




Spring 2017

Are the Leadership Behaviors of K–12 Leaders in Mid-Western Urban School Districts Influenced by their Beliefs and Attitudes Regarding Spirituality?

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ARE THE LEADERSHIP BEHAVIORS OF K–12 LEADERS IN MID-WESTERN
URBANSCHOOL DISTRICTS INFLUENCED BY THEIR BELIEFS AND
ATTITUDES REGARDING SPIRITUALITY?

by

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A Dissertation submitted to the Graduate College
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
Department of Educational Leadership Research and Technology
Western Michigan University
April 2017

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ARE THE LEADERSHIP BEHAVIORS OF K–12 LEADERS IN MID-WESTERN URBAN SCHOOL DISTRICTS INFLUENCED BY THEIR BELIEFS AND ATTITUDES REGARDING SPIRITUALITY?

Ericka M. Taylor, Ph.D.

Western Michigan University, 2017

Working in a stressful and chaotic environment can be difficult for building principals in urban school districts (DeNisco, 2013; Stokley, 2002; Thompson, 2004). Presumably, the job is only expected to get more arduous with the increasing demands to improve student achievement (Allison, 2012; Kimball & Sirotnik, 2000; Queen & Schumacher, 2006). What is quite apparent today is that the role and responsibilities of the principal have changed dramatically over the past twenty years (Carlson, 2012; Hill-Yeverton, 2003) shifting from a factory model of management of learning to one in which teachers and principals have to create more student-centered and project-based learning opportunities (Denning, 2011; Ertmer, & Simons, 2006; Savery, 2015). There is ample research to suggest that those building administrators, who demonstrated leadership skills that were based upon a strong sense of spirituality, were more likely to lead by example (Bolman & Deal, 2001), make working conditions and school improvement energizing and exciting (Fullan, 2005) and display level-headedness and calmness (Solomon & Hunter, 2002).

This study attempts to determine whether building principals that had a relatively “mid-to high-level” of spirituality, as measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) survey instrument, as compared to those administrators indicating a “little to no-level” of spirituality, would exhibit statistically significant differences in their

leadership practices as measured by the Multifactor Leadership Questionnaire (MLQ) instrument. To determine whether statistically significant differences existed between the two populations, and whether principals who had a high level of spirituality were more inclined to utilize leadership practices of a transformational leader, a survey was completed by 114 of 347 building principals (or 32.9% of the population of principals) in 30 Middle Cities Education Association (MCEA) school districts in the State of Michigan.

Survey responses were disaggregated by gender, ethnic background, and years of experience, to determine their influence on principals' leadership practices when controlling for their level of spirituality. An independent t-test was used to test three research questions designed to measure levels of spirituality between administrators displaying transformational behaviors. A One Way ANOVA was used to test one research question designed to measure levels of spirituality between administrators displaying transactional or passive avoidant behaviors. A linear regression analysis was also conducted indicating values and beliefs, purpose, morality, ethics, gender and ethnicity as significant predictors of spirituality. In all test applications, the 0.05 level of confidence was used for determining statistical significance.

This study's results reveal that leaders indicating a "mid- to high-level" of spirituality demonstrated the following: holding spiritual values important, utilizing meditation and prayer, keeping spirituality as a central part of their lives while employing practices such as values, beliefs, a strong sense of purpose and a collective sense of mission. There was a statistically significant difference between principals who held a "mid- to high-level" of spirituality when considering gender, race/ethnicity, and the utilization of transformational and transactional practices. Furthermore, this study concludes with three recommendations to improve the professional development and support of aspiring principals.

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ACKNOWLEDGMENTS

I would like to begin by acknowledging God and my Savior, Jesus Christ for the strength, wisdom and knowledge to complete this. “And we know that in all things God works for the good of those who love him, who have been called according to his purpose” (Romans, 8:28 NIV). I truly believe I have a purpose that God is preparing me for and this has been part of that preparation.

Secondly, I would like to thank my advisor, Dr. Walter Burt who has continued to push, believe in and encourage me to finish this important piece of work through marriage, sickness, pregnancies and a variety of job assignments. I would also like to thank my graduate committee members Dr. Sue Poppink and Dr. Kelley Peatross for taking time to share their thoughts and insights with me as well as review my work.

Next, I would like to thank my mother, Cheri M. Smith for instilling in me at a young age that I would be successful in whatever I set out to do and attain my doctoral degree. I didn’t have a choice—it was expected. I love you. I would also like to thank my father, Walter G. Smith who towards the end of this work, assisted in ways that I would have never imagined. You are appreciated.

I thank my best friends/sisters Danielle, Tiesha, Lanisha and Latricia for believing in me at times more than I believed in myself. The encouragement and “push” you continue to give is immeasurable—I love you. I thank my 12 beautiful Sands of Delta Sigma Theta Sorority, Inc. for the sisterhood, leadership, love and support you continue to give to your “Baby Sands.”

Finally, I want to thank my best friend and love of my life, my husband Coach Julian Taylor for

Acknowledgments—Continued

his constant love, support, encouragement, and time to complete my work as well as the three greatest gifts I could ever receive: Julian, Jaymond and Jaxsen. This doctoral dissertation is proof that no matter what happens, you can always attain your goals with hard work, dedication and perseverance.

Ericka M. Taylor

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CHAPTER I

INTRODUCTION

Working in a stressful and sometimes chaotic environment can be difficult for an urban educational administrator working at the building level and presumably the job is only going to get harder. DeNisco (2013) talks about several challenges principals face including decreased job satisfaction, increased job responsibilities, motivating and retraining teachers, having to transition schools to new standards and systems, fewer resources and less control over curriculum and instruction, and having to remove an unsatisfactory teacher.

According to Stokley (2002), educators are grappling with state standards, high stakes testing, a violence-saturated commercial culture, school shootings, and youth violence. They must figure out and develop plans for students who are failing and cannot pass state mandated assessments as well as think of creative ways to get cooperation from parents, staff, community members, and students while carrying out a variety of duties assigned to them by their supervisors (Speciale, 2006; Voltz, 1998).

Principals have to be concerned about so many different variables: budget cuts, program closures, pink slips, workforce reductions, school closures, changes in evaluation processes and higher accountability (Allison, 2012; Boyland, 2011). They are also faced with powerful labor unions, a declining tax and human capital base, severe reduction in population and high unemployment rates (Pienta, 2010). Bolman and Deal (2002) describe the educational challenges faced by principals as high incidence of frustration and burnout in schools, educators

counting the days to retirement, lost hope and spark, meager respect and rewards, and relentless decline in civility.

Thompson (2004) adds that education is characterized by a complex and chaotic environment producing resistance, controversy, confusion, unintended consequences, school violence and personal attacks. Because of this, Rosenstein (2005) asserts that leaders are susceptible to power stress, which he defines as stress that is born of the daily management of crises, ambiguous and tricky decision-making, complex communication, and loneliness that comes from being the supervisor, manager, administrator or other person in charge of everything. The 29th annual MetLife Survey of the American Teacher finds that three out of four K-12 public school principals believe the job has become “too complex” and about a third say they are likely to go into a different occupation within the next five years (Heitin, 2013).

Allison (2012) says resilient leaders act with speed and elegance that responds to new and ever-changing realities, even as they maintain the essential operations of the organizations they lead. While the job of a leader can be overwhelming, they set the tone for the entire building, leading by example (Bolman & Deal, 2001). If the goal of a leader is to foster a culture of empathy and understanding for other people, the leader has to be the first person to show this. If a leader wants teachers to instruct their students with love and a genuine concern for their well-being, they have to lead with the same qualities. This does not mean allowing people to get away with any and everything or allowing people to have their way. “There are many signs that contemporary organizations are at a critical juncture because of a crisis of meaning and faith. Managers wonder how to build team spirit when turnover is high, resources are tight, and people worry about losing their jobs” (Bolman & Deal, 2008, p. 290). Fullan (2005) believes that high-quality leaders help make working conditions energizing and make school improvement exciting.

He goes on to say that principals who do not possess these qualities do not improve the working lives of teachers. When the job of the building principal is characterized by a lack of excitement and not being able to see issues from other people's perspectives, the job is tiresome and claustrophobic and there is no joy in the work being done, which is evidence of administrative burnout (Sigford, 2005).

Spirituality in School Leadership

According to Thompson (2012),

Spiritual leadership traits and attributes exhibited by district and school leaders are gaining recognition as an effective leadership style for correcting what is wrong with the nation's schools. Personal observations as well as research has shown that there are defined patterns of behavior among certain district and school leaders that indicates their successful use of these spiritual leadership traits and attributes in their daily actions and decisions (p. 107).

Graseck (2005) believes that building administrators have a ministerial role in supervising teachers and that there is a vitally important need to listen, comfort, support, and inspire in the cultivation of an energetic learning community. Marinez and Schmidt (2005) describe humans as intensely spiritual creatures, designed with a survival mentality that is both useful in a hostile world and taxing to the psyche and soul that requires a sense of belonging, development and maintenance of a sense of purpose and calling, combined with the need for social connection and membership. Groen (2001) believes that people have a sense of passion about their work and that the workplace should encourage creativity and risk-taking by having supportive programs to foster outside commitments. While the leader holds people accountable, it is done with respect, dignity and with love—not vengeance, malice, or negativity. Thompson (2005) believes that this kind of leadership calls for qualities and habits of mind that generally have been overlooked in

the leadership literature and seminars: faith, patience, intuition, humility, expectancy, inspiration, compassion, and, yes, spirituality. There are others who believe the following:

Leaders need to be at peace with themselves and have the confidence to feel free to be and talk about themselves. They must view those they work with in a positive light and not be judgmental or critical unless there is sufficient reason. Relationships should exhibit openness, mutual respect, trust and freedom to be oneself while seeing others as equals with a clear and common purpose. The ability to lead persists and deepens as leaders learn to use life's wounds to discover their own spiritual centers. They achieve an inner peace and confidence that enables them to inspire others. Leadership is a gift of oneself to a common cause and higher calling. When gifts are genuine and the spirit is right, their giving transforms a school or school district to a shared way of life (Stokley, 2002, p. 49).

“We, the leaders in education, are in high-leverage positions to dispense goodness by enhancing and empowering the lives of those we touch, especially the lives of the children we serve” (Sokolow, 2005, p. 22). With the variety of situations encountered on a given day within a given week, it is important for a leader to have an inner strength to draw on. Astin (2004) believes that the summation of spirituality is having an anchor that provides the courage to make decisions for the good of others in a manner that is caring, just, equitable, and democratic. Based on these beliefs, the utilization of elements of spirituality is not only important, but needed to persist in the work of a building or district educational leader.

Influence of Spirituality on Administrative Decision Making

A variety of challenges created by outside forces that leaders do not have any control over must be considered as valid issues in regards to administration. For example, because of failing economies, schools have to deal with declining enrollment and budget deficits. When the district loses money, local schools lose because they can no longer maintain important programs and utilize human resources (Wellman, Perkins & Wellman, 2009). At the building level, the

leader must construct effective programs regardless of not having enough money or teachers to do so. According to Graseck (2005), spirituality is important for several reasons: 1) it helps the leader nurture their staff, 2) it helps to promote collegiality by recognizing and acknowledging the needs and strengths among staff, 3) spirituality helps the administrator to be a good and willing listener while exercising care in making and keeping promises and 4) finally, spirituality enhances the leader's capacity to comfort, support and inspire (p. 375).

When leaders utilize elements of spirituality, there are basic principles evident within that relationship. According to Solomon and Hunter (2002), these principles are the following: (a) level-headedness and calmness; (b) the ability to establish genuine connections with those who work for them; (c) the creation and fostering of a safe and trusting environment; (d) de-emphasis of their own egos; (e) being open to the expertise of others by utilizing their skills and talents to solve complex problems (pp. 38–41). Spirituality can help to reach deeper levels of experience, purpose, values and meaning. There are some people who believe spirituality is the same as religion. However, while religion is specific and sometimes scripted, spirituality looks inward, tends to be more generic, more universally applicable, and embraces diverse expressions of interconnectedness (Klenke, 2003).

Conceptual Framework

As an urban principal, I know firsthand how difficult it can be to lead as well as implement true change. Thompson (2005) says that a leaders' workday is crowded with events, cluttered with preoccupations and riddled with requirements. According to Hassan, Mohamed & Wisnieski (2001), some of those factors contributing to the rise of spirituality in the workplace include massive layoffs and constant reorganization leading to a negative effect on mental health

and the social lives of employees, constant stress and fear with the inability to resign their jobs and self-analysis including what did I accomplish and what do I want to do with my life. Despite the many issues facing educational leaders, they find a way to be effective in their leadership role. (See Figure 1).

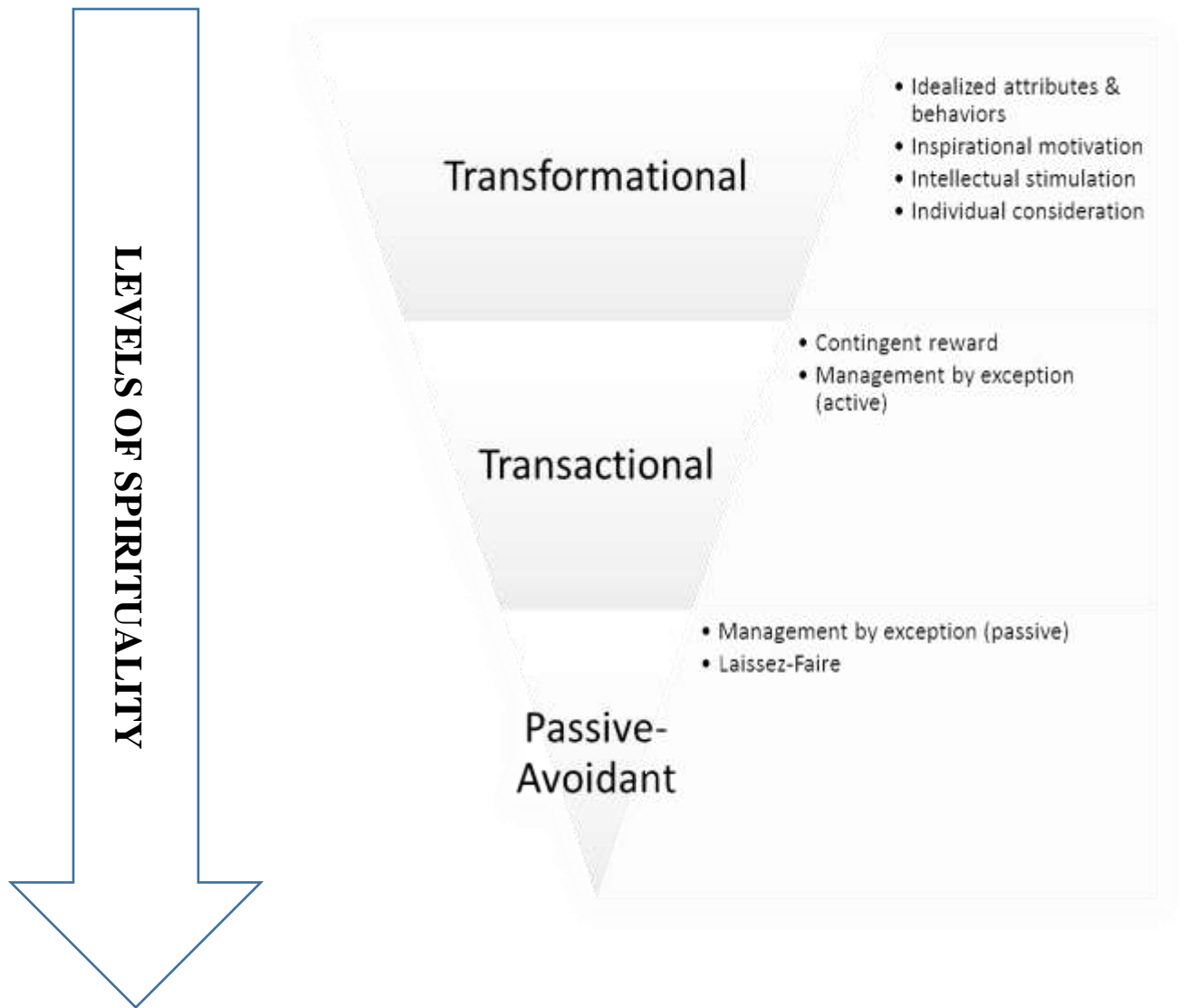


Figure 1. Conceptual Framework.

Collins and Porras (1997) define leaders as individuals who are highly persistent, can overcome significant obstacles, draw in dedicated people, can influence people to achieve goals and play key roles in guiding their organization through critical situations.

Thompson (2004) believes that leading change is relentlessly intense, complex and chaotic while producing resistance, controversy and confusion. However, there are factors that make it quite difficult to implement true transformational change. While transactional leadership manages the whole environment to influence followers, recognize their needs and wants and negotiate a reward and agreement system, transformational leadership is based on an emotional relationship between leaders and employees (Rok, 2009).

However, a continuing discussion prevails about what keeps these administrators going? While we know there are principals who are able to be effective and make difficult decisions—what attributes set them apart from those who are not? “Effective leaders appear to have a remarkably recognizable, yet difficult-to-measure, set of characteristics that distinguishes them from their less than successful colleagues” (Magnusen, 2003). Are men more apt to do this than women or vice versa? Do years of experience play a role in the administrator’s ability to make effective decisions? Allison (2012) says that resilient leaders revitalize themselves physically, emotionally, spiritually and intellectually. Thompson (2005) says that educational leaders have a sense of calling to do work on behalf of children and believes the sustainment of one’s well-being allows leaders to stay for the long haul. Allison (2012) says that effective leaders of sustainable change are highly resilient.

Neal & Associates (2012) states five trends leading to an increase of spirituality in the workplace: 1) the changing psychological contract for work; 2) changing demographics and workforce age; 3) the Millennium Effect which is looking back on our lives and questioning

what we would like to see for ourselves on this planet; 4) increased interest in self-help groups and personal growth; and 5) September 2011 (retrieved online from <http://www.judineal.com/pages/pubs/phenomenon.htm>). Sanders, Hopkins and Geroy (2003) believe that spirituality compels leaders to fulfill the ultimate need for their lives to have meaning. Solomon and Hunter (2002) describe the need for people to have work positions and/or jobs that feel right. They go on to say that people ask the questions “What does my work mean to me?” and “How does my work relate to my values?” Therefore, this study has helped to understand the degree to which spirituality influences the decision-making capacity of administrators in a K–12 urban district.

Problem Statement

Effective leadership is needed to shape the future of schools, and shaping the future of schools requires the vision of a person who can motivate and inspire change (Thompson, 2012). According to Magnusen (2003), “The concept of spirituality has been indirectly, if not directly, related to persons of power and leadership. Although there are compelling arguments for the existence of a spiritual dimension in all humans, if not all effective leaders, there have been limited empirical studies that seek to demonstrate this point.” Thompson (2004) says that spiritual leadership requires qualities and habits of mind that have received limited attention in leadership literature and seminars, and that staying openhearted and focused on a higher purpose while under assault requires the inner strength that results from spiritual practice. Sokolow (2005) asserts that Spirit gives us a reason to get up each morning and engage the world and wanting to make a difference. On the other hand, Hoyle (2002) asserts that leaders without spirituality, or who are spiritless, may take part in ignoring failing children and blaming it on the

child's background or family, supporting inadequate programs to reduce poverty, promoting schools with low teacher morale and disturbing numbers of school dropouts and participating in unethical student accountability reporting in regards to school violence and alarming failure rates. Fullan (2005) says that there is a shortage of principals with the qualities to help develop sustainable transformation and that, "Individual sustainability concerns the ability to keep on going without burning out" (p. 35). However, we do not know enough about the attributes of leaders who stay in challenging urban districts, particularly, how their own spirituality influences what they do and how long they do it in their jobs. Therefore, the problem to which this study addressed was whether a person that considers him or herself as having a relatively mid- to high-level of spirituality, as measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) survey instrument, as compared to those administrators who indicate they have little to no level of spirituality, exhibited differences in their leadership practices as measured by the Multifactor Leadership Questionnaire, Third Edition?

Background of the Problem

The role and responsibilities of the principal has changed dramatically over several years (Carlson, 2012; Hill-Yeverton, 2003). Denning (2011) believes the problem is the application of the factory model of management to education where everything is arranged for the scalability and efficiency of "the system," to which the students, teachers, parents and administrators must adjust.

Mushrooming mandates from local, state, and federal governments; irrational pressure to elevate test scores; single-minded special interest groups; and challenging economic conditions are a few of the wedges that push principals into increasingly smaller boxes, constricting their leadership and creativity (Tomlinson, 2013, p. 88).

Schools have not always had principals. Around the beginning of the twentieth century, schools grew from one-room schoolhouses into schools with multiple grades and classrooms, therefore requiring someone to manage a more complex organization (Haberman, 2003). Also during this time, the perception of the meaning of “urban” which originated as fostering freedom changed to dysfunctional and the causes of many societal problems (Haberman, 2003).

The duties and responsibilities of principals have increased to include the role of teacher, community liaisons, nurses, athletic directors, crisis managers and budget gurus while financial and human resource support has continually decreased (Carlson, 2012). A significant part of their time is spent working with parents of students who have been identified as needing special services through the Individuals with Disabilities Education Act Amendments of 1997 (IDEA) (Haberman, 2003). Principals are also responsible for the management of their schools, which includes school safety in terms of facilities and equipment, development and enforcement of discipline policies and supervision of staff and children:

Faced constantly with insufficient time to address multiple priorities, principals work in a culture of stress that, combined with growing or constant anxiety, has produced the phenomenon known as principal burnout...defined as a state of complete physical, emotional, and mental exhaustion resulting from an inability to cope effectively over an extended period of time with the daily, unresolved stressors associated with school leadership. As many as 75 percent of principals experience stress-related symptoms that include fatigue, weakness, lack of energy, irritability, heartburn, headache, trouble sleeping, sexual dysfunction, and depression (Queen & Schumacher, 2006, p. 18).

Since 1962, the achievement gap, which refers to the disparities in standardized test scores between disadvantaged populations and more affluent ones in terms of race, ethnicity and economic status, has widened (Haberman, 2003; Ladson-Billings, 2006; Layton, 2013). In response, our national government became more involved with legislation such as No Child Left

Behind (Wilson, Floden, & Ferrini-Mundy, 2001), and recently the Race to the Top (RTTT) initiatives (American Recovery and Reinvestment Act of 2009), have sought to increase levels of accountability, ensuring that teachers are delivering instructional strategies that work, give schools more local freedom and parents more educational choices, and providing additional governmental support to encourage states to raise standards, prepare students for college and careers, invest in teachers and school leaders, turn around low performing schools, and make data informed decisions (U.S. Department of Education, 2009). From this initial policy of NCLB, Adequate Yearly Progress (AYP) was determined to ensure that students make gains each year until 100% of all students become proficient in mathematics and reading/language arts (U.S. Department of Education, 2009; Meador, 2013). With the additional RTTT requirements, there have been increased requirements to turn around the lowest performing schools by increasing student achievement and decreasing the student achievement gap (U.S. Department of Education, 2009). However, with these expected levels of responsibility and accompanying sanctions, school administrators are now facing accountability demands higher than any of their predecessors have ever faced in the history of school supervision in this country (Queen & Schumacher, 2006).

Over time, funding to urban districts in particular has also been greatly reduced resulting in loss of human resources (Oliff, Mai & Leachman, 2012; Scott, 2012). Some of the reasons for this decline include real estate assessments and transfers, federal stimulus monies, healthcare and retirement funds as well as the near collapse of the banking, mortgage and real estate businesses (Shibley, 2013). Educational funds continue to decrease year after year (Palmer, 2013). Funding has also left urban districts due to schools of choice, charter schools and parents having the option of sending their students to other schools and/or districts (2012). In school districts across

the country, there has been a significant decline in parental support and involvement (McKay et al., 2003; Meador, 2013). “Researchers have known for some time that parents play a critical role in their children’s academic achievement as well as in their socio-emotional development” (Eccles & Harold, 1993, p. 569).

Principals play a key role in providing the link of communication between the parent and the teacher (Carlson, 2012). These challenges lead to added responsibility on the part of the principal, thus creating additional stress that the principal has to deal with.

Purpose of Study

The purposes of this quantitative study were to explore the spiritual leadership of principals in urban districts and see how spirituality influenced their leadership practices.

Therefore, this study attempted to provide answers to the following questions:

1. Did principals in Michigan K-12 schools who considered themselves to have a mid- to high-level of spirituality (as measured by the ASPIRES self-report form) differ in their decision-making practices (as measured by the MLQ Leader form) from those who considered themselves having a low level of spirituality?
2. When controlling for selected demographic variables (gender, race/ethnicity, and years of experience), to what extent did spirituality (as measured by the ASPIRES) influence the leadership practices (as measured by the MLQ) of principals when comparing those who reported mid- to high levels of spirituality and those who reported low levels of spirituality?
3. To what extent were the decision-making practices of principals who considered themselves highly spiritual consistent with the practices of a transformational,

transactional or passive/avoidant leader, compared to their counterparts who considered themselves not as spiritual.

Hypotheses of Study

This research attempted to address four hypotheses in this study. They are listed below:

- H₁ There will be a significant difference in the perception of administrators that display a mid- to high-level of spirituality as compared to their corresponding counterparts that report spirituality as having little or no influence on their decision-making abilities as measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) survey.
- H₂: When controlling for selected demographic variables (e g., gender, race/ethnicity, and years of experience), spirituality will influence the leadership practices of principals who report having mid- to high levels of spirituality as compared to those principals who reported having little to no levels of spirituality as measured by the ASPIRES survey.
- H₃: The decision-making practices of administrators who consider themselves highly spiritual will be consistent with the practices of a transformational leader as compared to their corresponding counterparts that report spirituality as having little or no influence on their decision-making abilities as measured by the Multifactor Leadership Questionnaire, Third Edition. And finally,
- H₄: The decision-making practices of administrators who consider themselves having little or no spirituality will be consistent with the practices of a transactional or passive/avoidant leader as compared to their corresponding counterparts that

report spirituality as having influence on their decision-making abilities as measured by the Multifactor Leadership Questionnaire, Third Edition.

Methodology

The overall research design was a quantitative study. Quantitative research is a means for testing theories by examining relationships among variables (Creswell, 2009). The researcher decides what to study, asks specific, narrow questions, collects quantifiable data, analyzes numbers and conducts the inquiry in an unbiased, objective manner (Creswell, 2008). This research utilized a cross sectional survey design (*ex post facto*) which measures current attitudes or practices and provides information in a short amount of time—the time it takes to administer a survey and collect the information (Creswell, 2008, 2009; Rudestam & Newton, 2007). Another advantage of quantitative designs is being able to identify attributes of a large population from a small group of individuals (Babbie, 1990; Fowler, 2002). This design also utilized two survey instruments—the ASPIRES and the MLQ. The scores of the ASPIRES survey was correlated with the scores of the MLQ survey. The form of data collection was self-administered questionnaires (Fink, 2002). Both surveys were administered online utilizing Survey Monkey for a quicker and much more efficient response.

The population in this study were K-12 building administrators from 31 school districts within the state of Michigan. These urban school districts are members of the Middle Cities Education Association and were utilized to perform a single-stage sampling procedure (Rudestam & Newton, 2007). This procedure is one in which the researcher has access to names in the population and can sample the people directly (Creswell, 2009). The participants were all male and female administrators selected from the elementary, middle and high school levels with

varying degrees of years of service and a variety of ethnic backgrounds. The three basic ethical principles that guide the Human Subjects Institutional Review Board (HSIRB) of Western Michigan University are respect for persons, beneficence, and justice. Before proceeding with this study, an application was submitted to obtain permission to proceed with this study. Upon approval from the HSIRB, an anonymous survey consent form as well as an online consent form was emailed to each participant asking them to participate and provide feedback in a strictly confidential manner.

Two survey instruments were used in this study. The first was the Assessment of Spirituality and Religious Sentiments (ASPIRES, short form). This instrument is appropriate for raters ages 15 and over and was used with K–12 administrators in urban school districts in the state of Michigan. It is used to measure spirituality constructs across a wide range of faith traditions. Samples were drawn from both student and community groups in four geographically distinct areas in the United States (Bernt, in press). “While the sample is overrepresented by Caucasians, Catholics and undergraduate women, there are sufficient numbers to suggest generalizability across diverse groups, and cross-cultural studies have increased credibility for claims regarding spirituality as a universal construct” (BUROS Center for Testing, 2013, p. 6). This instrument has been used to measure the impact of religion and spirituality on burnout, recovery of substance abuse, sexuality, quality of life among arthritis sufferers and psychological growth (BUROS Center for Testing, p. 5). This is an instrument developed by Ralph L. Piedmont. Permission for use was granted and the license to administer was purchased.

The second instrument that was used in this study is the Multifactor Leadership Questionnaire (MLQ, short form). The MLQ is appropriate for this study because it can be used to assess perceptions of leadership effectiveness. The population that utilized this survey were

K–12 administrators in urban school districts in the state of Michigan. “The Multifactor Leadership Questionnaire (MLQ) has been used extensively in field and laboratory research to study transformational, transactional, and passive/avoidant leadership styles (Avolio & Bass, 2014, p. 6).

Cresswell (2009, p. 152) offers a series of steps to follow in data analysis and interpretation. These are the steps I followed:

1. I reported the number of members of my sample.
2. To check for response bias, I examined responses on a week to week basis to determine if average responses changed.
3. Once data was collected and reviewed, I provided a descriptive analysis of the data utilizing the ANOVA for all variables in this study indicating the means, standard deviations and range of scores for each.
4. Finally, I presented the results in a table and/or figure and drew conclusions from the results for my research questions, hypotheses and the overall summation of the results. The interpretation of the results described whether they were statistically significant or not, how respondents answered the research questions and/or hypothesis, an explanation of the occurrence of the results and the implications for future research.

The type of statistical analysis used to analyze the data was a One Way Analysis of Variance (ANOVA) to compare the means of two or more independent groups to determine if a significantly statistical difference existed (Creswell, 2009; Cronk, 2010). An Independent Samples t-test was also used to compare the means of two independent groups to determine whether there was a statistically significant difference between the means of two populations.

The confidence interval was also evaluated. The confidence interval (expressed by a percentage) provided additional information about the hypothesis test by considering a range of values around the sample mean to illustrate the potential range of scores that are likely to occur identified by upper and lower limits (Creswell, 2008, 2009; Rudestam & Newton, 2007). The 0.05 level of confidence was used to determine statistical significance.

Significance of Study

Much research has been conducted regarding spirituality and leadership. There is a substantial relationship between leadership and student achievement (Waters, Marzano & McNulty, 2003). Queen and Queen (2005) stated that one of the characteristics evident in high-performing schools is a dedicated and dynamic principal (p. 3). In addition to achievement, principals also contribute to school effectiveness and improvement (Halinger & Heck, 1998). Leadership makes a difference in terms of the quality of instruction in schools (Printy, 2010). Student outcomes can be enhanced when principals create conditions that lead to greater uniformity in levels of effectiveness across teachers (Heck & Hallinger, 2014). The following practices are important for leadership success: setting directions, developing people and developing the organization (Leithwood & Riehl, 2003). Principals can adapt their practices to influence student growth and achievement (Jacobson et al., 2007). Leithwood and Riehl says "...that school leadership has significant effects on student learning..." (2003). According to New Leaders for New Schools (2009), nearly 60% of a school's impact on student achievement is attributable to principal and teacher effectiveness. They go on to say that school making breakthrough gains are led by principals who have carved out a radically new role for

themselves, including responsibility for school-wide practices to drive both student achievement and teacher effectiveness.

“It’s widely accepted that principals are vital to school success, but few studies have closely examined how to train effective school leaders” (Olson, 2007, p. 1). However, this study will provide data in regards to the influence of spirituality in the educational domain of leadership attributes and principals’ desires to help staff members develop and maintain a collaborative, professional school culture, fostering teacher development and helping them solve problems together by maintaining a collaborative culture, fostering teacher development and improving group problem-solving (Leithwood, 1992). If the utilization of spirituality proves to be indicative of a particular leadership trait and/or behavior, organizations can then specifically identify those leaders who will best fit their needs. This research will help current and future leaders explore the type of leader they wish to be and provide a path to help them get there. Lastly, this research will add to other research showing ways in which leaders utilize spirituality in their decision-making practices and identify the source of inner strength from which spiritually grounded leaders pull.

Delimitations

In this study, there are three delimitations that were imposed by the researcher (Rudestam & Newton, 2007):

1. Only leaders in K–12 school districts were studied.
2. All principals who were asked to complete the surveys had positions in urban districts, and
3. Lastly, all participants were limited to being principals in the state of Michigan.

Limitations of Study

This study was based upon a sample of principals that held positions in urban school districts in a Mid-western state. It was limited to the analysis of principals' perceptions of leadership traits as measured by the MLQ, short form. And finally, of necessity, this study was dependent upon the cooperation of principals. Therefore, this study was limited to principals who completed the survey instruments, and no attempt was made to make inferences, or generalizations, beyond this population.

Definition of Terms

The terms listed below were used in this study which needed to be defined.

Religion

Harlos (2000), Shafranske & Malony (1990) believe that while spirituality is personal, inclusive and positive, religiosity is external, exclusive and negative. Neal & Associates (2012) states that religion is an important source of spirituality, but not the only source. Sendjaya (2007) and Fairholm (1997) states that "religiousness is a belief that there is a higher power outside one's self whose influence guide one's actions and with whom one has a relationship. Stokley (2002) believes that religion has two factors—belief in a certain theory or philosophy and actual conduct along with that belief.

Spirit

Neal & Associates (2012) define spirit as having something to do with the energy or force that gives us life.

Spiritual

Neal & Associates (2012) says being spiritual is a person's ability to connect to something greater and be of service to others.

Spirituality

McKnight (1984) describes spirituality as a motivating power of life; energy which inspires an individual to a particular ending or a self-transcendent purpose. Javanmard (2012) defines spirituality as having a purpose and awareness of life; continuously searching for meaning and an awareness of value of life. Magnusen (2003) describe spirituality as faith, regardless of one's religious orientation, in humanity with the ability to be present in all persons. For the purpose of this study, spirituality will be defined as a state of mind or consciousness that enables one to perceive deeper levels of experience, meaning and purpose (Thompson, 2004).

Spiritually Infused Organization

People have a sense of passion about their work; their workplace encourages creativity and risk taking, has support and programs to foster outside commitments, base line wages and benefits are in place, and a sense of community is reflected in its operational and decision making practices (Groen, 2001).

Urban

When we hear the word “urban,” there are many meanings that may come to mind. Therefore, I will define urban for the purposes of this research. An urban school district has the following characteristics: 1) a high percentage of poor and/or minority students, 2) low student achievement, 3) higher rates of unemployment and crime, 4) an eroding tax base and 5) are much larger than their suburban or rural counterparts (Jacob, 2007).

Chapter Summary

In summary, an introduction to this study was introduced. The introduction included spirituality in school leadership as well as the influence of spirituality on administrative decision making and why it is important. This section has addressed the problem statement which is whether a person that considers him or herself as having a relatively mid- to high level of spirituality as measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) survey, as compared to those administrators who indicate they have little or no level of spirituality, will exhibit differences in their leadership practices as measured by the Multifactor Leadership Questionnaire, Third Edition. The background information regarding the problem has been discussed as well as the answers to the three questions driving the purpose of this study. Four hypothesis have been identified and the methodology, including the two survey instruments being utilized, has also been described. Finally, the significance of the study, delimitations, limitations and definition of terms were also presented. The next chapter, review of the literature, will elaborate in detail the literature that has been reviewed in preparing to investigate

if the leadership behaviors of K–12 leaders in an urban district are influenced by their beliefs and attitudes regarding spirituality.

CHAPTER II

LITERATURE REVIEW

This chapter will review the literature on leadership, spirituality and the utilization of spirituality by educational leaders. First, I will explore some of the challenges faced by administrators in the position of building principal. Next, I will discuss the history of public education in America. Third, I will explore the evolution to the current state of public education. Next, I will talk about the evolution of leadership theory. Then I will discuss morality and ethics. Next, I will talk about the importance of spirituality to educational leaders. I will conclude with spirituality and educational leadership.

Challenges Faced by Administrators

It can be extremely stressful as well as rewarding to do the work of an urban administrator. Leaders must be concerned about so many different variables: the safety of students and staff, making sure dwindling resources are allocated adequately, and providing staff and students with the best learning environment possible. In addition to this, administrators have to figure out and develop plans addressing students who are failing and cannot pass state mandated assessments. They also have to think of creative ways to get cooperation from parents, staff, community members and students while carrying out a variety of duties assigned to them by their supervisors. Klenke (2003) says that during a time of downsizing and lack of job security and loyalty, people are hungry for meaning in their lives.

Allison (2012) describes budget cuts, program closures, pink slips, workforce reductions, school closures, changes in teacher and administrator evaluation processes and higher standards of accountability as some. Driscoll and McKee (2008) talk about disengagement and dissatisfaction among employees in the workplace as well as people who are burned out, in a dead end job and those experiencing a disconnect between their personal and work lives (p. 72).

Kimball and Sirotnik (2000) describe the following challenges of educational leaders:

...inadequate human and fiscal resources; scarcity of time, must tolerate ambiguity and be comfortable with trying to control the uncontrollable...instructional supervision, must be willing to do what is necessary to fire poor teachers. Must ensure that curriculum is aligned...and that accountability standards are met...Must be willing to work 15 hour days, often 6 days per week, for a salary barely above that of experienced classroom teacher (p. 535).

Voltz (1998) also talks about burnout and attrition rates as challenges. Owings and Kaplan (2003) describe racial and economic adversity, poverty and its relationship to school performance, transience of students and crime within the community as many challenges faced by educators.

Historical Overview of Public Education in America

Economic changes, demographic trends and ideological shifts have influenced the changing role of the administrator over the years (Fowler, 2004). Public schools, formerly known as common schools, developed in the mid-19th Century (Fowler, 2004, p. 333). In 1779, Thomas Jefferson first proposed a system of free funding for public schools because children's parents had to bear most of the costs (tuition, books and materials, feeding the school master and contributing fuel for heating) (Fowler, 2004). These schools would be funded by local property taxes, open to all white children and were governed by local school committees. Families were

largely responsible for student learning as well as local churches. Family wealth, race and gender had a large impact on the amount of formal education students received (Mondale, 2002). In 1867, the Federal Office of Education which is now the U.S. Department of Education was established to administer federal funding for schools and federal education laws to ensure access to education by all regardless of race, sex, economic status or physical or mental disability (Warren, 1974). "...many decisions that elected officials, teachers and principals had previously made were shifted to central office" (Fowler, 2004).

We know that one of the hot topics currently in education is testing and assessments. This practice actually began in the early 1900s. In 1902, the Scholastic Aptitude Test (SAT) was designed to predict a student's chance of success in college. In 1935, the Iowa Every Pupil Tests, now called the Iowa Tests of Basic Skills, was developed to allow administrators to compare their students' achievement to others around the country in grades Kindergarten through 8th. There was also a fear that our students were not measuring up to students in other countries in the world and in response, Congress authorized the National Defense Education Act to provide federal aid to state and local districts to improve the teaching of math, science and foreign languages.

At this time, the Elementary and Secondary Education Act was also enacted to provide funds for textbooks and other services in public and private schools to make sure that students coming from low-income families have access to sufficient educational materials (Caldas & Bankston, 2005). In 1969, the National Assessment of Education Progress, commonly known as the Nation's Report Card was developed. Under this, the U.S. Department of Education conducts assessments in reading, math, science, writing, U.S. History, civics, geography, and the

arts. On the other hand, in response to the declining performance of students in the U.S., the National Commission on Excellence in Education released “A Nation at Risk” report which has been the catalyst for developing and implementing large-scale reform packages such as America 2000, Goals 2000, and the No Child Left Behind (NCLB) legislation (Vinovskis, 2009). Along with this, states and local districts adopted initiatives to increase student achievement while the federal government focused attention on school reform and providing improvement grants.

In 2002, the No Child Left Behind Act was signed into law by President George W. Bush requiring states to develop a plan to identify poorly performing public schools and establish educational standards that all students must meet (adequate yearly progress or AYP) (Bush, 2001). Schools failing to make AYP result in sanctions ranging from permitting students to transfer to better performing schools, replacing teachers and/or risk of being restructured or taken over by the state.

In 2009, there were several initiatives by the federal government to aide schools financially. The American Reinvestment and Recovery Act of 2009 (ARRA) signed into law by President Barack Obama on February 17th provided more than \$90 billion dollars for education, some of which was utilized to prevent layoffs, modernize schools and make costly repairs (U.S. Department of Education, 2009). Included was the Race to the Top initiative designed to promote educational innovation, reform and excellence by investing in America’s teachers and school leaders in the amount of \$4.35 billion dollars (U.S. Department of Education, 2009). Lastly, there was also a Common Core State Standards Initiative designed by state leaders to ensure all students, regardless of where they live, are graduating high school prepared for college, career, and life (Common Core Standards Initiative, 2010).

Role of the Church

In 1789, James Madison took the lead in drafting the language of the religion clauses included in the First Amendment. There are two clauses guaranteeing freedom of religion—the Establishment Clause and the Free Exercise Clause. The Establishment Clause prohibits the government from passing legislation to establish an official religion or preferring one religion over another and enforces the “separation of church and state” (American Civil Liberties Union, 2002). The free exercise clause prohibits the government, in most instances, from interfering with a person’s practice of their religion (ACLU, 2002). While there was a time that prayer and scripture in schools were widely accepted and ignored, over time it became a topic of debate and legality in regards to the separation of church and state:

But in 1962, in [Engle v. Vitale](#), the Court confronted the issue and ruled that the generic invocation of ‘[almighty god](#)’ in New York’s schools violated the establishment clause of the First Amendment. The following year, the Court similarly decided that the daily reading of scripture in public schools—even if it was, as its defenders claimed, for the purpose of ‘moral’ rather than ‘religious’ instruction—was unconstitutional ([Abington v. Schempp](#)). In 1985, the Court ruled that Alabama’s moment of silence for ‘meditation or prayer’ was a thinly veiled attempt to sneak prayer into the classroom ([Wallace v. Jaffree](#)). And in 2000, the Court concluded that New Mexico’s practice of permitting mass public prayer before football games, even if voted upon by a majority of the students, was a violation of the establishment clause and a form of state sanctioned religious coercion that violated the rights of the dissenting students ([Santa Fe Independent School District v. Doe](#)). (Shmoop Editorial Team, 2008).

Separation of Church and State

One of the issues regarding leadership and spirituality is the separation between the church and state. It was a common belief that spirituality had no place in science, politics,

business, or education (Klenke, 2003). For example, we know that according to the First Amendment of the United States Constitution, it is inappropriate for the government to use its power and resources to promote religion in the school. Therefore, staff and colleagues are prohibited from using the workplace to promote a specific type of religion. Specifically, the constitution states, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...” (First Amendment of the U.S. Constitution). Hume, Richardt and Applegate (2003) describes spirituality as a way of living that promotes an awareness of meaning in life, love, relationships and a priority of values while religion is a particular belief and faith characterized by a social institution in which a group of people participate and are concerned more about systems of practices and beliefs.

While the separation of church and state is not in the U.S. Constitution, it is an ongoing concern of how it fits in with the interpretation and meaning of the two religion clauses in the First Amendment.

Evolution of the Current State of Public Education

The role of the school leader has changed in many ways. The federal government has less authority over education than it did before; district and building leaders must be politically aware at the school, district and state level and be sensitive to reform movements such as open enrollment, charter schools and state mandated standards; lastly, building leaders are being called to take a more active role in networks of organizations outside of their districts (Fowler, 2004).

The Civil Rights Act of 1964

In the 1960s, schools were under scrutiny as to how they were governed and controlled and whose interests were to be served (Purpel, 1989). “The great majority of American children attend schools that are largely segregated—that is, where almost all of their fellow students are of the same racial background as they are” (Coleman et al., 1966). However, the Civil Rights Act of 1964 signed into law by President Lyndon Johnson prohibited discrimination on the basis of sex, color, religion, race and national origin in public places, provided for the integration of schools and other public facilities and made employment discrimination illegal (Chambers, 2008).

The Coleman Report, Equality of Educational Opportunity

In response to Section 402 of the Civil Rights Act of 1964, The Coleman Report was submitted (Coleman et al., 1966, p. iii). The report concerned itself with the lack of availability of equal educational opportunities for individuals in regards to race, color, religion, or national origin in public educational institutions. There were four major questions addressed: 1) the extent to which racial and ethnic groups are segregated in public schools, 2) whether schools offer equal educational opportunities as measured by good indicators of educational quality, 3) how much students learn as measured by standardized tests, and 4) discernment of possible relationships between student achievement and the kinds of schools attended by students (Coleman et al., 1966, p. iv). The findings of this report were that academic achievement was less related to the quality of a student’s school, and more related to the social composition of the

school, the student's sense of control of his environment and future, the verbal skills of teachers, and the student's family background (Kiviat, 2001).

The Impact of Leadership on Student Achievement

Educators and leaders alike are held to many expectations regarding student achievement and assessments (Purpel, 1989). Principals encounter intense public scrutiny and accountability for all students' achievement to an extent not seen before (Owings & Kaplan, 2003, p. 263). Providing meaningful leadership and vision by providing a strong focus on academic achievement is a key factor in increasing student achievement (Sigford, 2005). School leadership is one of the most significant factors influencing the success of school improvement efforts" (Hallinger & Heck, 1996; Leithwood, Jantzi & Steinback, 1999). "Schools that consistently displayed multiple characteristics of quality...promote high student achievement" (National Education Association, 2002, p. viii). Evidence suggests that a transformational model of leadership is productive in restructuring schools and improving achievement (Leithwood, 1994).

Conclusion Paragraph

Effective leadership enhances individual development, professional community, program coherence and access to resources—they all work together to improve student achievement (Fullan, 2003). There are seven sets of conditions that enhance the likelihood of organizational learning and leadership is one of them (National Education Association, 2002). According to Brock and Grady (2004), leaders are honest, consistent, competent, dependable, fair, attentive,

supportive, goal oriented, trustworthy, energetic visionary, innovative, communicators, organized and decision makers. Sigford (2005) describes the attributes of an effective, positive leader as the following:

1. Value differences of opinion and even dissent,
2. Re-culture schools and tell a new story,
3. Combine different leadership characteristics depending on the phase of the change process or on circumstances over time,
4. Are energy creators, and
5. Have qualities that cannot be captured in a checklist (p. 37).

Zepeda (2004) outlines six factors leaders need to consider to improve schools: 1) Having a clear sense of direction, 2) Practice fearlessness and take risks, 3) setting clear targets, 4) transparency about performance data, 5) require planned professional development related to school plans, and 6) regard all staff as members of the learning community (pp. 11–12). Principals are expected to not only make sure students are ready to perform well on assessments, but they must also educate their parents and community in all factors that affect the school as a whole (Owings & Kaplan, 2003).

Evolution of Leadership Theory

Classical Organization Theory

There are different models and/or theories of leadership which are important to describe when speaking about educational leadership. In this section, I will describe seven different models and/or theories of leadership. “Classical organization theory emerged during the early

years of this century...and includes two different management perspectives: scientific management and administrative management” (Lunenburg & Ornstein, 1996, p. 5). Scientific management is based on the belief that the interests of employers and employees are the same (Taylor, 1911, p. 10). This type of management can be summarized into four principles: 1) Scientific job analysis, 2) selection of personnel, 3) management cooperation and 4) functional supervising (Taylor, 1911). These four principles were designed to maximize worker productivity. The second management perspective, administrative, focuses the management of the entire organization (Lunenburg & Ornstein,1996). Luther Gulick identified the following seven functions of management: 1) Planning, 2) organizing, 3) staffing, 4) directing, 5) coordinating, 6) reporting, and 7) budgeting. “One of the most influential contributors to classical organization theory was German sociologist Max Weber” (as cited in Lunenburg & Ornstein, 1996, p. 6). Weber’s bureaucratic model outlined several major features including 1) a fixed division of labor, 2) a hierarchy of offices, 3) a set of rules governing performance, 4) a separation of personal from official property and rights, 5) the use of technical qualifications for selecting personnel, and 6) employment as a primary occupation and long-term career (Bolman & Deal, 2008, p. 48). Burns (1978) states that “Bureaucracy is the world of explicitly formulated goals, rules, procedures, and givens that define and regulate the place if it’s “members,” a world of specialization and expertise, with the roles of individuals minutely specified and differentiated.”

Human Relations Approach

The human relations approach started with a series of studies at the Hawthorne Plant of Western Electric near Chicago by Elton Mayo between 1927 and 1933 (Mayo, 1933). These studies, widely known as the Hawthorne Studies, have strongly influenced administrative theory and established the importance of understanding human behavior, especially group behavior, from the management perspective (Lunenburg & Ornstein, 1996, pp. 8–9). "...the Hawthorne Studies focused on the work situation and its effect on leaders and followers, indicating that the reactions of human beings influence their work activities as much as the formal design and structure of the organization" (Stone & Patterson, 2005, p. 2).

The Behavioral Approach

The behavioral science approach came about by a group of authors trying to show points of conflict between classical and human relations theory (Lunenburg & Ornstein, 1996). Chester Barnard suggested that executives focus on work efforts through communication of goals and attention to worker motivation (Stone & Patterson, 2005, p. 3). Abraham Maslow developed a need hierarchy suggesting that an administrator's job is to provide avenues for the satisfaction of employee's needs that also support organizational goals (Lunenburg & Ornstein, 1996, p. 11). Douglas McGregor formulated Theory X and Theory Y (McGregor, 1960). Theory X is based on the belief that people are motivated by money, fringe benefits, and the threat of punishment (Stone & Patterson, 2005, p. 3). McGregor believed "...the human relations concepts did not go far enough in explaining people's needs and management's strategies to achieve them.

McGregor viewed Theory Y as a more appropriate foundation for guiding management thinking” (Lunenburg & Ornstein, 1996, p. 12).

Transactional Leadership

James MacGregor Burns defines transactional leadership as one person taking the initiative in contacting others for the purpose of an exchange of valued things (Burns, 1978, p. 19). Ubben, Hughes and Norris (2004) state that this type of leadership places all power and responsibility in the hands of the principal. Lunenburg and Ornstein (2000) define transactional leadership in the following way:

According to Bass, transactional leaders determine what subordinates need to do to achieve their own and organizational objectives, classify those requirements, help subordinates become confident that they can reach their objectives by expending the necessary efforts, and reward them according to their accomplishments (p. 150).

Bush (2011) describes three dimensions of this type of leadership. They are: 1) Contingent reward which is the degree to which the leader sets up constructive exchanges with followers, 2) active management by exception which means that active leaders monitor the behavior of their followers, anticipate problems and take corrective actions, and 3) passive management by exception whereby leaders wait until problems arise before taking actions.

Burns (1978) says that transactional leaders operate on the premises of exchanging one thing for another. Fry (2003) believes that this type of leadership underlies most models and the focus is also on exchanges between the leaders and the followers so that leaders achieve their goals and followers receive external rewards with the goal being for the organization to run smoothly and efficiently with an emphasis on control through compliance to the rules and maintaining stability. The exchange can be economic, political or psychological, but the

purposes are related and known to each other. There is no relationship beyond this exchange and no continuing pursuit of a higher purpose. “The chief monitors of transactional leadership are modal values, that is, values of means—honesty, responsibility, fairness, the honoring of commitments—without which transactional leadership could not work” (Burns, 1978, p. 426).

According to Ubben, Hughes and Norris (2004),

The transactions involve relationships between both the school and the larger organization and between the principal (leader) and his or her staff. Managers get things done by making tasks clear and providing rewards (favors, pats on the back, good evaluations, awards, released time, etc.) to staff members who perform appropriately and well – that is, those who behave congruently with organizational expectations. (p. 16).

Burns (1978) goes on to say that these transactions result in little personal commitment and is viewed as a function of organizational position focused on solving problems by orchestrating people and tasks with administration determining the “what” and the “how.”

Transformational Leadership

Burns (1978) identifies transformational leadership as a more complex and potent type of leadership. He believes that this type of leader recognizes and exploits an existing need or demand of a potential follower. This type of leader looks for potential motives in followers, seeks to satisfy higher needs and engages the full person. “The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (Burns, 1978, p. 4). Hallinger (2003) describes seven components of transformational leadership as 1) individualized support, 2) shared goals, 3) vision, 4) intellectual stimulation, 5), culture building, 6) rewards and 7) high expectations. Hallinger describes transformational leadership as shared or distributed by increasing the

capacity of others to produce first-order effects. These leaders create an environment of continuous learning and sharing for teachers. They work with other community members to identify personal goals and relate them to organizational goals.

According to Bush (2011), transformational leadership assumes that the central focus of leadership should be to the commitment and capacity of the organizations members along eight dimensions: 1) building a school vision, 2) establishing school goals, 3) providing intellectual stimulation, 4) offering individualized support, 5) modeling best practices and important organizational values, 6) demonstrating high performance expectations, 7) creating a productive school culture, and 8) developing structures to foster participation in school decisions (p. 85). Bush (2011) goes on to say that this type of leadership assumes that leaders and staff have shared values and common interests, which has the potential to engage all stakeholders in the decision making process. However, when this type of leadership is used as a cover for imposing the leader's values and/or implementing the formula of the government, the process is political, not collegial.

Bolman and Deal (2008) believe that transformational leaders are rare in that they can move their followers toward a higher and more universal need and purpose. They are visionary, symbolic leaders which means they lead by example, use symbols to capture attention, frame their experiences in a bold and inspiring way and communicate a vision. Fry (2003) describes transformational leadership as "...an intrinsically based motivational process whereby leaders engage followers to create a connection that raises the level effort and moral aspiration of both" (p. 702). The purpose is to create significant change in the followers as well as the organization by being attentive to the needs and motives of the followers and inspiring them to become

leaders, reach their growth and development potential and go beyond their own self-interest for the good of the whole. Fry also believes that the most important role of the leader is painting a vision of the desired future and describing it in a way that will make people believe and have faith in it, making the anguish of change worthwhile.

This new conception of transformational leadership emerged during the 1990s as schools became more and more responsible for the initiation of change and principals reached out to teachers and other stakeholders for support (Bush, 2011). Lunenburg and Ornstein (2000) states that these types of leaders motivate their followers to do more than what they were expected to do by raising followers' level of consciousness about the importance and value of designated outcomes, getting followers to look past their own self-interest for the sake of the team and/or organization, and raising followers' need levels to self-actualization. Lunenburg and Ornstein go on to say that transformational leaders create a vision of a desired future, instill the vision in their followers and transform their vision into reality. "The leader must help elevate and orchestrate higher purposes for the good of all. The transformational leader shares power, inspires others to leadership, and encourages participation and involvement of all members in executing the school's purpose" (Ubben, Hughes & Norris, 2004, p. 12). Ubben, Hughes and Norris go on to explain that transformational leadership inspires collaboration and independence toward a common purpose. This leadership style is based on influence and happens when a leader can "delegate and surrender power over people and events to achieve power over accomplishments and goal achievement" (Ubben, Hughes & Norris, 2004, p. 18). It is a value-added approach that determines why rather than what or how. According to Foster (1986), transformational leaders operate from four important characteristics: 1) educative—they help the organization learn, 2)

critical—they help examine current conditions and question their appropriateness for all individuals, 3) ethical—they encourage self-reflection, democratic values and moral relationships and 4) transformative—they work toward social change through elevation of human consciousness. A successful transformational leader is expected to engage with staff and other stakeholders for higher levels of commitment to achieve goals that are linked to the organizations' vision. While according to Leithwood (1994) there is evidence that this type of leadership is effective in improving outcomes, it is also quite possible that it is also used to manipulate and/or control those under the leader.

Charismatic Leadership Styles

Educational leaders utilize different styles and types of authority in their day to day experiences. One type of style utilizes charismatic authority. "...Followers allow the charismatic leaders to have power over them and they submit willingly to his or her commands. The followers view the charismatic leader with a mixture of reverence, unflinching loyalty and awe" (Carlson, 1996, p. 41). "Individuals with charisma, political skills, verbal facility, or the capacity to articulate vision are powerful by virtue of their personal characteristics, in addition to whatever other power they may have" (Bolman & Deal, 2008, p. 197). However, Fullan asserts that while charismatic leaders can attract the energies and commitment of employees, they also generate short-term external commitment at best, and at worst, dangerous dependency (Fullan, 2001, p. 115). Bolman & Deal (2008) state that individuals who are attractive and socially adept are imbued with power independent of other sources (pp. 203–204). Fowler (2004) believes they can evoke confidence and enthusiasm from others through personality, appearance and

mannerisms. However, Carlson (1996) asserts that this type of leadership is unstable because once the leader falls out of favor, their influence is quickly dissipated.

Systems Theory

Systems theory views schools as learning organizations (Senge, et al., 2000). “Senge suggests that an organization must be studied as a whole, taking into consideration the interrelationships among its parts and its relationship with the external environment” (Lunenburg & Ornstein, 1996, p. 15). “Staff development now encourages a broader view of the impact that changes in any one aspect of curriculum, instruction, or assessment might have on all aspects of the organization” (Ubben et al., 2004, p. 189). Bush (2011) believes that members of the organization recognize the school as a meaningful entity; but placing too much of an emphasis on the organization rather than the people in it because schools do not operate smoothly like highly developed machines (p. 44–47).

Morality and Ethics

Bush (2011) states that the moral leadership model assumes the critical focus should be on values, beliefs and ethics of the leaders and that authority and influence are determined by what is right and good. This form of leadership closely resembles the cultural/symbolic leadership theory which Bush (2011) describes as the following: 1), the focus is on the values and beliefs of members of the organization, 2) the emphasis is on the development of shared norms and meanings, 3) culture is typically expressed through rituals and ceremonies that are used to celebrate beliefs and norms; culture is symbolized conceptually or verbally, behaviorally

and visually or materially and 4) it is assumed that heroes and heroines exist who embody the values and beliefs of the organization.

“Managing moral purpose and change agency is at the heart of productive educational change” (Fullan, 1993, p. 8). Fullan goes on to describe four “moral imperatives” that are part of that moral purpose, because schools and the people who lead them are 1) the only institution in our nation specifically charged with enculturating the young into a political democracy, 2) the only institution in our society specifically charged with providing to the young a disciplined encounter with all the subject matters of the human conversation, 3) willing to go beyond the *mechanics* of teaching to build effective teacher-student connections, and 4) engaging teachers purposefully in the renewal process (Fullan, 1993, p. 9).

Reflective Leadership

The role of the principal in creating and sustaining learning cultures is important (Day, 2000). Reflective leadership practices focus our attention on thinking and feeling, how we believe the world operates and the unwritten rules of culture (Brown, 2006). “Reflective practice is defined as continuing conscious and systematic review of the purposes, plans, action and evaluation of teaching in order to reinforce effectiveness and, where appropriate, prompt change” (Day, 1995, p. 112).

Values and Ethics

Riaz and Normore (2008) says that spirituality provides an effective paradigm for basing ethical decisions and is essentially the foundation for an individual’s ethical framework while

providing the source for clearing one's mind of preconceived judgments and focusing on one's value system. Sanders, Hopkins and Geroy (2003) suggest that high self-confidence, self-determination, inner direction and a strong conviction in morals and values are traits of spiritual leadership (p. 25). Astin (2004) asserts that spirituality has to do with the values we hold dear and the meaning and purpose we see in our work and life. According to Bush (2011),

Cultural models assume that beliefs, values and ideology are at the heart of organizations. Individuals hold certain ideas and value-preferences which influence how they behave and how they view the behavior of other members. These norms become shared traditions which are communicated within the group and are reinforced by symbols and rituals (p. 170).

Servant Leadership

In the last ten years, the concept of a leader as a servant has gained increasing acceptance in leadership and organizational literature (e.g., Collins, 2001; Covey, 1994; Farling, Stone & Winston, 1999; Heifetz, 1994; Russell & Stone, 2002; Senge, 1997; Spears, 1994; Wheatley, 1994). Greenleaf (1996) defines servant leadership as a model which puts servicing others as the number one priority by emphasizing increased service to others, a holistic approach to work, promoting a sense of community and sharing the power in decision making. Russell and Stone (2002) identified ten major leadership characteristics developed by Greenleaf which are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Russel and Stone also developed a list of 20 attributes separated into nine functional attributes and 11 accompanying attributes observed in servant leaders. The functional attributes (those that are intrinsic) include vision, honesty, integrity, trust, service, modeling, pioneering, appreciation and empowerment. The

accompanying attributes (those that complement and enhance the functional attributes) are communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching and delegation. Riaz and Normore (2008) also support the findings regarding servant leadership that Greenleaf (1988) has researched:

If a better society is to be built, one more just and more caring and providing opportunity for people to grow, the most effective and economical way, while supportive of the social order, is to raise the performance as servant of as many institutions as possible by new voluntary regenerative forces initiated within them by committed individuals, servants. Such servants may never predominate or even be numerous; but their influence may form a leaven that makes possible a reasonably civilized society. (p. 1)

Spirituality and Educational Leadership

“Spiritually healthy people have a sense of inner calm and peace. They give of themselves, but also replenish themselves spiritually...” (Brock & Grady, 2004, p. 108). Fullan (2005) describes sustainability as the ability to keep going without burning out (p. 35). He goes on to say that this is done by incorporating the eight elements of sustainability, one of them being cyclical energizing which includes four sources of energy: physical, emotional, mental, and spiritual (p. 26). Klenke (2003) says “During a time of downsizing and lack of job security and loyalty, people are hungry for meaning in their lives. Spiritual leadership is one avenue for satisfying this hunger...” (p. 59). Mohamed, Hassan and Wisnieski (2001) say that there is a clear relationship between spirituality and work behavior as well as how people handle failure and stress on the job (p. 648). Thompson (2004) believes that staying focused while under assault requires the inner strength that results from spiritual practice.

“We need to honor soul and standards in shaping a school” (Graseck, 2005). Leaders set the tone for the entire building by leading by example. If the goal of a leader is to foster a

culture of empathy and understanding for other people, the leader has to be the first person to show this. If a leader wants teachers to instruct their students with love and a genuine concern for their well-being, they must lead with the same qualities. This does not mean allowing people to get away with any and everything or allowing people to have their way. It means holding people accountable while being respectful and keeping everyone's dignity intact. It means doing everything with love, not vengeance, malice or negativity. Leaders must model the expectations they have for others (Kouzes & Posner, 2002). Groen (2001) identified six characteristics of spiritually led organizations. The first is that people have a sense of passion about their work. Zigarmi, Houson, Diehl, and Witt (2010) define passion as "...an enduring, positive, internalized state of contentment resulting from favorable cognitive and affective work appraisals" (p. 24). Maslach & Leiter (2008) describe passion as participation in rewarding activities that build efficacy while Vallerand et al. (2003) defines passion as time and energy investments in enjoyable and important activities. The second is the encouragement of creativity and risk taking by staff. Third, the workplace has a variety of supports and programs fostering outside commitments. Fourth, the organization invests in its workforce with baseline wages and benefits. Fifth, a sense of community is reflected in the operational and decision-making practices. Finally, values are infused in day-to-day practices. "We, the leaders in education, are in high-leverage positions to dispense goodness by enhancing and empowering the lives of those we touch, especially the lives of the children we serve" (Sokolow, 2005). With the variety of situations encountered on a given day within a given week, it is important for a leader to have an inner strength to draw on. Astin (2004) believes that the summation of spirituality is having an anchor that provides the courage to make decisions for the good of others in a manner that is

caring, just, equitable, and democratic. Based on this belief, the utilization of elements of spirituality is important and needed to be an effective and content educational leader in an urban school district.

What is Spirituality?

Many researchers have attempted to define spirituality. Hume, Richardt and Applegate (2003) defines spirituality as the following:

Spirituality is what makes us distinctly human. It is our birthright as a human person—body, mind and spirit. Rather than a doctrine, it is a way of living that promotes an awareness of meaning in life, love, relationships and a priority of values. It is an unfolding of our awareness of God's (or the Mystery's) presence in our life and world and reflects our ongoing relationship with that Mystery (p. 21).

Fry (2003) states that spirituality reflects the presence of a relationship with a higher power or being that affects how we operate in the world (p. 705). He goes on to say that spirituality is necessary for religion, but religion is not necessary for spirituality. Bezy and Makolandra (2009) define spirituality as an attempt to find meaning in one's life outside of selfish and personal desires with practices that help people to develop their spiritual lives. Rose (2001) says that spirituality involves some experience of essential concerns dealing with meaning and reason, some exertion in spiritual development and a life entwined with selfless activities. Fry, Hannah, Noel and Walumbwa (2011) define spirituality as being concerned with qualities of the human spirit.

Spirituality is the pursuit of a vision of service to others; through humility as having the capacity to regard oneself as an individual equal but not greater than in value to other individuals; through charity, or altruistic love; and through veracity, which goes beyond basic truth-telling to engage one's capacity for seeing things exactly as they are, thus limiting subjective distortions (p. 2).

According to Klenke (2003), “Spirituality is often defined by what it is not. Spirituality...is not religion. Spirituality...looks inward, tends to be inclusive and more universally applicable, and embraces diverse expressions of interconnectedness” (p. 59). According to Sokolow (2002) and Thompson (2004), spirituality is the ability to lead from deeper levels of experience, meaning and wisdom. Ashmos and Duchon (2000) define spirituality as a person’s inner life that nourishes and is nourished by meaningful work taking place in the community. Karakas (2008) defines spirituality as the quest to find sustainable, authentic, meaningful, holistic and profound understanding of the existential self and its relationship/interconnectedness with the sacred and transcendent. Goodier and Eisenberg (2006) define spirituality as love, wholeness and purpose. According to Klenke (2003), spirituality is associated with relating oneself to a higher-order influence, the essence of an individual’s inner or real self, embracing diverse expressions of interconnectedness. Mohamed, Hassan and Wisnieski (2001) describe spirituality as a multi-dimensional phenomenon. Solomon and Hunter (2002) assert that spirituality is a meaning system that has a profound impact on how we think and act; a sense of connection to things beyond and within one’s self, varying in content, tenor and scope from person to person and providing a framework for making sense of life, such as one’s purpose. Thompson (2004) defines spirituality as a state of mind or consciousness that enables one to perceive deeper levels of experience, meaning, and purpose.

Religion vs. Spirituality

Research suggests that religion and spirituality are two totally different concepts. It is common to link spirituality with religion as it is mostly used in that context (Bezy &

Makolandra, 2009). William James, in 1902, proposed separating religion from spirituality in order to study personal spirituality (Jamison, 2006). Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma, and doctrines (Zellers & Perrew, 2003). The Dalai Lama (1999) offers this explanation of religion and spirituality:

Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which bring happiness to both self and others (p. 22).

Fry (2003) believes that the common bridge between spirituality and religion is altruistic love – regard or devotion to the interests of others. So, spirituality is necessary for religion but religion is not necessary for spirituality. “Religion is concerned with theological systems of beliefs, ritual prayers, rites and ceremonies and related formalized practices and ideas. Spirituality, instead is concerned with qualities of the human spirit” (Fry, Hannah, Noel & Walumbwa, 2011, p. 2).

According to Hume, Richardt and Applegate (2003),

Spirituality is what makes a person distinctively human. It differs from religion, which is a particular belief and faith tradition, a social institution in which a group of people participate, rather than an individual search for meaning. Religion is more about systems of practices and beliefs within which a social group provides for itself a platform for the expression of spirituality. Although not everyone practices a formal religion, all people do have a spiritual dimension (p. 21).

Religion guides by specific doctrine whereas spirituality is generic and affords the leader a dynamic quality capable of capitalizing on the diverse belief systems operating within an organization (Riaz & Normore, 2008). It is important to consider all of these descriptions, definitions and comparisons to get a better understanding of what spirituality is.

Elements of Spirituality

Although there isn't one succinct description, there are several descriptions of the elements of spirituality within the literature. Astin (2004) describe interconnectedness and purpose and meaning as two elements of spirituality. Karakas (2008) describes nine elements of spirituality: 1) Formal and unstructured, 2) broadly inclusive, embracing everyone, 3) universal and timeless, 4) the source and provider of meaning and purpose in life, 5) the awe felt in the presence of the transcendent, 6) sacredness of everything, 7) a deep feeling of the interconnectedness of everything, 8) an inner peace and calm, and 9) an inexhaustible source of faith and will power.

Ashmos and Duchon (2000) describe three elements of spirituality as being the inner life, meaningful work and community. Sanders, Hopkins and Geroy (2003) talk about consciousness, moral character and faith in terms of spirituality. Sokolow (2005) describes six elements of spirituality: nature, arts, life's purpose, a better world, good human beings and operating within the community for the community. Klenke (2003) describes relationships, connectedness, power, influence and transformation as elements of spirituality. Three elements which include prayer fulfillment, universality (the belief that all humans are related) and connectedness were described by Mohamed, Hassan and Wisnieski (2001). According to Sokolow (2005), elements of spirituality include a connection to the divine, human connectedness, a source of joy, passion and sense of fulfillment—the integration of the head, hand and heart. Stokley (2002) describes openness, mutual respect, trust and freedom to be oneself as important elements of spirituality. Thompson's (2005) description of spiritual elements includes deeper levels of experience,

purpose, values and meaning. Lastly, Wellman, Perkins and Wellman (2009) describe elements of spirituality as caring for others, transcendence and seeking goodness and truth.

Practices of Spirituality

Next, I will look at spirituality is practiced. Goodier and Eisenberg (2006) describe four practices. The first is showing and being able to show love. The second is wholeness, recognizing the interrelationships among individuals. The third is purpose which is the feeling of being connected to something greater than themselves. Finally, the fourth are core values which include honesty, sacred communication, fairness, excellence and celebration. Klenke (2003) all describes some practices of spirituality including helping workers align personal and organizational values around their individual spiritual beliefs. These practices are also being taught through modules, courses, workshops, think tanks, chat rooms and formal academic programs (p. 56). Solomon and Hunter (2002) talks about four practices of spirituality: bringing composure and calmness to the organization, establishing genuine connections with each other, creating a safe and trusting environment for people to take risks and being open to the expertise of others. Thompson (2004) describes the following practices of spirituality: communing with their God, prayer and meditation, walking in the woods, writing in a journal or reconnecting to individual values and beliefs. Thompson (2005) also talks about the quiet of the early morning, making time to be quiet and travel inward, sacrificing time and other activities to cultivate spirituality and showing compassion as practices of spirituality.

What is Spiritual Leadership?

While leadership has been defined, it is important for this study to discuss what spiritual leadership is. Fullan (2001) states that “Spiritual leadership in education is an alluring but complex phenomenon” (p. 14). Astin (2004) describes spiritual leadership as connecting what we do with who we are by fostering a greater sense of community and promoting leadership as service and meaning making. Bolman and Deal (2001) describe spiritual leadership in the following way:

Spiritual leaders help people find meaning and faith in work and help them answer fundamental questions that have confronted humans of every time and place: Who am I as an individual? Who are we as a people? What is the purpose of my life, of our collective existence? What ethical principles should we follow? What legacy will we leave? Spiritual leaders offer the gift of significance, rooted in confidence that the work is precious, that devotion and loyalty to a beloved institution can offer hard-to-emulate intangible rewards (p. 407).

Burke (2006) asserts that this type of leadership questions what it means to be human, what is meant by growth and what values and power distributions are needed for the enhancement of the organization and society as a whole (p. 15).

Bush (2011) characterizes spiritual leadership as moral leadership and describes it as the recognition that many leaders possess what might be called “higher order” perspectives in which leaders have a set of principles providing the basis of self-awareness (West-Burnham, 1997, p. 239). Chopra (2002) describes spiritual leadership with the acronym L-E-A-D-E-R-S which is defined by the following:

Look and listen as an unbiased observer without judgment.

Empower that is responsive to feedback without a good or bad opinion of others.

**Awareness and being aware of the following questions in every situation: Who am I?
What do I want? What is my life purpose?**

**Doing and being action-oriented as a role model while viewing all situations with
flexibility and humor.**

**Emotional and freedom and empathy to understand the needs of their followers despite
fear, depression and competitiveness.**

**Responsibility by showing initiative, taking mature risks, walking the talk, having
integrity and living up to your values.**

**Synchronicity which is the ability to create any need with an answer from the Soul (p.
11).**

Fry (2003) says “A spiritual leader is someone who walks in front of one when one needs someone to follow, behind one when one need encouragement, and beside one when one needs a friend” (p. 720). Graseck (2005) says that leadership is one part supervision and two parts ministry. Fairholm (1997) says that “...spiritual leadership is a holistic approach that considers the full capacities, needs and interests of both leader and led; ...a contextual relationship in which all participants want to grow and help others in their self-development activities” (p. 111). Magnusen (2003) suggests that spiritual leadership embodies following an internally-driven compass, abiding by a code of morality, ethics and integrity that support and promote good will to all. Sanders, Hopkins and Geroy (2003) describes spiritual leadership as transcendental leadership in which the concern is with contributing to their followers’ personal developments by helpings to develop the motivation to do things for others and contribute to the organization as a whole. Finally, Thompson (2004) defines spiritual leadership as leading from the deeper levels of experience, meaning and purpose.

Behaviors of Spiritual Leaders

Groen (2001) suggest that a spiritual leader reflects an internal attitude shift away from a traditional view of leadership and work to build an ethical and just workplace. Houston (2002) describes spiritual leaders as those who respond from the higher levels of the spirit—they tie the infinite and the sublime together. They create community through personalizing, pacing, giving permission and providing protection. They are effective and affective—they make a difference in the organization as well as the lives of those around them. They know the right thing to do, the right way to do it and for the right reasons. Leech and Fulton (2008) describe five behaviors of spiritual leaders to include challenging the process, inspiring a shared vision, enabling others to act, modeling the way and encouraging the heart. Magnusen (2003) describes spiritual leaders as those who follow an essence of inner self guidance, a conscience and a drive from the deepest self while acting with conviction and courage in the face of adversity. Mohamed, Hassan and Wisnieski (2001) assert that there are four behaviors of spiritual leaders,

1. The stronger the spiritual factor of personality, the more tolerant the person is of work failure and less susceptible to stress.
2. The stronger the spiritual factor of personality the more the person favors the democratic style of leadership, more trusting, and the higher his/her tolerance of human diversity.
3. The stronger the spiritual factor of personality, the more the person exhibits altruistic and citizenship behavior.
4. The stronger the spiritual factor of personality, the more the person's commitment to the organization and work group increases (pp. 648–649).

Sokolow (2005) says that spiritual leaders dispense goodness by enhancing and empowering the lives of those we touch. Solomon and Hunter (2002) describe two behaviors of spiritual leaders.

The first is they convey to their followers that it is okay to bring themselves to work and the second is they approach work tasks and colleagues with humility and respect by providing a model for how others should conduct themselves. Stokley (2002) describes these behaviors as being at peace with themselves, displaying those areas of yourself that are not known to others, viewing others in a positive light and not being judgmental. Thompson (2004) says that a spiritual leader stays openhearted and constantly focused on a higher purpose while under assault. Wellman, Perkins and Wellman (2009) describe a leader who bases their decisions and actions on what is the best outcome for others. Hoyle (2002) says “Spiritual leading is encouraging others to seek the highest vision, reach for the finest human endeavors and serve before being served” (p. 19).

Traits of Spiritual Leaders

Groen describes six traits of a spiritual leader. The first is they have a sense of passion about their work, creativity and risk taking is encouraged through training and career development, they balance both work and home, there is an investment in the workforce in the form of wages and benefits, there is a sense of community within and outside of the organization and values are infused in the day to day practices of the organization. Houston (2002) states that intention, attention, gratitude and trust are a few of the traits of spiritual leaders. According to Magnusen (2003), some of the traits spiritual leaders display are faith in humanity, wisdom, truthfulness, honesty and morality. Stokley (2002) describes openness, mutual respect, trust and freedom to be oneself as traits of a spiritual leader. In Table 1 below, Thompson (2012) describes the essential competences of spiritual leadership:

Table 1

Essential Competences of Spiritual Leadership

Caring	Passion: Combination of Heart, Mind, Body and Spirit
Reflect respect for people	Is accountable
Responsible	Involved in causes
Loyal	Empathetic
Take risk and handle adversity	Respects truth
Have faith in people	Show courage
People-oriented	Is even tempered
Have higher values	Inspire trust
Know themselves	Believe in a higher power
Talk to their adversary	Do the will of their followers

Thompson (2004) states that faith, patience, intuition, humility, expectancy, inspiration and spirituality are traits of a spiritual leader. Wellman, Perkins and Wellman (2009) describe justice, caring, equity, and authenticity and sound principles as traits of a spiritual leader. Astin (2004) describes the following as traits: respect, human goodness, connection, integrity, equity, humility, service and personal growth. Bolman and Deal (2001) says that "...reflection is a spiritual discipline, much like meditation or prayer. A path to faith and heart" (pp. 433–434). Klenke (2003) describes community, competence, stewardship, servanthood, visioning and high moral standards as traits of spiritual leadership. Thompson (2005) lists faith, patience, intuition, humility, expectancy, inspiration, compassion and spirituality as traits of spiritual leaders.

Importance of Spirituality to Educational Leaders

Next, I will discuss why spirituality is important. In doing so, I will highlight meaning and purpose as it relates to the jobs of individuals who practice spirituality, the challenges people face in terms of their responsibilities on their job and the possibility of sustainability in regards to jobs.

Meaning and Purpose

Some people believe that spirituality is necessary for job satisfaction. Kline and Saunders (1998) says “It should be the goal of any organization...to enhance the lives of those who interact with it in any way. Those who have sought to include a spiritual element...are therefore on the right track” (p. 137). Allison (2012) talks about leaders who are happy and satisfied in their positions despite the challenges and obstacles they face daily by engaging in personal renewal activities that will revive them physically, emotionally, spiritually and intellectually. Ashmos and Duchon (2000) believe the following:

...the development and expression of the spirit at work may have beneficial consequences for the organization...people who engage in practices such as meditation, self-reflection, and prayer are more likely not only to be sensitive to the inner life but also concerned about the relationship of the inner life to their work. Also, a workplace where people experience joy and meaning in their work is a place where spirituality is more observable than a place where people do not experience joy and meaning in their work. Finally, a workplace in which people see themselves as part of a trusting community, where they experience personal growth as a part of their work community, where they feel valued and supported, would be a workplace in which spirituality thrives (pp. 136–137).

Bolman and Deal (2001) believe

Spiritual leaders help people find meaning and faith in work...Spiritual leaders offer the gift of significance, rooted in confidence that the work is precious, that devotion and

loyalty to a beloved institution can offer hard-to-emulate intangible rewards. Work is exhilarating and joyful at its best; arduous, frustrating, and exhausting in less happy moments. Many adults embark on their careers with enthusiasm, confidence, and a desire to make a contribution...The gift of significance helps people sustain their faith rather than burn out and retire from a meaningless job (pp. 407–408).

Klenke (2003) believes that spirituality helps workers experience a sense of purpose and meaning (more than just collecting a paycheck) while enhancing productivity. Sokolow (2005) believes that our spirit is the source of our joy, passion and fulfillment.

Chapter Summary

In summary, a review of the literature has been conducted. The history of public education and how the role of the church has influenced it has been discussed. The evolution to the current state of public education has been explored with an emphasis on the Civil Rights Act and the Coleman Report. The impact of leadership on student achievement has also been reviewed as well as the traits and abilities of these leaders. Next, I explored the evolution of leadership theory which included classical organization theory, the human relations approach as well as the behavioral approach. I then discussed systems theory, morality and ethics and spirituality and educational leadership. Several elements and practices of spirituality were discussed and there was a description of spiritual leadership. Finally, the behaviors and traits of spiritual leaders were described and the importance of spirituality to educational leaders was discussed. The next chapter, methodology, will describe the overall research design of the investigation regarding whether or not the leadership behaviors of K–12 leaders in an urban district are influenced by their beliefs and attitudes regarding spirituality.

CHAPTER III

METHODOLOGY

This section will begin with an overview of the research design, population sample and research questions. The two forms of instrumentation will be described, as well as the data collection methods and procedures that will be employed to collect data for later hypothesis testing. Finally, the data analysis technique will be explained, as well as the statistical analyses used to test the hypotheses developed in this study.

The overall research design was a quantitative study. Quantitative research is a means for testing theories by examining relationships among variables (Creswell, 2009). This research utilized an *ex post facto* survey design which is an empirical approach to research that does not employ experimental manipulation or random assignment of subjects because events are not manipulable (Kerlinger & Lee, 1999; Rudestam & Newton, 2007). A survey design offers a more precise plan in terms of ordering the materials that will be needed, a quick turnaround in data collection as well as being able to apply the results from a small number of people to a large population (Babbie, 1990; Creswell, 2008, 2009; Fowler, 2002). The goal of this cross-sectional survey design was to collect all the requested data at one time through a single administration. This study utilized two separate instruments coalesced into one that contained the essential items that were germane to this study and the hypotheses tested. This amended survey instrument was formatted in such a way that it was capable of being administered through Survey Monkey (Fink,

2002). The survey instrument was emailed to all MCEA principals, and they were requested to return the completed instrument within a three-week period.

The purpose of this survey was to examine whether the leadership behaviors of K–12 leaders in urban school districts were influenced by their beliefs and attitudes regarding spirituality. Perhaps in future studies, this study will also support the research of leading researchers, educational institutions and philanthropic foundations that are concerned with the retention, recruitment and training of administrators in urban K-12 districts.

Hypotheses of Study

A hypothesis is a prediction by the researcher (Creswell, 2008). Listed below are the hypotheses of this study.

1. Administrators who consider themselves as having a mid to high level of spirituality will be more likely to differ in their decision-making practices than their corresponding counterparts that report spirituality as having little to no influence on their decision-making abilities.

2. When controlling for demographic variables such as gender, race/ethnicity and years of experience, the leadership practices of principals having mid- to high levels of spirituality will indicate that their decision-making practices will be influenced to a greater extent than those principals who report having little or no spirituality.

3. The decision-making practices of administrators who consider themselves highly spiritual will be consistent with the practices of a transformational leader when compared to those leaders who report spirituality as having little or no influence on their decision-making abilities.

4. The decision-making practices of administrators who report having little or no spirituality will be consistent with the practices of transactional or passive/avoidant behavioral leaders.

Population and Sample

The population in this study was 341 K-12 building administrators from 31 school districts within the state of Michigan. These urban school districts were members of the Middle Cities Education Association (MCEA) and I utilized a single-stage sampling procedure (Rudestam & Newton, 2007). This procedure is one in which the researcher has access to names in the population and can sample the people directly (Creswell, 2009).

MCEA schools are a consortium of urban school districts in Michigan formed out of a shared commitment to improving educational opportunities for the urban learner. The goal of this organization is to serve as an advocate insuring quality educational programs for all students (www.middlecities.org). There are approximately 340 building administrators in this population.

In this study, the investigator surveyed all principals within MCEA via Survey Monkey. Participants in this study will be administrators who serve in elementary, middle and senior high school buildings. Participants within these schools had varying degrees of service and experiences based upon gender, educational experience, and ethnic backgrounds.

Instrumentation

This study utilized two different instruments. The first instrument was the Multifactor Leadership Questionnaire (MLQ), short form, to survey participants on different leadership styles (see Appendix A). The MLQ Self form is the self-rating part of the MLQ 5X Short form

and measures only self-perception of leadership behaviors. This instrument also contained a version specifically for researchers which include the manual, along with information on the administration, interpretation, validity and reliability measures on the MLQ, as well as extensive research conducted on the MLQ. It also includes chapters on development, theory, use and topics such as gender differences and diversity (Bass, Avolio & Atwater, 1996). This assessment contains 36 leadership items with an accompanying point response scale. Upon data collection, the researcher will receive the MLQ raw data + SCALE SCORES in a csv file.

The other instrument that was utilized was the Assessment of Spirituality and Religious Sentiments (ASPIRES) (see Appendix B). This instrument assessed spiritual attitudes of participants and how spirituality serves as a motivational force in their lives. There were three correlated scales: prayer fulfillment, universality, and connectedness. There were 23 items on this self-reporting survey. Each item had five answer choices for each statement: strongly agree, agree, neutral, disagree, and strongly disagree. Statistical results for measures of reliability and validity were also available (Piedmont, et al., 2009). Here are some sample questions from the survey:

1. In the quiet of my prayers and/or meditations, I find a sense of wholeness.
2. How often do you pray?
3. How important to you are your spiritual beliefs?

To enhance the validity of the study, both survey instruments were modified to eliminate questions that were unrelated to this particular study. Identifiable information such as names and birthdates were removed to increase the confidentiality of the participants.

Data Collection Methods

This quantitative study used a survey design. The population was administrators, specifically principals in the MCEA urban K–12 school districts. All principals in these school districts were selected and asked to participate in this study. Data was collected through surveys administered to administrators online utilizing Survey Monkey. I obtained a listing of MCEA school districts through the Association’s website. This website contained a listing of all school buildings within the district as well as their contact information. The surveys collected other demographic variables such as gender, ethnicity, years of administrative experience, and perception of their spirituality and its influence on their decision-making practices.

This research design utilized two survey instruments that were emailed in one survey to each participant via Survey Monkey. Each participant will receive a cover letter accompanying the survey explaining the background of the study, population and instrumentation used in this study (see Appendix C). Participation in this study is strictly voluntary and participants can withdraw from the study at any time. Both instruments will be coded for two reasons. The first is to keep track of the participants who have responded and the second reason is to identify those that will need a second and third reminder. Respondents will have a span of 21 days to complete the survey instrument. To increase the rate of response, a reminder will be emailed if respondents haven’t completed the survey within one week. Another reminder will be emailed if respondents haven’t completed the survey within two weeks. A final email will be sent after three weeks to respondents who haven’t completed the instrument. An incentive in the form of a drawing for three, \$25 Barnes and Noble gift cards will also be offered to encourage respondents to complete the survey.

A pilot administration of the surveys was given to a group of practicing administrators. This pre-test experience demonstrated that 100% of individuals in the pilot completed the survey within three to five minutes and 100% of pilot-testers stated the survey was easy to complete and questions were easily understood.

Once data are collected, I will not have to disclose any specific information regarding specific districts, schools and administrators. As an added measure of confidentiality, once the selection process has been closed, all identifying numbers from respondents will be deleted from the survey instrument to further prevent identification of participants. All responses will be aggregated into a group score and individual names in regards to districts, schools and participants will not be reported and/or released.

The three basic ethical principles that guide the Human Subjects Institutional Review Board (HSIRB) of Western Michigan University are respect for persons, beneficence, and justice. Before beginning this study, an application will be submitted to obtain permission to proceed with this study. Upon approval from the HSIRB, an online consent form along with the survey will be emailed to each participant asking them to participate and provide feedback in a strictly confidential manner (Appendix D). There are no known risks (physical, psychological, social or economic) and/or costs to any subject participating in this research study. All surveys will be coded in place of identifying information to protect participants' responses/data. A separate document will contain each participant's name along with their study identification. This document will be stored separately from all data documents. Participant information will not be used in the reporting of data. At the end of this study, all data collected will be stored under lock and key in the Office of the Principal Investigator for a period of three years as mandated by WMU's HSIRB Policy concerning the collection of data involving human subjects.

This research will provide data in regards to the influence of spirituality in the educational domain of leadership attributes and principals' desires to help staff members develop and maintain a collaborative, professional school culture, foster teacher development and help solve problems together (Leithwood, 1992). If the utilization of spirituality proves to be indicative of a particular leadership trait and/or behavior, it is hopeful that organizations can then specifically identify those leaders who will best fit their needs. This research will also help current and future leaders explore the type of leader they wish to be and provide a path to help them get there. Lastly, this research will add to other research showing ways in which leaders utilize spirituality in their decision-making practices and identify the source of inner strength from which spiritually grounded leaders pull.

Data Analysis Techniques

Cresswell (2009, p. 152) offers a series of steps to follow in data analysis and interpretation. These are the steps I followed:

1. I will report the number of members of my sample.
2. To check for response bias, I will examine responses on a week to week basis to determine if average responses change.
3. Once data has been collected and reviewed, I will provide a descriptive analysis of the data utilizing the ANOVA for all variables in this study indicating the means, standard deviations and range of scores for each.
4. Finally, I will present the results in a table and/or figure and draw conclusions from the results for my research questions, hypotheses and the overall summation of the results. The interpretation of the results will describe whether they were statistically

significant or not, how they answered the research questions and/or hypothesis, an explanation of the occurrence of the results and the implications for future research.

Table 2 shows a Statistical Analysis Explanation (SAE). Within this SAE are the four hypotheses of study, the survey questions from the instruments being utilized and the statistical analysis that will be used.

Table 2

Statistical Analysis Explanation

Hypothesis of Study	Survey Questions	Statistical Analysis
1. Administrators who consider themselves as having a mid to high level of spirituality will be more likely to differ in their decision-making practices than their corresponding counterparts that report spirituality as having little to no influence on their decision-making abilities.	ASPIRES: 13 – 22 MLQ: 1 - 12	Independent T-tests
2. When controlling for demographic variables such as gender, race/ethnicity and years of experience, the leadership practices of principals having mid- to high levels of spirituality will indicate that their decision-making practices will be influenced more than those principals who report having little or no spirituality.	ASPIRES: 14, 18, 23 – 25 MLQ: 1 - 12	Descriptive Statistics Independent T-tests
3. The decision-making practices of administrators who consider themselves highly spiritual will be consistent with the practices of a transformational leader when compared to those leaders who report spirituality as having little or no influence on their decision-making abilities.	ASPIRES: 13 – 22 MLQ: 3, 6, 10, 11 (Indicators of Transformational Leadership behaviors)	Independent T-tests
4. The decision-making practices of administrators who report having little or no spirituality will be consistent with the practices of a transactional or passive/avoidant behavioral leaders.	ASPIRES: 14, 18 MLQ: 1, 4, 7, 12 (Indicators of Transactional Leadership behaviors) and 2, 5, 8, 9 (Indicators of Passive/Avoidant Leadership behaviors)	One Way ANOVA

Chapter Summary

In summary, this will be a quantitative study utilizing an *ex post facto* design. My hypothesis is that leaders who consider themselves highly spiritual also see themselves as having a greater meaning and purpose in their jobs and depend on their spirituality in making the decision to stay in their jobs. The population in this study will be K-12 building administrators in MCEA districts throughout the State of Michigan. Participants will be male and female from the elementary, middle and high school levels. The instrumentation I will use is the MLQ (Multifactor Leadership Questionnaire) self-form for leadership assessment and development and the Spiritual Transcendence Scale. Once the data is collected, I will analyze and provide my findings in a detailed fashion.

CHAPTER IV

FINDINGS OF STUDY

The purpose of Chapter IV is to provide answers to the research questions posed in this quantitative study. A survey instrument was developed and administered to K-12 principals in 375 MCEA school districts in a Midwestern State. Responding principals were given the opportunity to share the leadership practices they identify with and indicate whether their leadership practices were influenced by their spirituality as measured by the ASPIRES survey. The overall purpose of this study was to make the following determination: Did principals who have a high level of spirituality more inclined to utilize leadership practices of a transformational leader than principals who reported having little, if any, level of spirituality?

Response Rate

In this study, 347 K-12 building administrators from 30 urban school districts within a Midwestern state were invited to participate in this study. These urban school districts were members of MCEA. A description of the responses for individuals who responded to this study disaggregated by gender, ethnic background, and years of experience is found in Table 3.

Initially, a total of 347 surveys were sent to K-12 building administrators in 28 urban school districts. Email addresses for administrators were retrieved from the Center for Educational Performance and Information's (CEPI) website at

<http://www.cepi.state.mi.us/eem/PublicDatasets.aspx#mainMenu>. Surveys were sent out over an

Table 3

Description of the Number of Surveys Sent, Received and Returned, by School District

Middle Cities Education Association Urban School District	Number of Surveys Sent	Number of Surveys Received	Respondents Opting Out	% of Surveys Returned
Battle Creek Public Schools	15	9	1	60
Bay City Public Schools	7	4	0	57
Beecher Community Schools	4	3	1	75
Benton Harbor Area Schools	3	1	0	33
Dearborn Public Schools	34	6	2	18
Ferndale Public Schools	5	2	0	40
Flint Community Schools	15	1	0	7
Garden City Public Schools	12	2	0	17
Grand Rapids Public Schools	31	3	0	10
Hazel Park Community Schools	8	3	0	38
Highland Park School District	4	0	0	0
Jackson Public Schools	11	3	2	27
Kalamazoo Public Schools	19	10	0	53
Lansing School District	36	3	0	8
Monroe Public Schools	5	2	0	40
Mt. Clemens Community Schools	5	1	0	20
Mt. Pleasant Public Schools	7	1	0	14
Muskegon Public Schools	8	5	0	63
Niles Community Schools	8	7	0	88
Pontiac School District	7	4	0	57
Port Huron Area School District	25	7	1	28
Romulus Community Schools	9	1	1	11
Saginaw Public Schools	19	17	0	89
Southfield Public School District	15	8	1	53
Waterford School District	1	1	0	100
Wayne-Westland Community Schools	21	4	0	19
Westwood School District	1	0	1	0
Ypsilanti Community Schools	12	6	0	50
Surveys not sent (bounced back)	22			
TOTALS	347	114	10	33

eight-week period with seven reminders sent after the initial survey. These steps taken by the student investigator was for attaining the highest response rate possible. Of those, 22 of the emails were no longer active. Therefore, there were 325 principals represented in the overall population of Middle Cities' principals in this Midwestern state. There were 114 surveys returned with 10 respondents opting out. This culminated in an overall return rate of 33%.

Description of Perceptual Data Collected

The survey consisted of two survey instruments combined into one for ease of administration. The first section of the survey instrument addressed leadership traits. Respondents were asked to describe their leadership style as they saw it based upon the MLQ. There were 12 items respondents were asked to consider and each item was based upon a Likert-type scale that ranged from 0 (not at all) to 4 (frequently, if not always). The second section of the survey instrument addressed aspects of spirituality. Respondents were also asked to describe their perceptions about views they held of the world and their place in it. The first items were based on a Likert Scale that ranged from 0 (never) to 6 (several times a week). The second item was based on a Likert Scale that ranged from 0 (not at all important) to 5 (extremely important). The remaining items were based on a Likert scale that ranged from 0 (strongly disagree) to 4 (strongly agree). The reader is reminded that a description of the instruments' validity and reliability coefficients are described in the Methodology section of Chapter III.

Table 4 displays the number of respondents completing the survey instruments disaggregated by gender and race/ethnicity.

Of the total number of males, 19 (or 41.3%) were African American, 1 (or 2.2%) was Latino and 26 (or 56.5%) were White. Of the total number of females, 26 (or 41.3%) were African American, 2 (or 3.2%) were Latino, 34 (or 54%) were White and 1 (or 1.6%) was classified as 'other'. There were five (or 4.4%) respondents that did not respond to the race/ethnicity category.

Table 4

Comparison of the Number of Males and Females Completing the Survey Instrument, Categorized by Ethnicity

Gender	Race/Ethnicity	N	μ	σ
M	African American	19	2.84	0.501
	Latino	1	1	.
	White	26	2.85	0.543
	Summary	46	2.8	0.582
F	African American	26	2.77	0.587
	Latino	2	2.5	0.707
	White	34	2.59	0.783
	Other	1	1	.
	Summary	63	2.63	0.725
NR	No Response	5	4	0
	Summary	5	4	0
Cumulative Summary	African American	45	2.8	0.548
	Latino	3	2	1
	White	60	2.7	0.696
	Other	1	1	.
	No Response	5	4	0
	Cumulative Summary	114	2.76	0.708

Table 5 displays the mean (μ) years of service, number of respondents (n) and standard deviations (σ) of the years of service respondents had based upon race/ethnicity.

Of all respondents with 0 to 5 years of service, 3 (or 23.1%) were African American, 1 (or 7.7%) were Latino, 8 (or 61.5%) were white, and 1, (or 7.7%), was classified as “other.” Of all respondents with 6 to 10 years of service, 3 (or 50%) were African American, 1 (or 16.7%) was Latino and 2 (or 33.3%) were White. Of the respondents with 11 or more years of service, 39 (or 43.3%) were African American, 1 (or 1.1%) was Latino, and 50 (or 55.6%) were White. There were 5 respondents (or 4.4%) that did not indicate their years of service.

Table 5

Descriptive Analysis of Respondent's Years of Service Compared with Ethnicity with the Number (n), Mean (μ) and Standard Deviation (σ)

Years of Service	Race/Ethnicity	n	μ	σ
0 – 5	African American	3	1.67	0.577
	Latino	1	1	.
	White	8	1.75	0.463
	Other	1	2	.
	Summary	13	1.69	0.48
6 – 10	African American	3	1.67	0.577
	Latino	1	2	.
	White	2	2	0
	Summary	6	1.83	0.408
11 or more	African American	39	1.56	0.502
	Latino	1	2	.
	White	50	1.52	0.505
	Total	90	1.54	0.501
No Response	NR	5	3	0
	Summary	5	3	0
Cumulative Summary	African American	45	1.58	0.499
	Latino	3	1.67	0.577
	White	60	1.57	0.5
	Other	1	2	
	NR	5	3	0
	Cumulative Summary	114	1.64	0.566

Table 6 displays the number (n), mean (μ) years of service, and standard deviation (σ) when examining respondents by gender and years of service.

Of the 46 male respondents, 4 (or 8.7%) had 0 to 5 years of service, 1 (or 2.2%) had 6 to 10 years of service and 41 (or 89.1%) had 11 years or more of service, respectively. Of the 63 female respondents, 9 (or 14.3%) had 0 to 5 years of service, 5 (or 7.9%) had 6 to 10 years of service and 49 (or 77.8%), respectively, had 11 years or more of service.

Table 6

Descriptive Analysis of Respondent's Gender Compared with Years of Service with the Number (n), Mean (μ) and Standard Deviation (σ)

Gender	Years of Service	n	μ	σ
Male	0 to 5	4	4.75	1.5
	6 to 10	1	3	.
	11 or more	41	4.76	1.496
	Summary	46	4.72	1.486
Female	0 to 5	9	5.44	1.424
	6 to 10	5	4.4	1.517
	11 or more	49	4.61	1.497
	Summary	63	4.71	1.497
No Response	NR	5	8	0
	Summary	5	8	0
Cumulative Summary	0 to 5	13	5.23	1.423
	6 to 10	6	4.17	1.472
	11 or more	90	4.68	1.49
	NR	5	8	0
	Cumulative Summary	114	4.86	1.601

Table 7 displays the analysis of survey items 1 through 12. This table displays the number of respondents by individual survey item. For each survey item, the range of scores, both minimum and maximum scores, along with the sum, mean and standard deviations of respondents by each individual response are provided below.

The total number of respondents was 114. Survey items one through 12 ranged in response from 0 (never) to 4 (Frequently, if not always). If a respondent did not choose an answer, it was designated as 'not applicable'.

The MLQ survey also indicated leadership styles of transformational, transactional and passive-avoidant leaders. Survey items 3, 6, 10 and 11 were indicators of transformational leaders, survey items 1, 4, 7 and 12 were indicators of transactional leaders and survey items 2, 5, 8 and 9 were indicators of passive avoidant leaders. In terms of transformational leadership

Table 7

Descriptive Analysis of Responses to MLQ Survey Items 1–12, with Minimum (MIN), Maximum (Max), Sum (Σ), Mean (μ) and Standard Deviation (σ)

Survey Item		Min	Max	Σ	μ	σ
1	I provide others with assistance in exchange for their efforts	0	5	269	2.36	1.344
2	I fail to interfere until problems become serious	0	4	100	0.88	0.97
3	I talk about my most important values and beliefs	0	4	304	2.67	0.956
4	I discuss in specific terms who is responsible for achieving performance targets	1	5	358	3.14	0.715
5	I wait for things to go wrong before taking action	0	5	52	0.46	0.742
6	I specify the importance of having a strong sense of purpose	0	5	378	3.32	0.791
7	I make clear what one can expect to receive when performance goals are achieved	0	5	351	3.08	0.951
8	I show that I am a firm believer in "If it ain't broke, don't fix it."	0	5	157	1.38	1.185
9	I demonstrate that problems must become chronic before I take action	0	5	39	0.34	0.84
10	I consider the moral and ethical consequences of decisions	2	4	419	3.68	0.507
11	I emphasize the importance of having a collective sense of mission	1	5	400	3.51	0.641
12	I express satisfaction when others meet expectations	2	4	412	3.61	0.507

qualities, the means for survey items 6, 10 and 11 indicate leaders that demonstrate these qualities often or frequently while survey item 3 indicates these qualities are demonstrated sometimes or fairly often. In looking at survey items indicating transactional leadership qualities, survey items 4, 7, and 12 indicate leaders demonstrate these qualities often or frequently while survey item 1 indicates these qualities are demonstrated sometimes. Finally, survey items 2, 5 and 9 indicate these qualities of passive avoidant leaders are not demonstrated at all while survey item 8 indicates these qualities are demonstrated occasionally.

Table 8 displays the analysis of survey items 13 through 22. The descriptive statistics utilized were the number of respondents, minimum and maximum, sum, mean and standard deviation. The total number of respondents was 114. Question 13 ranged in response from 0 (never) to 6 (several times a week). Question 14 ranged in response from 0 (not at all important) to 5 (extremely important). All other questions except for the first two ranged in available responses from 0 (strongly disagree) to 4 (strongly agree). If a respondent did not choose an answer, it was designated as “not applicable.”

With respect to questions #13 and #14, the mean indicates a high level of spirituality of all respondents regardless of their ethnicity, gender or years of service. With respect to questions #15-20 and #22, the mean indicates a mid-level of spirituality for all respondents regardless of their ethnicity, gender or years of experience. Regarding question #21, the mean responses of respondents indicates that a high level of administrators disagree that prayer and meditation does not hold much appeal to them when it comes to the implementation of their administrative responsibilities. This type of attitude was consistent with respondents regardless of their ethnicity, gender, or years of experience. Specifically, on survey item #13, if a respondent gave a score of 4 or above, it indicates a mid- to high level of spirituality. On survey item #14, a score of 3 or above indicates a mid- to high- level of spirituality. A score of 3, or above, on survey items #15 through #20 and #22 indicates a mid- to high- level of spirituality. Finally, a score of 0, or 1, on survey item #21 indicates prayer and meditation holds much value to respondents.

Table 8

Descriptive Analysis of Responses to ASPIRES Survey Items 13–22, with Minimum (MIN), Maximum (Max), Sum (Σ), Mean (μ), and Standard Deviation (σ)

Survey Item	Question	Min	Max	Σ	μ	σ
13	How often do you pray	0	7	572	5.02	1.96
14	How important to you are your spiritual beliefs	0	6	477	4.18	1.36
15	I have experienced deep fulfillment and bliss through my prayers and/or meditations	0	5	354	3.11	1.229
16	I meditate and/or pray so that I can reach a higher spiritual level	0	5	333	2.92	1.338
17	In the quiet of my prayers and/or meditations, I find a sense of wholeness	0	5	350	3.07	1.253
18	Spirituality is a central part of my life	0	5	368	3.23	1.129
19	I find inner strength and/or peace from my prayers and/or meditations	0	5	378	3.32	1.155
20	I meditate and/or pray so that I can grow as a person	0	5	362	3.18	1.292
21	Prayer and meditation does not hold much appeal to me	0	5	131	1.15	1.57
22	My prayers and/or meditations provide me with a sense of emotional support	0	5	366	3.21	1.156

Testing of Research Questions

There were two types of statistical tests utilized to test the research questions. A One Way Analysis of Variance (ANOVA) was utilized to compare the population means of two or more independent groups to determine whether there was a statistically significant difference between independent groups (2008 & 2009). The Independent Samples t-tests were used to compare the means of two independent groups to determine whether there was a statistically significant difference between the means of the two populations (Cresswell, 2008, 2009).

This section will provide answers to each research question posed in this study. The research questions will be restated and an appropriate statistical test will be used to determine whether the research question is supported. In all test applications, the 0.05 level of confidence was used for determining statistical significance.

- R₁. Are administrators who consider themselves to have a mid- to high- level of spirituality (as measured by the ASPIRES self-report form) more likely to differ in their decision-making practices (as measured by the MLQ Leader form) than their corresponding counterparts that report spirituality as having little to no influence on their decision-making abilities?

The first research question was concerned with determining whether there was a statistically significant difference between administrators who displayed a mid- to high- level of spirituality (as measured by the ASPIRES survey) as compared to those administrators who reported spirituality as having “little or no influence, differing in their decision-making capacities, as measured by the MLQ.

Table 9 displays the results of a one-way ANOVA of respondents’ scores on survey item #14, “How important to you are your spiritual beliefs?”

There were three items indicating a statistically significant difference between the population means of principals who held high “spiritual” values verses principals that had little, if any, spiritually-held values. The first statistical difference between principals was related to survey item #3, “I talk about my most important values and beliefs” (transformational). In this regards, principals who held higher levels of spiritual values were more likely to utilize this leadership practice as compared to principals with lower levels of spiritual values. The second statistically significant difference between principals was on item #6, “I specify the importance of having a strong sense of purpose” (transformational). In this regards, principals who held higher levels of spiritual beliefs were less likely to utilize this particular leadership practice as compared to principals with lower levels of spiritual values. The third statistically significant difference between principals was on survey item #9, “I demonstrate that problems must become chronic before I take action” (passive-avoidant). Again, principals who held higher spiritual

Table 9

One-Way Analysis of Variance (ANOVA) Comparing the Leadership Styles of Administrators Who Held High and Low Spiritual Values as it Relates to Survey Item #14

Survey Item		Sum of Squares	Df	Mean Square	F	Sig.
1. I provide others with assistance in exchange for their efforts	Between Groups	6.489	6	1.082	0.585	0.741
	Within Groups	197.765	107	1.848		
	Total	204.254	113			
2. I fail to interfere until problems become serious	Between Groups	4.205	6	0.701	0.735	0.623
	Within Groups	102.076	107	0.954		
	Total	106.281	113			
3. I talk about my most important values and beliefs	Between Groups	17.489	6	2.915	3.633	0.003**
	Within Groups	85.845	107	0.802		
	Total	103.333	113			
4. I discuss in specific terms who is responsible for achieving performance targets	Between Groups	0.626	6	0.104	0.195	0.977
	Within Groups	57.128	107	0.534		
	Total	57.754	113			
5. I wait for things to go wrong before taking action	Between Groups	3.982	6	0.664	1.218	0.303
	Within Groups	58.299	107	0.545		
	Total	62.281	113			
6. I specify the importance of having a strong sense of purpose	Between Groups	11.109	6	1.852	3.328	0.005**
	Within Groups	59.523	107	0.556		
	Total	70.632	113			
7. I make clear what one can expect to receive when performance goals are achieved	Between Groups	1.646	6	0.274	0.292	0.940
	Within Groups	100.643	107	0.941		
	Total	102.289	113			
8. I show that I am a firm believer in "If it ain't broke, don't fix it."	Between Groups	13.259	6	2.210	1.625	0.147
	Within Groups	145.522	107	1.360		
	Total	158.781	113			
9. I demonstrate that problems must become chronic before I take action	Between Groups	14.712	6	2.452	4.040	0.001***
	Within Groups	64.945	107	0.607		
	Total	79.658	113			
10. I consider the moral and ethical consequences of decisions	Between Groups	1.614	6	0.269	1.051	0.397
	Within Groups	27.378	107	0.256		
	Total	28.991	113			
11. I emphasize the importance of having a collective sense of mission	Between Groups	2.022	6	0.337	0.811	0.564
	Within Groups	44.470	107	0.416		
	Total	46.491	113			
12. I express satisfaction when others meet expectations	Between Groups	2.100	6	0.350	1.392	0.225
	Within Groups	26.917	107	0.252		
	Total	29.018	113			

** $P_{(.01,6)}=3.707$

*** $P_{(.001,6)}=5.959$

values were less likely to utilize this leadership practice, as compared to principals with little, if any, spiritual values.

Table 10 displays the results of a one-way ANOVA of all respondents' scores on item #16, "I meditate and/or pray so that I can reach a higher spiritual level." This particular test was designed to determine whether principals that had "high spiritual values" were more likely to meditate and/or pray for guidance and support in their leadership decision-making capacity than those principals who held little, if any, basis of a spiritual foundation.

The data in the above table suggest that there were two items where principals with "high" and "low" spiritual bearings differed significantly. The first statistically significant difference between principals who held "high" spiritual grounding, as compared with principals who reported that their level of spiritual values was "low, if any" was related to survey item #3, "I talk about my most important values and beliefs" (transformational). In this regards, principals who held higher levels of spiritual values were more likely to utilize this leadership practice as compared to principals with lower levels of spiritual values. The second statistically significant difference between principals was on survey item #6, "I specify the importance of having a strong sense of purpose" (transformational). In this regards, principals who held higher levels of spiritual values were also more likely to utilize this leadership practice as compared to principals with lower levels of spiritual values.

Table 11 depicts the results of a one-way ANOVA of principals on survey item #18, "Spirituality is a central part of my life."

There were five items indicating a statistically significant difference between the population means of principals who held high "spiritual" values verses principals that had little, if any, "spiritually-held values" on the above twelve items concerning principal leadership

Table 10

One-Way Analysis of Variance (ANOVA) Comparing the Leadership Styles of Administrators Who Held High and Low Spiritual Values as it Relates to Survey Item #16

Survey Item		Sum of Squares	Df	Mean Square	F	Sig.
1. I provide others with assistance in exchange for their efforts	Between Groups	1.960	5	0.392	0.209	0.958
	Within Groups	202.294	108	1.873		
	Total	204.254	113			
2. I fail to interfere until problems become serious	Between Groups	3.745	5	0.749	0.789	0.560
	Within Groups	102.535	108	0.949		
	Total	106.281	113			
3. I talk about my most important values and beliefs	Between Groups	13.722	5	2.744	3.308	0.008**
	Within Groups	89.611	108	0.830		
	Total	103.333	113			
4. I discuss in specific terms who is responsible for achieving performance targets	Between Groups	5.387	5	1.077	2.222	0.057
	Within Groups	52.368	108	0.485		
	Total	57.754	113			
5. I wait for things to go wrong before taking action	Between Groups	2.357	5	0.471	0.850	0.518
	Within Groups	59.924	108	0.555		
	Total	62.281	113			
6. I specify the importance of having a strong sense of purpose	Between Groups	12.362	5	2.472	4.583	0.001***
	Within Groups	58.269	108	0.540		
	Total	70.632	113			
7. I make clear what one can expect to receive when performance goals are achieved	Between Groups	6.765	5	1.353	1.530	0.187
	Within Groups	95.525	108	0.884		
	Total	102.289	113			
8. I show that I am a firm believer in "If it ain't broke, don't fix it."	Between Groups	6.600	5	1.320	0.937	0.460
	Within Groups	152.181	108	1.409		
	Total	158.781	113			
9. I demonstrate that problems must become chronic before I take action	Between Groups	4.373	5	0.875	1.255	0.289
	Within Groups	75.284	108	0.697		
	Total	79.658	113			
10. I consider the moral and ethical consequences of decisions	Between Groups	1.684	5	0.337	1.332	0.256
	Within Groups	27.307	108	0.253		
	Total	28.991	113			
11. I emphasize the importance of having a collective sense of mission	Between Groups	1.881	5	0.376	0.911	0.477
	Within Groups	44.610	108	0.413		
	Total	46.491	113			
12. I express satisfaction when others meet expectations	Between Groups	2.036	5	0.407	1.630	0.158
	Within Groups	26.982	108	0.250		
	Total	29.018	113			

** $P_{(0.05,5)}=2.571$

*** $P_{(0.001,5)}=6.869$

Table 11

One-Way Analysis of Variance (ANOVA) Comparing the Leadership Attributes of Administrators Who Held High and Low Spiritual Values as it Relates to Survey Item #18

Survey Item		Sum of Squares	df	Mean Square	F	Sig.
1. I provide others with assistance in exchange for their efforts	Between Groups	6.429	5	1.286	0.702	0.623
	Within Groups	197.826	108	1.832		
	Total	204.254	113			
2. I fail to interfere until problems become serious	Between Groups	5.500	5	1.100	1.179	0.324
	Within Groups	100.780	108	0.933		
	Total	106.281	113			
3. I talk about my most important values and beliefs	Between Groups	19.977	5	3.995	5.177	0.000***
	Within Groups	83.356	108	0.772		
	Total	103.333	113			
4. I discuss in specific terms who is responsible for achieving performance targets	Between Groups	5.284	5	1.057	2.175	0.062
	Within Groups	52.471	108	0.486		
	Total	57.754	113			
5. I wait for things to go wrong before taking action	Between Groups	3.180	5	0.636	1.162	0.333
	Within Groups	59.101	108	0.547		
	Total	62.281	113			
6. I specify the importance of having a strong sense of purpose	Between Groups	8.049	5	1.610	2.778	0.021*
	Within Groups	62.583	108	0.579		
	Total	70.632	113			
7. I make clear what one can expect to receive when performance goals are achieved	Between Groups	7.865	5	1.573	1.799	.1190
	Within Groups	94.425	108	0.874		
	Total	102.289	113			
8. I show that I am a firm believer in "If it ain't broke, don't fix it"	Between Groups	16.330	5	3.266	2.476	0.036*
	Within Groups	142.451	108	1.319		
	Total	158.781	113			
9. I demonstrate that problems must become chronic before I take action	Between Groups	8.566	5	1.713	2.603	0.029*
	Within Groups	71.091	108	0.658		
	Total	79.658	113			
10. I consider the moral and ethical consequences of decisions	Between Groups	2.641	5	0.528	2.165	0.063
	Within Groups	26.351	108	0.244		
	Total	28.991	113			
11. I emphasize the importance of having a collective sense of mission	Between Groups	4.928	5	0.986	2.561	0.031*
	Within Groups	41.563	108	0.385		
	Total	46.491	113			
12. I express satisfaction when others meet expectations	Between Groups	2.193	5	0.439	1.766	0.126
	Within Groups	26.825	108	0.248		
	Total	29.018	113			

* $P_{(.05,5)}=2.571$

*** $P_{(.001,5)}=6.869$

attributes. The first statistical difference between principals was related to survey item #3, “I talk about my most important values and beliefs” (transformational). In this regards, principals who held higher levels of spiritual values were more likely to utilize this leadership practice as compared to principals with lower levels of spiritual values. The second statistically significant difference between principals was on survey item #6, “I specify the importance of having a strong sense of purpose” (transformational). In this regards, principals who held a higher degree of spiritual values were more likely to utilize this leadership practice as compared to principals with higher levels of spiritual values. The third statistically significant difference between principals was on survey item #8, “I show that I am a firm believer in, “If it ain’t broke, don’t fix it” (passive-avoidant). In this regards, principals who held higher levels of spiritual values were less likely to ascribe to this leadership behavior as compared to principals with lower levels of spiritual values. The fourth statistically significant difference between principals was on survey item #9, “I demonstrate that problems must become chronic before I take action” (passive-avoidant). In this regards, principals who held lower levels of spiritual values were more likely to ascribe to this leadership behavior as compared to principals with higher levels of spiritual values. The last statistically significant difference was on survey item #11, “I emphasize the importance of having a collective sense of mission” (transformational). In this regards, principals who held lower levels of spiritual values were less likely to ascribe to this leadership behavior as compared to principals with higher levels of spiritual values.

In concluding, this research question was supported in that there was a statistically significant difference between principals that held high spiritual values, as compared to principals with little, if any, spiritual conviction as evidenced by their response to items #3 “I talk about my most important values and beliefs,” #6 “I specify the importance of having a

strong sense of purpose” and item #9, “I demonstrate that problems must become chronic before I take action” when controlling for item #14, “How important to you are your spiritual beliefs?”; items #3 and #6 concerning item #16 “I meditate and/or pray so that I can reach a higher spiritual level,” and items #3, #6, #8 “I show that I am a firm believer in ‘if it ain’t broke, don’t fix it’”, #9 and #11 “I emphasize the importance of having a collective sense of mission” when controlling for item #18, “Spirituality is a central part of my life.” The research question was not supported with respect to items #1 and 2, “I provide others with assistance in exchange for their efforts” and “I fail to interfere until problems become serious;” #4 and 5, “I discuss in specific terms who is responsible for achieving performance targets” and “I wait for things to go wrong before taking action;” #7 “I make clear what one can expect to receive when performance goals are achieved” and #8 and #10 “I consider the moral and ethical consequences of decisions,” #11 and #12 “I express satisfaction when others meet expectations” when controlling for item #14; items #1-2, #4-5 and #7-12 when controlling for item #16; and items #1-2, #4-5, #7, #10 and #12 when controlling for item #18 as there was no statistically significant difference between principals who held high spiritual values in their leadership decision-making processes as compared to principals that reported little, if any, influence of spirituality on their leadership decision-making practices.

R₂ To what extent does spirituality influence the leadership practices of principals who report having mid- to high- levels of spirituality (as measured by the ASPIRES self-report form), as compared to those principals with little or no spirituality when controlling for demographic variables such as gender, race/ethnicity, and years of experience?

The second research question was concerned with determining whether there was a statistically significant difference between administrators who displayed a mid- to high-level of spirituality (as measured by the ASPIRES survey) as compared to those administrators who

reported spirituality as having “little or no influence” on their decision-making capacities (as measured by the MLQ) when controlling for selected demographic variables such as gender, race/ethnicity and years of experience.

When analyzing an independent samples t-test, there are some important steps to follow in determining statistical significance (SPSS Tutorials, 2014). In this particular test, an equivalent test of variance was conducted for the purpose of determining whether or not two conditions have about the same or different amounts of variability between scores. Levene’s Test for Equality of Variances will tell you which row to read in determining statistical significance. Under this column, the reader will see two columns labeled F and Sig. with one value. When considering this information, it is necessary for the investigator to use the value to determine the equal variances assumed and equal variances not assumed. If the Sig. value is greater than .05, one will need to read from the equal variances assumed row. If the Sig. value is less than or equal to .05, it is necessary to read from the equal variances “not assumed” row. To determine if the two means are statistically different, the reader will need to refer to the Sig (2-tailed) value from the appropriate row. If the Sig (2-tailed) value is greater than .05, one can conclude that there is no statistically significant difference between your two conditions. If the Sig (2-tailed) values is less than or equal to .05, the reader you can conclude that there is a statistically significant difference between the two conditions.

Table 12 displays the results of an independent samples t-test of all respondents’ scores on survey item #14, “How important to you are your spiritual beliefs” when controlling for gender, race/ethnicity and years of service amongst administrators who reported a mid- to high-level of spirituality versus those principals who reported to having a low, if any, level of spirituality.

Table 12

Results of an Independent Samples t-Test When Controlling for Gender, Years of Service and Ethnicity

		Levene's Test for Equality of Variance			95% Confidence Interval of the Difference			
	Eq. Var.	F	Sig.	T	Df	Sig. (2-tailed)	Lower	Upper
Gender	Assumed	5.83	0.02	2.92	112.00	0.00	0.16	0.85
	Not Assumed			3.79	14.46	0.00***	0.22	0.79
Years of Service	Assumed	4.85	0.03	1.53	112.00	0.13	-0.10	0.78
	Not Assumed			1.18	11.15	0.26	-0.29	0.98
Race/Ethnicity	Assumed	9.30	0.000	-0.90	112.00	0.37	-1.46	0.55
	Not Assumed			-1.10	13.78	0.29	-1.35	0.44

*** $P_{(.001,14)} = 1.9840$

At first glance, the above table suggests that there was a significant difference between administrators who had a mid- to high- level of spirituality as compared to their counterparts with little, if any, levels of spirituality when controlling for gender, years of service and race/ethnicity ($p=0.02$, 0.03 and 0.000 respectively). This suggests, however, that one must look at the “equal variances not assumed” row for determining statistical significance. Consequently, the above table suggests that there was no difference between the two populations of administrators who had a mid- to high- level of spirituality versus those administrators who reported having little, if any, spiritual beliefs when controlling for administrators’ belief systems based upon years of service and race/ethnicity. However, when considering an administrator’s belief system based upon gender, female respondents (62%) were more likely to indicate that their spiritual belief system helped to influence their decision-making capacities than their corresponding male counterparts (38%). The reader is referred to Table 13.

Table 13

Results of Descriptive Data of Male and Female Administrators Rating Themselves as Highly Spiritual on Items #14, #16 and #18 in Regards to Race

Gender	Q14	Q16	Q18
MALE	38%	39%	38%
FEMALE	62%	61%	62%

Table 14 displays the results of an independent samples t-test of respondents' scores on survey item #16, "I meditate and/or pray so that I can reach a higher spiritual level" when controlling for gender, race/ethnicity and years of service amongst administrators who reported having a mid- to high- level of spirituality versus those principals who reported having a low, if any, level of spirituality.

Table 14

Results of an Independent Samples t-Test When Controlling for Gender, Years of Service and Race

		Levene's Test for Equality of Variance		95% Confidence Interval of the Difference				
	Eq. Var.	F	Sig.	T	df	Sig. (2-tailed)	Lower	Upper
Gender	Assumed	0.17	0.68	0.20	68.00	0.84	-0.22	0.27
	Not Assumed			0.20	52.70	0.84	-0.22	0.27
Years of Service	Assumed	0.13	0.73	-0.19	68.00	0.85	-0.31	0.25
	Not Assumed			-0.18	50.10	0.85	-0.31	0.26
Race	Assumed	2.01	0.16	2.89	68.00	0.01**	0.31	1.67
	Not Assumed			2.84	49.86	0.01	0.29	1.69

**P_(.01,68)=2.6501

At first glance, the above table suggests that there wasn't a significant difference between administrators who had a mid- to high- level of spirituality as compared to their counterparts with little, if any, levels of spirituality when controlling for gender, years of service and ethnicity (p=0.68, 0.73 and 0.16 respectively). However, this tells us that we must look at the "equal variances assumed" row to determine statistical significance. Consequently, the above table suggest that there was no difference between the two populations of administrators who had a mid- to high- level of spirituality versus those administrators who reported having little, if any, spiritual beliefs when controlling for administrator's belief systems based upon gender and years of service. However, when considering an administrator's belief systems based upon race/ethnicity, African-American administrators (54%) were more likely to indicate that their spiritual belief system helped to influence their decision-making capacities than their corresponding White and Latino counterparts (37% and 3%, respectively). The reader is referred to Table 15.

Table 15

Results of Descriptive Data of Administrators Rating Themselves as Highly Spiritual on Items #14, #16 and #18 in Regards to Race

Race	Q14	Q16	Q18
Black/African American	38%	54%	47%
Latino/Latina	2%	3%	2%
White	46%	37%	44%
Other	1%	*	*

Table 16 displays the results of an independent samples t-test for all respondents' scores on survey item #18, "Spirituality is a central part of my life," when controlling by gender,

Table 16

Results of an Independent Samples t-Test When Controlling for Gender, Years of Service and Race

	Eq. Var.	Levene's Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
Gender	Assumed	0.03	0.86	-0.09	83.00	0.93	-0.23	0.21
	Not Assumed			-0.09	70.38	0.93	-0.23	0.21
Years of Service	Assumed	4.65	0.03	-1.13	83.00	0.26	-0.41	0.11
	Not Assumed			-1.07	57.50	0.29	-0.42	0.13
Race	Assumed	1.86	0.18	4.90	83.00	0.000***	0.86	2.04
	Not Assumed			4.98	74.41	0.00	0.87	2.03

***P_(.000,83) = 2.6364

race/ethnicity and years of service, based upon administrators who reported having a mid- to high- level of spirituality versus those principals who reported to have a low, if any, level of spirituality.

Consequently, the above table suggest that there was no difference between the two populations of administrators who had a mid- to high- level of spirituality versus those administrators who reported they had little, if any, spiritual beliefs when controlling for administrators' belief systems based upon gender. However, when considering an administrator's belief system based upon race/ethnicity, African American administrators (50%) were more likely to indicate that their spiritual belief system helped to influence their decision-making capacities than their corresponding White (48%) and Latino (2%) counterparts.

In conclusion, this research question was supported by item #14 "How important to you are your spiritual beliefs" concerning gender, specifically female respondents and items #16 "I meditate and/or pray so that I can reach a higher spiritual level," and item #18 "Spirituality is a

central part of my life” when controlling for race/ethnicity, specifically African American and white respondents. These findings illustrate that there was a statistically significant difference between principals that held high spiritual values, as compared to principals with little, if any, spiritual conviction. The research question was not supported with respect to items #16 and #18 concerning gender, items #14, #16 and #18 concerning years of service and item #14 concerning race/ethnicity. These tests show that there was no statistically significant difference between principals who held high spiritual values in their leadership decision-making practices when compared to principals that reported little, if any, influence of spirituality on their leadership decision-making practices.

R3: To what extent are the decision-making practices of principals who consider themselves highly spiritual (as measured by the ASPIRES) consistent with the practices of a transformational, transactional or passive/avoidant leader (as measured by the MLQ Leader form), compared to their counterparts that report spirituality as having little or no influence on their decision-making abilities?

The third research question was concerned with determining the extent to which administrators who considered themselves having a mid- to high- level of spirituality (as measured by the ASPIRES), as compared to administrators who held little, if any, level of spirituality, will be consistent with or utilize the practices of a transformational, transactional or passive avoidant leader (as measured by the MLQ).

Table 17 displays the results of an independent samples t-test of respondents’ scores on survey item #14, “How important to you are your spiritual beliefs” when controlling for transformational leadership practices (survey item #3, #6 #10 and #11).

There was not a statistically significant difference between principals who were found to utilize transformational leadership practices and also hold “high” spiritual beliefs. In other words, when considering spirituality, principals utilizing transformational leadership practices

Table 17

Results of an Independent Samples t-Test for Survey Item #14 of Transformational Leaders Who Held “High” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
3	Assumed	5.15	0.03	1.11	112.00	0.27	-0.27	0.94
	Not Assumed			0.80	10.97	0.44	-0.59	1.26
6	Assumed	1.16	0.28	-0.61	112.00	0.54	-0.65	0.35
	Not Assumed			-0.48	11.20	0.64	-0.86	0.55
10	Assumed	0.56	0.46	0.90	112.00	0.37	-0.18	0.46
	Not Assumed			0.87	12.09	0.40	-0.22	0.50
11	Assumed	1.36	0.25	1.29	112.00	0.20	-0.14	0.66
	Not Assumed			1.07	11.38	0.30	-0.28	0.80

and holding “high” spiritual beliefs as compared to principals not utilizing transformational practices, did not yield any influence on their decision-making practices and the importance of spirituality.

Table 18 displays the results of an independent samples t-test of transformational leaders’ responses on survey item #16, “I meditate and/or pray so that I can reach a higher spiritual level” when controlling for transformational leadership practices on survey items #3, #6, #10 and #11.

There were three items indicating a statistically significant difference between the population means of principals utilizing transformational leadership practices and indicating a mid- to high- level of spirituality as compared to principals with a low level, if any, of spirituality. The first statistical difference was related to survey item #3, “I talk about my most important values and beliefs.” The second statistically significant difference between principals was on survey item #10, “I consider the moral and ethical consequences of decisions.” The third statistically significant difference was on survey item #11, “I emphasize the importance of

Table 18

Results of an Independent Samples t-Test for Survey Item #16 of Transformational Leaders Who Held “High” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
3	Assumed	1.66	0.20	3.32	112.00	0.001***	0.25	0.97
	Not Assumed			3.17	65.36	0.002	0.22	0.99
6	Assumed	1.30	0.26	1.78	112.00	0.078	-0.03	0.59
	Not Assumed			1.64	60.76	0.106	-0.06	0.61
10	Assumed	9.16	0.000	2.26	112.00	0.026	0.03	0.42
	Not Assumed			2.13	63.54	0.037*	0.01	0.43
11	Assumed	2.98	0.09	1.99	112.00	0.049*	0.00	0.50
	Not Assumed			1.82	59.29	0.074	-0.03	0.53

* $P_{(.05,112)}=1.9840$
 * $P_{(.05,64)}=2.6549$
 *** $P_{(.001,112)}=2.6259$

having a collective sense of mission.” These findings suggest that the spiritual beliefs of principals utilizing transformational leadership practices holding a “mid” to “high” level of spirituality, as compared to those principals who did not utilize transformational leadership practices, had an influence on these specific practices and the importance of meditation and prayer.

Table 19 displays the results of an independent samples t-test of all respondents’ scores on survey item #18, “Spirituality is a central part of my life” when controlling for transformational leadership practices on survey items #3, #6, #10 and #11.

There were two items indicating a statistically significant difference between the population means of principals utilizing transformational leadership practices and indicating a

Table 19

Results of an Independent Samples t-Test for Survey Item #18 of Transformational Leaders Who Held “High” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
3	Assumed	0.06	0.804	2.85	112	0.005**	0.188	1.046
	Not Assumed			2.83	33.69	0.008	0.174	1.061
6	Assumed	1.37	0.244	0.96	112	0.338	-0.188	0.543
	Not Assumed			0.81	28.52	0.424	-0.271	0.626
10	Assumed	6.83	0.01	2.62	112	0.01	0.073	0.53
	Not Assumed			2.28	29.36	0.03*	0.031	0.572
11	Assumed	3.83	0.053	1.73	112	0.087	-0.038	0.55
	Not Assumed			1.41	27.8	0.17	-0.117	0.629

* $P_{(,05,29)} = 2.0452$

** $P_{(,01,112)} = 2.6259$

mid- to high- level of spirituality as compared to principals with a low, if any, level of spirituality. The first statistically significant difference between principals was related to survey item #3, “I talk about my most important values and beliefs.” The second statistically significant difference was on survey item #10, “I consider the moral and ethical consequences of decisions.” These findings suggest that the spiritual beliefs of principals utilizing transformational leadership practices and holding a “mid” to “high” level of spirituality, as compared to those principals who do not utilize these practices, had an influence on their leadership practices and the centrality of spirituality in their lives.

Table 20 displays the results of an independent samples t-test of all respondents’ scores on survey item #14, “How important to you are your spiritual beliefs” when controlling for transformational leadership practices on survey items #3, #6, #10 and #11 and indicating a little to no level of spirituality.

Table 20

Results of an Independent Samples t-Test for Survey Item #14 of Transformational Leaders Who Held “Low” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
3	Assumed	0.1	0.77	1.111	7	0.303	-1.02	2.815
	Not Assumed			1.094	6.12	0.315	-1.1	2.903
6	Assumed	0.01	0.92	-1	7	0.351	-2.52	1.023
	Not Assumed			-1.03	7	0.337	-2.47	0.97
10	Assumed	0.73	0.42	0.989	7	0.356	-0.49	1.187
	Not Assumed			1	6.82	0.351	-0.48	1.182
11	Assumed	0.47	0.52	0.692	7	0.511	-0.97	1.767
	Not Assumed			0.700	6.82	0.507	-0.96	1.759

There was not a statistically significant difference between principals who held little, if any, levels of spirituality and utilizing these specific transformational leadership practices as compared to those principals holding little, if any, level of spirituality and not utilizing transformational leadership practices in regards to the importance of spiritual beliefs.

Table 21 displays the results of an independent samples t-test of all respondents’ scores on survey item #16, “I meditate and/or pray so that I can reach a higher spiritual level” when controlling for transformational leadership practices on survey items #3, #6, #10 and #11 and indicating a little to no level of spirituality.

There was one item indicating a statistically significant difference between the population means of principals utilizing transformational leadership practices and indicating a little to no level of spirituality. This was in regards to survey item #6 “I specify the importance of having a strong sense of purpose.” These findings suggest that the spiritual beliefs of principals utilizing

Table 21

Results of an Independent Samples t-Test for Survey Item #16 of Transformational Leaders Who Held “Low” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
3	Assumed	1.19	0.29	-0.31	17	0.758	-1.23	0.915
	Not Assumed			-0.3	12.3	0.771	-1.32	1.004
6	Assumed	1.95	0.18	-3.05	17	0.007**	-2.19	-0.4
	Not Assumed			-3.24	17	0.005	-2.14	-0.45
10	Assumed	0.06	0.81	0.186	17	0.855	-0.47	0.562
	Not Assumed			0.185	15	0.856	-0.48	0.57
11	Assumed	0.62	0.44	0.318	17	0.754	-0.64	0.867
	Not Assumed			0.325	16	0.749	-0.63	0.853

**P_(.007,17)=2.898

transformational leadership practices and holding little, if any, level of spirituality, as compared to those principals who do not utilize these practices, had an influence on this particular leadership practice in regards to prayer and meditation.

Table 22 displays the results of an independent samples t-test of all respondents’ scores on survey item #18, “Spirituality is a central part of my life” when controlling for transformational leadership practices on survey items #3, #6, #10 and #11 and indicating a “little to no level of spirituality.”

There was not a statistically significant difference between principals who held little, if any, levels of spirituality and utilizing these specific transformational leadership practices as compared to those principals holding little, if any, level of spirituality and not utilizing transformational leadership practices in regards to the centrality of spirituality in their lives.

Table 22

Results of an Independent Samples t-Test for Survey Item #18 of Transformational Leaders Who Held “Low” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
3	Assumed	0.14	0.72	1.609	7	0.152	-0.54	2.84
	Not Assumed			1.644	6.96	0.144	-0.51	2.806
6	Assumed	0.41	0.55	-0.61	7	0.563	-1.47	0.869
	Not Assumed			-0.64	6.91	0.546	-1.42	0.82
10	Assumed	0.73	0.42	0.989	7	0.356	-0.49	1.187
	Not Assumed			1	6.82	0.351	-0.48	1.182
11	Assumed	8.47	0.02	1.886	7	0.101	-0.20	1.803
	Not Assumed			2.138	4	0.099	-0.24	1.839

Table 23 depicts the results of an independent samples t-test of all respondents’ scores on survey item #14, “How important to you are your spiritual beliefs” when controlling for transactional leadership practices on survey items #1, #4, #7 and #12 indicating a mid- to high-level of spirituality?

There was not a statistically significant difference between the population means of principals utilizing these transactional leadership practices and indicating a mid- to high- level of spirituality when comparing principals who that did not utilize transactional practices and having a “mid” to “high” level of spirituality regarding the importance of their spiritual beliefs and its influence on their practices.

Table 24 depicts the results of an independent samples t-test of all respondent’s scores on survey item #16, “I meditate and/or pray so that I can reach a higher spiritual level” when controlling for transactional leadership practices on survey items 1,4, 7 and 12 and indicating a mid- to high- level of spirituality.

Table 23

Results of an Independent Samples t-Test for Survey Item #14 of Transactional Leaders Who Held “Mid” to “High” Levels of Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
1	Assumed	0.05	0.83	-0.58	81	0.567	-0.89	0.489
	Not Assumed			-0.58	37.6	0.566	-0.9	0.497
4	Assumed	0.15	0.7	0.177	81	0.86	-0.35	0.419
	Not Assumed			0.175	36.2	0.862	-0.36	0.432
7	Assumed	0.34	0.56	-0.39	81	0.698	-0.6	0.404
	Not Assumed			-0.38	35	0.709	-0.63	0.432
12	Assumed	0.06	0.81	-0.38	81	0.706	-0.3	0.206
	Not Assumed			-0.38	38	0.703	-0.30	0.207

Table 24

Results of an Independent Samples t-Test for Survey Item #16 of Transactional Leaders Who Held “Mid” to “High” Levels of Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
1	Assumed	0.37	0.55	0.644	68	0.522	-0.46	0.903
	Not Assumed			0.654	55	0.516	-0.46	0.896
4	Assumed	0.06	0.81	-0.14	68	0.888	-0.4	0.344
	Not Assumed			-0.14	50.2	0.89	-0.41	0.352
7	Assumed	6.4	0.01	-2.26	68	0.027	-0.93	-0.06
	Not Assumed			-1.96	33.8	0.059	-1.01	0.019
12	Assumed	3.41	0.07	-1.08	68	0.284	-0.36	0.108
	Not Assumed			-1.06	49	0.296	-0.37	0.115

There was not a statistically significant difference between the population means of principals utilizing these transactional leadership practices and indicating a mid- to high- level of spirituality as compared to those principals who do not utilize transactional practices and having

a “mid” to “high” level of spirituality in regards to their utilization of meditation and prayer to reach a higher spiritual level and its influence on their practices.

Table 25 displays the results of an independent samples t-test of all respondents’ scores on survey item #18, “Spirituality is a central part of my life” when controlling for transactional leadership practices on survey items #1, #4, #7 and #12 and indicating a mid- to high- level of spirituality.

Table 25

Results of an Independent Samples t-Test for Survey Item #18 of Transactional Leaders Who Held “Mid” to “High” Levels of Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
1	Assumed	2.45	0.12	-0.49	83	0.625	-0.74	0.449
	Not Assumed			-0.51	80	0.61	-0.72	0.424
4	Assumed	3.36	0.07	-1.88	83	0.063	-0.65	0.018
	Not Assumed			-1.86	68	0.067	-0.65	0.023
7	Assumed	0.28	0.6	-2.02	83	0.046*	-0.82	-0.01
	Not Assumed			-1.94	60.8	0.057	-0.84	0.012
12	Assumed	1.38	0.24	-1.14	83	0.26	-0.35	0.096
	Not Assumed			-1.14	71	0.26	-0.35	0.096

* $P_{(.046,83)}=1.664$

There was one item indicating a statistically significant difference between the population means of principals utilizing transactional leadership practices and “mid” to “high” level of spirituality. This was in regards to survey item #7, “I make clear what one can expect to receive when performance goals are achieved.” These findings suggest that the spiritual beliefs of principals utilizing transactional leadership practices and holding a mid- to high, level of

spirituality, as compared to those principals who do not utilize these practices, had an influence on this particular leadership practice in regards to spirituality being a central part of their lives.

Table 26 displays the results of an independent samples t-test of all respondents' scores on survey item #14, "How important to you are your spiritual beliefs" when controlling for transactional leadership practices on survey items #1, #4, #7 and #12 indicating a little to no level of spirituality.

Table 26

Results of an Independent Samples t-Test for Survey Item #14 of Transactional Leaders Who Held "Low" Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene's Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
1	Assumed	0.1	0.77	-0.06	7	0.951	-1.9	1.803
	Not Assumed			-0.06	6.07	0.952	-2	1.896
4	Assumed	0.01	0.94	-0.6	7	0.571	-1.24	0.744
	Not Assumed			-0.62	6.95	0.555	-1.21	0.705
7	Assumed	0.35	0.58	-0.66	7	0.532	-2.3	1.299
	Not Assumed			-0.64	5.6	0.549	-2.46	1.455
12	Assumed	1.75	0.23	0.882	7	0.407	-0.5	1.104
	Not Assumed			0.854	6	0.428	-0.57	1.174

There was not a statistically significant difference between the population means of principals utilizing these transactional leadership practices and indicating a little to no level of spirituality as compared to those principals who did not utilize transactional practices and having a little to no level of spirituality in regards to the importance of their spiritual beliefs and its influence on their practices.

Table 27 displays the results of an independent samples t-test of all respondents' scores on survey item #16, "I meditate and/or pray so that I can reach a higher spiritual level" when controlling for transactional leadership practices on survey items #1, #4, #7 and #12 and indicating a little to no level of spirituality.

Table 27

Results of an Independent Samples t-Test for Survey Item #16 of Transactional Leaders Who Held "Low" Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene's Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
1	Assumed	0.01	0.94	-0.38	17	0.709	-1.49	1.035
	Not Assumed			-0.39	16.2	0.703	-1.47	1.014
4	Assumed	0.45	0.51	-1.2	17	0.249	-0.94	0.261
	Not Assumed			-1.28	16.9	0.219	-0.91	0.223
7	Assumed	0.13	0.72	-0.8	17	0.435	-1.78	0.801
	Not Assumed			-0.79	14.7	0.441	-1.81	0.828
12	Assumed	2.96	0.1	0.915	17	0.373	-0.25	0.639
	Not Assumed			0.878	13	0.396	-0.283	0.669

There was not a statistically significant difference between the population means of principals utilizing these transactional leadership practices and indicating a little to no level of spirituality as compared to those principals who do not utilize transactional practices and having a little to no level of spirituality in regards to the use of meditation and prayer to reach a higher spiritual level and its influence on their practices.

Table 28 displays the results of an independent samples t-test of all respondents' scores on survey item #18, "Spirituality is a central part of my life" when controlling for transactional leadership practices on survey items #1, #4, #7 and #12 and indicating a little to no level of spirituality.

Table 28

Results of an Independent Samples t-Test for Survey Item #18 of Transactional Leaders Who Held “Low” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		T	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
1	Assumed	0.01	0.92	1.667	7	0.14	-0.52	3.023
	Not Assumed			1.718	7	0.129	-0.47	2.97
4	Assumed	1.75	0.23	0.882	7	0.407	-0.5	1.104
	Not Assumed			0.854	5.6	0.428	-0.57	1.174
7	Assumed	2.62	0.15	0.243	7	0.815	-1.31	1.612
	Not Assumed			0.264	5.71	0.801	-1.26	1.557
12	Assumed	74.7	0****	1.44	7	0.193	-0.26	1.057
	Not Assumed			1.63	4	0.178	-0.28	1.080

There was not a statistically significant difference between the population means of principals utilizing these transactional leadership practices and indicating a little to no level of spirituality as compared to those principals who do not utilize transactional practices and having a little to no level of spirituality in regards to spirituality being central to their lives and its influence on their practices.

Table 29 displays the results of an independent samples t-test of all respondents’ scores on survey item #14, “How important to you are your spiritual beliefs” when controlling for passive avoidant leadership practices on survey items #2, #5, #8 and #9 indicating a mid- to high- level of spirituality.

There was not a statistically significant difference between the population means of principals utilizing these passive avoidant leadership practices and indicating a “mid” to “high” level of spirituality as compared to those principals who do not utilize passive avoidant practices

Table 29

Results of an Independent Samples t-Test for Survey Item #14 of Passive Avoidant Leaders Who Held “Mid” to “High” Levels of Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
2	Assumed	0.98	0.33	-0.54	35	0.595	-0.86	0.498
	Not Assumed			-0.55	32.7	0.586	-0.84	0.482
5	Assumed	0.94	0.34	1.124	35	0.269	-0.3	1.029
	Not Assumed			1.003	19.1	0.328	-0.4	1.131
8	Assumed	0.17	0.68	1.195	35	0.24	-0.28	1.088
	Not Assumed			1.185	29.4	0.246	-0.29	1.098
9	Assumed	2.91	0.1	1.054	35	0.299	-0.32	1.02
	Not Assumed			0.933	18	0.363	-0.435	1.132

and having a “mid” to “high” level of spirituality in regards to the importance of their spiritual beliefs and its influence on their practices.

Table 30 displays the results of an independent samples t-test of all respondents’ scores on survey item #16, “I meditate and/or pray so that I can reach a higher spiritual level” when controlling for passive avoidant leadership practices on survey items #2, #5, #8 and #9 and indicating a mid- to high- level of spirituality.

There was not a statistically significant difference between the population means of principals utilizing these passive avoidant leadership practices and indicating a “mid” to “high” level of spirituality as compared to those principals who do not utilize passive avoidant practices and having a “mid” to “high” level of spirituality in regards to meditation and prayer to reach a higher spiritual level and its influence on their practices.

Table 30

Results of an Independent Samples t-Test for Survey Item #16 of Passive Avoidant Leaders Who Held “Mid” to “High” Levels of Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
2	Assumed	0.71	0.4	0.417	68	0.678	-0.4	0.607
	Not Assumed			0.431	58.1	0.668	-0.38	0.592
5	Assumed	5.37	0.02*	1.423	68	0.159	-0.11	0.676
	Not Assumed			1.215	32.6	0.233	-0.19	0.753
8	Assumed	0	0.95	-0.64	68	0.528	-0.76	0.394
	Not Assumed			-0.64	52.6	0.528	-0.76	0.397
9	Assumed	0.01	0.95	0.064	68	0.949	-0.37	0.394
	Not Assumed			0.069	65	0.945	-0.340	0.365

Table 31 displays the results of an independent samples t-test of all respondents’ scores on survey item #18, “Spirituality is a central part of my life” when controlling for transactional leadership practices on survey items #2, #5, #8 and #9 and indicating a mid- to high- level of spirituality.

There was not a statistically significant difference between the population means of principals utilizing these passive avoidant leadership practices and indicating a “mid” to “high” level of spirituality as compared to those principals who do not utilize passive avoidant practices and having a “mid” to “high” level of spirituality in regards to spirituality being a central part of their lives and its influence on their practices.

Table 32 displays the results of an independent samples t-test of all respondents’ scores on survey item #14, “How important to you are your spiritual beliefs” when controlling for passive avoidant leadership practices on survey items #2, #5, #8 and #9 indicating a little to no level of spirituality.

Table 31

Results of an Independent Samples t-Test for Survey Item #18 of Passive Avoidant Leaders Who Held “Mid” to “High” Levels of Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
2	Assumed	0.34	0.56	1.066	83	0.289	-0.21	0.702
	Not Assumed			1.081	74.1	0.283	-0.21	0.697
5	Assumed	5.69	0.02*	2.047	83	0.044	0.01	0.696
	Not Assumed			1.845	47.3	0.071	-0.03	0.738
8	Assumed	0.78	0.38	-1.93	83	0.058	-1	0.016
	Not Assumed			-1.97	76.4	0.052	-0.99	0.005
9	Assumed	0.5	0.48	0.598	83	0.551	-0.23	0.424
	Not Assumed			0.624	80	0.534	-0.215	0.411

Table 32

Results of an Independent Samples t-Test for Survey Item #14 of Passive Avoidant Leaders Who Held “Low” Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene’s Test for Equality of Variance		t	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
2	Assumed	2.33	0.17	0.695	7	0.51	-0.84	1.542
	Not Assumed			0.742	6.43	0.484	-0.79	1.486
5	Assumed	1.24	0.3	0.192	7	0.853	-1.13	1.329
	Not Assumed			0.203	6.79	0.845	-1.07	1.274
8	Assumed	0.38	0.56	-0.99	7	0.356	-3.56	1.462
	Not Assumed			-0.95	5.15	0.387	-3.88	1.782
9	Assumed	7	0.03	-2.11	7	0.073	-4.24	0.243
	Not Assumed			-1.852	3	0.161	-5.437	1.437

There was not a statistically significant difference between the population means of principals utilizing these passive avoidant leadership practices and indicating a little to no level

of spirituality as compared to those principals who do not utilize passive avoidant practices and having a little to no level of spirituality in regards to the importance of their spiritual beliefs and its influence on their practices.

Table 33 displays the results of an independent samples t-test of all respondents' scores on survey item #16, "I meditate and/or pray so that I can reach a higher spiritual level" when controlling for passive avoidant leadership practices on survey items #2, #5, #8 and #9 and indicating a little to no level of spirituality.

Table 33

Results of an Independent Samples t-Test for Survey Item #16 of Passive Avoidant Leaders Who Held "Low" Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene's Test for Equality of Variance		T	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
2	Assumed	0.01	0.91	1.599	17	0.128	-0.17	1.239
	Not Assumed			1.721	16.7	0.104	-0.12	1.19
5	Assumed	0.06	0.81	0.811	17	0.429	-0.36	0.818
	Not Assumed			0.837	16.6	0.414	-0.35	0.801
8	Assumed	5.43	0.03*	-1.28	17	0.219	-1.9	0.468
	Not Assumed			-1.13	8.77	0.287	-2.15	0.72
9	Assumed	3.37	0.08	-0.94	17	0.362	-1.78	0.684
	Not Assumed			-0.826	8.54	0.431	-2.051	0.960

There was not a statistically significant difference between the population means of principals utilizing these passive avoidant leadership practices and indicating a little to no level of spirituality as compared to those principals who do not utilize passive avoidant practices and having a little to no level of spirituality in regards to the utilization of meditation and prayer to reach a higher spiritual level and its influence on their practices.

Table 34 displays the results of an independent samples t-test of all respondents' scores on survey item #18, "Spirituality is a central part of my life" when controlling for transactional leadership practices on survey items #2, #5, #8 and #9 and indicating a little to no level of spirituality.

Table 34

Results of an Independent Samples t-Test for Survey Item #18 of Passive Avoidant Leaders Who Held "Low" Spiritual Beliefs in Their Leadership Practices

Survey Item	Eq. Var.	Levene's Test for Equality of Variance		T	df	Sig. (2-tailed)	95% Confidence Interval of the Difference	
		F	Sig.				Lower	Upper
2	Assumed	1.75	0.23	0.882	7	0.407	-0.5	1.104
	Not Assumed			0.854	5.6	0.428	-0.57	1.174
5	Assumed	0.13	0.73	0.266	7	0.798	-0.79	0.989
	Not Assumed			0.264	6.39	0.8	-0.81	1.013
8	Assumed	0.96	0.36	-0.05	7	0.964	-2.56	2.462
	Not Assumed			-0.05	6.08	0.961	-2.45	2.351
9	Assumed	3.5	0.1	-1.26	7	0.249	-3.89	1.19
	Not Assumed			-1.41	4.570	0.224	-3.89	1.190

There was not a statistically significant difference between the population means of principals utilizing these passive avoidant leadership practices and indicating a little to no level of spirituality as compared to those principals who do not utilize passive avoidant practices and having a little to no level of spirituality in regards to spirituality being a central part of their lives and its influence on their practices.

There were 17 items that were found to be statistically significant in this study. A linear regression analysis was conducted to estimate the relationship among and between dependent and independent (or predictor) variables. This analysis has two major functions. The first is to

determine whether a set of predictor variables do a good job in predicting an outcome variable, and the second function is to determine which variables are significant predictors of the dependent variable.

Table 35 displays the results of the regression analysis of survey items #3 “I talk about my most important values and beliefs” and #23 regarding gender was statistically significant in regards to survey item #14 “How important are your spiritual beliefs?”

Table 35

Results of a Linear Regression Analysis of Survey Item #14 in Regards to Survey Item #3 and Survey Item #23

	How important are your spiritual beliefs?	Sum of Squares	df	Mean Square	F	Sig
I talk about my most important values and beliefs.	Regression	9.922	1	9.922	11.516	0.001***
	Residual	92.189	107	0.862		
	Total	102.11	108			
Gender	Regression	1.792	1	1.792	7.783	0.006**
	Residual	24.63	107	0.23		
	Total	26.422	108			

**P_(.01,1) = 6.63

***P_(.001,1) = 10.83

Table 36 displays the results of the regression analysis of survey items #3 “I talk about my most important values and beliefs”, #6 “I specify the importance of having a strong sense of purpose”, #10 “I consider the moral and ethical consequences of decisions” and #24 in regards to ethnicity was found to be significant in regards to survey item #16 “I meditate and/or pray so that I can reach a higher spiritual level.”

Table 37 displays the results of a regression analysis of survey items #3 “I talk about my most important values and beliefs”, #8 “I show that I am a firm believer in “if it ain’t broke, don’t fix it”, #10 “I consider the moral and ethical consequences of decisions” and #24 regarding

Table 36

Results of a Regression Analysis of Survey Item #16 in Regards to Survey Item #3, #6, #10 and #24

	I meditate and/or pray so that I can reach a higher spiritual level.	Sum of Squares	df	Mean Square	F	Sig
I talk about my most important values and beliefs.	Regression	11.575	1	11.575	13.987	0.000***
	Residual	87.721	106	0.878		
	Total	99.296	107			
I specify the importance of having a strong sense of purpose.	Regression	3.141	1	3.141	5.373	0.022*
	Residual	60.793	104	0.585		
	Total	63.934	105			
I consider the moral and ethical consequences of decisions.	Regression	1.129	1	1.129	4.95	0.028*
	Residual	24.168	106	0.228		
	Total	25.296	107			
Ethnicity	Regression	9.83	1	9.83	20.635	0.000***
	Residual	50.494	106	0.476		
	Total	60.324	107			

* $P_{(.05,1)} = 3.84$

*** $P_{(.000,1)} = 12.12$

Table 37

Results of a Regression Analysis of Survey Item #18 in Regards to Survey Item #3, #8, #10 and #24

	Spirituality is a central part of my life.	Sum of Squares	df	Mean Square	F	Sig
I talk about my most important values and beliefs.	Regression	14.659	1	14.659	17.791	0.000***
	Residual	87.341	106	0.824		
	Total	102	107			
I show that I am a firm believer in "if it ain't broke, don't fix it."	Regression	5.362	1	5.362	4.219	0.042*
	Residual	133.46	105	1.271		
	Total	138.822	106			
I consider the moral and ethical consequences of decisions.	Regression	1.448	1	1.448	6.434	0.013**
	Residual	23.849	106	0.225		
	Total	25.296	107			
Ethnicity	Regression	6.464	1	6.464	12.799	0.001***
	Residual	53.536	106	0.505		
	Total	60	107			

* $P_{(.05,1)} = 3.84$

** $P_{(.01,1)} = 6.63$

*** $P_{(.001,1)} = 10.83$

*** $P_{(.000,1)} = 12.12$

ethnicity were found to be statistically significant in regards to item #18 “Spirituality is a central part of my life.”

In concluding, this research question was supported in regards to the utilization of transformational practices as indicated by survey items #3, “I talk about my most important values and beliefs”, #6 “I specify the importance of having a strong sense of purpose,” #10 “I consider the moral and ethical consequences of decisions” and #11 “I emphasize the importance of having a collective sense of mission” by those principals displaying a “mid” to “high” level of spirituality, specifically in regards to the utilization of meditation and prayer and spirituality being a central part of their lives. What this means is that those principals who considered themselves as utilizing transformational practices also considered themselves as having “mid” to “high” levels of spirituality in regards to considering the moral and ethical consequences of a decision and emphasizing the importance of having a collective sense of mission. This research question was further supported in regards to the utilization of transactional leadership practices as indicated by survey items #1 “I provide others with assistance in exchange for their efforts”, #4 “I discuss in specific terms who is responsible for achieving performance targets”, #7 “I make clear what one can expect to receive when performance goals are achieved” and #12 “I express satisfaction when others meet expectations” by those principals displaying a “mid” to “high” level of spirituality, specifically in regards to spirituality being a central part of their life. Therefore, those principals who considered themselves as utilizing the practice of making clear what one can expect to receive when performance goals are achieved had a “mid” to “high” level of spirituality. Lastly, this research question was supported in regards to the lack of utilization of the transformational leadership practice of specifying the importance of having a strong sense of

purpose by those principals displaying little, if any, levels of spirituality, specifically in regards to survey item #16 “I meditate and/or pray so that I can reach a higher spiritual level.”

Chapter Summary

This study sought to determine whether a principal that considered themselves as having a relatively mid- to high-level of spirituality, as measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) survey instrument, as compared to those administrators who indicated they had little to no level of spirituality, would exhibit differences in their leadership practices as measured by the Multifactor Leadership Questionnaire, Third Edition.

The findings in this study suggest that there was a statistically significant difference between principals that held high spiritual values as compared to principals with little, if any, spiritual conviction. (The reader is referred to Table 38). Principals who held mid to high levels of spirituality were more likely to demonstrate strong values, beliefs and a strong sense of purpose, incorporate a collective sense of mission, believe spirituality is important, meditate, pray and believe spirituality is a central part of their lives. Principals who held little to no spiritual beliefs were more likely to allow problems to become chronic before taking action, exercise passive management and believe that if something is reasonably successful or effective, that change or a deviation from the norm isn't necessary. The findings further suggest that there is a statistically significant difference between principals that held high spiritual values as compared to principals with little, if any, spiritual conviction in regards to gender. (The reader is referred to Table 39). Female principals who held mid to high levels of spirituality put an importance on their spiritual beliefs when compared to those with little to no level of spirituality. Furthermore, there was also a statistically significant difference between principals from

Table 38

Statistically Significant Findings of Research Question #1

	Mid to High Spirituality	Little to No Spirituality
Principals in General	Values	
	Beliefs	“If it ain’t broke, don’t fix it.”
	Strong sense of purpose	Problems become chronic before action is taken
	Collective sense of mission	
	Spiritual beliefs important	Passive management
	Meditation	
	Prayer	
	Spirituality central part of my life	

Table 39

Statistically Significant Findings of Research Question #2

	Mid to High Spirituality	Little to No Spirituality
Female	Spiritual beliefs are important	

different racial/ethnic backgrounds when it came to their decision-making capacity as it relates to the importance of spiritual beliefs, the utilization of meditation and prayer and spirituality as the central part of their lives. (The reader is referred to Table 40). African American and white principals having mid- to high levels of spirituality utilized meditation, prayer and emphasized spirituality as a central part of their lives while Latino principals holding little to no level of spirituality did not utilize meditation, and prayer, nor believed that spirituality was important. Finally, there was a statistically significant difference between principals utilizing transformational and transactional leadership practices and holding high spiritual values as

Table 40

Statistically Significant Findings of Research Question #2

	Mid to High Spirituality	Little to No Spirituality
African American	Meditation Prayer Spirituality central part of life	
White	Meditation Prayer Spirituality central part of life	

compared to principals with little, if any, level of spirituality. (The reader is referred to Table 41). Principals utilizing transformational leadership practices demonstrated values and beliefs, believed in moral and ethical consequences, had a sense of mission, utilized meditation and prayer and believed spirituality to be a central part of their lives. Those principals utilizing transactional leadership practices believed in external rewards, expressing clear expectations, were goal oriented and also believed spirituality was a central part of their lives.

Table 41

Statistically Significant Findings of Research Question #3

	Mid to High Spirituality	Little to No Spirituality
Transformational	Values & beliefs Moral & ethical consequences Sense of mission Meditation & prayer Spirituality central part of life	Strong sense of purpose Lack of meditation & prayer
Transactional	External rewards Clear expectations Goal oriented Spirituality central part of life	

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The overall purpose of this study was to explore the spiritual leadership of principals in urban districts and determine how spirituality influenced their leadership practices. To provide the basis for this exploration, the researcher queried Michigan K-12 principals in MCEA districts regarding the following: a) perceptions of their levels of spirituality, b) their utilization of specific decision-making practices (transformational, transactional and passive-avoidant), and c) whether their perceived levels of spirituality influenced their decision-making practices.

Summary of Findings

This quantitative study sought to determine whether principals who had a high level of spirituality were more inclined to utilize leadership practices of a transformational leader. A survey was administered to 347 principals in 30 MCEA school districts. Of these surveys administered, 114 building principals (or 35.1%) returned the instrument. Survey responses were later disaggregated by gender, ethnic background and years of experience to determine whether these demographic characteristics influenced principals' leadership practices when controlling for their level of spirituality, i.e. "high level" versus "little to no level" of spirituality.

In this study, I answered the question as to whether administrators who consider themselves having a "mid- to high- level" of spirituality were more likely to differ in their

decision-making practices than their corresponding counterparts that reported having “little to no-level” of spirituality on their decision-making abilities. I also sought to determine to what extent, if any, does spirituality influence the leadership practices of principals when controlling for such demographic variables as gender, race/ethnicity, and years of experience? Lastly, I sought to determine whether there were statistically significant differences in the decision-making practices of principals who considered themselves “highly spiritual” were consistent with the practices of transformational, transactional or passive/avoidant leader as compared to their corresponding counterparts that reported having “little to no-level” of spirituality when considering their decision-making abilities.

These three questions will serve as the foundation to answer the overall major questions in this study. In addition to this, I will use these findings to determine whether these findings support, contradict, or even provide new findings to the existing body of research. These findings will serve as the basis for developing recommendations for future research.

Differences in Terms of Spirituality and Decision-Making Practices

The first overall question this study sought to determine was whether there was a statistically significant difference between principals who displayed a “mid- to high- level” of spirituality as compared to those principals who had “little to no-level” of spirituality when considering their leadership practices.

Leaders indicating a “mid- to high- level” of spirituality demonstrated qualities such as holding spiritual values as important, utilizing meditation and prayer, and keeping spirituality as a central part of their lives while utilizing leadership practices such as “values,” “beliefs,” a “strong sense of purpose” and a “collective sense of mission.” It was further demonstrated that

the importance of values and beliefs as well as gender proved to be significant predictors of the importance of spiritual beliefs. This is consistent with the earlier findings of Zepeda (2004) and Fry (2003) suggesting leaders need to have a clear sense of direction and the ability to set clear targets to improve schools, which ultimately leads to a more definitive vision about the school they wish to create. Leaders with a discrete vision can elevate and orchestrate higher purposes for the good of all (Ubben et al., 2004). These findings are also consistent with earlier findings regarding practices of spirituality which include sense of purpose and feeling connected, having core values, modeling encouragement and calmness, prayer and meditation and inspiring a shared vision (Goodier & Eisenberg, 2006; Klenke, 2003). Values are infused into day to day practices (Groen, 2001; Sokolow, 2005). Spirituality provides a meaning system for making sense of one's purpose through will power, meaningful work, relationships, influence, prayer fulfillment and transformation (Ashmos & Duchon, 2000; Astin, 2004; Karakas, 2008; Mohamed et al., 2001; Riaz & Normore, 2008; Sokolow, 2005; Solomon & Hunter, 2002; Thompson, 2004, 2005).

Conversely, leaders indicating "little to no-level" of spirituality displayed leadership attributes that could be inferred as being "reactive," "letting problems become chronic before taking action," and "passive management approaches." These findings support the earlier research of Bush (2011) which illustrated that one of the transactional leadership attributes of principals was one of "passive management by exception" where leaders wait until problems arise before acting.

Differences in Spirituality in Terms of Demographic Data

This study sought to determine whether there was a statistically significant difference between principals who displayed a “mid- to high- level” of spirituality as compared to those principals who reported that spirituality had “little or no influence” on their decision-making capacities when controlling for gender, race/ethnicity, and years of administrative experience. Findings in this study showed that there was a statistically significant difference between principals who held a “mid- to high-level” of spirituality, as compared to their corresponding counterparts that held “little to no-level” of spirituality, when considering demographic variables such as gender (specifically, female participants) and race/ethnicity (specifically, African American, White and Latino participants). It was further demonstrated that the importance of values and beliefs, a strong sense of purpose, the consideration of moral and ethical consequences of decisions as well as ethnicity proved to be significant predictors of the utilization of meditation and/or prayer to reach a higher spiritual level.

Female principals indicating a “mid- to high- level” of spirituality demonstrated such qualities as holding spiritual values as important. African American and White principals indicating a “mid- to high-level” of spirituality demonstrated qualities such as “utilizing meditation and prayer,” and “keeping spirituality as a central part of their lives.” Conversely, Latino principals indicating “little to no-level of spirituality” did not see meditation and prayer as relevant practices, nor did they believe spirituality was a central part of their lives. These findings support earlier findings about the importance of spirituality having to do with the values we hold dear that influence the behavior we hold of others (Astin, 2004; Bush, 2011). Fullan (2005) opined that spirituality is a source of energy needed for sustainability. Klenke (2003), on

the other hand, contends that spirituality satisfies the hunger for meaning in the lives of leaders. Graseck (2005) supports the contention that leadership is one part supervision and two parts ministry. However, in earlier literature, the difference between male and female educational leaders utilizing spirituality, as well as among and between leaders of varying ethnic backgrounds, has not been explored.

Differences in Spirituality in Terms of Specific Leadership Practices

This study sought to determine the extent to which administrators who considered themselves as having a “mid- to high-level” of spirituality, as compared to administrators who held “little, if any, level of spirituality,” was consistent with the practices of transformational, transactional or passive avoidant leader when considering specific leadership practices such as “strong values and beliefs,” “belief in moral and ethical consequences,” “having a sense of mission” and having a “strong sense of purpose” as well as “utilizing external rewards,” “clear expectations” and “being goal oriented.” The findings in this study showed that there was a statistically significant difference between principals utilizing transformational and transactional practices and indicating a “mid- to high-level” of spirituality as compared to their corresponding counterparts exhibiting “little to no-level” of spirituality.

It was further demonstrated that the importance of values and beliefs, the consideration of moral and ethical consequences of decisions, as well as ethnicity, proved to be significant predictors of whether spirituality was a central part of life in comparison to principals with “little

to no-level of spirituality; thus, demonstrating a leadership demeanor that “If it ain’t broke, don’t fix it.”

Transformational leaders indicating a “mid- to high-level” of spirituality demonstrated qualities such as utilizing meditation and prayer and keeping spirituality as a central part of their lives while utilizing leadership practices such as “values,” “beliefs,” “moral and ethical consequences,” and a “strong sense of mission.” Earlier studies suggest that the transformational model of leadership is productive in restructuring schools and improving student achievement (Leithwood, 1994). Components of transformational leadership include shared goals, vision and high expectations (Hallinger, 2003). Lunenberg and Ornstein (2000) believe leaders can instill the vision in their followers and transform the vision into reality. The essence of productive educational change involves leaders operating ethically, encouraging self-reflection, demonstrating democratic values and cultivating moral relationships (Fullan, 1993; Klenke, 2003; Magnusen, 2003). Strong convictions of morals and values are traits of spiritual leadership (Sanders et al., 2003).

Conversely, transformational leaders indicating “little to no-level” of spirituality displayed leadership attributes that were closely associated with such attributes as having “a strong sense of purpose,” but did not see any importance in the use of “meditation and prayer” in their decision-making considerations. While early findings indicate that this model of leadership can be used to manipulate and/or control those under the leader (Leithwood, 1994), there is ample evidence to suggest the contrary. For example, Burns (1978) suggests transformational leaders raise the level of motivation of their followers; thereby achieving a higher level of performance. Bass and Avolio (1990) assert that transformational leaders recognize the needs of

their followers, motivate them to do more than expected, or what they thought possible, and increase the degree to which followers develop their own leadership potential.

Transactional leaders indicating a “mid- to high-level” of spirituality demonstrate qualities such as keeping spirituality as a central part of their lives while utilizing leadership practices such as “external rewards,” “clear expectations,” and “being goal-oriented.” Burns’ (1978) suggest that leaders operate on the premise of exchanging one thing for another. Earlier findings suggest that leaders are goal-oriented and energetic visionaries (Brock & Grady, 2004). Contingent reward is the degree to which the leader sets up constructive exchanges with followers (Bush, 2011).

Relationships of Results to Existing Studies

In conclusion of this research, there are several ideas this study has added to the existing literature regarding leadership and spirituality. In terms of leadership styles, transformational leadership lends itself more to a higher level of spirituality whereas transactional leadership lends itself more to an opposite level of spirituality. In regards to gender, females were more likely to indicate a higher level of spirituality when compared to their male counterparts. When considering ethnicity, African American and white principals indicated higher levels of spirituality than their corresponding Latino principals.

This research study confirms what has been stated in the literature. Transformational leadership styles are characterized by strong values and beliefs, consideration of moral and ethical consequences, and a sense of mission. Transactional leadership styles, on the other hand, are characterized by a belief in external rewards, expressions of clear expectations and goal-

oriented thinking. Finally, this research highlights utilization of meditation and prayer as a characteristic of spirituality that was also noted in the current literature.

Implications for School Leadership Development

This study points to the fact that school leaders that have a “mid- to high-level” of spirituality, as compared to their corresponding counterparts, are more inclined to participate in new leadership practices with a moral dimension based on purpose, values, and beliefs (Sergiovanni, 1992). Authenticity in leadership can help restore human, ethical, moral and spiritual dimensions to organizational relationships, thus making organizations better places in which to work, both in terms of productivity and quality of life (Bhindi & Duignan, 1997). This body of research has several implications for many roles in the education, hiring, retention, and continuous development of school leaders. The following paragraphs will examine the roles of leadership preparation programs, local school districts, the state of Michigan and professional organizations as it relates to spiritual leadership in the K-12 sector.

Leadership Preparation Programs—College Prep Programs

The findings in this study have direct implications for leadership preparation programs as they continue to explore more efficient methods of training and preparing educational leaders for work in K–12 institutions (Cunningham & Sherman, 2008). This research reinforces the practices of shared decision making, exhibiting ethical and caring behavior, and enhancing the growth of workers (Spears, 2010). Aspiring leaders may need to closely examine themselves to not only understand the type of leader they are, but the type of leadership practices that may be expected of them. Once they know the leadership attributes they possess, they can actively seek

out positions that are an advantage not only for them, but for the organization hiring them. Our collegiate administrative preparation programs must consider the realm of spiritual development, as well as the utilization of transformational and transactional leadership, as a meaningful and viable leadership strategy, especially in helping leaders to develop a leadership philosophy that promotes and fosters a successful learning environment.

Local School Districts

When considering the recruitment and retention of educational leaders, local school districts must evaluate the needs of their district in relationship to the needs of the leaders they choose to lead their organizations (Block, 1993). “In large measure, the core problems of schools are more spiritual than technical” (Deal, 1990, p. 12). This study further illustrates the need to find and promote successful practices by educational leaders to improve student achievement in a high-stakes testing environment (Sanzo, Sherman and Clayton, 2011). It is imperative that leaders, especially those who consider themselves to be spiritual, are put in a situation in which their spiritual needs are met (Bolman & Deal, 2001). This could greatly affect how leaders are perceived by others and whether or not they can get others to follow them, buy into the organization’s vision, and work to make the vision a reality (Frick, 2009). Alternately, if a leader does not possess strong spiritual beliefs, but their followers do, this could also be a struggle in and of itself. There is a clear consistency between spiritual values and practices as well as effective leadership and local school districts must see the importance of spirituality and implement ways to encourage these attributes as it relates to individual leaders (Reave, 2005).

There are effective practices used by administrators to understand troublesome situations, anticipate trouble before it arises, and develop more comprehensive and effective strategies for

leadership (Bolman & Deal, 1993). Organizations may need to look at their hiring practices in terms of the qualities they are looking for in a leader and what's the best fit for their particular district and schools, as well as the staff members who are already employed (Neck & Milliman, 1994). This is going to be of great importance in developing personnel, facilitating leadership, delegation of duties, ongoing professional development, mentoring and effective communication (Crum & Sherman, 2008).

Professional Organizations

This research highlights leadership strategies practiced by principals in environments characterized by high stakes testing, ongoing accountability and tumultuous environments (Cunningham & Sherman, 2008). This research illustrates a need for professional organizations to not only provide more input and research as it relates to spirituality and educational leaders, but to provide more opportunities for professional growth in this area. Leadership and spirituality should be a constant topic just as literacy, technology, assessments and accountability are (Astin, 2004; Burack, 1999).

Recommendations for Further Study

This study sought to determine if the decision-making practices of principals in urban districts was influenced by their beliefs and attitude regarding spirituality. While this study found that there are principals in urban school districts that utilize spirituality in regards to their individual leadership practices, there are areas where further study is needed.

1. It is recommended that this study be replicated. Future studies should increase the population size to include principals that are more representative of principals

- throughout the Nation. This particular research design would help to increase the statistical estimates of the population of principals regarding the influence of spirituality on leadership practices and their decision-making processes.
2. It is further recommended that a qualitative study be conducted so that building principals can concretely identify why they choose to utilize elements of spirituality, how they perceive the influence of the use of these elements on others (parents, staff, and students), and their perceived benefit of utilizing spirituality personally and professionally. It is possible that a study of this nature may help researchers to “dig deeper.” into how leaders choose, develop, or harness these elements and/or practices of spirituality. The literature isn’t quite clear on what the ‘higher source of energy’ or the ‘higher being’ is in terms of spirituality.
 3. Finally, it is recommended that further studies include within their design a procedure for investigating the influence of ethnicity and gender on one’s spirituality and how it influences one leadership practices.

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Appendix A
MLQ Survey Instrument

Multifactor Leadership Questionnaire, 3rd Edition

Bruce J. Avolio and Bernard M. Bass University of
Nebraska and SUNY Binghamton

Leader Form

This section of the questionnaire includes 12 statements to describe your leadership style as you perceive it. Please answer all items. **If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.**

Judge how frequently each statement fits you. The word “others” may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

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

1. I provide others with assistance in exchange for their efforts.....0 1 2 3 4
2. I fail to interfere until problems become serious.....0 1 2 3 4
3. I talk about my most important values and beliefs.....0 1 2 3 4
4. I discuss in specific terms who is responsible for achieving performance targets.....0 1 2 3 4
5. I wait for things to go wrong before taking action.....0 1 2 3 4
6. I specify the importance of having a strong sense of purpose.....0 1 2 3 4
7. I make clear what one can expect to receive when performance goals are achieved.....0 1 2 3 4
8. I show that I am a firm believer in “If it ain’t broke, don’t fix it.”.....0 1 2 3 4
9. I demonstrate that problems must become chronic before I take action.....0 1 2 3 4
10. I consider the moral and ethical consequences of decisions.....0 1 2 3 4
11. I emphasize the importance of having a collective sense of mission....0 1 2 3 4
12. I express satisfaction when others meet expectations.....0 1 2 3 4

Appendix B
ASPIRES Survey Instrument

ASPIRES
Assessment of Spirituality and Religious Sentiments
Self-Report Form
Ralph L. Piedmont, Ph.D.

This questionnaire will ask you about various perceptions you hold about your view of the world and your place in it. Answer each question on the scale provided by checking the box that best expresses your feelings (e.g., ✓ or X). If you are not sure of your answer or believe that the question is not relevant to you, then mark the “Neutral” category. Please work quickly, do not spend too much time thinking about your response to any single item. Usually, your first answer is your best response, so go with your first reaction to the item.

DEMOGRAPHICS

Ethnicity:

- American Indian Asian Black or African-American
 Native Hawaiian or Other Pacific Islander White

Gender:

- Female Male

Years of Service:

- 0 – 5 6 – 10 11+

1. How often do you pray?
 Never About once or twice a year Several times a year
 About once a month 2 or 3 times a month Nearly every week
 Several times a week
2. How important to you are your spiritual beliefs?
 Extremely Important Very Important Fairly Important
 Somewhat Unimportant Fairly Unimportant Not at all Important
3. I have experienced deep fulfillment and bliss through my prayers and/or meditations.
 Strongly Agree Agree Neutral Disagree Strongly Disagree
4. I meditate and/or pray so that I can reach a higher spiritual level.
 Strongly Agree Agree Neutral Disagree Strongly Disagree
5. In the quiet of my prayers and/or meditations, I find a sense of wholeness.
 Strongly Agree Agree Neutral Disagree Strongly Disagree
6. Spirituality is a central part of my life.
 Strongly Agree Agree Neutral Disagree Strongly Disagree
7. I find inner strength and/or peace from my prayers and/or meditations.
 Strongly Agree Agree Neutral Disagree Strongly Disagree

8. I meditate and/or pray so that I can grow as a person.
 Strongly Agree Agree Neutral Disagree Strongly Disagree
9. Prayer and/or meditation does not hold much appeal to me.
 Strongly Agree Agree Neutral Disagree Strongly Disagree
10. My prayers and/or meditations provide me with a sense of emotional support.
 Strongly Agree Agree Neutral Disagree Strongly Disagree



RALPH L. PIEDMONT, Ph.D.

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PERMISSION AGREEMENT


Dear Ms Taylor:

In response to your recent request, permission is hereby granted to you, Ericka Marie Taylor, to use the Assessment of Spirituality and Religious Sentiments (ASPIRES) scale: long form, in your study, entitled, "Are the Leadership Behaviors of K - 12 Leaders in Mid - Western Urban School Districts Influenced by Their Attitudes and Beliefs Regarding Spirituality?" subject to the following restrictions:

- (1) Any and all materials used will contain the following credit line:
"ASPIRES copyrighted 2004 by Ralph L. Piedmont, Ph.D. Further reproduction is prohibited without permission of the Publisher." This line **must appear** before the initial presentation of the items in the survey
- (2) None of the materials may be sold or used for purposes other than those described above.
- (3) You will administer the scale electronically via an internet-based survey program and will allow no more than 341 administrations of the long form of the ASPIRES
- (4) You will pay a licensing fee of \$170.50. If you administer more than 341 forms, you will pay a licensing fee of \$0.50 (fifty cents) for each additional administration
- (5) Items will be presented in the same order as they appear in the paper version of the instrument
- (6) This agreement will expire on January 10, 2017

Please make two copies of this Permission Agreement. One should be signed and returned to me indicate your agreement with the above conditions. Keep the other copy for your records.

ACCEPTED AND AGREED:

BY: 
Ralph L. Piedmont, Ph.D.

Date: January 11, 2016

BY: Ericka M. Taylor

PRINTED NAME: Ericka M. Taylor

Appendix C

Cover Letter

December 14, 2015

Dear Participant:

My name is Ericka M. Taylor and I am a doctoral student at Western Michigan University. I am working under the advisement of Dr. Walter L. Burt, Associate Professor at Western Michigan University, to conduct a study on whether or not the leadership behaviors of K-12 administrators in urban districts are influenced by their attitudes and beliefs regarding spirituality.

The population in this study will be 341 K-12 building administrators from 30 urban school districts within the state of Michigan. All of the school districts are members of the Middle Cities Education Association (MCEA) and include elementary, middle and high school principals.

In this study, I will utilize two instruments. The Multifactor Leadership Questionnaire (MLQ), short form will survey participants on different leadership styles. This survey measures self-perception of leadership behaviors. The other instrument being utilized is the Assessment of Spirituality and Religious Sentiments (ASPIRES). This instrument will assess spiritual attitudes of participants and how spirituality serves as a motivational force in their lives.

Participation in this study is strictly voluntary and participants can withdraw from the study at any time. During a pre-test experience, participants completed the survey in three to five minutes and 100% stated the survey was easy to complete. Respondents will have a span of 21 days to complete the survey instrument. To increase the rate of response, a reminder will be emailed if respondents haven't completed the survey within one week. Another reminder will be emailed if respondents haven't completed the survey within two weeks. A final email will be sent after three weeks to respondents who haven't completed the instrument. An incentive in the form of a drawing for three \$25 Barnes and Noble gift cards will also be offered to encourage respondents to complete the survey.

Once the data is collected, I will not disclose any specific information regarding specific districts, schools and administrators. All responses will be aggregated into a group score and individual names in regards to districts, schools and participants will not be reported and/or released.

Should you have any question regarding this study, you can contact my Chair, Dr. Walter L. Burt at (269) 387 – 1821 or in HSIRB at (269) 387 – 8298.

Sincerely

Ericka M. Taylor
Doctoral Candidate

Appendix D
Consent Form

Western Michigan University

Educational Leadership, Research and Technology

Principal Investigator: Dr. Walter Burt
Student Investigator: Ericka M. Taylor
Title of Study: Are the Leadership Behaviors of K - 12 Leaders in Mid-Western Urban School Districts Influenced by Their Beliefs and Attitudes Regarding Spirituality?

You have been invited to participate in a research project titled "*Are the Leadership Behaviors of K - 12 Leaders in Mid-Western Urban School Districts Influenced by Their Beliefs and Attitudes Regarding Spirituality?*" This project will serve as Ericka M. Taylor's research project for the requirements of the Doctor of Philosophy in Educational Leadership. This consent document will explain the purpose of this research project and will go over all of the time commitments, the procedures used in the study, and the risks and benefits of participating in this research project. Please read this consent form carefully and completely and please ask any questions if you need more clarification.

What are we trying to find out in this study?

The purposes of this quantitative study are to explore the spiritual leadership of principals in urban districts and see how spirituality influence their leadership practices.

Who can participate in this study?

All K -12 administrators, male and female in urban school districts that are members of the Middle Cities Education Association in Michigan can participate in this study.

Where will this study take place?

The data collection will take place online via Survey Monkey. All surveys will be sent to the Student Investigator via Survey Monkey. Once completed, all surveys will be stored for a period of three years as mandated by WMU's HSIRB Policy under lock and key in the office of the Principal Investigator.

What is the time commitment for participating in this study?

A pilot administration of the surveys was given to a group of practicing administrators. This pre-test experience demonstrated 100% of participants completing the survey in 15 minutes or less and 100% stating the survey was easy to complete and questions were easily understood.

What will you be asked to do if you choose to participate in this study?

You will be asked to complete two survey instruments. Upon completion, you will be asked to return the surveys in the pre-addressed, stamped envelope.

What information is being measured during the study?

By completing these surveys, we will obtain information about various perceptions you hold about your view of the world and your place in it. We will also obtain information describing your leadership style as you perceive it.

What are the risks of participating in this study and how will these risks be minimized?

There are no known risks (physical, psychological, social or economic) to any subject participating in this research study.

What are the benefits of participating in this study?

This study will provide data in regards to the influence of spirituality in the educational domain of leadership attributes and principals' desires to help staff members develop and maintain a collaborative, professional school culture, fostering teacher development and helping them solve problems together. If the utilization of spirituality proves to be indicative of a particular leadership trait and/or behavior, organizations can then specifically identify those leaders who will best fit their needs. Participation in this study may also help current and future leaders explore the type of leader they wish to be and provide a path to help them get there. This study will also add to other research showing ways in which leaders utilize spirituality in their decision-making practices and identify the source of inner strength from which spiritually grounded leaders pull.

Are there any costs associated with participating in this study?

There aren't any costs associated with participating in this study.

Is there any compensation for participating in this study?

There is an incentive in the form of three drawings for \$25 gift cards to Barnes & Noble to participate in this study.

Who will have access to the information collected during this study?

The principal investigator and the student investigator will have access to the information collected during this study. The results will be reported in a dissertation, but any and all identifying information will be kept confidential.

What if you want to stop participating in this study?

You can choose to stop participating in the study at anytime for any reason. You will not suffer any prejudice or penalty by your decision to stop your participation. You will experience NO consequences either academically or personally if you choose to withdraw from this study.

Should you have any questions prior to or during the study, you can contact the primary investigator, Dr. Walter Burt at walter.burt@wmich.edu. You may also contact the Chair, Human Subjects Institutional Review Board at 269-387-8293 or the Vice President for Research at 269-387-8298 if questions arise during the course of the study.

This consent document has been approved for use for one year by the Human Subjects Institutional Review Board (HSIRB) as indicated by the stamped date and signature of the board chair in the upper right corner. Do not participate in this study if the stamped date is older than one year.

I have read this informed consent document. The risks and benefits have been explained to me. I agree to take part in this study.

Please Print Your Name

Participant's signature

Date

Appendix E

HSIRB Approval Letter

WESTERN MICHIGAN UNIVERSITY



Human Subjects Institutional Review Board

Date: January 11, 2016
To: Walter Burt, Principal Investigator
Ericka Taylor, Student Investigator for dissertation
From: Amy Naugle, Ph.D., Chair 
Re: HSIRB Project Number 15-09-02

This letter will serve as confirmation that your research project titled "Are the Leadership Behaviors of K-12 Leaders in Mid-Western Urban School Districts Influenced by Their Beliefs and Attitudes Regarding Spirituality?" has been **approved** under the **expedited** category of review by the Human Subjects Institutional Review Board. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the application.

Please note: This research may **only** be conducted exactly in the form it was approved. You must seek specific board approval for any changes in this project (e.g., ***you must request a post approval change to enroll subjects beyond the number stated in your application under "Number of subjects you want to complete the study."*** Failure to obtain approval for changes will result in a protocol deviation. In addition, if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

Reapproval of the project is required if it extends beyond the termination date stated below.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: January 10, 2017

1903 W. Michigan Ave., Kalamazoo, MI 49008-6456
phone: (269) 387-8293 fax: (269) 387-8276
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