Self-actualization</td>
</tr>
<tr>
<td>Money is hard to find</td>
<td>Physiological</td>
</tr>
<tr>
<td>Donors need to feel appreciated by the organization</td>
<td>Belongingness Esteem</td>
</tr>
<tr>
<td>Connecting with children is important</td>
<td>Belongingness</td>
</tr>
<tr>
<td>Connecting takes time and involves unpleasant tasks</td>
<td>Esteem</td>
</tr>
</tbody>
</table>

In meeting stewardship needs, participants indicated several solutions. They included:

- Being aware of and recognized the various cultures of those in their care
- Conducting themselves as Christians
- Thinking simple when it comes to transformation
• Considering the whole mission when working with orphans and children from impoverished families, otherwise children cannot fully be served
• Using personal money when needed, rather than donations, to run the nonprofit organization
• Having any donations go directly to meeting children’s needs, rather than organizational needs
• Thanking all donors with a video
• Recognizing that small acts of kindness lead to connectedness with children, which eventually helps to establish rapport
• Taking small steps and never forcing a child to do anything
• Respecting children no matter what the task

Many of the solutions shared by participants focused on relational activities. Stewardship could be found in a number of Linkways activities. Take, for example, the weekly hair checks performed by kindergarten teachers. This task may be performed to overcome a wellness need. However, in the process, stewardship plays an important role as well. When leaders encourage teachers to respect the children, no matter the task, that respect must be displayed while removing bugs from the child’s hair. Thus, stewardship seems to allow caregivers to respect human life through all activities.

Participants demonstrated that they have stepped up and worked to provide care in their service to others through Linkway programs. However, stewardship seems to go deeper than basic care itself, as a deep respect for others was prevalent for both participants in this study. They appeared to view stewardship as a principle connected to a higher purpose; at the root of the purpose was a deep respect for others that was honored in nearly all situations.
Thus, stewardship codes emphasize a paradigm both participants drew upon: Caring for orphans and impoverished children required a great deal of relational activities in order to engage children. Stewardship required that those activities extend beyond the children themselves; it required that leaders be in relationship with families and caregivers of those children, and it required being in connection with someone or something else, whether beyond, or deep within, oneself. This paradigm leads to the analysis of nonindexical material.

**Nonindexical Information Analysis**

The nonindexical information obtained from interview transcripts was analyzed according to the Jovchelovitch and Bauer (2000). Jovchelovitch and Bauer identified two types of nonindexical information: Descriptive and argumentative.

- **Descriptive nonindexical statements** refer to “how events are felt and experienced, to the values and opinions attached to them, and to the usual and the ordinary (p. 63).

- **Argumentative nonindexical information** is material that highlights “the legitimization of what is not taken for granted in the story, and to reflections in terms of general theories and concepts about the events (p. 63).

Participants expressed their thoughts during the interview process, and the researcher recorded, or indexed, the material into a transcript. However, the definitions of descriptive and argumentative nonindexical information from Jovchelovitch and Bauer (2000) are nonetheless applied to this study because they describe the participants’ lived experiences nonindexically.

Since nonindexical information is based on the participants’ perceptions of their lived experience, this analysis revealed that many of the nonindexical codes related directly to the participants themselves, rather than the perspectives of their clients. Several examples of
nonindexical information were highlighted during the interview process. Those examples were often identified by the researcher according to various words that queued the researcher to the presence of nonindexical information; words like felt, strongly believed, or deeply moved clued the researcher into nonindexical information. The examples of nonindexical information analyzed in this research are categorized according to the four moral elements of care identified by Tronto (2009). The four moral elements that will be discussed alongside nonindexical information are attentiveness, responsibility, competence, and responsiveness.

**Attentiveness.** Being attentive to others is an ethical element of care described by Tronto (2009). Within the examples of attentiveness that follow, several nonindexical statements were highlighted. While some nonindexical descriptions were noted in the participant responses, others represented a level of argumentation.

In their discussion of forming the Linkway organization, participants shared several stories related to attentiveness. One example comes from the participants’ lived experiences of starting the nonprofit Linkway and their attentiveness to helping those in need. Brooks indicated that after visiting an organization that maintained orphanages, a women’s shelter, and a home for rescuing people from enslavement, he was moved to see the benefits of this organization’s work and wanted to take on a similar project in the Riau Islands. This nonindexical statement was argumentative information in that it legitimized the desire Brooks had to start an orphanage. It was from this starting point that Brooks began gathering potential nonprofit founders and researching needs within the Riau Islands communities.

In addition to the desire to start a nonprofit, Brooks also highlighted another nonindexical finding during his interview. Brooks mentioned, “we believe that we are investing time and providing care that can help change lives, not just scratch the surface of care.” As an
argumentative statement, Brooks indicated that he did not want to just scratch the surface of care. An implication of this statement is that there must be other organizations that are not fully impacting those in their care. Thus, the desire to hold his organization to a different standard was an important legitimization of Brooks’s work.

Another nonindexical statement came from Fielding, who expressed “I [look] at these children and I feel that they really need help and supports, and need the love of Christ and caring of us that they’re left out of at home. I try my best to give them the best of what we can give and what we are able to help them with.” Fielding’s statement indicated a number of nonindexical cues, which are italicized in his statement. Feeling, according to Jovchelovitch and Bauer (2000), is indicative of a descriptive nonindexical statement. Love and caring further describe Fielding’s experience of feeling, as well as the children’s needs. Finally, that Fielding is trying his best can be viewed as both descriptive and argumentative; descriptive in that a level of value has been placed on his best work, and augmentative in that his best is not taken for granted in the story. While descriptive, trying his best also legitimizes Fielding’s work.

Other descriptive comments related to attentiveness included the desire to help those in need without using donor money to run the organization, and the notion that finding donors, or fundraising, is not easy. A belief in God was present when participants described donor motivations to contribute to Linkway. In addition, the love of Christ was described as an important element in the lives of children, both as a reflection of leader actions and as a quality for leaders to incorporate into children’s education. In summary, the participants’ efforts to meet a variety of needs was threaded with nonindexical elements that resulted in attentiveness. An analysis of nonindexical information related to responsibility is presented next.
Responsibility. Participants shared several experiences where nonindexical information related to responsibility was discussed. Key elements of these discussions are explored using the definition of nonindexical information provided by Jovchelovitch and Bauer (2000). The nonindexical information shared from participants indicated that leaders tended to view responsibility through the lens of giving more than what is expected of them.

The first example comes from Fielding who, through a nonindexical lens, found that responsibility took on the characteristics of giving 90 percent of oneself to others, doing something from inside oneself that impacts others, earning the trust of others, and believing that helping impoverished children and orphans change their lives may mean helping those closest to those children as well. His experience was descriptive, in that it described percentages of his time and efforts. Nonetheless, it was also argumentative in that it legitimized what Fielding did not take for granted, namely that he needed the biggest part of his efforts to be directed towards the kindergarten children, rather than activities that endorsed his personal efforts.

Brooks had a similar nonindexical thought when he shared that he truly felt that educating children from the orphanages was the leaders’ highest priority. Again, the act of feeling is descriptive. However, making the education of children the nonprofit’s highest priority legitimizes his work to provide education to orphans.

The nonindexical elements of Brooks’s experience demonstrated his commitment to Linkway’s educational programs. In addition, Brooks expressed the importance of these programs in transforming the lives of the students. He shared that he believed the classes could give students additional skills that may help them better integrate into the community, whether it was on the job, at church, or at school. Brooks’s belief is argumentative as it demonstrates a legitimization of orphan education programs.
Brooks shared similar sentiments about orphanage owners and caregivers. He indicated that was compelled by the belief that educating the orphanage owners is what would help them transform their lives, make connections, and perhaps even attract donors themselves. While training for orphanage owners and caregivers was not a top priority for Linkway, leader efforts to educate orphanage owners may also positively impact orphans. Thus, Brooks’s feelings and thoughts on this type of education were argumentative, as they gave legitimacy to caregiver training, and also to the propensity that such education encourages life transformation.

Other nonindexical information related to responsibility involved the belief that teaching appreciation was an important lesson for kindergarten students, and the belief that visiting orphanages is done out of love. In the former example, Fielding believed that it was his responsibility to teach appreciation by having both children and staff participate in making a video for each donation received. The videos are made using a staff member’s smart phone, and all the students and teachers say a simple, but personalized, thank you to each donor. In the latter example, Brooks felt that demonstrating love to others was one of the footings of the nonprofit’s mission.

**Competence.** Several nonindexical statements were tied to competence. Aligned with Tronto (2009) is the idea that a competent leader has the intention of providing care, accepts responsibility for it, and follows through to assure that care that care has been met. Participants expressed competence nonindexically in a number of ways.

One important aspect to the participants was the reliance on others. Collectively, it was easier for leaders to accomplish goals. Even when something did not go as planned, the collective stepped up to assure that goals were met. Brooks expressed that working with others to accomplish a goal is,
like the feeling we get from being part of a family. Imagine cooking a meal and dinner gets burned. As a family, if a dinner gets overcooked, or someone drops the dish on the floor, other members step in to help remedy the situation, even if it means calling out for a pizza while others help to clean up the mess. There is something about the power in numbers.

In Brooks’s organization, the feeling of family and the reliance on others indicated a level of organizational competence. Even if one person erred, others were there to help remedy the situation.

Another aspect important to participants was the notion of humility. Fielding had a strong belief that pride was the antithesis of competence. He shared, “when our pride comes in, that’s our downfall.” Fielding elaborated on the importance of humility, “I keep remembering to myself this is not my job, this is God’s job, not mine.” As argumentative nonindexical information, Fielding’s statement helped to keep his focus on Linkway’s mission, rather than the difficult tasks associated with working with impoverished children. During those difficult tasks, Fielding also shared, “When it’s man’s disappointment it’s God’s appointment. We will get disappointed and we will run to God.” While more nonindexically descriptive of Fielding’s actions, the premise of maintaining humility by running to God, rather than boasting of oneself when good solutions are found also legitimizes Fielding’s work.

Fielding’s comments on nonprofit work, Brooks commented that starting Linkway had been “has been frustrating and rewarding, yet in the end, he experienced joy when he saw others’ lives changed. The cues of frustration and rewards indicated a nonindexical element to Brooks’s lived experiences. They also indicated a level of competence, as they recognized the difficulty in the work and persisted until changes were evident.
Both Brooks and Fielding experienced joy as an emotional response to program successes. Thus, joy can be described as a descriptive nonindexical element of the competent execution of the nonprofit’s mission. Brooks shared that he “we began to experience joy for helping change the lives of others.” Fielding shared that even though the work was difficult, “at the end of the day I am joyful because I see a better me every day.” Fielding also noted, “I believe the priority for the kids is very important. I told myself, we will plant in tears; and reap in joy.” These participant comments on joy are nonindexically descriptive, and yet describe a level of competence as well. For Brooks, competence was expressed as successful life change for those being cared for. For Fielding, competence was expressed personally, as he became a better person each day. Both of these examples indicate a level of life change, both for the ones being cared for and also for the caregiver.

Another example of nonindexical information and competence came from Fielding, who advised nonprofit leaders to not be afraid to step up in their comfort zone, even if it was uncomfortable to do so. Thus, competence required that leaders be aware that they may be in situations that are out of their comfort zones, which may require new ways of thinking to accomplish their mission. Being uncomfortable for Fielding both described an internal feeling, and also legitimized his efforts to find new solutions to meet client needs.

The next example of competence as it relates to nonindexical information came from Fielding in his discussion of students with special needs. Fielding indicated, “I don’t have teachers that are trained to be in special needs. It’s not that I don’t want [kids with special needs], it’s that I can’t help them [with school].” This statement of Fielding’s thoughts on the school’s abilities of educating children with special needs helped to delineate the nonprofit’s competencies. To attempt to meet a need for which faculty are not skilled or qualified to
accomplish would increase incompetency in the nonprofit. Fielding shared that children with special needs are given a chance to determine their ability to integrate into the classroom setting. Should the classroom become too disruptive, alternate placement is sought. As such, teacher competency and classroom integrity are maintained, and the child with special needs can be directed to the appropriate health care or educational organization.

The last example of nonindexical information related to competence to be discussed involves Fielding’s sensitivity to kindergarten students’ needs regarding moral education. As a direct initiative of the school, the faculty and staff are in positions to teach academic subjects to students. However, indirect initiatives indicate the leader’s competence in understanding the needs of students. Moral education is one such example. In his discussion of the cruelty of society and that unknowing children are preyed upon, Fielding mentioned that teaching moral education was so right. As an argumentative statement, Fielding’s thought legitimizes the need for teaching more than ABC’s, lest children fall prey to immoral activities.

**Responsiveness.** As a moral element of care, responsiveness is focused on the vulnerabilities and inequalities that arise from the one receiving care (Tronto, 2009). The moral duty of responsiveness arises out of the beneficiary, rather than the voluntary commitment of others (Goodin, 1985). As moral duty is based on the position of the one being cared for, responsiveness should consider that no one personal is exactly alike. The nonindexical information related to responsiveness was displayed in a number of different situations in which participants have found themselves.

The first example of nonindexical information regarding responsiveness comes from Fielding, who discussed student responsiveness to the Linkway setting. He indicated that after an absence, children wanted to come back to school. In general, children feel at home while they
are at school. Fielding shared the reason: “It’s the love. The kids want to come back.” The nonindexical description of love from the Linkway faculty has generated responsiveness among the children being cared for. Thus, the children want to come to school because of the love shown to them during their time at Linkway.

Brooks also commented on love and responsiveness in his discussion of the vulnerabilities associated with integrating Linkway’s clients into various community settings. He shared: “I believe that love is one element that can go a long way in promoting peaceful relationships.” Love has been recognized by Linkway leaders, and was particularly important during events internal to Linkway and its clients. Love in these settings provided opportunities for groups of orphans from different homes to establish relationships with one another and build camaraderie. However, Linkway clients also interacted with others outside the Linkway network, particularly with other people and businesses at a local shopping center where Linkway events were frequently held. Brooks discussed love in this setting: “When we are out in public with Linkway, we must remember that one of our primary missions as Christians is to show love to everyone. It is an essential for Linkway.” Like Fielding’s example, Brooks’s example also demonstrated that love is the nonindexical indication of responsiveness. When demonstrating love to others, peaceable response generally follows.

Another example of nonindexical information related to responsiveness was shared by Fielding, who believed that promoting responsiveness involved viewing problems as curves rather than dead ends. Dead-end situations go nowhere, but curves can go places. This nonindexical concept is argumentative, as it serves to legitimize Fielding’s work of finding solutions to problems. Rather than assuming that nothing more that can be done to solve a problem or meet a need, Fielding indicated that he imagines that he is going around a curve and
the solution can be found just around the bend. This technique afforded Fielding the opportunity to continue searching for solutions instead of giving up. Fielding’s problem-solving diligence implicitly garnered responsiveness from those being helped.

The final example of nonindexical responses to responsiveness comes from Fielding, who noted that, in addition to providing care, investing time with children was necessary to spur life change. Fielding commented:

The actions of what you are doing support what the kids do back to you. If you walk in and they run toward you, the love is there. But if you walk in and they run away from you, the fear is there. So, you can balance up by the action of the kids.

This comment is descriptive, as it describes the actions of children towards others based on others’ actions towards them. It is also argumentative, as it legitimizes leader behaviors and actions that spark relational opportunities and activities with children. This statement also demonstrates that being attentive to meaningful relationships with children cannot be taken for granted and such behaviors are necessary for children to be responsive.

In summary, nonindexical information was analyzed in this study. The participants demonstrated both descriptive and argumentative facets of nonindexical information in order to elaborate on their feelings and beliefs towards their work, and also to justify their actions and decisions. These nonindexical factors are re-examined in Chapter 5 to determine trajectories as they relate to the moral elements of care and transformation.

Summary

At the outset of this chapter, the method of analysis was discussed and results were presented in order to understand the role nonprofit leaders play in drawing upon the ethics of care (EoC) in their nonprofit work. The project began with the broad research question, “How
does the ethics of care play a role in the transformation of clients served by nonprofit organizations?” In an attempt to understand the role of the EoC in transformation, two participants with the same nonprofit, Linkway, shared their lived experiences in setting up and running this nonprofit organization.

Participant discussions were analyzed to examine the four moral elements of care determined by Tronto (2009)—attentiveness, responsibility, competence, and responsiveness—in a nonprofit setting that serves orphans and impoverished children. All four moral elements of care were present in the participants’ lived experiences. In addition to the four moral elements of care, participant interviews were subjected to restorying in order to determine the setting, characters, actions, needs and problems, and resolutions. Participants highlighted a number of needs faced both by their organization and also personally. Those needs were further organized first using broad categorizations, then according to the hierarchy of needs described by Maslow (1943). While some of the clients served by the Linkway required their basic needs to be met, this analysis indicated that client needs actually spanned the entire hierarchy. Following the analysis of the moral elements of care and needs, participant interviews were analyzed for nonindexical information.

In addition to their discussion of the moral elements of care, participants also described some ways in which their clients achieved transformation in their lives. One participant shared his experiences of watching Linkway’s orphanage clients develop a sense of community. The example of orphanage caregivers having friction over which orphanages received food and other supplies from Linkway was being changed to an atmosphere where orphanage caregivers worked together. Through Linkway’s opportunities for orphanages to participate in sporting events, talent exhibitions, and other large events for all Linkway clients, caregivers were given the
opportunity to develop relationships with one another and establish a more collaborative network of orphanage leaders.

Another example of transformation comes from the preschool education center which serves the some of the most impoverished areas on the island. Transformation in this environment comes from teaching children to read, teaching moral education, and teaching health education. Some of this education is provided to parents, as well. Nonetheless, parents often come back to the education center to say thank you because their children can now read and write, or are in better health. Such personal transformations at an early age help to set up children to succeed in education, rather than drop out of school at age six or seven to work to provide for the family. The encouragement of these families indicates that life transformation is not only for the children, but for changing the lives of all members of the household.

The needs, transformations, and moral elements care summarized in the participants’ lived experiences can be connected to the problem statement and the purpose of this study, which were originally described in Chapter 1. The problem of how EoC relates to transformation is critical, especially in meeting unique needs. The unique needs of this study related to the care of orphans and impoverished children in the Riau Islands, Indonesia.

While the term poverty line is often used to distinguish between those who can meet their needs and those who cannot, the term may not convey the true framework of those who live far below the poverty line. Those who fall into the latter category often represent true outliers in need. The nonprofit leaders interviewed for this study described the life circumstances faced by this group of people: Malnourished, living on dirt floors, dirty from their living conditions, and subsisting with live bugs in their hair.
This study has addressed how a nonprofit that works to meet needs at the base of the Maslow’s hierarchy relies on the ethics of care as a fundamental ethical construct for their operations. The problem of understanding the ethics of care and its role in transformation has been demonstrated in this work. The purpose of this study was to gain insight into how leaders of a nonprofit organization perceive the role of the ethics of care as they aim to transform the lives of those they serve. This purpose was achieved through an examination of the moral elements of care, as described by Tronto (2009), and through the examination of needs as described by Maslow (1943). This narrative research study analyzed care, as well as needs and transformation to gain a richer understanding how care is used by leaders to promote life transformation.

Chapter 4 has culminated with a summary of the findings of this study. In addition, it has tied those findings to the problem statement and the purpose of this study. Chapter 5 will address the researcher’s interpretation of the findings, as well as its implications. In addition, recommendations for action and recommendations for further research will be provided.
CHAPTER 5

CONCLUSION

The purpose of this study is to gain an understanding of the leadership role of the ethics of care in life transformation within nonprofit organization Linkway. Linkway’s nonprofit work is focused on meeting the needs of orphans and impoverished children. The life experiences of the nonprofit leaders who participated in this study were shared with the researcher and analyzed according to a conceptual framework that included both moral elements of care and needs.

This narrative study began with the question, “How does the ethics of care play a role in the transformation of clients served by nonprofit organizations?” An important element that plays a role in answering this question is the type of care being provided. Participants discussed their lived experiences as they related to the four moral elements of care described by Tronto (2009), which are attentiveness, responsibility, competence, and responsiveness. Within these discussions, a number of needs were revealed. Those needs were further analyzed to identify their relevance in accordance with Maslow’s (1943) hierarchy, which identified a number of needs categorizations ranging from basic physiological needs to self-actualizing needs. In addition, the participant discussions highlighted a number of nonindexical sentiments. Those nonindexical elements were analyzed to determine their trajectories with the moral elements of care.

Care is a term with a variety of meanings. Child care, health care, senior care, foster care, and respite care are but a few of the plethora of care terms. With such broad perspectives of care, finding a definition of what care is becomes difficult (Held, 2006). While all care may invoke a sense of the relationship between the care provider and the one being cared for (Held, 2006; Tronto, 2009), not all care may spark a sense of transformation. This narrative research
has attempted to discover the ways in which nonprofit care may spark transformation, amongst the backdrop of being orphaned or impoverished.

Interpretation of Findings

The findings discussed in this section relate to the analysis of the interviews conducted with the two nonprofit leaders who participated in this study. This study was constructed using the conceptual frameworks of the moral elements of care according to Tronto (2009) and of the hierarchy of needs according to Maslow (1943), in addition to their relevance in life transformation. In Chapter 4, the relatedness of these conceptual constructs to the participants’ perceptions of how events were experienced, and how events were legitimized revealed a nonindexical construct of the participant experiences. Interpretation of the findings from the interview analyses will be introduced by an overview of the paradigm of care, followed by researcher interpretation of each interview question. Finally, the implications of this interpretation of findings, and recommendations for action and further study will be addressed.

The Paradigm of Care

Within the literature review in Chapter 2, the paradigmatic nature of care was addressed. Care was represented as both a practice and a moral theory. The interrelationship between the practice of care and the moral theory behind it indicated that the effectiveness of one’s efforts to meet needs is interconnected with the recipient’s responsiveness to that care (Held, 2006). Such a perspective of care highlights its relational nature. Tronto (2009) also introduced a model that highlighted both care and the ethical elements of care. It is from Tronto’s model that this narrative study was undertaken. Tronto (2009) identified four elements of care:

- Caring about, noticing the need to care in the first place;
- Taking care of, assuming responsibility for care;
• Care-giving, the actual work of care that needs to be done; and

• Care-receiving, the response of that which is cared for to the care (p. 106-108).

Arising from these elements are four moral, or ethical, dimensions of care: attentiveness, responsibility, competence, and responsiveness (Tronto, 2009). Each of these moral dimensions of care was discussed with participants to draw upon their significance to nonprofit leaders and will be reviewed according to the paradigm of care—the expression of care as both a practice and a moral theory.

The four ethical elements of care (Tronto, 2009) that were analyzed in this research will be interpreted according to the paradigm of care (Held, 2006). To guide this discussion, Figure 5.1 (reproduced from Chapter 2, Figure 3) highlights the four ethical elements of care. Following the interpretation of the research questions, the ethical elements of care will be reexamined to understand the role of transformation in the ethics of care.

![Ethical Elements of Care](image)

**Figure 5.1.** Ethical elements of care. Adapted from *Moral boundaries: A political argument for an ethic of care*, by J.C. Tronto (2009).
Interpretation of Moral Elements of Care

Participants recognized the importance of providing care to children and shared a number of reflections on care in general. Moreover, both participants highlighted the importance of the communities in which they serve, including staff, teachers, or orphanage directors. Their work involved constancy, as care is not a one-time activity. For example, hair checks are weekly occurrences; checking children’s heads for bugs may not be the most pleasant of tasks. While often unpleasant, the task is important to children and to the school. Nonetheless, the participants seem to both dutifully and lovingly care about their clients. Interpretation of the moral elements of care follows in the upcoming sub-sections.

Attentiveness. The ideas of being attentive to others to meet their needs and that the act of caring leads to inquiry which were shared by Tronto (2009) and White (1999) were concepts of attentiveness expressed by the participants. Both Brooks and Fielding also expressed an element of personal growth in the process of being attentive. Brooks recognized the importance of investing time and providing care that could help change lives and Fielding realized that through a sacrifice of personal time and personal money, the kids could not only get services but begin to develop meaningful relationships. Fielding noted an outcome as follows:

The love of the children overcomes all these things. . . . So, the joy you see in their eyes, the money in front of you cannot buy.

These examples illustrate that both of the participants demonstrated an attentiveness to their own lives as well. Brooks and Fielding sacrificed personal time and money to develop programs that promote transformation. These actions support the notion that attentiveness may
affect not only the outcomes of children, but of also caregivers (Gonzalez-Mena, 2004; Raskin, Kotake, & Easterbrooks, 2015). Brooks and Fielding have demonstrated the importance of their own attentiveness as it relates to caring for others.

Linkway originally began to serve orphanage communities and rural seaside villages. However, a lot of attentiveness went into the decision to form a nonprofit organization to meet these specific needs. The founding members of Linkway originally set out to open an orphanage. To understand orphanage operations, they decided to meet with a number of existing orphanages. They also met with land owners to find a suitable property to open an orphanage. A number of the people with whom the participants met advised them that the island did not need another orphanage. As such, attentiveness helped to guide Linkway leaders to find a solution more suitable to the needs of existing orphanages.

Linkway would not be the first organization to help orphanages. Brooks described the current state of affairs whereby churches from Singapore would make arrangements with a particular orphanage to visit it once every month or so. During that time, church volunteers would bring supplies and visit for the day. On the surface, this may seem like a good way to help others in need. However, over time, two gaps in this arrangement became apparent. First, not all orphanages had similar arrangements with churches in Singapore, making a disparity between orphanages apparent to orphanage caregivers. Second, a handout atmosphere became apparent within the orphanage caregiver communities. While these two gaps were present in the lived experience of the nonprofit leaders participating in this research, their relevance in this study forms the basis of the implication that transformative education is necessary. This will be addressed in the upcoming section on implications.
**Responsibility.** To summarize responsibility, both Brooks’s and Fielding’s discussions support responsibility as a moral element of care according to the work of Noddings (2003) and Tronto (2009) in that the relationship between the giver of care and the receiver of care is based on an implicit set of cultural practices rather than an obligation to follow formal rules. For Brooks, the implicit culture was based on the situation in which Linkway took on the additional responsibility of caring for the needs of orphanage caregivers, as they struggled to understand how nonprofit organizations differ from government entities in the care they provide to orphans. In Fielding’s case, a relationship with his God serves as the cultural environment of the Linkway team. The researcher observed how deeply this cultural environment was embedded by those in the kindergarten center, and that it appeared to underpin the relationship between the teachers and staff in the center and the children they serve.

**Competence.** Both Brooks and Fielding expressed competence in their shared lived experiences regarding decision making. Brooks indicated the importance of collective decision-making. Collective decision making has allowed Linkway to offer new ways to serve its demographic. Even if something turned out to be unsuccessful, Linkway had still given it a chance, and learned from the experience. Linkway’s orphanage services formed the basis of care for Brooks, and of the additional programs and events, some have been successful and others not. Competence in Wood’s organization seems to be grounded in its orphanage services as a mainstay, yet it is surrounded by a number of other endeavors to help transform lives.

While Brooks has become more competent in making collective decisions, Fielding has experienced competence in a more personal way. Likely this extends from Fielding’s experience as the financial backer for Linkway when it was founded, donating and refurbishing one of his shophouses. Fielding indicated Linkway activities have presented him with strong personal
growth opportunities to become more competent. Lessons on stepping out of his comfort zone and managing both his and the organization’s money wisely have helped Fielding to become more competent in his leadership role.

While the participants shared their unique experiences of competence, one area in which there was an unambiguous similarity was in the role of their spirituality; in believing that something more than the nonprofit work itself was in play. Both Brooks and Fielding discussed God in answering this question. While the mention of God was made throughout all discussions, it was particularly significant in the discussion of competence. Brooks mentioned God five times in his discussion of competence, and Fielding referenced God eight times.

Brooks began his discussion with the indication that there was room for improvement in Linkway’s educational programming. Brooks pointed out that when the Linkway teams began efforts to meet a given need, they were often rewarded tenfold, and through none of their own effort. Fielding, likewise, indicated that he planted figurative seeds in tears, which would then reap in him joy. While the work that went into helping others transform their lives may have been difficult, and the presence of God in their work, both participants indicated that they experienced joy in helping others transform their lives.

**Responsiveness.** Lack of legal identity, impoverishment, and physical ailments or disabilities are some of the conditions Linkway faces when providing care. As these and other conditions affect a person’s ability to care for himself and become more integrated in society, as such, they shoulder a greater chance of being wronged (Hurst, 2016; Tronto 2009). Thus, responsiveness to vulnerabilities becomes an ethical element of care.

In summary, both participants described situations where vulnerabilities were experienced by both the children and families in their care, and their organization’s staff. Both
participants also mentioned love as an essential part of responsiveness to client vulnerabilities. Expanding the idea of how love is displayed, the participants recognized and were responsive to the well-being of those for whom they provided care. This supports the argument of Kittay (2011) that well-being is a prerequisite to autonomy. By helping to promote autonomy, participants helped the cared-for to navigate medical systems, teach the importance of keeping sick children home, and provide opportunities for children and their families to attend events in public places and learn social skills, all of which help to strengthen autonomy and reduce dependence.

**Interpretation of Transformation**

Participants described a number of transformative activities. One activity mentioned by Brooks was the experience of watching children from the orphanages cheer on each other participants of a sports tournament. While this may seem to be a simple story of transformation, it demonstrates transformation nonetheless. Prior to these events, children from one orphanage may not have had the opportunity to know children from another orphanage.

The sports tournament, and the association with others of similar circumstances helped to develop a sense of belongingness among participants. It may also have helped players develop a sense of esteem. These may be typical attributes which have long been connected to sports (Filo, Funk & O’Brien, 2009; Otis, 2017; Rendon, 2017). For the children participating in the Linkway tournament, to not only meet new people, but begin to develop relationships with them, is transformative in that it helps to establish a new paradigm for relationships.

Another example comes from Brooks’s experience of working with orphanage owners and caregivers. Rather than compete with each other, orphanage caregivers were encouraged to work together. While the researcher did not learn of the extent to which caregiver communities
continued to work in partnership, groups were beginning to see change through the personal education provided by the participants.

Fielding, likewise, provided the example of receiving the appreciation of parents when their children began to read and write. As perpetual poverty has been identified as a way of life for some in Indonesia, an impoverished student’s ability to enter public school in Year 1 and be able to read and write gives credence to the work of the participants. While the kindergarten programs are new to Linkway, no outcomes of school success and breaking the chain of perpetual poverty were discussed during participant interviews. However, this is a promising finding. Rather than dropping out in the first or second year of school, students enrolled in this program may be the first of their families to complete their education and break the chains of generational poverty.

**Interpretation of Additional Participant Reflections**

This set of interview questions was designed expand the discussions from the first interview. It was designed to capture participants’ thoughts and experiences related to mission statement, the breadth needs, and other participant-directed thoughts on care and needs. Interpretation of these interview questions follows.

**Nonprofit Work.** Participants shared thoughts on their nonprofit work. Both Brooks and Fielding commented on the struggles that corresponded to the nascency of their nonprofit. They noted the necessity of hard work, unpleasant tasks, and determination to produce an environment where rapport was established, relationships were forged, and communities emerged stronger than before.

The main element of recall for Brooks was the importance of teamwork. This is likely because he works more with those who are implementing and assessing programs, rather than he
with the children. He recognized the importance of building communities, but his focus was
directed more towards a team of people accomplishing the goal. In addition to the teams
involved in the various programs, he recognized that God was clearly part of the work, especially
when miraculous or unexplainable results were achieved.

Likewise, Fielding, who works more with the children noted the importance of
establishing a rapport with them. Deepening the relationship and never forcing a child to do
anything was a high priority for him. Many of the tasks that Fielding and the staff at the
kindergarten center undertake are unpleasant, but the respect shown to children in the process is
noteworthy. Developing the mutual respect Fielding discussed seems to underpin the children’s
life change.

**Needs.** Participants explored the breadth of needs according to Maslow’s (1943)
hierarchy. Maslow (1970) indicated that human drives may not be isolated from one another,
and that one drive may serve as a conduit for the expression of other desires. In this framework,
needs and desires of various levels along Maslow’s hierarchy may occur simultaneously. This
notion was supported by Sangadgi, Kusdiyanti, and Rosmawati (2015) who demonstrated that
some children from orphanages in Malang, Indonesia may not think of their future, while others
desired to become entrepreneurs. As such, those higher-level needs of entrepreneurship likely
are experiencing simultaneous expression of a variety of needs.

Both participants experienced some ambiguity in addressing needs, but both expressed
pride in helping street kids. Both participants discussed birth certificates, and for some orphans,
the lack of a birth certificate may prevent them from achieving some goals or living a life of
poverty. Thus, a birth certificate may be viewed as a ticket to move from the bottom of
Maslow’s (1943) hierarchy to an upward progression in life.
In his discussion of street kids, Brooks noted that nonprofit leaders may not know a child’s situation. This thought introduced vulnerabilities for both sides. For example, allowing a child to participate in school activities without parent permission may seem like a vulnerability. Perhaps it could be, but the idea of keeping a child off the streets is more often viewed as a way to keep the child safe. In Linkway’s setting this may mean keeping him away from being subjected sex trafficking, from being recruited as a drug mule, and away from the traffic perils on the busy streets near its education center. Both participants believed that keeping a child safe, even for a short time, is honorable. Such situations may not inspire major life changes, as the time spent with such children is often quite short. They may, however, produce a desire to seek something higher in times of trouble, such as a form of spirituality or a faith in God. This is because street kids are welcomed in all school activities including singing worship songs and praying.

For the participants of this study, care did not simply mean meeting needs. Rather than viewing the meeting of a need as a transactional, participants cared for others’ needs through a deep respect for the individuals being cared for. The result of this deep connection was that those being cared for were helped to transform their lives. In this regard, each child’s unique needs were respected as they were addressed by participants. By addressing each person’s unique needs along Maslow’s hierarchy, participants increased their chances of helping others with life transformation.

**Higher Purpose.** The attitude of looking beyond the horizon for answers appeared as an important part of leading transformation. It can be described as the deep belief that giving up on the children being served and their families is not acceptable under any circumstance. Fielding described it as seeing no dead-ends. It was reinforced in how the participants gave of their
personal time, money, and love without reservation. It is from this point that impoverished children and their families begin to experience autonomy and overcome dependence and poverty.

In each of these moral elements of care, the nonindexical information that participants shared during the interview process seemed to be centered on doing more than simply providing care. Participants shared lived experiences of doing more and believed it was their responsibility to do so. Even when basic needs were being met, participants indicated a desire to respect and honor those in their care.

As participants continually held themselves to a higher purpose, that expression became a theme of this research. As both participants hold Christian beliefs, they expressed their reliance on God and Christ in many of their lived experiences. Thus, God and Christ were two codes in the higher-purpose theme. Other codes that revealed a higher purpose were the characteristics of love, care, joy, peace, and kindness.

This finding demonstrates that having a higher purpose is important to these leaders. It also reflects on the particular attributes of care that participants found necessary to help clients in achieving life transformation. While the ethics of care formed the conceptual framework for this study, this research revealed that nonprofit leaders may rely on higher-purpose characteristics, namely care, love, and reliance on God to help their clients with life transformation.

**Organizational Mission Statement.** Scholars have noted that organizational mission may have the ability to underpin the work of many nonprofit organizations (Greenleaf, 1977; Helgesen, 1995; Kouses & Posner, 2007; Murphy, 2011). The organizational mission may gird the nonprofit organizational culture as well (Kotter, 2012). In addition, the quality of community life may be improved through a nonprofit’s mission and work (Seyhan, 2015). The importance of a nonprofit mission was demonstrated by the participants in this research.
The experiences of the participants indicated that leaders have a strong desire to see that those in their care achieve success in life. Their aim seems to be focused around a central mission. From the principal investigator’s numerous visits to the yayasan, it was clear that the staff knew the mission well, and had the same level of dedication to the mission as the leaders. The mission itself, however, was not put into writing. Rather, the mission was reiterated by leaders and staff in the daily procedures and tasks carried out by the yayasan.

In their discussions of organizational mission, Brooks noted that, “when Linkway began, we truly felt that educating the children from the orphanages was our highest priority, but as we worked with the children, we realized that the needs of the orphanage owners could not be overlooked.” In his discussion of Linkway’s expansion Fielding shared that “The mission of the yayasan is to provide preschool and kindergarten services to poor children that live in the poorest neighborhoods in the kota.”

These reflections on the organizational mission gave rise to the idea that the promotion of transformational activities was passed from participants leaders to staff and faculty, much like the mission statement. Fielding shared a short video with the researcher of teachers doing hair checks. It demonstrated that the standards for love and respect for the children to which Fielding held for himself were also held by staff and demonstrated throughout the organization. This demonstrated that love and care, as well as a dedication to the organizational mission, are critical elements of care and possibly even transformation.

Revisiting the Research Question

The broad research question introduced in Chapter 1 was: How does the ethics of care play a role in the transformation of clients served by a nonprofit organization? The four moral elements of care (Tronto, 2009) that formed the basis of this study were demonstrated in the
lived experiences of the nonprofit leaders who participated in this research. Through attentiveness, responsibility, competence, and responsiveness, use of the ethics of care (EoC) was demonstrated by participants. However, transformation was also a component of the broad research question. The trajectories between EoC and transformation, as understood from the participants’ nonindexical thoughts, were examined through the lens of the four moral elements of care to understand how life transformation was achieved. Figure 5.2 illustrates the process by which the ethical elements of care were expanded to include transformative themes.

Figure 5.2. Ethical elements of care and additional themes from this research. Adapted from *Moral boundaries: A political argument for an ethic of care*, by J.C. Tronto (2009).

Figure 5.2 begins with the ethical elements of care from Tronto (2009), as depicted by attentiveness, responsibility, competence, and responsiveness entering the funnel. Then, the additional themes—needs, higher purpose, competence—which were revealed in this research, are displayed at the other end of the funnel. These additional themes are color-coded accordingly to indicate their alignment with Tronto’s ethical elements of care; yellow aligns with yellow, blue with blue, and so on. The outcome of the participants’ work of enhancing care with
additional transformative themes was life change, or transformation. Each of the trajectories that produced transformation will now be explored.

**Attentiveness Trajectories.** During analysis of the initial interview, attentiveness was unveiled by Linkway leaders. Attentiveness was displayed in participants’ thoughts on the importance of investing time and providing care in order to help change lives. It also indicated that underprivileged children could receive services, and begin to develop meaningful relationships through the participants’ sacrifice of personal time and personal money,

From the analysis of needs, participants demonstrated a number of higher-level needs alongside attentiveness to even the most basic needs. For example, participants discussed needs as they related to both organizational strategy and setting. Related to organizational strategy was the need for organizational improvement. Needs related to setting included the problem of the Riau Islands having enough orphanages already, and that young children were left on the streets. These three needs alone spanned the entire hierarchy of needs according to Maslow (1943). Participants were attentive to note the deeper needs alongside the basic problems they aimed to resolve.

When attentiveness and needs were analyzed alongside participants’ nonindexical statements, it became evident that the belief of investing time to help change lives and doing more than just superficial care, the idea of providing more care than children are left out of at home, of leader financial support, and the foundations of love, trust, and building relationships were deeply tied into the participants work. Such argumentative information appears to promote transformation as it relates to attentiveness. Even when meeting the most basic of needs, the participants held on to the hope that relational activities were the heart of transformation.
Responsibility Trajectories. In the earlier discussion of responsibility as a moral element of care, participants described taking their responsibilities seriously. They also described several situations in which they took on responsibilities beyond what they had originally anticipated. One such example comes from Brooks helping orphanage caregivers understand the culture and purpose of nonprofit organizations, and how it differs from the services provided by government entities. Another example involved Fielding developing a full-time workforce that is cohesive in meeting Linkway’s mission, as well as providing a work environment for Linkway staff and faculty to flourish. These responsibilities expand beyond caring for the children served by Linkway.

While these examples identify the ways in which leaders demonstrated responsibility, when aligned with nonindexical information, responsibility extends beyond the original responsibility itself. Both participants acknowledged God in their discussions of responsibility. In short, responsibility to others was deeply rooted in a personal responsibility to God. In addition to participants’ expressions of a relationship with God, they also identified love, care, joy, and peacefulness between one another as meaningful activities. Thus, the trajectory between responsibility and transformation is rooted in the deep sense of responsibility demonstrated by nonprofit leaders as they helped nonprofit clients work towards life transforming activities.

Competence Trajectories. In their earlier discussions of competence as a moral element of the ethics of care, participants shared experiences whereby Linkway had given new programs a chance, even if they turned out to be unsuccessful. From these events, Linkway leaders indicated that they had learned from the experience. Competence, then, could be described as being grounded in Linkway’s mission, but encompassed in a spirit of influencing the mission
with innovative improvements. Participants also expressed that competence was deeply rooted in the idea that there was generally room for improvement in all their endeavors.

Such participant perspectives on competence are deeply entrenched in their nonindexical discussions. Leaders presented a strong reliance on others, as well as a level of humility to admit that they needed help or that an idea wasn’t working. These attitudes in no way represent willful acts to demonstrate pride. On the contrary, program successes were attributed to the work of others within the nonprofit organization, as well as the demonstration of God’s glory over their work. In addition, recognition was given to the collective work of teachers and staff within the organization, as well as the donors and volunteers that worked to help the mission succeed. The trajectories for competence appear to be based on the participants’ humility and willingness to give credit to others, including God, when programs are working well; in addition, trajectories are based on the participants’ humbleness to admit that a program is not working, and also on their willingness to allow for new ideas to be tested. These are most frequently expressed in the organizational strategies and mission statement of the organization.

**Responsiveness Trajectories.** Based on discussions of responsiveness as a moral element of care, participants described situations where vulnerabilities were experienced by both the children and families in their care. Those situations included participants recognizing that Linkway may be working with children of varying religious faiths, or may be engaging children to participate in activities that are socially unfamiliar, such as visiting a shopping mall. In addition, Linkway leaders experienced an outbreak of chicken pox in their kindergarten center, as well as several occurrences of lice, and some student medical conditions that parents didn’t know how to handle.
The nonindexical elements of responsiveness related to these situations involved a deep respect for those being cared for, and a display of love to help the children and families to effectively navigate their circumstances. Examples of this type of responsiveness come from Linkway leaders training staff to respect the dignity of children through all circumstances, whether it be to provide children with the social skills needed to flourish in various community settings, or to train families how to treat their homes for lice, or to teach families what preschool is all about. This augmented state of leader responsiveness—either through love or through the viewpoint that there are no dead ends, only curves—seems to be the point where transformation begins.

A number of people served by the nonprofit Linkway demonstrated responsiveness. One example of responsiveness came from Fielding, who shared that parents would visit the nonprofit to share their joy that their children could read and write. Another came from Brooks who indicated that orphans were able to learn compassion for one another during a basketball tournament. Another example from Brooks was the appreciation that orphanage caregivers learned to show to visitors, especially to forge relationships with them, as may become potential orphanage patrons. It is from these examples that responsiveness trajectories support nonprofit leaders to help spur client transformation.

In summary, it is from the lens of an augmented state of leader awareness to caregiving that ties the ethics of care (EoC) to life transformation. Particularly, the augmented attributed of EoC and its subsequent transformation could be seen through the participants’ willingness to examine needs that affected their clients, even if indirectly. Another aspect of augmented leader awareness was seen in the participants’ willingness to give of themselves in their strong sense of responsibility to their organizational strategies. Finally, participants were similarly compelled to
a higher purpose, which was expressed through dedication to their Godly purpose, and included higher-reasoning characteristics such as love, joy, peace, and kindness toward others. Through these augmented aspects of care, client action and life transformation were identified. This concept will be explored in the upcoming section.

**Answering the Research Question**

To answer the broad research question of how the ethics of care plays a role in the transformation of clients served by a nonprofit organization, nonindexical elements of the lived experiences shared by participants were aligned to the four moral elements of care in order to determine the trajectories that spurred transformation. Those trajectories form the basis of the results of this study. A synopsis of the trajectories follows:

**Attentiveness.** Participants demonstrated a number of ways they were attentive to the needs of their clients. During the nonprofit’s nascent phase, participants were particularly attentive to the needs of orphans. However, as the orphans began receiving services, Brooks assured that some of the orphanage caregiver needs of were also met. As time went on, Fielding recognized the needs of the children who lived in impoverished kamponds, which led participants to reprioritize so as to provide kindergarten educational services to those children as well. The participants had confidence that relational activities would buttress attentiveness and subsequently transformation.

**Responsibility.** Participants demonstrated responsibility to clients by holding themselves to standards higher than what is typically demonstrated for responsibility that provides good care. Participants indicated that Linkway’s responsibility is not self-driven. As such, participants indicated that their responsibilities were to meet the needs of the children through their organizational mission, rather than boast of the organization’s successes. The trajectory
occurred where leaders took on additional responsibilities to assure that children’s lives were transformed.

Frequently, both Brooks and Fielding took responsibility for serving others more than thinking of themselves. They recognized that love for others as a way to promote peaceful relationships. They also cited caring for children as their highest priorities. The realities of placing others as the highest priority, however, required effort. Often, Fielding noted, establishing meaningful connections with children takes time and often involves performing unpleasant tasks.

Regardless of the tasks, the value and importance that participants placed on their relationships with others guided their deep sense of responsibility. When responsibility is synthesized with the demonstration of higher-purpose behavior, transformation is promoted. By augmenting a given client need with higher-purpose responsibility participants saw children began to adopt a belief in themselves.

**Competence.** The trajectories for competence appeared to be based on the participants’ recognition of organizational needs. As such, competence was far more than assuring that a task was performed adequately, it was a tool for transformation by acknowledging the work of others, be it faculty, staff, or volunteers. Subsequently, trajectories showed the participants’ humbleness to admit that a program is not working, and also on their willingness to allow for new ideas to be tested.

Competence was expressed by the participants in their discussions of the needs that focused on organizational strategy. Through Fielding’s experiences of employing and empowering full-time teachers, and Brooks’s experiences with implementing new programs and determining their effectiveness, and other organizational improvements, the competence of the
organization helped to lay the groundwork for client transformation. Regardless of how strong a leader’s beliefs were in wanting to meet a need, and applying a high level of purpose to those needs, without a competent organization to steer the efforts, the likelihood of transformation was diminished.

**Responsiveness.** Participants indicated a number of situations where responsiveness played a role in their lived experiences. A number of vulnerabilities existed in caring for the impoverished, helping with illnesses or malnutrition, and helping those who could not prove legal identity and thus were ineligible to receive government services. Responsiveness trajectories arose out of the participants’ deep respect for those being cared for. Participants expressed a dignity for the children in their care through all circumstances, even ones that were unpleasant, such as picking bugs out of children’s hair during weekly health checks. Responsiveness was further amplified by participant beliefs that there are no dead-end courses of action. If programs were not culminating in life transformation, leaders were eager to drive change.

This afforded clients, both the children and their families, the opportunity to gain a sense of autonomy and thus be responsive to life transformation. An example of responsiveness came from the children who participated in the sports tournament. They began to open up and root for one another, thus gaining camaraderie and self-esteem in the process. Another example came from the parents who were excited to reach out to Linkway and share how their children could now read and write. Even the orphanage caregivers were beginning to transform their lives by looking at volunteers and donors with a less critical, more benevolent attitude.

For the child who can now read and write, the likelihood of dropping out of primary school at an early age because he or she is academically behind his or her peers is decreased.
This child can now enter public school and immediately demonstrate academic equivalency with his or her peers. Thus, this result indicates that life transformation for the literate child.

One final finding on transformation was that participants were also transformed in their nonprofit work. Fielding noted that he sees a better expression of himself every day. Transformation, then may be viewed as multidirectional. Rather than the nonprofit leader providing a service to a client in an effort to help spur transformation, the activities undertaken for nonprofit clients, and the relationships developed with them may spark transformation for nonprofit leaders as well.

In summary, the moral elements of care provide a sound basis for nonprofit leaders to establish meaningful care for its nonprofit clients. Care alone, however, may not spark life transformation for nonprofit clients. The elements identified in this section highlight some of the ways the participants have helped clients achieve a level of life transformation. Adding to the moral elements of care that were discussed earlier in this chapter, and illustrated in Figure 5.1, a new paradigm for the nonprofit being researched has been established.

Thus, when care is intermixed with inter-relational activities by leaders, care may take on a higher-purpose. A fundamental element of transformation is relational activities (Burns, 2003; Osula & Ng, 2014; Seyhan, 2015). The nonprofit leaders that participated in this research frequently met a host of direct and indirect client needs, recognized higher-purpose characteristics in their work, and promoted strategies that advanced organizational capabilities to spark transformation in their clients, their staff, and even in themselves.

**Revised Paradigm of Care**

Chapter 5 began with the generalized understanding of care according to Tronto (2009). This narrative study has provided new insights into how leaders of a nonprofit in Indonesia
utilize the ethics of care in their efforts to help clients transform their lives. Figure 5.3 highlights the movement from the original paradigm of the ethical elements of care to the revised paradigm of care, whereby Item 1, the ethical elements of care is combined with Item 2, the elements of transformative care derived from this research, to produce the paradigm of transformative care.

1. Ethical Elements of Care

2. Elements of Transformative Care

3. Paradigm of Transformative Care

*Figure 5.3. Components of care in transformation. Adapted from Moral boundaries: A political argument for an ethic of care, by J.C. Tronto (2009) and A theory of motivation, by A.H. Maslow (1943).*

The insights from this research have led to the development of a revised paradigm, which is expressed in Figure 5.4. The revised paradigm of care includes both the moral elements of care, and the transformative characteristics of each element that have helped the participants in this study to engage their nonprofit clients achieve transformation in their lives.
Figure 5.4. The paradigm of transformative care. Adapted from *Moral boundaries: A political argument for an ethic of care*, by J.C. Tronto (2009) and *A theory of motivation*, by A.H. Maslow (1943).

Figure 5.4 begins with the ethical elements of care described by Tronto (2009) as the center of the new paradigm. For each element described, the nonprofit leaders who participated in this research indicated the ways in which their nonprofit organization succeeds in utilizing that element. Each quadrant of the ethical elements of care has been elaborated upon with the new insights from this research. Attentiveness that encompassed both client and community’s needs, and considered a hierarchy of needs, helped to spur a life transformation in nonprofit clients. A leader’s responsibility that was augmented to include higher-purpose values empowered others to transform their lives. Competence in the leader’s organizational inputs encouraged leaders, paid staff, and volunteers to effectively promote life-changing activities for clients. Finally, responsiveness demonstrated transformation for both leaders and nonprofit clients.
Implications

Several implications were identified from the participants’ discussion of lived experiences. The implications presented have also been addressed by scholars. The discussions that follow include a brief synopsis of the scholarly works for each implication, as well as their reference to transformative learning and leadership.

Caregiver Support

Brooks noted that discussions were held with some orphanage caregivers in order to address effective ways for them to attract potential donors and volunteers. Previously, orphanage caregivers relied on intermittent church group donations. For some orphanages, this method worked well, for others it did not. Rather than follow the methods orphanage caregivers had followed in the past, Brooks urged orphanage caregivers to adopt new methods of sponsorship.

An implication of Brooks’s recommendations to caregivers is that the more rural Indonesian cultures, such as in the Riau Islands Province, have not yet adopted the global transformational models frequently found in Western society. Lewis, Boston, and Peterson (2017) posited that “global transformative leadership involves team work and a learning environment that adopts and embraces change [as leaders] make decisions for the greater good of all mankind” (p. 7). The economic environment of Indonesia may make it ripe for adopting transformative leadership models. The World Bank has recognized Indonesia as an emerging economy (Michon & Tandon, 2012). As such, with the expansion of its middle class, Michon and Tandon (2012) posited that “the countries that benefited from private philanthropy not too long ago are now in a position to contribute themselves” (p. 352). In summary, Brooks found a need to inform orphanage caregivers. Thus, transformative leadership and education may be an
opportunity for those caregivers to transform their organizations for themselves and the children in their care.

**Parents as Influencers**

Extreme poverty limits one’s social exposure (Minujín, Born, Lombardía, & Delamónica, 2016). Without the funds to participate fully in society, children do not learn many of the social intricacies from their parents as their non-impoverished peers do. Thus, poverty becomes a generational concern, as many of those born into impoverished families perpetually remain in poverty (Adams-Cross, 2011; Goldsmith & Blakely, 2010; Sachs, 2005).

In addition to exclusion, poverty also affects ability. The World Bank (2013) reported that, “when individuals from disadvantaged groups see others around them performing at a low level, they set a much lower bar for themselves than they would have if they had belonged to a high-performing group” (p. 13). Thus, impoverished families may be unknowingly becoming role models that perpetuate poverty.

Fielding, discussed the need to assist the kindergarten students’ families. He discussed the ways nonprofit helped parents, namely to understand how to treat for lice, to keep children at home when they have contagious diseases, and to explain various aspects of how the school functioned. While these tasks benefitted students, they also benefitted parents as well, as parents learned how to treat themselves for lice and how to follow wellness measures for the entire family. Hence, parents may form a peripheral client base for the nonprofit. While not always the direct recipients of care, parents recurrently receive care and instruction from Linkway, which strengthens the student as well. In this way, parents have the potential to become instruments of transformation both for themselves and for their children.
In perpetual poverty, many parents may not have received transformative interactions from their parents. The notion that parents of the children enrolled in Linkway’s kindergarten programs are beginning to receive instruction regarding health and wellness opens the door to transformative exchanges between parents and their children. Burns (1978) noted that transforming leadership occurs when the parties involved both engage with one another and uplift one another with high levels of motivation and morality. Parents may be initiating such exchanges with their children when they attend to the child’s health and wellness needs, and also when they begin to attend Linkway activities like the children’s birthday parties.

**Student Athletics**

The participants in this research indicated how sports helped to reshape the cultural mindsets of their clients who participated in a sports tournament. Scholars have noted discrepancies in athletics participation. A key factor is that participation in sports is its social stratification (Vandermeerschen, Meganck, Seghers, Vos, & Scheerder, 2017).

Vandermeerschen, Van Regenmortel, and Scheerder (2017) asked whether the impoverished were aware of the possibilities of participating in sports, and also whether financial constraints were a barrier to participation. Scholars have also noted that for people in poverty, sports may have added value. For example, leisure activities, such as athletics, have been shown to relieve stress (Bowling, 2009) and strengthen relationships with family and friends (Klitzing, 2004). Thus, these findings indicate that physical activities provide opportunities for social inclusion.

In addition to inclusion, the possibility of elementary school achievement has also been tied to physical activity. Scholars recognize the relationship between physical activity and cognitive ability in academic achievement in elementary students (Castelli, et al., 2014; Centeio, et al., 2018). For transformational leaders, the possibility of future sports programs held by the
nonprofit organization is an implication of this research. However, scholars have also noted the importance of physical activity in school. While the sports event offered by the nonprofit addressed in this research was significant in developing relationships and esteem, the notion of physical activities in school may encourage nonprofit leaders to consider a physical education program for the kindergarten center as well.

**Student Empowerment**

As a participant in this research, Fielding shared his experiences of observing children who drop out of school during their first or second year because they could not keep up academically with their classmates whose parents paid for early childhood education. Fielding also described his experiences of having parents thank him and the Linkway staff for teaching their children to read and write. Education has long been a determinant of employment choices, and scholars have noted that in the world’s poorest areas, economic performance is paralleled with school enrollment (Hillman & Jenker, 2004). It has been noted that children from this demographic are four times more likely to drop out of school (Azzizah, 2015). Fielding shared with the researcher that he has seen primary school children working to bring home any amount of money for their families, rather than participating in school.

The effect of Linkway’s efforts in working with children from impoverished families is that as children learn to read and write in small groups of other children from the same socioeconomic background, their self-esteem is likely increased, and with little concern that they stand out among their peers for being poor. As such, the likelihood of their success in school is increased. In the context of nonprofit work with children from impoverished families, learning to read and write may be transformational. It may pave the way to empower these children to complete their education, rather than withdraw themselves from school. Further, Beard,
Humberstone, and Clayton (2014) recognized the importance of positive emotions in educational achievement: “Positive emotions are said to generate coping mechanisms, and produce more creative, resilient, socially integrated and healthy individuals” (p. 631). The positive feedback that Linkway leaders have received from parents indicates that children likely were excited to share their academic achievements with parents, who, in turn, thanked Linkway leaders for their contribution to student achievement and transformation.

**Financial Savvy**

The implications addressed so far have related to various groups of people. Financial savvy relates to the nonprofit organization itself as it attempts to serve others. In nonprofit work, fundraising is a cornerstone of any program. The participants in this research have indicated that money is necessary. One mentioned raising funds and the other mentioned that when there were no funds, he relied on his personal money to take care of client needs. A more formal fundraising process may help the organization to better meet its financial obligations. Rather than solicit for funds when extraordinary expenses occur, fundraising has the distinctive ability to accumulate smaller amounts of money for a longer duration, and with more willing participants when designed wisely.

The researcher has bracketed her work experience as a business consultant in elaborating on the topic of fundraising. Rather, as this research has progressed from chronicling the lived experiences of participants to analyzing and documenting the results it is likely that other researchers may draw a similar conclusion. Scholars and practitioners have also noted the importance of nonprofit fundraising. The participants in this research indicated that serving the children was their highest priority. Among other nonprofits, this sentiment is common. Čačija (2016) indicated that “the majority of nonprofit organizations are focused on their beneficiaries...
(users) and the satisfaction of their needs” (p. 2). However, the reality that many nonprofit organizations face is that to serve clients, resources are needed. Often, nonprofit organizations compete for resources, making the need to market their organization and raise funds an important element of their organizational structure (Čačija, 2016).

In the discussions for this research, a participant presented the idea that money is hard to find. The difficulty in raising money, however, could actually be transformed into a positive opportunity. Cryder and Loewenstein (2011) shared the example of a Pampers diaper campaign:

By emphasizing the idea that a single purchase of Pampers finances a single dose of vaccine . . . gives license to the consumer’s imagination. Walking into the store, the shopper may have been just another mother buying diapers; walking out, as she plays images in her mind of a child receiving the vaccine and of the smiling and appreciative parent, the shopper has been transformed into an activist, a humanitarian, and a heroine (p. 238).

Effective funding campaigns for nonprofit programs have the ability to transform donor thinking, which in turn transforms the nonprofit organization as well as those it serves. In her discussion of the shift from event transaction to philanthropic transformation, Kingston (2015) shared insights from Sharon Danosky, president and founder of Danosky and Associates, a nonprofit consulting firm, who indicated that “people do not give to needy organizations. They give to lofty causes that can make a difference” (p. 6). Thus, a financially savvy perspective may transform the nonprofit organization into a more financially-stable organization.

**Recommendations for Action**

Following the presentation of implications, recommendations for action will be addressed in this section. The phenomena of poverty and orphans are not supported by a single solution.
There are multiple causes of poverty, and multiple circumstances under which children become orphans, including poverty itself. Social action for orphans and the impoverished is rooted in both local and national involvement.

At the national level, policy frequently dictates what happens on the local level. The numerous social problems faced by Indonesia have been identified by scholars, who have also noted that “the government and private sectors [seem] to be miles apart from each other in overcoming the problems” (Rostiani, et al., 2014, p. 184). The government does provide funding for orphan support. However, caregivers have expressed that the stipend is not enough to fully support the children in their care. UNICEF (2015b) attributes this discrepancy to poor coordination between national and local levels of government, which is often presented as a bottleneck in the system. Surrounding the bottleneck are the issues of transparency and accountability which often make distribution of funds to caregivers particularly difficult (UNICEF, 2015b). Subsequently, the bottleneck frequently results in inequalities for those most in need (UNICEF, 2015b; United States Department of State, 2018). This is especially important for caregivers in rural areas where sub-national, or regional, governments are decentralized and frequently do not provide the implementation and oversight of national standards (UNICEF, 2015).

As bureaucracy and institutional complexity are present in Indonesia’s child welfare policies, support for those initiatives is often provided by private aid. UNICEF (2015b) noted Japan, Australia, and the United States as Indonesia’s top three donors. The bulk of private aid goes towards social infrastructure, however, without a clear coordination effort between the Indonesian administration and donor countries, coordination of is often chaotic and ineffective (UNICEF, 2015b).
The gaps that may be identified between the national and local governments, and between the national government and other donor nations are often addressed by nonprofit organizations. Four recommendations for action are highlighted in this section. The recommendations are to develop caregiver education programs, facilitate parent involvement in education, enhance athletic programs, and engage in fundraising. Each will be explored to understand how the nonprofit may promote life transformation for those the nonprofit serves.

**Develop Caregiver Education Programs**

The participant experiences highlighted discussions with orphanage caregivers. From these discussions, there is an apparent gap regarding the importance of donors and volunteers, a more formal training for orphanage caregivers may prove a worthy endeavor. Scholars have demonstrated that orphan caregiver training increases the success of orphan outcomes (Hermenau, Kaltenbach, Mkinga, & Hecker, 2015; Raskin, Kotake, Easterbrooks, Ebert & Miller, 2015). Likewise, such training programs may help caregivers to adopt the global transformative leadership model addressed by Lewis, Boston, and Peterson (2017), whereby an environment of teamwork and change is embraced.

Training that explains the intricacies of how caregivers can better utilize the government programs may help relieve the stress around funding the costs associated with raising orphans. Another training topic may be to help the orphanage caregivers understand aspects of society that may be often overlooked in their efforts to retain volunteers and donors. These are just two of many other topics that may help transform both their lives and the lives of orphans. In addition, the lives of the caregivers will likely be changed in a number of ways. Caregiver self-worth may be a benefit to such trainings, as caregivers may receive a degree of respite as they attend. This may likely increase their confidence and esteem as well. Moreover, a key benefit is that
caregivers may be better able to help meet orphanage expenses, which could enhance not only their lives, but the lives of the orphans for which they care.  

**Facilitate Parent Involvement**

Training for impoverished parents may provide additional supports to both the school and to the families themselves. The wellness measures taken by the school to keep children clean, conduct hair check for bugs, and measure the children’s weight and height are aspects of caregiving that the children may not be receiving at home. By demonstrating to parents with the importance of these activities, it is likely that parents may adopt such practices at home.

The parents’ willingness to participate in birthday activities may indicate their willingness to participate in parent training as well. As such, training programs for parents may increase their participation in society, thus increasing their children’s participation as well. One participant shared, all the students in kindergarten school currently have birth certificates. A birth certificate entitles a person to receive health services and participate in public education. Yet, some families still do not participate. With limited social exposure, their resistance to take advantage of the programs offered to them may be high.

Transformational leaders may aid in reducing both familial resistance to educational services and dropout rates through parent programs. Scholars have indicated the importance of at parental involvement in their children’s educational processes, with a direct correlation to parental involvement and student achievement (Manz, Fantuzzo, & Power, 2004; O’Connor, 2014). This finding indicates the importance of transformational leaders to continue cultivating relationships with parents. Giles (2006) further elaborated that in public schools that took a transformational approach to parent involvement, parents helped shape the school communities. For the nonprofit in this study, parental involvement in their children’s educational processes
may translate to children who are healthier and perform better during their time with the nonprofit, and also in their future educational endeavors.

**Enhance Athletics Programs**

While some of the successes noted in the lived experiences of participants highlighted the Linkway-sponsored sports tournament, little has been done to replicate this program and hold future sports events. As one participant in this study mentioned, Linkway allows ideas to be tested to determine their success. The sports tournament described during the participant interviews remains a one-time event, even though it produced great results. This is because the event was suggested to Linkway and organized by a family living in Singapore. In addition to Singapore’s native population base, a large number of expatriots also reside on the island. Expatriate families are generally in Singapore for a short time, with employment passes, or green cards, expiring every two or three years. As such, volunteers who once served the nonprofit may have since returned to their home country. Such a program is a large commitment is difficult to accomplish from Singapore. In addition to the ferry ride, there are immigration stops and customs checks in both countries, which adds considerably to the total travel time. Program leaders from Singapore frequently bring supplies with them to Indonesia, adding to the stresses of making the trip.

The characteristics of team building, esteem, and camaraderie are beneficial participant outcomes of such events. While beneficial, Linkway may not have the funding or the manpower to see such events to fruition. Thus, suggestions include holding smaller events, or increasing fundraising activities so that Linkway may employ a local sports director to run sporting events. If a full-time position is unachievable, this may be a good opportunity for part-time for contract work.
**Engage in Fundraising**

The priority of nonprofit leaders frequently focuses on meeting the needs of others. To do so, however, requires that human and financial resources be in place to support the organization’s overall mission. Heyman (2016) urged nonprofit leaders to have a concrete plan in place to attract and inspire financial support from donors. Both of the participants in this study could tell me the organization’s mission as it related to their branch of service. However, that mission was not put into writing. The organization will likely benefit from first putting that mission plan into writing. Then, a strategic plan that sets out to compel donors to support that mission would likely bring the support necessary to sustain Linkway’s future plans.

During the interview with Fielding, the future mission of increasing the kindergarten center from 150 students to 400 students was discussed. Fundraising activities could help to accomplish this mission. Leaders who promote transformation will not want to lose sight of their mission. However, marketing and fundraising should be considered as enhancements to the overall mission rather than distractions from it. Leithwood and Riehl (2003) indicated that leadership success is most often based on practices within three broad categories: “They are setting directions, developing people, and developing the organization” (p. 3). Within the third category of developing the organization, Leithwood and Riehl noted the importance of positive interactions in order to garner resources and support. To be effective, nonprofit leaders must consider ethical strategies, taking care to recognize factors involving the culture, industry, and organization in the development of sound organizational processes (Venable & Wagner, 2005). Thus far, the conception of nonprofits engaging in fundraising activities can be used to promote transformation can help to move leaders towards achieving their missions even more competently.
Polivy (2013) elaborated even further on this point indicating that the root of exceptional fundraising focuses on both the present and the future in order to cultivate relationships with donors. In addition, Polivy indicated that when examining an organization’s long-term strength, nonprofit leaders “need to put the donor first and consider how the contributor can interact financially with the charity over a lifetime of giving” (p. 7). Such an approach adds a deepness to the nonprofit by making relationships with donors one of the transformational elements of the organization’s long-term mission.

**Recommendations for Further Study**

This narrative study addressed the leader’s role of the ethics of care in transforming the lives of those served by an Indonesian nonprofit. Current scholarly research has generally focused on transformational leadership in public school settings. Of particular importance to scholars is transformation as it relates to socioeconomic status, ethnicity, and student wellness in public schools. External research that relates to transformation in nonprofit organizations such as the one in this research may bring a new awareness to the complexity of needs that generally may not be addressed in current research.

In addition to transformational leadership in this study’s unique setting, further longitudinal research of the same nonprofit may provide a deeper understanding of how transformation occurs over time. While the organization has been operating for a few years, the recent addition of the kindergarten center merits further research, as it serves those who live with high levels of impoverishment. Longitudinal research based on the processes that build transformation among those who make up the impoverished *kampong* population would likely benefit not only nonprofits that serve in Indonesia, but also those from the most impoverished areas of Southeast Asia.
There are many small nonprofits that operate in impoverished areas in Southeast Asia. The researcher in this study has been involved with organizations in Indonesia, Philippines, Cambodia, India, and Singapore. With the exception of Singapore, the nonprofits in the other countries also face needs similar to the nonprofit in this research. She has observed two, one that operates orphanages, and one that works with others from the most impoverished communities in their area of operation. Both organizations have been operating longer than the nonprofit of this study. Including leaders from these, or similar, nonprofits may provide a richer understanding of transformation as it relates to relentlessly impoverished areas.

**Conclusion**

This narrative study examined the lived experiences of two founders of a nonprofit organization in the Riau Islands Province of Indonesia. The purpose of this research was to gain a richer understanding of how leaders of a nonprofit organization perceive the role of the ethics of care as they aim to transform the lives of those they serve. Poverty in the area served by the nonprofit in this study is perpetual across generations, which makes transformational activities difficult. With family and friends suffering the same consequences as the rest of the community, few opportunities exist for members of these communities to be included into society at large. The conceptual framework for this study came from the work of Tronto (2009) on the ethics of care and Maslow (1943) on the hierarchy of needs, with the attempt to reveal insights into the way leaders provide care.

This research revealed a greater understanding of the participants' feelings about their nonprofit work and the clients they serve. Of particular importance to the participants were the stories of children who were exposed to new experiences. Many of the children’s experiences involved exposure to new social situations or new educational opportunities in the classroom. In
addition to academic opportunities, children learned the importance of nutrition, cleanliness, and moral education. Participants appeared to care deeply for the children and wanted them to be respected in all interactions with nonprofit faculty and staff. These findings demonstrated the importance of small steps that transform. Burns (1978) indicated that leadership is relationship, and that those in relationship motivate one another. In the humble setting described by this study’s participants, transformation did not occur in a grandiose manner. Rather, research participants found that small steps produced meaningful transformation.

A great deal of leader care was also directed to orphans’ caregivers, students’ parents, and the staff of the nonprofit organization. These groups formed a peripheral client base for nonprofit leaders. Participant feelings toward these groups were related to the idea that by educating and helping these peripheral groups, ultimately the children were the beneficiaries.

The findings of this study indicated that leaders demonstrated the four ethical elements of care—attentiveness, responsibility, competence, and responsiveness—as they attempted to meet a variety of needs. Leader behaviors were further examined to determine the trajectories between the ethical elements of care and transformation. Finally, the research was expanded to include a new paradigm aligned with the ethical elements of care as they relate to client transformation.

These findings support the purpose of this research, which was to gain a richer understanding of how nonprofit leaders perceive the role of the ethics of care as they aim to transform the lives of those they serve. The nonprofit leaders who participated in this research work in unique landscapes, where natural disasters frequently make orphans out of children and where poverty is perpetual across generations. Currently, there are no administrative solutions to stop children from becoming orphaned, or to end poverty. It is hoped that these findings will
provide nonprofit leaders with an enhanced understanding of how to help those who live in these settings to achieve transformation.
Researcher Reflections

The researcher has visited the nonprofit organization that was established by the study participants. The opportunity to witness first-hand ways in which the nonprofit operates has given the researcher additional insights. In addition, the researcher has visited a number of orphanages, some of which are served by Linkway. In addition, she has had the experience of visiting several rural areas in the Riau Islands, both through Linkway and other nonprofit organizations, to gain an understanding of the culture and needs of the residents.

One experience comes from the Linkway kindergarten school. Currently, the kindergarten school invites parents to attend a birthday party for their child. The walls of the education center are lined with photos of the students, many of which include the parents. Photos are displayed by month and may include other decorations around the collection. Parents are invited to participate in the birthday activities. Once a month, the children whose birthday falls within the month are celebrated. While this activity reinforces the nonprofit’s commitment to the children, it also demonstrates parent willingness to participate.

Another experience that reiterates Linkway’s commitment to the children it serves comes from the orphanage visits. On one visit to an orphanage, two Linkway founders assigned the pseudonyms Colby and Candace Forrester, led an activity for the residents. All the children gathered in the sparsely furnished living area of the home. The dozen or so children sat on the floor in an oddly-shaped circle that followed the room’s footprint. Candace stood up explained in both English and Bahasa Indonesia that she wanted the children to take a turn, stand up, and share what they want to be when they grow up. As the children stood, they shared their dreams. There were future doctors, policemen, military men, nurses, writers, teachers, dancers, musicians, and even a few pilots. After each child shared his dream, the rest of the group
applauded and encouraged the child. Candace offered additional encouragement and she prayed that all the children live out their dreams according to the will of God. This was an uplifting experience for everyone, especially the children. The smiles on their faces were priceless.

On the ride back home, the researcher asked whether any of the children in the room had birth certificates and whether they would be able to achieve their dreams. Two of the older children in the room were not orphans, but children of the orphanage owners. They had birth certificates and were able to see their dreams become reality. One had very good grades in the public secondary school and already had an early acceptance into a university. The researcher realized that not everyone in the room may be able to fulfill their dreams so easily. The caregivers, however, made no distinctions. In fact, while the children with birth certificates attended public school, caregivers assured that the children without birth certificates attended a nonprofit primary school that accepts children with no legal identity.

Much like the parents from impoverished households who participated in activities in the kindergarten school, orphanages caregivers were determined to participate in children’s lives so as to provide opportunities for children to have the best possible outcomes in life.

The researcher believes that orphanage owners likely have more social exposure that aids in decision making than impoverished parents. This perspective was also realized from the researcher’s observation of a scholarship ceremony that was part of a program Brooks discussed in his interviews. The researcher visited the nonprofit primary school that accepts children from impoverished families and children with no birth certificates. At the ceremony, scholarships were presented to ten students from grades two to six, who were nominated earlier by teachers. The scholarships were based on academic abilities and financial need, and would cover the cost of an entire school year. Parents were also invited to attend the ceremony, however only a
couple did. The parents who attended seemed overwhelmed and speechless as their children received the scholarship. While quiet and kind, the parents seemed almost to have a deer-in-the-headlights look. While proud of their children, they seemed to feel out of place in the school environment. The researcher also suspected that parents may be unfamiliar with the concept of others’ beneficence toward them, with nothing expected of them in return.

Reflecting on these and other experiences, the researcher was honored and humbled to engage with others in order to raise her awareness of the distinctive ways of life experienced by those in need in Southeast Asia. Having made repeated trips to Indonesia, those encounters offered the deepest meaning for the researcher. Far removed from the lens of the American Dream, these experiences have afforded the researcher a personal connection to the people, the problems they face, and the solutions used to improve their lives.

To all those who have allowed me to travel throughout Indonesia with them to personally engage in these experiences, I offer a heartfelt itu bagus, terima kasih banyak.
References


and securing the Malacca Straits (pp. 68-83). Singapore: Institute of Southeast Asian Studies.


APPENDIX A

RESEARCH INSTRUMENTS

Nonprofit Leader Care Interview Protocol

Interviewer:
Deanna Edmiston

Interviewees:
Aaron Brooks, Linkway
Ian Fielding, Linkway
* Both the interviewee and organization names are pseudonyms.

Setting:
Interviews will be conducted via either face-to-face or electronic interview, depending on researcher’s and participants’ primary residence locations and travel schedules.

Length:
This interview should take between 60 and 90 minutes to complete.

Purpose:
1. To understand the interviewee’s primary care influencers as they relate to starting a nonprofit organization.
2. To discover how care-based leadership activities can help transform the lives of those served by nonprofit organizations.
3. To understand distractors which inhibit leader’s caregiving effectiveness.
4. To discover how the ethical elements of care are expressed in nonprofit organizations.

Script:
Following is the five-question script for the interviewer to follow. The script follows a simple open-answer format.

Member-Checking Follow-up Interview:
The member-check procedure is two-fold. First, it will help to assure that no errors or misrepresentations have occurred in the narrative transcriptions prior to coding. In addition, it will serve as a follow-up interview. During this interview, the researcher will gain additional information as it relates to the participant’s lived experiences. Each participant will receive a transcribed copy of his interview via email. In addition to verifying the accuracy of the transcript, participants will be asked to reflect on the transcripts and share any additional information. The researcher may also ask for participants to answer specific questions in the email that accompanies the transcript.
Leadership Interview Protocol (Script)

Opening:
Hi (Name of Interviewee). Thank you very much for allowing me to sit down with you today. This interview will be used as part of a study on the role of the ethics of care in transformation. This study is an inquiry into how nonprofit leaders convey care.

For your information, this interview will be transcribed and presented in a report. To aid in the transcription, do I have your permission to record our conversation? If you feel at any point you would like to go “off record” please let me know.

Question 1:
Can you share your story of how you decided to start a nonprofit organization (NPO)? (Probing questions may focus on community/individual needs, mission, vision.) [Element of ethical care: Attentiveness, Tronto (2009), pp. 127-131]

Question 2:
As your organization has grown, have you noticed any sense of responsibility to a particular area of service or business activity? (Probing question: Can you provide an example of a time when you were able to effectively guide your organization through a particularly difficult situation?) [Element of ethical care: Responsibility, Tronto (2009), pp. 131-133]

Question 3:
Do you have a success story (or stories) from your NPO that you tend to share with new volunteers, staff, visitors, or donors? [Transformation]

Question 4:
Tell me about a time when your organization failed to provide good care. [Element of ethical care: Competence, Tronto (2009), pp. 133-134]

Question 5:
Scholar Joan Tronto stated: “To be in a situation where one needs care is to be in a position of some vulnerability.” Can you share a story about any vulnerabilities you have encountered while serving others? (Probing question/thoughts: How does your organization address vulnerabilities? Special needs, health and wellbeing, rural communities) [Element of ethical care: Responsiveness, Tronto (2009), pp. 134-136]

Closing:
Thank you, (Name of interviewee), for sharing your insights on leadership and care in your nonprofit. I will follow up with you once I have our conversation transcribed. In the meantime, if you have any additional thoughts you would like to add, please let me know.
Leadership Second Interview Protocol (Script)

**Opening:**
Hi (Name of Interviewee). Thanks for meeting with me again. This interview will also be part of the study on the role of ethics of care in transformation.

For your information, this interview will be transcribed and presented in a report. As before, to aid in the transcription, do I have your permission to record our conversation? If you feel at any point you would like to go “off record” please let me know.

**Question 1**
You may have reflected on our discussions from the first interview. Can you share some of the reflections or realizations that occurred following the initial interview?

**Question 2**
Does your organization have a mission statement? What does it mean to you? [Probing questions: What aspects of your mission support the care your nonprofit delivers?]

**Question 3**
Can you give me an example of how your organization has helped someone who was struggling to meet their basic needs? An example of helping someone meet higher-level needs? [Probing questions: Can you share specific examples of care in those two situations (compare and contrast, maybe)? Describe how you cared in each of these examples.]

**Question 4**
We’ve talked a lot about care and needs in this interview. Are there other ways you demonstrate care as a leader, particularly as it relates to a specific need? [Probing questions: Describe the need, did the care help the client grow or spur on transformative behaviors?]

**Closing**
Thank you (Name of interviewee) for sharing your insights into care, needs, and leadership in your organization. I will follow up with you once I have our conversation transcribed. As always, if you have any thoughts that you think may fit well into this research, please let me know.
APPENDIX B

STUDY INVITATION LETTER

September 2018

Dear Potential Study Participant:

As a doctoral student completing my dissertation study through the University of New England, I am inviting you to complete two interviews to share your experiences on leader care in your nonprofit organization. As a founding member of your nonprofit, you have significant experience and knowledge of providing care to transform the lives of those you serve. By completing this survey, you are providing a valuable contribution to the understanding of leader care in nonprofit organizations.

Research Questions: Does the ethics of care play a role in the transformation of clients served by nonprofit organizations? Narrowed questions include

- What attributes of the ethics of care (EoC) are displayed by nonprofit leaders when working with those who may be struggling to obtain basic needs? Or those who are trying to achieve higher-level needs?
- Are the same attributes of the EoC used by nonprofit organizations that work at different ends of the social spectrum?
- How is the EoC expressed in the mission of nonprofits?
- How is the EoC conveyed from leader to client?

Study’s Purpose: The purpose of this qualitative, narrative study is to gain insight into how leaders of nonprofit organizations perceive the role of the ethics of care (EoC) as they aim to transform the lives of those they serve. In particular, the examination of EoC by nonprofit leaders will draw upon how care is delivered by nonprofit organizations operate at opposite ends of the social spectrum.

Procedures: Your participation in this research study is completely voluntary. The study requires a signed informed consent. It also includes a five-question interview and four-question follow-up interview, both will be recorded. Results and findings from this study will be
published by December 2018. I do not foresee this study presenting any risks or hardship on you, other than the time you invest in it and possibly the recollection of any unfavorable outcomes in your organization. Your participation will contribute to the benefits of providing a richer understanding of care and transformation for those served by nonprofit organizations.

Confidentiality: Your identity and the identity of your organization will be protected throughout the study and thereafter, in compliance with the University of New England’s research with human participants’ policies and procedures. In addition to myself as the principal investigator, the Institutional Review Board, thesis advisor, and committee will have access to your information.

Compensation: No monetary or non-monetary compensation will be provided for your input or time.

Questions: If you have any questions or concerns regarding this study or your participation in it, please feel free to contact me, the researcher, via email at DEdmiston@une.edu or DLEdmiston@yahoo.com. You may also contact me by phone or WhatsApp at 512-701-7775.

Thank you for your consideration to participate and for the valuable insights you offer to this research study. Once you sign the consent form, I will contact you to schedule an interview time. Your contribution not only supports my dissertation research, but also supports nonprofit organizations as they attempt to transform the lives of those they serve.

Sincerely,

Deanna Edmiston
Doctoral Candidate in
University of New England’s
Transformative Leadership Program
APPENDIX C

INFORMED CONSENT DOCUMENT

UNIVERSITY OF NEW ENGLAND
CONSENT FOR PARTICIPATION IN RESEARCH

Project Title: The Role of the Ethics of Care in Transformation

Principal Investigator(s): Deanna Edmiston

Introduction:
- Please read this form. You may also request that the form is read to you. The purpose of this form is to give you information about this research study, and if you choose to participate, document that choice.
- You are encouraged to ask any questions that you may have about this study, now, during or after the project is complete. You can take as much time as you need to decide whether or not you want to participate. Your participation is voluntary.

Why is this research study being done? This research is being conducted to gain a deeper understanding of the role of the Ethics of Care moral theory as it relates to nonprofit leaders as they work to transform the lives of those they serve.

Who will be in this study? One nonprofit organization has been selected for this study. Nonprofit leaders who promote growth and transformation within their organization have been selected to participate. Participation in this research study is completely voluntary.

What will I be asked to do? Participants will be asked to participate in an interview, where they will be asked several questions on care in nonprofit leadership. Participants will also be asked to review the transcript of their interview and provide additional information during the review process. The study will run from August 2018 to November 2018, with results and findings published by December 2018. Upon your request, I can send you a copy of the completed dissertation.

What are the possible risks of taking part in this study? This research presents minimal risk which is not greater than the risks typically encountered in daily life. Risks of participation may include, but are not limited to, recalling negative consequences or experiences as they relate to the participant’s leadership decisions. As leaders in their nonprofit organization, discussing such experiences likely occurs as a part of organizational operations.

What are the possible benefits of taking part in this study? Possible benefits from this study include, but are not limited to, gaining new perspectives on the ethics of care moral theory in nonprofit work.
**What will it cost me?** No compensation will be distributed to any participant. The primary cost to participants is an expenditure of time to participate in the interview, transcript review, and to provide additional information, as necessary.

**How will my privacy be protected?** Privacy will be protected through the use of pseudonyms, both for participants and their nonprofit organizations. Interviews will be conducted individually and privately so as to reduce peer pressure to participants or to protect those who may be mentioned during the interview process, such as those served by the participants of this study.

**How will my data be kept confidential?** Interviews will be transcribed by the researcher. Confidentiality will be maintained by prohibiting distribution of personal information to third parties such as transcription services. Copies of transcripts will be transmitted to participants via email attachment.

Soft copies of interview transcripts and other identifying documentation will be password protected on the researcher’s personal computer. Printed copies of interview transcripts and other documentation that may identify participants will be shredded and discarded. Hard copies of documents that the researcher deems necessary to document this research will be kept in a locked storage cabinet in the researcher’s home. Documentation will be stored for one year after the completion of the researcher’s dissertation. At that time, identifying documents will be shredded and subsequently discarded.

**What are my rights as a research participant?**
- Your participation is voluntary. Your decision to participate will have no impact on your current or future relations with the University.
- Your decision to participate will not affect your relationship with Deanna Edmiston.
- You may skip or refuse to answer any question for any reason.
- If you choose not to participate there is no penalty to you and you will not lose any benefits that you are otherwise entitled to receive.
- You are free to withdraw from this research study at any time, for any reason.
  - If you choose to withdraw from the research there will be no penalty to you and you will not lose any benefits that you are otherwise entitled to receive.
- You will be informed of any significant findings developed during the course of the research that may affect your willingness to participate in the research.
- If you sustain an injury while participating in this study, your participation may be ended.

**What other options do I have?** You may choose not to participate.

**Whom may I contact with questions?** The researcher conducting this study is Deanna Edmiston. For more information regarding this study, please contact Deanna Edmiston at +1 (512) 701-7775 or DEdmiston@uic.edu.
If you choose to participate in this research study and believe you may have suffered a research related injury, please contact Deanna Edmiston at +1 (512) 7-1-777 or DEdmiston@une.edu. You also may contact Dr. Michelle Collay at the University of New England at mcollay@une.edu or by phone at 207-602-2010.

If you have any questions or concerns about your rights as a research subject, you may call Olgun Guvench, M.D. Ph.D., Chair of the UNE Institutional Review Board at (207) 221-4171 or irb@une.edu.

Will I receive a copy of this consent form? Yes, you will be given a copy of this consent form.

Participant’s Statement
I understand the above description of this research and the risks and benefits associated with my participation as a research subject. I agree to take part in the research and do so voluntarily.

Participant’s signature or
Legally authorized representative

Date

Printed name

Researcher’s Statement
The participant named above had sufficient time to consider the information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

Researcher’s signature

Date

Printed name