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The Relationship between Spirituality and Authentic Leadership Behaviors of Public School Superintendents

Allen M. Sell

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THE RELATIONSHIP BETWEEN SPIRITUALITY AND AUTHENTIC

LEADERSHIP BEHAVIORS OF PUBLIC SCHOOL SUPERINTENDENTS

A Dissertation Submitted to the

Interdisciplinary Doctoral Program for Educational Leaders

School of Education

Duquesne University

Submitted in partial fulfillment of

the requirements for the degree

Doctor of Education

By

Allen M. Sell

August 2009

DUQUESNE UNIVERSITY
SCHOOL OF EDUCATION
INTERDISCIPLINARY DOCTORAL PROGRAM FOR EDUCATIONAL LEADERS

Dissertation

Submitted in Partial Fulfillment of the Requirements
For the Degree of Doctor of Education (Ed.D.)

Presented by:

Allen M. Sell
M.S., School Administration, Western Maryland College, 1994
B.S., Animal Bioscience and Agricultural Education, The Pennsylvania State University, 1988

April 24, 2009

THE RELATIONSHIP BETWEEN SPIRITUALITY AND AUTHENTIC LEADERSHIP
BEHAVIORS OF PUBLIC SCHOOL SUPERINTENDENTS

Approved by:

, _____Chair
James E. Henderson, Ed.D.
Professor of Educational Leadership and Director,
Interdisciplinary Doctoral Program for Educational Leaders
Duquesne University School of Education

, _____ Member
Patrick Crawford, Ed.D.
Retired Superintendent, Bedford Area School District

, _____ Member
John Lemmon, Ph.D.
Associate Professor of Criminal Justice
Shippensburg University

Program Director
James E. Henderson, Ed.D.
Professor of Educational Leadership and
Director, Interdisciplinary Doctoral Program for Educational Leaders
Duquesne University School of Education

ABSTRACT

THE RELATIONSHIP BETWEEN SPIRITUALITY AND AUTHENTIC LEADERSHIP BEHAVIORS OF PUBLIC SCHOOL SUPERINTENDENTS

By

Allen M. Sell

August 2009

Dissertation Supervised by James E. Henderson, Ed.D.

As leaders try to affect change and success in organizations the need to consider spirituality in leadership is clear. The increased need for strong leaders in public schools to meet increased accountability to the tax payer has led to extensive research into the variables that contribute to excellent leadership. This assertion may be especially interesting when considering the role of spirituality in public school leadership. This study proposed to identify a relationship between self perceived spirituality and both self and subordinate perceived authentic leadership behaviors in public school leaders. Thirty superintendents in Western and Central Pennsylvania were given the Spiritual-Well-Being Scale (SWB) and a Modified School District Leader Authenticity Scale (MSDLA). Then at least five of the superintendents' subordinates completed a MSDLA scale rating the superintendent's leadership. The SWB was further broken down to SWB-A which is a religious measure and SWB-B a secular measure of spirituality. The

results were correlated and regression analysis was run on the demographic factors of age, years of service, educational attainment, religious affiliation, and religious service attendance.

There was no significant relationship between SWB and MSDLA subordinate ratings. There was a significant relationship between SWB-B and MSDLA self assessed scores and SWB-Total and MSDLA self assessed scores. The demographic data in most cases did not contribute to or subtract from the relationship in a significant way with one exception. Women scored significantly higher on both self and subordinate rated authentic leadership.

The study was limited by small sample size and interaction between the demographic variables. Further research with a larger sample and a cleaner design should be considered. The implications for practice are important enough to warrant more investigation into the relationship of spirituality to leadership.

DEDICATION

This study is dedicated to my wife, Veronica, who has endured, helped, and consoled throughout this process and our life together. She is my spiritual center and best friend.

ACKNOWLEDGEMENTS

The following people have assisted and been patient with me during the last several years. Their contributions are greatly appreciated. Thank you.

The Committee: Dr. Henderson, Dr. Crawford, and Dr. Lemmon for patience and guidance

Katrina Ackley, Nikki Edwards, Edie Smith, and many others for assistance with data gathering and statistical compilation

IDPEL classmates for encouragement and sharing

My family for instilling the seeds of learning, spirituality, and leadership

TABLE OF CONTENTS

Page

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

THE PROBLEM AND PROCEDURES

Introduction

As the culture and economy have changed in recent years the workplace has become a different place; a place where the journey and process have become just as important as the product. This change has led to the need for a new breed of leaders (Schwahn & Spady, 2002). These new leaders must view, understand, and strengthen leadership behaviors in these changing times. Schwahn and Spady (2002) suggest that these leaders must be more like "Jesus than John Wayne, Ghandi than Vince Lombardi, and Mother Theresa than Machiavelli" (p. 18).

The need to be ethical and engaged in authentic leadership has never been more important. The understanding of the role and function of leadership is becoming the single most important intellectual task facing organizations today (Korac-Kakabadse, Kouzmin & Kakabadse, 2002). Education has also undergone changes that have heightened the need for effective leadership in schools. Jones (2005) connects spirituality with authenticity in education. She noticed that educators are afraid to discuss passion or deep connections with subject or students in an attempt to protect us from a reputation of being unscientific or impractical. In her opinion, spirituality is not religion, but transcendence and connection that lead to wholeness and compassion. Whether spirituality is based in religion or not, we must consider the impact it has on authenticity and leadership.

Korac-Kakabadse et al. (2002) admit that work is still a central part of our existence, so much of our life, including our spiritual grounding, is steeped in work. As

1

leaders try to affect change in organizations, the need to consider the role of spirituality in leadership is clear. Some have suggested that spirituality has been alienated from civic life (Thompson, 2004). This assertion may be especially interesting when considering the role of spirituality and authentic leadership in public schools. Wheatley (2005), conversely, believes that in the last two decades spirituality and work have been increasingly linked. Coping with uncertainty and chaos, finding meaning in life, and identification of values are workplace and leadership endeavors that are surely linked to spirituality and commitment. Where are these dilemmas more relevant than in the leadership of our public schools? The political environment of "No Child Left Behind" is certainly uncertain and chaotic (Brewster & Klump, 2005). Schools are struggling to survive and to be accountable. Groen (2001) asserts that connecting spirituality to workplace roles and leadership impacts the organization's performance. That connection is important to education in these times of change and accountability.

The long feared loss of seasoned administrators has arrived to complicate the public school leadership dilemma. The baby boomers are retiring and the new generation is slow to fill the gaps. Thompson (2005) found that superintendents work in politically charged environments that require spirituality and steady higher focused leadership. He attempts to help us understand how spirituality is differentiated from religion. Spirituality in school leadership in these times may be the cementing piece as we search for authenticity.

The separation of church and state has led public opinion to assume that our public schools are devoid of spirituality of any kind. The assumption is that all decisions are made on the basis of rules, laws, and policies. Often these rules, laws and policies are

politically and spiritually opposed to the assumed processes. Brown-Daniels (2003) agrees with Wheatley that spirituality shapes leadership and culture, but applauds those who separate the secular from the religious as a spiritual measure.

This study proposes to identify the relationship and contribution of spirituality to authentic leadership behaviors in public school superintendents. This study does not suggest that spirituality is the only factor affecting authentic leadership (Camp, 2003). It does attempt to quantify to what extent spirituality is correlated with authentic leadership and how other moderator variables, demographic factors, influence that correlation.

What methods are available to address this question? Although spirituality empirical measures exist, they are still suspect. It is difficult to measure inner-self characteristics. Benefiel (2005) notes that there are 150 measures for spirituality and a similar number documented for leadership. Still, Benefiel finds a need to add quantitative measures to what is described as a soft science. The literature asserts that spirituality is a strong force in the workplace. Whether or not the leader is defined as spiritual or not is not the issue. The eventual success of authenticity in leadership is at issue. The blending of secure self-esteem and confidence in a leader's responsibility creates that success (Novicevic, Harvey, Buckley, Brown & Evans, 2006). The well-being of the leader's spirituality should address those questions. The Spiritual Well-Being Scale (SWB) examines existential and religious well-being on validated spiritual indexes and does not attempt to define one as spiritual or not (Daaleman & Frey, 2004). Rogers (2003) warns that the study of spirituality could lead any where, but must be considered. By relying on the SWB this study will focus on well-being.

Henderson (1998) validated a measure of authentic leadership that considered the opinion of the leader's followers. The revised Organizational Leader Authenticity Scale (MSDLA) (Henderson, 1998) considers behaviors from the followers' viewpoints and not self retrospection. This measure of leadership lends itself to the quantifiable results desired by this study. Evidence of a connection between SWB and authentic leadership could have implications in providing successful leadership in public schools in this time of stress and chaos.

Research Question

The purpose of this study is examine the relationship between self-perceived spirituality and authentic leadership behaviors of public school superintendents and the moderating effect of other demographic factors on the correlation. This question leads to the following hypotheses.

Null Hypotheses

H01. There will not be a significant correlation between self-perceived spiritual well-being and authentic leadership behaviors of public school superintendents as perceived by their followers.

H02. The demographic factors of gender, age, years of service, religious affiliation, and educational attainment will not have a significant influence on the correlation of spiritual well-being and authentic leadership behaviors of public school superintendents.

HO3. There will not be a significant difference between the correlations of spirituality and self perceived authentic leadership and follower perceived authentic leadership.

Research Hypotheses

H01. There will be a significant correlation between self-perceived spiritual well-being and authentic leadership behaviors of public school superintendents.

H02. The demographic factors of gender, age, years of service, religious affiliation, and educational attainment will have a significant influence on the correlation of spiritual well-being and authentic leadership behaviors of public school superintendents.

HO3. There will be a significant difference between the correlation of spirituality and self perceived authentic leadership and follower perceived authentic leadership.

Identification of Variables

The independent variable will be self assessed spirituality based on the Spiritual Well-being Scale, SWB. Gender, age, years of service, years of service as a superintendent, religious affiliation, religious service attendance, and educational attainment will be addressed as moderator variables. The dependent variables will be authentic leadership behaviors assessed by Henderson's (1998) Revised Organizational Leader Authenticity Scale completed by subordinates of the leader and a revised MSDLA completed by the superintendent.

Significance of the Problem

The problem is significant because schools are in a state of change. Thompson (2005) acknowledges that schools must change. He believes that leaders focused on a higher purpose will have the inner strength to affect the needed change. School leadership in the past has been generally a handed down art. Today it is a science with many facets. Spirituality is an important aspect of the science of leadership. As Fry,

Vitucci, and Cedillo (2005) hypothesized that spirituality could be instrumental and related to the transformation of an army; spirituality could be instrumental in the transformation of schools also.

Leadership theory has already been studied in detail and spirituality has become engrained in the theories. Schwahn and Spady (2002), Houston and Sokolow (2006), and Dantley (2005) among others have made spirituality a central theme of their leadership theories. The need for spirituality in the workplace has been popularly documented (Wheatley, 2005). The need for leadership for the transformation of organizations is well documented. The intertwining of the two is assumed and suggested. The first step of empirically linking the disciplines of study is to establish a clear relationship. The next step will be to attempt to uncover an understanding of cause and effect. The literature suggests that there is even work to be done in defining spirituality, especially in the workplace (Dean, Fornacari, & McGee, 2003). Miller (2001) writes that we are all spiritual beings and that unleashing the whole capability of the individual gives great power to an organization. The literature would support the need to further document the empirical and qualitative relationships among spirituality, authentic leadership and organizational commitment.

Markow and Klenke (2005) found that spiritual leadership implies that leaders are able to transmit a sense of meaning to followers. They found that personal meaning was not a significant contributor in itself to organizational commitment, but that personal meaning combined with a sense of calling did contribute. Fry, et al. (2005) connected calling and personal meaning with spirituality. If the concepts of calling and personal meaning are connected with spirituality then the relationship of spiritual well-being with

authentic leader behavior could impact organizational performance and thus success for our students and schools.

<div align="center">Operational Definitions</div>

The following are operational definitions of terms for this study:

Authentic Leadership: Maximizing the acceptance of organizational and personal responsibility for actions, outcomes, and mistakes, the non-manipulation of followers, and salience of self over role (Henderson, 1998).

Faith: An extension of belief in the existence of the nature of something or someone (Dantley, 2005).

Higher-Order-Being: The higher being or presence in whom one centers spirituality. The God or gods that one looks to for guidance or inner-self centering (Dantley, 2005).

Spirituality: The centering of values and morals in respect or faith in a higher-order-being, an individual's lived experience of the transcendent. The transcendent being the supreme force of some kind (Leigh-Taylor, 2000).

Spiritual Well-being: Spiritual dimensions of the subjective state of well-being both existential and religious (Daaleman & Frey, 2004).

<div align="center">Assumptions</div>

It is assumed that leadership theories cross disciplines. Spirituality refers to a relationship with a higher-order-being. All leaders have some form of spirituality. There

will be significant variation in spiritual well-being and authentic leadership measures between leaders who have chosen a service field such as education.

Limitations

The study is not an experimental design. The strength of the independent variable, spirituality, will depend on variability in the sample. The measurement instruments especially for spirituality are not empirically well documented. The spirituality measure and authentic leadership measure were not necessarily designed to be used together.

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

The purpose of this study is to examine the relationship between measured spiritually and authentic leadership behaviors in public school superintendents. The review of the literature will focus on the theory and measurement of spirituality and authentic leadership. Leadership theory is well documented. Leadership as a discipline of research has been studied for several decades now. Measures of leadership have been developed and reviewed by the Pennsylvania Leadership Development Council, PLDC (2006), the Institute for Leadership Evaluation and Development, ILEAD, (Bolton & Sundre, 2004), Henderson (1998), and others. They have been tested and work well. Houston and Sokolow (2006), Schwahn and Spady (2002), and Wheatley (2005) clearly surmise that the measurement of leadership is important and that spirituality is an element in leadership development and assessment.

Spirituality theory and measurement, though boasting a plethora of studies for a relatively new topic, is less mature. Much spirituality work is steeped in religion (Fabricatore & Handal, 2000; Hall & Edwards, 2002; and Fee & Ingram, 2004). Other researchers such as Dantley (2005) and Moore and Casper (2006) have started to develop theory and measurement tools for spirituality in the work place. MacDonald (2000) even sees spirituality engrained in personality. Spirituality clearly crosses disciplines and a variety of workplaces.

There have been a few studies comparing spirituality and leadership. Benefiel's (2005) case study of spiritual leadership at Reell Precision Manufacturing (RPM) is one

9

example. RPM leadership was spiritual but connected with Christianity. Lawrence and

Smith (2004) looked at spirituality and performance in the health care industry, and Fry

et al. (2005) compared spiritual leadership to transformational organization dynamics

using an Army helicopter squadron. In all cases a relationship has been supported. In all

of the studies mentioned some form of correlation has been used to compare

performances. The literature review will attempt to lead the development and refinement

of the central question and further solidify the research design.

<div align="center">Review of the Selected Literature</div>

<div align="center">*Spirituality Theory and Assessment*</div>

In a review of over 150 studies on spirituality and leadership Reave (2005) sought

to support a relationship between spirituality and leadership. The intent was to gain

insight into leader motivation and follower perception, motivation, retention, ethics, and

performance. Many studies have found a clear relationship between spiritual values such

as integrity, honesty, and humility and leadership success. The author finds that the traits

related to hope, faith, and optimism are less well defined. Reave also found that, though

many spiritual measures exist, few are well proven as robust measures. Prayer,

contemplation, and spiritual reading are nearly untouched as quantifiable signs of

spirituality. Leadership measurement has been well documented especially in the areas

of reflective practice on the leader as an individual. The preponderance of the studies at

least suggests that spiritual leaders are perceived as more effective by followers. They

also appear to be more effective according to the research reviewed in this study. The

information in this review effectively organizes and reveals spirituality and leadership

literature.

Klenke (2003) raises several questions concerning spirituality in the workplace that help to shape an understanding of the research discipline. Although the research is not reported in this article, the questions and observations assist in formulating a meaningful research question. The article questions whether spiritual leadership is just another fad. Ethical and moral leadership has been around much longer and is based in spirituality, so the study of this discipline is likely to continue. As with other cited studies the definition of spirituality is questioned. The components like relationship, connectedness, and a relationship to a higher order are defined. The whole concept is not. The author notes that even though there are over 150 documented instruments to measure spirituality none have a complete handle on quantifying the concept. The instruments measure everything from spiritual intelligence to spiritual well-being. For the purposes of this study, the measurements of spiritual well-being will be considered.

Another aspect of spirituality in the workplace is spiritual modeling. Spiritual models can be based on a multi-religion basis (Oman & Thoresen, 2003). The model is often based on the individual's concept of a higher being or beings. Monotheistic models tend to be similar, while multi-theistic models tend to be more alike. Oman and Thoresen (2003) indicated that self-efficacy is an important concept in spiritual modeling. The question remains how and when self-efficacy should contribute to spiritual models. It is certainly interesting to assess self-perceptions of spiritual skills. An empirical extension to this theory may be a comparison of self-perception of spiritual skills and an independent spiritual gifts inventory. The authors recognize the challenge of reconciling spiritual perceptions to actual spirituality. They also urge researchers not to underestimate the power of spirituality in examining leadership and personality abilities

11

and indices. They argue that current culture supports and relishes a strong spiritual role model and researchers have the responsibility to recognize and harness that power.

Moore and Casper (2006) also attempted to develop measures of spirituality from existing valid measures from the organizational behavior literature. A correlational study was conducted on portions of several organizational behavior instruments to look for relationships to workplace spirituality. Perceived organizational support, organizational commitment, and intrinsic job satisfaction were related to workplace spirituality. The authors contend that previous research has generally tried to define workplace spirituality and few studies have tried to operationalize the concept. The three measured behaviors have all been extensively studied. Much like MacDonald (2000) the authors described, in this case, four measurable constructs of workplace spirituality: self work place integration; meaning in work; transcendence of self; and personal growth and development. These were developed by a similar statistical method, correlation, but the results are much different. The four in this study are more operational and less descriptive.

The definitions of aspects of spirituality are allusive for researchers of all types. In a paper that formed the basis of a presentation, Gibbons (2000) attempted to define and discuss spirituality at work in a qualitative, phenomenological forum. He cautioned that those who research in the area of spirituality at work have a vital mission as custodians of a fledgling discipline that may powerfully influence people's lives. He contends that spirituality at work may help businesses to become humane, socially active, and environmentally responsible while maintaining productivity. He finds that many

definitions of spirituality try to accommodate many belief systems and are abstract and universal.

Workplace spirituality is defined in two frameworks: individual and organizational (Gibbons, 2000). He finds that individuals who have deep beliefs about God, the universe, and humanity practice observable behaviors including leadership development based in spirit. Likewise, organizational spirituality is based in history, mission, culture, stories and myths. These lead to organizational behavior that values workers, impacts company boundaries and policy, and nurtures individual spirituality. The author concludes that spirituality at work is a powerful force that must be carefully defined, but which can clearly affect organizational behavior.

Martin Luther King Jr. and Gandhi were used as reflective models for a discussion of the connection of calling, spirituality, and leadership (Weiss, Skelley, Hall, & Haughey, 2003). The authors note that a spiritual journey is not a linear one any more. It is one of continuous learning and deep self-reflection. King and Gandhi both exemplified leaders who moved masses with a style that was both spiritual and steeped in servant hood. Their examples helped the authors describe the idea of vocation as calling. The word vocation comes from the Latin root "vocare" which means "to call." The authors suggest that a vocation is what people are called to do with their lives.

Weis et al. (2003) agree that business is not a forum that often provides encouragement or guidance in a search for calling. The recent advent of spirituality in work and servant leadership has helped to change that paradigm. Many careers are now shaped by the person and not the organization. Leaders must demonstrate authenticity through not only what they do, but through who they are. The espoused idea of vocation

as calling coupled with the western religious perception of calling have made great strides into integrating spirituality and leadership. The examples of Gandhi and King as followers, servants, before being leaders are exemplary of this infusion.

The authors caution that a call is not always answered and embraced. Work is often seen in traditional terms as a means of self support or of purpose for the organization. Weis et al. (2003) believe that calling to vocation is both external and internal. The process of discernment or recognition of gifts is difficult for individuals and requires spiritual self-reflection. This process is not an event or choice, but a journey, thus the focus on life-long learning for leaders. The conclusion is that the journey to authentic servant leadership is guided and embraced by discernment of gifts and calling to the greater good.

In another qualitative article, Levy (2000) discusses his participation in a course on spirituality for executive leaders. He reports that though leaders appear to have an aura of self confidence, they in fact may not be so composed internally. The course taught him that executives have equal dignity and critical social impact to that of a priest or of a teacher. He learned that spirituality is more than Sunday. It is inside of each of us and impacts our decisions and actions. Leaders in particular are challenged to reach deeper and draw from their spirituality to find the right course. The team surrounding leaders is important, but that is influenced by the corporate spirituality (Gibbons, 2000). Levy (2000), like Gibbons (2000), found that connection to one's own spirituality and to others will influence personal decisions and workplace or corporate spirituality.

In an empirical and qualitative study of workplace spirituality, interviews and questionnaires were conducted with senior executives, HR executives, and managers.

They found that they all viewed religion as an inappropriate discussion in the workplace, but spirituality as a highly appropriate topic (Mitroff & Denton, 1999). The purpose was to develop a model of religion and spirituality in work that gives people meaning in their jobs. Most of the executives believed in a higher power. There was a split of those who felt God was present at work. Some prayed at work, some did not.

The results of the interviews and questionnaires helped Mirtoff and Denton (1999) to create two models of religion and spirituality. First they developed a personal orientation toward the topics. On a two axis grid they found four quadrants. Positive toward spirituality and religion was one orientation. Negative toward both was the other extreme. Positive spirituality and negative religion and the inverse were the mid orientations. A similar model for organizations was developed. They found that positively oriented religion led to a religious-based organization no matter the spirituality orientation. Positive spirituality and negative religion orientation led to an evolutionary socially responsible organization. When both measures were negative the organization was seen as values based. The authors conclude that spirituality must be part of work and that no organization can survive long without spirit and soul.

The linkage of spirituality to work demands attention at all levels. Lakes (2000) describes a holistic approach to linking spirituality, work and education. Although his study is aimed at connecting the education of high school aged youth to spirituality and work, his research speaks to the connection of work and spirituality. He hypothesizes that caring people are essential to viable and vigorous public life.

The thought that community service and public investment can help students develop workplace values and a sense of calling is consistent with the ideas of servant

15

leadership. The development of moral vision for designing, planning, and executing

projects leads students to humanizing values that could extend to the idea that moral

values and calling are essential in work, including leadership. The author finds in his

review of spiritual theorist that spiritual work connections lead to right action –

authenticity.

Lakes (2002) also supports the idea of spirituality transcending religious barriers

by including Asian teachings in his holistic approach. The search for meaning in mind,

body and soul supports the selection of the SWB scale as a measure of non-religious

spirituality. He finds that while organized religion champions its own truths, eastern

thought allows the person to seek truth in personal spiritual-well-being. That measure of

spiritual well-being is the exact variable that this author wishes to apply to authentic

leadership in the public school workplace. The author concludes that the watchwords of

spirituality in the workplace are compassion, kindness, and caring.

It seems impossible to separate spirituality from personality. MacDonald (2000)

sought to develop a measurement instrument to relate spirituality to the five factor model

of personality. The study used factor analysis to examine the latent factor structure in a

sample of eleven measures of spirituality concepts. The methods were designed to

separate the traits from religion. The purpose of the study was to develop and validate a

descriptive organizational model of spirituality. Eleven instruments were given in a large

standardized battery. Alphas coefficients were calculated for each measure and all but

one fell between .70 and .96. The alpha coefficient for the East West Questionnaire was

much lower. After analysis of loading and correlation between the eleven measures,

MacDonald found that five robust dimensions of spirituality can be measured: cognitive

16

orientation; experimental /phenomenological dimensions; existential well-being; paranormal beliefs; and religiousness. Cognitive orientation refers to what we think about ourselves and our spirituality. Experimental and phenomenological dimensions refer to how we describe and assess things that happen. Can we be comfortable with the fact that some things just are? Existential well-being refers to our comfort with our world and the expectations of spirituality. Paranormal beliefs are based in the idea that a higher being or beings can impact reality. Religiousness is a connection with some organized religion or a relationship with a particular god. The author cautions that other dimensions of spirituality may be identified and thus urges care. The data from the study was compiled to create the Expressions of Spirituality Inventory. The ESI is a well documented instrument for further research. The instrument is designed to allow assessment of spirituality in a cross disciplinary way. MacDonald's work exhibits evidence of extensive literature review and a very strong statistical analysis of existing measurement tools to create a more compact powerful tool.

Faith-based leadership is one way to look at the spirituality of leadership. In a conceptual essay discussing faith-based leadership Dantley (2005) strives to define faith and then relate that to leadership. The author stressed that faith can not be adequately explained for leadership purposes through traditionally fundamentalist religious terms. He asserts that faith for contemporary educational leadership must be more inclusive and politically effectual than traditional conceptualizations. Faith is seen by Dantley as an extension of belief in the existence of the nature of something or someone. It is the exercise of ameliorating the absurd and the motivation for reconciling what is with what ought to be.

Dantley (2005) ties faith to leadership. The idea of interestedness or the fact that we are truly interested in others and in their needs is the impetus of tying faith to leadership. School leaders exhibit this faith by overcoming mandates and hurtful traditions and truly caring about the staff and children according to the author. Leaders also must have faith to do what is right and faith in what is right. Dantley makes a clear differentiation between the two. Faith to do something often refers to some aspect of self actualization or confidence, but faith in someone or something is more connected with the interestedness and trust that constitutes faith-based leadership. This article provides a strong definition of faith as related to spirituality and leadership and makes a connection to hope as the by product or actualization of faith. Hope is a powerful ingredient in transforming an organization or developing faith-based leadership characteristics. The combination of faith and hope shapes the principled leader. The hope and excitement of each group of students surely motivates educational leaders.

In a qualitative study using an interview process Chakraborty and Chakraborty (2004) examined the Yoga-Vedanta spiritual model. The authors believe that this is a "soft" field. Transformation and spirituality make it even softer. The Yoga-Vedanta model stress transformation of the leader in terms of the whole self. A receptive mental silence is needed to fully appreciate the concept. A higher level of consciousness is striven for using the methodology. The idea is that a transformed leader creates transformed followers thus a transformed organization. The authors used portions of a published interview to show rich qualitative case study data for the process. The CEO interviewed cautions that the constant drive for success and not the value of men and women inhibits transformation. This study provides a non-western view of spiritual

transformation that should not be discounted when discussing this topic. All spirituality does not come from a Judeo-Christian framework. Eastern religions have espoused rightness with one's self and with the world that MacDonald (2000) thought could be measured as an existential component of spirituality. The concept of self-introspection before decision making is consistent with a higher level of consciousness that a spiritual leader brings to the workplace.

Much of the research on spirituality and religion and work (SRW) tends to be on the edge of legitimacy for a variety of reasons. Although not an empirical study, Dean et al. (2003) have created a primer for reading and writing SRW research. The section referring to methodology was particularly of interest for this review of SRW literature. The authors state that SRW is still defining itself. Spirituality is not well defined. Consistent definitions from researchers are urged. The lack of definition has a negative impact on the internal validity of many studies. They also caution against assuming that strong statistical significance is a substitute for thoughtful design of methodology. The inclusion of qualitative data even with rigorous statistical treatments is urged. Focus group discussions and other hybridized research techniques are thought to be useful for developing a literature base for empirical comparison and validity improvement.

A closely related study was done by Dent, Higgins, and Wharff (2005). The purpose of this article was to analyze known academic articles for how they characterize SRW and explore the nexus between spirituality and leadership in the workplace. Eighty-seven studies were coded and several strands were found. An emergent process was used to identify and validate eight areas of distinction or difference in the SRW literature: 1) definition, 2) connected to religion, 3) marked by epiphany, 4) teachable, 5)

19

individual development, 6) measurable, 7) profitable/productive, and 8) nature of phenomenon. Findings concluded that most researchers do couple spirituality with religion. Most have found or at least suggest a correlation between spirituality and productivity. The authors suggest that the literature is filled with promise for what spirituality can do in leadership. They conclude that the frameworks identified will help to focus and define future research. The advice in the study will help to shape the correlation analysis comparing spirituality and educational leadership.

Benefiel (2005) utilizes a case study of Reell Precision Manufacturing (RPM) to illustrate spiritual leadership for organizational transformation. This business example serves as an example of how spirituality can transform an entity. It is applicable to education in that the concepts of spirituality and transformation of organizations are similar in schools and in business. Moore (2006) points out that relationships and behavior are important in most work environments. Two challenges that are not well addressed in the literature are: 1) the growing epistemological critique of the existing empirical studies or organizational spirituality, and 2) the need for a more robust and sophisticated understanding of the spiritual aspect of spiritual leadership (Benefiel, 2005). The author states that most studies of spirituality have been quantitative, correlational studies. The author argues that this subject begs for qualitative studies such as phenomenological studies. This supports the need for a combination quantitative and qualitative look at school leadership and spirituality.

The RPM case study indicates that RPM leadership demonstrated spirituality through very open and direct Judeo-Christian values (Benefiel, 2005). Though they sought to foster diversity by softening language in company documents and literature

throughout the process, they continued to cite God as the source of spirituality. Hodge (2005) asserts that at least diversity sensitivity is necessary in organizations if true diversity is not present. RPM was able to transform the organization several times despite the lack of spirituality source. The plan worked because the source of spirituality included concepts of employee self-worth and trust. The journey to transformation became more important than the material gain or performance. This manifestation of spirituality transformed the RPM organization just as we strive to transform educational organizations.

Health care has been a leader in the development of workplace spirituality literature and theory. Holistic approaches to healing are not new, but the idea that spiritual leadership of an organization is a function of what some call the "spiritual awakening of the American workplace" (Duchon & Plowman, 2005, p. 807). A large healthcare network in the Southwestern United States was the target organization. The goals of the study were to measure work unit spirituality and explore possible relationships to work performance. Eight work units were identified and took the Purpose at Work questionnaire. Three individual measures and two work unit measures were used for the study. The individual parameters were community, meaning at work, and inner life. The work unit measures were community and meaning of work. Patient evaluation of quality of care and sensitivity of staff were used as performance measures. These could be modified for educational organization measurement. The sample was small and the lack of data made predictive statistics less useful so an exploratory approach was taken.

Overall the correlation between four of the meaning at work factors and performance were positively correlated and statistically significant (Duchon & Plowman, 2005). Inner life had a negative correlation that was not statistically significant. A Mann-Whitney test was used to compare the spirituality means of the top three performing units to the bottom three.

Two units had been dropped during the study. The mean spirituality of the top three groups was significantly higher than the bottom three groups on all three measures. The authors conclude that work performance will be enhanced by spirituality in the workplace. The correlation is not causal only present. The implications for educational leaders are that if staff is motivated to perform when engaged in meaningful work, it is the leader's responsibility to create an atmosphere where meaningful work is expected and respected. Duchon and Plowman (2005) actually suggest that creating a culture of joy and satisfaction in work is important. The study concludes that being part of a community is also important which supports the idea that spirituality will have an impact on learning communities.

When exploring business as a spiritual discipline in the health care industry spirituality must be separated from religion (Leigh-Taylor, 2000). The author defines spirituality as an individual's lived experience of the transcendent. The transcendent being the supreme force of some kind. The sum of the individuals lived experience will influence decision making according to Leigh-Taylor. Attachment to greed and power will quickly derail spiritual leaders. The purpose and intent must be pure. This is natural for health care professionals according to the author. It would seem that it would also be natural for school leaders as well.

Within the health care industry the social work field has always had a semblance of spirituality in the workplace. The need to address the needs of the whole person including the spiritual has been identified by a variety of studies. Lawrence and Smith (2004) suggested principles to make spiritual assessment work in a medical practice. This case study was designed to create guidelines for relying on faith for healing. This look at spirituality in the workplace created a model that included evidence, belief, quality care, and time. The need to use traditional high quality treatment was not forgotten. They acknowledge that spirituality can have an impact in leading a healing organization, but healing still must be rooted in sound evidential theory and practices. One could extrapolate that the same goes for leadership.

Hodge (2005) took an ethical look at spirituality in the social work field. He found several things that seem to be a theme in the literature. He found that social workers are ethically mandated to develop knowledge of spiritual diversity, but this has not been a priority of the profession. His survey also showed that the majority of social workers equated spirituality with established Christian religions. This affiliation leads to certain prejudices if not tempered by diversity awareness. The phenomenology illustrates that diversity is recognized in the field, but not advocated. This article reinforced that the definition of spirituality in this study must be about spiritual gifts and actions and care should be taken to avoid substituting religion for spirituality.

The same author in a related case study treatment demonstrated the use of graphic life maps to illustrate subject spirituality (Hodge, 2005). The subject is led through the development of a non-linear timeline of life. Random words, pictures, statements, or questions may be included. Although not something that would be used regularly for

assessment of school leaders the concept of mapping the past as a way of further defining or suggesting cause for the spirituality levels of administrators may be appropriate. Hodge (2005) uses the life maps as interventions. They could be extended to spiritual leadership assessment or to leader development as self-actualization activity.

Leadership is consummately important to the United States Army. Every theory and method of leadership study is pursued at the highest level of vigor. Fry, et al. (2005) created a longitudinal study to test the Spiritual Leadership Theory (SLT) instrument. This causal model hypothesizes positive relationships between the qualities of spiritual leadership, spiritual survival, and organizational productivity and commitment. An Apache Longbow helicopter attack squadron in Texas was the source of the data. The question was whether an organization, in this case an army, could be transformed to new paradigms for organizing and performing work through the use of SLT. The test of spiritual leadership in the Army is often the ability to instill a sense of purpose and inspiration, much like education. Vision, altruistic love, and hope/faith (Dantley, 2005) were Fry's major categories of spiritual leadership. The squadron was surveyed at five month intervals on three dimensions of spiritual leadership, two dimensions of spiritual survival, organizational productivity, and commitment. All seven measures were significantly correlated at $p < .001$. The authors created a hypothesized causal model for the study. Multiple regression analysis was used to test the hypothesis versus the findings. AMOS, analysis of moment structures, analysis showed through Chi-Square that the hypothesized effects were in most cases statistically accurate. Interestingly, meaning and calling were not correlated as strongly to organizational commitment as expected. Meaning and calling were, however, statistically related to productivity.

Membership was highly related to both commitment and productivity. This would suggest that in schools a sense of belonging may be more important than the meaning of education. The method of analysis of variance between variables will be considered for this correlational study. The author makes an interesting comment that the army is too top heavy to be a learning organization and that SLT may work better in a flatter organization, like education. There does seem to be an inadequacy of measurement tools for SLT (Fry, et.al., 2005).

Stress is certainly a factor for leader performance (Fabricatore & Handal, 2000). The question arises whether spiritual well-being can help relieve stress and improve satisfaction with life and thus leadership performance. Fabricatore and Handal (2000) completed a study that examined the effect of spiritual well-being on the ability of undergraduates to handle stressful situations. Though the target group is not educational leaders, the measures of spirituality are intriguing and useful for defining spiritual well-being. The Undergraduate Stress Questionnaire, The Spirituality Involvement Scale, the Depression-Happiness Scale, and the Satisfaction with Life Scale were administered to 120 students. Two MANOVAs were conducted to determine whether demographics or gender had an effect on the measures. Neither did. Pearson correlations were then performed on predictor and outcome variables. As hypothesized, stressors had a significant negative effect on students with low spirituality involvement. People with high spirituality involvement had no significant correlation between stressors and satisfaction. This study opens the thought that just having spirituality and having spiritual involvement may not be the same and both should be measured and compared to leadership performance.

It is clear that though many measures of spirituality exist it is difficult to select one that meets all the needs of specific research. The struggle between spirituality and religion continues to permeate the literature. If an assumption can be made that a preponderance of the spiritual leaders in western culture emanates from a theistic model, the Spirituality Assessment Inventory (SAI) is a powerful tool (Hall & Edwards, 2002). This theistic model for measuring spirituality is rooted in five factors of spirituality. The SAI was tested on 79 subjects for exploratory and confirmatory factor analysis. The exploratory methodology involved using a Scree test to identify the five factors contributing the most variance and then using Cronbach's alpha to look at internal consistency. The five factors identified were awareness, disappointment, reality acceptance, grandiosity, and instability. Awareness refers to being aware of the spiritual aspects of a situation. Disappointment is a measure of the unhappiness and disillusionment a leader feels in a situation. The ability to accept a problem and not avoid the need to solve it is reality acceptance. Grandiosity is the tendency to blow a situation out of proportion; both good and bad. Instability stems from the idea of waffling in situations. A lack of consistency can by measured and impacts decision making. The SAI was correlated with four other measures to evaluate construct and convergent validity. The correlations with other tests supported the authors' claims of validity. To further validate the new test items based on the five factors, the SAI was given to 260 more subjects. The items were inter-correlated and subjected to a principle axis factor analysis to determine the appropriateness of the subscales. All of the inter-scale correlations were significant except two. Grandiosity was not significantly related to reality acceptance or disappointment. It would appear that the grandiose do not accept

reality and thus can not be disappointed. The authors conclude that the SAI could be used in research to assess spiritual development. The limitation for this study is the heavy reliance on the theistic and religious. Comparing the five factors of the SAI to a non-theistic measure would be interesting future research.

Fee and Ingram (2004) provided expanded research, but with a different purpose. In an attempt to support the validity of the Holy Spirit Questionnaire (HSQ), they performed a correlation study between the HPQ, the SAI, and Spiritual Well-being Scale (SWB). The SWB was developed to assess the spiritual dimensions of the subjective state of well-being. The SWB consists of two subscales: Existential Well-Being (EWB), which pertains to a sense of life satisfaction and purpose with no religious reference, and Religious Well-Being (RWB), which describes one's sense of well-being in relation to a god. Each subscale has 10 items that range in responses from Strongly Disagree (1) to Strongly Agree (5). Higher scores will indicate a more extensive spiritual well-being. Test-retest reliability coefficients were .86 for the EWB subscale, .93 for the SWB, and .96 for the RWB subscale. Positive correlations with other measures of spirituality, such as the Spirituality Index of Well-Being (r=.62, p<.001) (Daaleman & Frey, 2004), indicate evidence for construct validity.

The HSQ is an exploratory instrument for measuring attitudes and perceptions of the Holy Spirit. All three are integral factors in spirituality in a theistic model. The three measures of spirituality were distributed to 300 graduate and undergraduate students of theology and psychology. One hundred and thirty three returned the packet. The instruments were compared using a multi regression correlation technique. The regression correlations were significant at the p < .05 level for all three measures. This

result indicates that the measures may not be measuring the right thing, but they are at least measuring the same thing. The authors also performed ANOVA and Tukey tests to compare groups on the scores. They found that where there were significant differences between groups, that difference was consistent across the three measures. The authors concede that the small sample size suggests that a replication of the study would be in order.

In a paper presented to the Linking Research to Practice Research Seminar at the University of Calgary, Doetzel (2001) examined the relationship between morals, religion, and spirituality specifically in education. She believes that the structural rigidity of education has led in some cases to a spiritual vacuum and moral erosion linked to religious illiteracy. The author hypothesizes that reluctance by some educators to acknowledge the connection of the mentioned variables may be impeding healthy systemic growth within the public education system. The author suggests that a moral framework is possible without a religious background. Conscience can be an integral part of the connection.

It is possible to learn about religion as a basis for spirituality without being indoctrinated in the religion. The values and morals of religion can be learned without "joining" (Doetzel, 2001). Part of spirituality in schools is steeped in respect for other religious systems. The author proposes that learning about religions encourages respect for religion. Historically spirituality in schools has been determined by a large part by politics according to Doetzel (2001). The author concludes that it should be possible for school administrators to be conscience driven spiritual leaders without apologizing. Incorporating morals into educational leadership is thought by the author to move the

public school forward as an organization. The article did not quantify the relationship of spirituality to leadership or even empirically show the connection.

Elmes and Smith (2001) showed the link between the discourse of workplace empowerment and spirituality. They write that since the United States has been using participatory management practices from the East since the early 1980s workplace empowerment has been growing as an idea for leadership. The authors hold in this article that workplace empowerment as an expression of purpose and commitment to some high ideal or purpose is not new. Instead they espouse that is a phenomenon deeply rooted in American spiritual ideals. They find that the "new" ideas are actually not a new fad, but are cultural artifacts that re-create emotional and belief patterns that are meaningful for many Americans. Spiritual ideals are still a very powerful force in American business.

Work as a calling when based in empowerment and spirituality is offered as an example of Elmes and Smith (2001). When work is a calling it is pregnant with spirit, energy, and purpose. Empowerment depends on collective visions consistent with personal visions, similar to the ideas of Gibbons (2000). When both the individual and organization have a moral conscience and character, it is postulated that organizational growth will occur (Elmes & Smith, 2001). The authors find that empowerment has a strong spiritual idealism that is located in Christian and utopian thinking. From an utopian stand point empowerment has become a way to express the higher self. The expression of self will likely be based in entrepreneurial ethics in service to the organizational goals coming from internal motivation. The authors conclude that spiritual leaders reflect a deep yearning to ameliorate the alienation, disillusionment, and isolation that many leaders feel. The authors are not entirely positive concerning

29

workplace empowerment. They suggest that it is more materialistic and selfish than we think and is really rooted in greed. If the leadership of the organization is authentic that pitfall may be avoided.

Slater, Hall, and Edwards (2001) reviewed many of the measures of spirituality and recommended cases that most fit the measures. They attempted to discuss which scales measure religion and which measure spirituality. They found that many of the measurement tools suffer from the ceiling effect. Many subjects score near or at the apex of the scales and variance is not large. This lack of variance hampers statistical significance at times. The concept of social desirability is also discussed. Many subjects will answer measures the way they think they should. This again skews any statistical comparisons. Bias is another problem described. Some measures tend to favor certain denominational or religious backgrounds.

Some flaws were found in the proposed measure for this study, the SWB (Slater et al, 2001). The scale has not been supported by all factor analysis studies, but can be used if justified. One major limitation is the ceiling effect. Many subjects tend to score near the top of the scale with little or no variance. They did, however, find the scale to be reliable given enough variance. The reliability was .85 with a coefficient alpha of .84. They also state that the SWB has considerable convergent and discriminatory validity. They agree that the SWB is a measure of spiritual health or well-being and not a definition of spirituality.

Leadership Theory and Measurement

Houston and Sokolow (2006) have compiled research and experience into a book outlining eight principles for effective leadership. The authors state that the principles

though leadership principles are steeped in spirituality. They make a very direct

statement in the introduction that the use of God or the divine one in the book just means

a relationship with a higher being. They purposefully separate spirituality from religion.

The principle of intention is the framework for creating reality according to the authors.

Leaders' intentions that will benefit other people are the most likely to be respected by

others. The principle of attention indicates that what a leader pays attention to will be

seen as important and thus get done. Principle three is the principle of unique gifts and

talents. Identifying, cultivating and sharing gifts as leaders and as followers is a spiritual

endeavor. Gifts are from the higher being. The principle of gratitude seems obvious, but

too many leaders forget to be thankful for what has been done. Celebrating the

accomplishments of others and the organization is extremely important for spiritual

leaders.

In a paper discussing ethics, character, and authentic transformational leadership

Bass and Steidlmeier (1998) compare authentic transformational leadership with

pseudotransformational leadership. The authors identify four components of authentic

leadership: idealized influence, inspirational motivation, intellectual stimulation, and

individualized consideration. They found that there is some criticism of transformational

leadership based on the idea that those four components can be manipulated for

organizational, or more sinisterly, personal gain. Findings indicated that the dangers of

pseudotransformational leadership can be avoided if the four components are based on

the assumption that 1) the moral character of the leader shows concern for others; 2) the

leader has ethical values embedded in vision, articulation, and program which the

followers can embrace or reject; and 3) the morality of the process of ethical choices and actions are maintained.

Western and eastern leadership styles are also compared and contrasted in this discussion (Bass & Steidlmeier, 1998). They found that the western style is centered in concern for the individual and that the morals and ethics of authentic leaders protect human rights and needs. Eastern traditions are still influenced more by traditions of authority, harmonious relationships, and loyalty to family. Both traditions still value political and organizational authority. They believe that regardless of tradition the authentic leader has a realistic concept of self that is connected to friends, family and community who's welfare is more important to the leader than his or her own. This type of moral obligation leads to authenticity in the transformational leadership process according to Bass and Steidlmeier (1998). The need to manipulate for personal gain will be inhibited by personal ethical behavior often influenced by spirituality.

Bass and Steidlmeier (1998) write that the authentic leader's strength lies in the values that are idealized. For example, the authentic leader calls for universal good, or win-win. The manipulative leader hiding in transformational garb sets up a we-they scenario. This unites the organization, but it unites it against someone else, not for the common good. They would grant that authentic leaders may need power just as much as others, but they channel that need in socially constructive ways in the service of others. They truly care about those they serve. It seems clear to the authors that in leadership, character matters. Authentic leaders demonstrate character in the ethical and moral basis of decisions and leadership or organizations.

Authentic leadership could be defined as a metaphor for effective, ethically sound, and consciously reflective practice in educational administration (Begley, 2001). Values will impact the actions of individuals. The author of this study outlines seven arenas of administration in schools and discusses the relevance to authentic leadership of each.

Begley (2001) states that there is popular belief that values are declining. Politicians, educators and other public figures have found it advantageous to bemoan the loss of values. This writer believes that values are no less prevalent, but that it is possible to have bad values as well as good ones. Values are described as the conceptions of situations that influence decision making. Good values are the conception of the valuable coupled with a motivating force.

The author finds that leaders use values to influence several arenas of administration. They are self, group, profession, organization, community, culture, and transcendental. These seven areas start with self at the middle and emanate out in concentric circles of influence. The connection of this model of authentic leadership to this study is the need to have values influence self before the other arenas of leadership are affected. The concept that spiritual-well-being can influence leadership is supported by Begley's (2001) model. If we have well-being within self that well-being will ripple out to the immediate group and to the profession as a whole. The organization benefits from that situation. A strong school organization certainly influences the community and the culture of an area. Reaching a truly transcendental state is an interesting goal and the attainability of such may be impacted by human frailty. It is however clear that the greatest impact of a leader starts with an examination and "rightness" of self.

33

Malone and Fry (2003) developed a causal model for spiritual leadership in schools with a one year longitudinal field study. The study was prompted by the authors' observations that "caring leaders don't inflict pain, they bear pain." (Malone & Fry, 2003, p. 10). They believed that trust, caring and happiness were necessary to achieve depths of learning that actively involve the whole community. The study examined principals as strategic leaders in a central Texas school system. The purpose of the study was to determine if there was a relationship between spiritual leadership qualities and teacher commitment and performance. The question was whether the organization was transformed through spiritual leadership.

The study sought to connect spirituality, leadership, calling and culture (Malone & Fry, 2003). Teachers at four schools were surveyed for the variables of vision, hope/faith, altruistic love, meaning/calling, membership, organizational commitment, and productivity. The authors had hypothesized a causal model of relationship between and among the variables that would have the variables leading to organizational commitment and productivity. Over a two year period the four schools were surveyed. The initial correlation of the variables supported the proposed model. An AMOS analysis and a goodness of fit test confirmed that relationship, but only altruistic love and membership significantly contributed to productivity in both years of the study in all schools. Sub categories of trust, loyalty, and fairness also significantly contributed to organizational commitment. However that contribution decreased significantly in one school. Open-ended questions confirmed that there was a breakdown in relationships between administration and teachers.

The authors identify several areas for future study. They suggest that levels of conceptual analysis and measurement need to be tested and reported. They also suggest that the relationship between criterion variables should be expanded. They also suggest that the issue of human well-being as related to performance should be pursued. This study supports the need to compare the variable of SWB to authentic leadership if we assume from the work of the authors that the tenants of authentic leadership lead to performance improvements.

New ideas are often not new, just renamed or attached to a different tradition and nomenclature (Novicevic et al, 2006). The concept of authentic leadership, the idea of being true to oneself, is becoming a central theme in post Enron leadership discussions. The authors believe that the past has implications for the ideas of authenticity. They believe that the principles of moral leadership and the balance of personal freedom and organizational obligations can be resurrected as part of the authenticity discourse.

They describe authenticity in four historical meanings. Authenticity as moral virtue is the first. They identify the virtuous aspiration to rise above the average ness of following the crowd and to making decisions based on an emotional or spiritual orientation toward the world. The second also addresses spirituality as a constraint of authenticity. They see authenticity as making ethical choices. This is the formalization of the idea of balancing self-growth with the greater good. When those needs are harmonized authenticity is maximized.

The authors also describe authenticity as an historic trait or state of being. This matches other theories of authenticity that discuss making decisions based on convictions and then taking responsibility for consequences. Finally, authenticity is defined in the

leader's true identity. It is who we are as a leader. We do what we do because of who

we are. This supports the proposed connection of spiritual-well-being and authenticity.

The authors find that true executive authenticity is reached when secure-self esteem is

matched with a real source of confidence. The match-up is from within and from

without. It peaks when personal self-esteem is supported by legitimate organizational

performance.

Not all researchers find transformational leadership ideas clearly positive or even

approaching authenticity. Some even espouse a return to some forms of transactional

leadership (Tourish & Pinnington, 2002). In a review of leadership literature they found

dangers in the transformational leadership movement. They found that espoused

transformational leaders are so in tune with setting the vision that they set a vision based

only on their own ethics, motives, and values. This may not be the vision of the majority

of the organization. The charismatic personalities of the leader can often lead to a blind

acceptance of the vision by the followers. The authors see this as a negative infusion of

spirituality into the workplace.

Tourish and Pinnington (2002) believe that leader imposed spirituality creates an

atmosphere more like a cult than a transformed organization. Followers become devoted

followers and not participants in the process of decision making. Followers are apt to try

to elevate their status by exaggerating the extent to which they agree with the leader.

Leaders often perceive this as sincere agreement thus inhibiting questioning and

participation. The authors suggest that manipulation is the result of transformational

leadership. They suggest that some transactional ideals are still worthwhile. The authors

believe that a single vision is not necessarily healthy. Leaders should recognize that

leadership and followers have independent goals and both should be validated and considered. Power differentials should be recognized and decisions should still be made by the leader, promoting honesty. Spiritual culture should be avoided and differences in ideas embraced. The authors' perspectives are interesting in that many followers in public schools seem to prefer the style described.

The principle of unique life lessons is a little different (Tourish & Pinnington, 2002). The ability to reflect and learn from personal and professional experiences exemplifies this principle. Instead of resisting life's lessons embrace them. Learn from a difficult situation as a leader. The principle of a holistic perspective was once rare in leadership, but with the rise of spirituality in the workplace it is more common. The idea of not straining at gnats and swallowing camels comes to mind here. A spiritual leader must see the big picture and be tolerant of differences in the parts. This is tied to the principle of unique gifts and talents. Followers may do it differently, but the outcome is the intention. Openness, the seventh principle, refers to being open to others and other ideas. Leaders that model openness start to open organizations. According to the authors, creativity flourishes in open environments. The final principal is trust. One must trust and allow others to use talents and gifts in an open environment. All eight of these principles require risk. Treatments like this one remind us that transactional leadership is safe. Spiritual transformational leadership is risky and truly requires the trust of others. Surrounding a spiritual leader with spiritual staff although natural must be intentional.

In an interestingly designed phenomenological study Forray and Stork (2002) tell the parable of Jeremy in two identical fictional narratives. In each narrative Jeremy is

compelled by the leadership of his company and spirituality has a huge impact on his commitment to the organization. The difference between the parables is the annotations supporting the fictional tale. In the first telling the annotations are citations from spirituality and leadership literature describing company culture, leadership charisma and the impact of spirituality on organizational commitment. The second telling has annotations that clearly describe a terrorist in the Al Qaidah Network. How could that be?

The authors suggest that workplace spirituality in and of itself can be good or bad depending on the organizational goals (Forray & Stork, 2002). The authors avow that a shift to spirit in an organization is a shift to the "mind-less" devotion beyond the bounds of reason. They suggest that a commitment to spirit in an organization is reason silenced. Their warning reinforces the need to consider authenticity in leadership along with spirituality in an endeavor to enhance authentic commitment to organizations.

Undue reliance on rational and technical approaches to school administrator preparation has resulted in narrow, managerial approaches to school leadership (Shields, 2006). The author insists that unless we expand the base of leadership to include the why and the who and not just the what, where, and how, we will lack vitality, viability, and credibility in educational leadership. The purpose of this paper was to put attention to the complex issues facing education and to examine leading with vision, integrity, and moral purpose. Shields (2006) believes that this attention will open doors of opportunity and windows of understanding to all of our students.

Shields (2006) finds that leadership is more than management. The real effective leadership is based in morality. Leaders can show that morality and integrity by paying

attention to the social context of today's schools. Equity, diversity and special needs are a few of the social contexts of today's schools. She suggests that a holistic approach to leadership will help to address these problems. She believes that we lead because we want others to be like us and that we can't be an example unless we clarify goals and pursue them with integrity. Moral purpose in leadership will shape actions according to this study.

The public believes that there is a large gap between religion and public education, and appropriately there may be. Shields (2005) believes that spirituality is distinct from the study or teaching of religion and is in fact a major contribution to the discourse of educational leadership. She wants the connection between spirituality and educational leadership to become a part of the discussion of school leadership. To assist with that direction, she designed a qualitative study that allows participants to bring the totality of their lived experiences in spiritual leadership to the record. She describes the methodology as liberating conversations.

The author describes a discussion with an educational administrator that had practiced Buddhism during his career, but dared not say that publicly for fear of his job. This spiritual centering even allowed him to endure the death of his son while remaining effective. Shields (2005) creates the assumption that for the purposes of this discussion, spirituality helps us discover who we are and the meaning of life. She asserts that spirituality connects us to the most profound realities of life. Thus it is integral to education and educational leadership. Shields argues further that spirituality is not only legitimate as a way of knowing, but is an ontology, a way of being. It is connected with the whole of life.

The writer suggests that spirituality matters in schools because it is a way of fully encompassing the process of education and the students. If we understand the whole student and make a connection to that student, then the capacity for education increases. Spiritual educational leaders make that connection. They seek it out in students and in followers and allow them to express their whole selves too. Spirituality allows leaders to connect with their own truths, beliefs and morality. This connection allows for more authentic leadership according to the discussion of the article.

Maybe most importantly is the idea that discussion of spirituality and leadership creates communities of truth. Dialogue and dynamic conversation lead to inquiry and the finding of truth. That truth is grounded in reality. Communities of truth seek the reality of the members and allow them to express a variety of spiritual backgrounds in leadership. When a community becomes one of truth and real inquiry, learning is heightened and respected.

Humes (2000) analyzes the discourses of educational management through the examination of management theory and policy and the literature on discourse. The context of policy is the primary concern of this writer. Just as Thompson (2005) suggested, schools are in a state of change. Humes (2000) identifies some general trends that have influenced educational leadership in recent years. Policy seems to focus on market forces, consumerism, choice and the rights of parents, school effectiveness, school improvement, teacher competence and accountability, and raising achievement standards.

These changes in focus have changed the focus of the profession. The uncertainty of the intent of the governing bodies is foremost in the concerns of current school leaders.

Is the emphasis on reform and student performance, or is it on embarrassing the public school system, in particular the teachers' associations and creating an opening for vouchers and other forms of school choice? Humes (2000) thinks the answers are in the language of the writing. Our language about schools has long influenced leadership of such. School as family, community, business, or political community has influenced legislation and the way we approach decision making. It really is about perspective and lens of examination.

When school is seen as a social slice of society, ethos, climate and culture predominate the discourse. If business and academic standards are the focus then data driven decisions with fiscal matters prevalent will dominate. No matter the focus, leadership must consider the language and leadership needs of the clients served (Humes, 2000).

While considering spiritual leadership we are tempted to see this as being nice. Some discourse would disagree. Niceness tends to limit discussion and idea sharing since feelings are considered before thoughts of merit. Keeping an open discourse will allow for both free sharing of ideas and civility. Humes (2002) concludes that leadership is about power, not of an individual, but of the organization and that open discourse that examines language and ideas freely will be powerful. A leader that facilitates that discourse will also have a source of power as a leader.

If the ultimate purpose of authentic leadership is the performance and satisfaction of followers it becomes important to look at how authentic leadership changes followers. Hedonism is the principal of approaching pleasure and avoiding pain. Many leader follower experiences tend toward that relationship. The other extreme of this relationship

is eudemonia. Aristotle described this way of living as the goodness of life based on actively expressing excellence of character. This relationship is enhanced by involvement, interest, motivation, joy, and engagement (Ilies, Morgeson, & Nahrgang, 2005). These authors endeavored to show how authentic leadership influenced eudemonic well-being and the processes that created the influence.

Ilies et. al. (2005) suppose that the influence process of the authentic leader will improve the eudemonic well being of the leader and the followers. They identified several variables that connect authentic leadership to spiritual-well-being as defined by this paper. Self-awareness, the trust and comfort with ones values, motives, feelings, and cognitions, is certainly a link. The authors found that high self-awareness led to more authenticity in leadership. The authors address a concept called unbiased processing. This ideal is linked to integrity. The ability to accept feed back and to look at it in a non-defensive and unbiased manner is seen as supportive by followers. This too would seem to be connected to spiritual-well-being.

Ilies et.al. (2005) also clearly see acting in an authentic way as indicative of follower satisfaction just as Henderson (1998) suggested that the measure of authenticity should come from followers and not just the leader. The idea of giving credit and taking blame is seen as a source of authenticity. Ilies et.al. (2005) also suggest that follower well-being is just as important as the leaders. It is the leader's behaviors that foster that well-being in followers. A leader that is comfortable with allowing followers to experience self determination is also seen as authentic. The ability to be comfortable with followers seeking a personal path is a sign of well-being of the leader. This increases intrinsic motivation in followers and thus productivity.

42

Finally, in any situation, relationships become paramount to comfort, respect, and productivity. Followers of consistent leaders will engage in activities consistent with the relationship perception of that leader, even when the leader is not watching. The more authentic the leader is, the more authentic the follower will be, and the more authentic the product. Authentic behavior and acting reflects acting in a way that is consistent with one's true self. This authenticity will lead to productivity and well-being of the individuals and the organization. That kind of impact implies the presence of authentic transformational leadership steeped in spiritual-well-being.

 Ilies et.al. (2005) suggest a series of proposed research topics for further study. The links between leader authenticity and the links of the effects are suggested as needing more study. This dissertation intends to link the effect of spiritual-well-being of the leader with the perception of leader authenticity by followers. This approach is consistent with several of the authors' proposed research needs.

If the relationship of spirituality in school leaders is to be compared to leadership characteristics both must be measured. One possible measure is the Instructional Leadership Evaluation and Development Program (ILEAD) assessments. Bolton and Sundre (2004) write a critique of the four instruments used. According to their review, the School Administrator Assessment Survey (SAAS) is not well documented for reliability or validity. The Instructional Leadership Inventory (ILI) however was better documented. Alpha coefficients of .74 to .89 were reported. These are adequate, but other forms of reliability testing are suggested. Correlations of the instrument to other measures to predict validity range from .78 to .87 with substantial variance and item

analysis agreement. The other two instruments are not pertinent to this study. Using the

ILI as a tool for comparing a variety of leadership measures may be useful.

Another possible tool for measuring leadership is the Leadership Practices

Inventory (LPI). Sibicky (2004) reviewed Kouzes and Posner's instrument for

identifying leadership behaviors. The five key behaviors are: challenging the process,

inspiring a shared vision, enabling others to act, modeling the way, and encouraging the

heart. We see elements of Houston and Sokolow's (2006) eight dimensions reflected in

these behaviors. Internal reliabilities are reported at .68 - .80 on the self assessment and

.76 - .88 on the observer form. The author suggests that more validation of the

instrument is necessary and that results should be used with caution. The LPI may be an

interesting companion instrument to use with another leadership measure. Like item

analysis could be performed to further validate the instrument.

The Instructional Leaders Inventory (ILI) is a measure similar to the LPI except it

examines not only practices and behaviors, but also personal characteristics (Smith,

Maehr, & Midgley, 1992).   Though not as recent, this study was an early attempt to

relate personal characteristics with leadership practices. The design of the research was

to give principals a survey of self-characteristics and behaviors and school demographics.

Then they were given the ILI. Multivariate regression analysis was used to explore the

relationship between personal characteristics and administrative behaviors. This design

may prove useful in comparing spiritual characteristics and leadership behaviors of

school leaders. Affiliation was the only personal characteristic that was positively

correlated and statistically significant for all five administrative behaviors. The authors

define affiliation as the leader maintaining open and honest relationships with staff as a

44

personal incentive. Sanders, Hopkins, and Geroy (2003) would relate that to commitment to relationship that is enhanced by integrity and honesty. The personal characteristics defined in the early study seem to lend themselves well to the spirituality models of more recent research. The multivariate regression analysis allows comparisons of correlations between multiple measures. These comparisons may begin to quantify some of the theories and measurement instruments.

Identifying leadership qualities and even harder, predicting them is almost as soft a science as defining spirituality. The need to quantify leadership in some manner is important in selection and retention of school administrators. One group has created an instrument administered by a professional interviewer that assists in the task (PLDC, 2006). The Pennsylvania Leadership Development Council has identified ten specific leadership dimensions: creating a compelling organizational purpose; creating meaning and ownership around an organizational purpose; empowering everyone in the organization; modeling the purpose and principles; managing toward a purpose and vision; creating a culture of success, cooperation, and quality; creating a feedback loop; employing win-win strategies; creating a change friendly continuous improvement mindset; and being the leader learner. The Strategic Leadership Selection (SLS) interview is used to assess a leader's strengths and weaknesses in these areas. The work of Schwahn and Spady (2002) provided guidance and structure to the development. Comparison of a leader's strengths on the SLS with recognized spiritual gifts analysis would be one way to connect spirituality to recognized research based leadership dimensions. Empirical connection would add to the body of work in both disciplines.

45

Much as Benefiel (2005) suggested that qualitative research was necessary to fully describe spirituality, Brewster (2005) took the same approach in assessing successful leadership practices. This study was designed to answer the question, "What are the specific leadership practices of successful principals?" The qualitative methodology was an interview process that included interviews of five principals. The questions were designed around the principles of transformational leadership. The intent was simply to find out from successful leaders what they do as leaders to directly improve student achievement. All levels of principals were interviewed. The "whys and hows" of leadership were questioned and not just what was done. The result was rich data that helps to shed light on how leaders transform organizations. Relationship with staff remains a key theme in the interviews and identified best practices. Collegial relationships tend to be important in school leadership since most of the staff members are professionals.

When any leadership style is practiced in an organization or school an impact is made on the climate of the organization. The measurement and comparison of that change to the leadership style can be difficult. Educational leadership is possibly the most important single determinant of an effective learning environment (Kelley, Thorton, & Daugherty, 2005). The authors created a study to compare leadership style to school climate using a correlational treatment. The Leader Behavior Analysis II and the Leader Effectiveness Scale were used to assess leadership. The Staff Development and School Climate Assessment was used to measure school climate. These scores were found to be reliable with Cronbach alphas all above .80. Pearson product moment correlations were calculated to determine relationships between variables. Correlations comparing

communication to effectiveness were positive and significant. Conversely, the correlation of flexibility and effectiveness was negative. The perception was that too much leeway weakened direction. Houston and Sokolow (2006) suggest that maintaining intention and attention while allowing flexibility would produce holistic change. The statistical model comparing multiple measures for correlation was effective and understandable in this study.

Most traditional leadership theories are focused on external manifestations of leadership. Usually the questions asked are related to "What are the behaviors of the effective leader?" Sanders, et al. (2003) attempted to answer the question, "Why do effective leaders behave the way they do?" Their work attempted to create an integrated model for moving leadership from a transactional state to a transcendental state. They tried to bring spirituality in leadership out of the closet by developing an idealistic theory that included spiritual dimensions. The three dimensions examined were consciousness, moral character, and faith. Like Dantley (2005) the authors identified faith as an important dimension. They plotted these dimensions of faith on a spirituality effectiveness continuum. The continuum leads from transactional to transcendental with transformation as an interconnected idea. They do not espouse the theory as a definitive theory on leadership. Instead they recognize the lack of empirical basis and suggest that empirical studies be designed to test their theory and model. Spiritual theory is objective and subtle according to the authors. Relating ourselves to a higher order influence is common in most spirituality definitions. Supporting research may help make visible and useful the reality of spirituality that is often hidden in plain sight.

After the events of September 11, 2001, airlines in general became quite

unprofitable and in many cases bankrupt or nearly so. There was one notable exception.

Southwest Airlines was very successful after the attack. Despite other airline industry

experts' insistence that the difference was due to a long-term fuel futures deal, many

believe that Southwest succeeded because of corporate leaders who do more than just

manage, they equip others to deal with uncertainty and take on more responsibility

(Hartsfield, 2003). Hartsfield hypothesized that a positive correlation exists between

spirituality, emotional intelligence, and self-efficacy and transformational leadership.

He used a convenience sample of 124 leaders from Southwest Airlines for the study.

Spirituality was measured with the SWB. Emotional Intelligence was measured with the

Emotional Intelligence Scale (IE). Self-efficacy was measured with the New General

Self-Efficacy Scale (NGSE). The Social Desirability Scale was used to control for that

factor identified by Slater et al. (2001). An online survey was conducted using

SurveySuite. All of the correlation coefficients between the independent variables and

the dependent variable were positive and significant at $p < .01$. All three hypotheses

were supported. The independent variables were also significantly correlated further

supporting the hypotheses. Regression analysis indicated that EI and self-efficacy had

more effect on the variance of TL than spirituality although all three were significant

contributors at $p < .05$. Though the spiritual effect was small, the interconnectedness of

the variables is interesting. This further supports the testing of a connection of

spirituality and authentic leadership.

As noted earlier, the health care industry, much like education, depends on a

healthy work environment. The environment is created by the leader. Shirey (2006)

found that leaders play a pivotal role in the retention and performance of nurses. In fact, authentic leadership was described as the glue that holds together a healthy work environment. Although thought to be important, mechanisms for authentic leaders to create healthy environments are not plentiful in the research. Shirey's (2006) study of authentic leadership and healthy work environment had four purposes. First, expanding the definition of an authentic leader and document the attributes identified. Second, describing the mechanism used to create a healthy environment. Third, developing a practical and explicit guide for being and authentic leader, and finally, to identifying a research agenda to advance authentic leadership in the nursing field.

Shirey (2006) found that authentic leaders share elements of self-awareness and commitment to service. Commitment is grounded in positive social and psychological research focusing on integrity, trust, courage, hope and perseverance (resilience). The authentic leader shapes the attitudes, behaviors and performance of followers. Authentic leadership is a journey and not a destination. Authentic leaders are not just needed in formal positions, but also on the front lines. The need for more empirical research and validation of research instruments is stressed.

A study by Masi and Cooke (2000) measured the effects of transformational leadership on subordinate motivation, empowering norms, and organizational productivity. The test group was a U.S. Army Reserve unit. The portion of the study pertinent to this research included a test of transformational leadership styles versus transactional leadership styles and the impact of each on organizational goals and productivity. Transformational leadership was found to have a positive correlation with motivation. That coupled with strong negative correlations between transactional

leadership and commitment and quality lead us to believe that the organizational commitment can be influenced by leadership style. If organizational commitment translates to productivity as this study espouses then that relationship is important to further clarify.

If we assume for argument that authentic leadership behaviors contribute to the perception of employees that they are valued and supported, an examination of perceived organizational leadership supports that there will be an effect on diligence, commitment and innovation in an organization. This finding helps to connect the concept of authentic leadership to these commitment measures (Eisenberger, Fasolo & Davis-LaMastro, 1990). They found in a correlational study that being valued by an organization was positively related to conscientiousness in carrying out job duties, affective and calculative involvement in the organization, and innovation. The authors found that value by leaders impacted both attitude and productivity.

The key to effective leadership is the authenticity of the leader, specifically the leader's behaviors according to Henderson (1998). The authentic leader places the good of others before self and behaves consistently within his or her expressed belief system. Authentic leadership requires ethical and purposeful adherence to the values of the leader. Organizational commitment of followers requires more than just adherence to the leader's values, but it also requires commitment to the character of the organization. The author assumed that ethical or authentic behavior has an effect on followers. Thus Henderson chose to assess the followers' perceptions of leader behavior. Literature supported the supposition that leaders would tend to inflate their authenticity if self-

perception was the measurement tool. The assessment focused on what the leader had done according to subordinates and not what was personally professed.

From his original study, Henderson found that the authentic leader was separated from other leaders by accountability and admission of mistakes. The ability to admit mistakes was seen by followers as taking responsibility. It was also interesting that followers observed that the authentic leader does not always act in the expectations of the positional role. The ability to make decisions that were not "by the book" was seen as an element of authenticity (Henderson, 1998). This revelation is in accordance with the original question of this proposal. The ability of the spiritually healthy leader to allow that spirituality to influence decisions that are not always as expected will contribute to authenticity. That in turn will lead to commitment to the organization.

The revised Leader Authenticity Scale, the Organizational Leader Authenticity Scale (MSDLA), was designed to determine the authenticity of leaders including educational leaders. Leader authenticity was related, as predicted, to organizational health, organizational commitment, and leader effectiveness. As we look for ways to impact school organizational improvement, the MSDLA may be an effective instrument to measure the authentic behaviors of leaders as related to spiritual well-being and organizational commitment.

<center>Moderator Variables</center>

Much of the literature examined concerning spirituality and leadership attempts to define and measure spirituality and leadership. Little of that literature has empirically done that well. As this study tries to show a connection between the two it may be important to look at other variables that may affect the relationship. There are 501 school

<center>51</center>

districts in Pennsylvania and the leadership in each is varies in many ways demographically. What factors may impact the relationship between spirituality and leadership?

Historically, studies have suggested that demographic data plays a minor role in the manifestation of leadership. Edwards (1984) found in a study of principals of high performing schools that although personal relationships, involvement, and the assumption of ultimate responsibility impacted leadership, there was no significant relationship of demographic factors and leadership. In study of women in schools, Pounder (1990) found that the demographic of gender has little or no significant impact on school leadership. These older studies hypothesize that gender, age, educational attainment, and years of service have little or no affect on leadership.

In a study of gender and race in leadership preparation, Rusch (2004) examined the progress made in bringing gender and race into the academic preparation of leaders. She measured the amount of openness and discussion of gender and race differences during academic endeavors. The study revealed that men and women perceive the discussions differently. Men described more discussion on the issues than women. Men also perceived the discussion to be more open than women did in this case. Many women described the discussions as stressful. When issues of equity and race are seen as impacting leader preparation, then an exploration of the impact of demographics on the relationship of spirituality and leadership may be warranted.

Fitzgerald (2003) also studied the demographics of gender and ethnicity in leadership in New Zealand Schools. Her study looked at the numbers of leaders based on those variables. Her work found that women were less involved in leadership than men

and that certain New Zealand tribes were more involved also. She did not find an underlying problem with the discourse concerning ethnicity. She suggests that further study should be done as to how privilege, opportunity, identity, deficit, and homogeneity affect leadership. If we focus on the identity of the person we find that a major part of that identity is spiritual or religious (Fitzgerald, 2003). The beliefs and religious background of the tribes in her study had an impact on aspiration and effectiveness of the leaders. Religious affiliation changed the spiritual and leadership characteristics of the potential leaders. The demographic moderator variables of this study will explore the contribution of religion to spirituality and leadership.

<div align="center">Summary</div>

The effort to support the investigation of the relationship of spirituality to authentic leadership behaviors created a literature search that examined each of the variables. Substantial portions of the reviewed literature support the need for more study of spirituality and the proposed relationship to authentic leadership. As diversity increases in the workplace and in our schools the need for authentic leadership is amplified (Hodge, 2005). Almost every study that adds to the literature and is enriched by qualitative comparisons improves the understanding of spirituality (Dantley, 2005). The need for additional empirical research will be the purpose of this study (Benefiel, 2005; Brewster, 2005; Kelley et al., 2005; and Sanders, 2003). The clear relationship of leadership to spiritual values and morals has spawned the interest in spirituality (Reave, 2005). In a time when leadership is paramount in transforming organizations including schools, if spirituality is a factor, then we must strive to understand the phenomenon better.

Whether spirituality in leadership was studied from the aspect of industry like RPM (Benefiel, 2005), health care (Duchon & Plowman, 2005), or the U.S. Army (Fry et al., 2005 and Masi & Cooke, 2000), a theme of a strong relationship between spirituality and leadership was evident. Fee and Ingram (2004) attempted to validate measures of spirituality and well-being. Their validation of the SWB, even with the warning of Slater et al. (2004), still suggests that the SWB can be used and would be appropriate in this case. The flaws can be controlled and the instrument is reliable and valid.

Rusch (2004) and Fitzgerald (2003) both concluded that demographic factors such as ethnicity, gender, and identity impacted leadership. Fitzgerald (2003) especially encouraged future research to focus on the identity of the person including the religious and educational background of the potential leader. The need to compare the identity of the person to the spirituality and leadership of the person led to the selection of the moderator variables of gender, age, years of service, religious affiliation, and educational attainment.

Studies of leadership and the measurement of such tended to focus on style and leadership behavior (Houston & Sokolow, 2006; Sanders et al., 2003; Hartsfield, 2003). Bass and Steidlmeier (1998) even looked at the difference between eastern and western behavior in leadership. The authenticity of leadership is enhanced by the eastern moral obligation to tradition and ethical behavior and spirituality. Not all researchers think that spirituality contributes to authenticity (Tourish & Pinnington, 2002). They suggest that the leader's own spirituality may be imposed on followers and create a cultish organization. That underscores the reason to use the MSDLA (Henderson, 1998). This instrument assesses the perception of followers and is not a self-perception instrument.

This can help control for social norm effects. Although we are measuring the

administrator's authenticity and not the follower's, the followers will assist by providing

unbiased data for the assessment of the authentic behaviors of the subjects. The literature

clearly shows the need and opportunity for adding to the understanding of the

relationship between spirituality and authentic leadership.

CHAPTER 3

METHODOLOGY

Introduction

Spirituality was hypothesized to contribute to authentic leadership behaviors. The research design included one independent variable, two dependent variables, and a variety of demographic moderator variables measured in a population of public school superintendents in Central and Western Pennsylvania.

MacDonald (2000) identified a variety of viable spirituality measures by comparing a variety of spirituality measures to each other. The inter-variable portion of this study is a minor replication of his model. The comparison of three spirituality measures was also the subject of a study by Fee and Ingram (2004). They compared the SAI and the SWB to the HPQ. The SWB was found to be reliable and correlated with other measures. The use of MANOVA to compare multiple measures was demonstrated by Dantley (2005). The measure of spirituality chosen for the study that is supported by literature is the SWB due to its design which measures well-being on documented parameters and not definition of spirituality.

In a review of the SWB several cautions were noted (Slater et al., 2001). They found the scale to be reliable. The reliability was .85 with a coefficient alpha of .84. They also state that the SWB has considerable convergent and discriminatory validity. They agree that the SWB is a measure of spiritual health or well-being and not a definition of spirituality. The scale has not been supported by all factor analysis studies, but can be used if justified. One major limitation is the ceiling effect. Many subjects

tend to score near the top of the scale with little or no variance. In this case the SWB best

fits the desired spiritual measure despite the noted limitations.

The authentic leadership measure is well documented. The MSDLA developed

by Henderson (1998) has been validated by Henderson and used in many situations to

measure authentic leadership behaviors. This measure was used as the measure of

authentic leadership. The administrative teams of the leader were asked to respond to

this follower evaluation of authentic behavior. The leader was asked to complete a

modified MSDLA as a self assessment of authentic leadership.

Target Population

The target population of the study was a population of public school

superintendents in Western and Central Pennsylvania schools. The one hundred and

twenty-nine selected leaders were asked to complete the SWB scale and a modified

MSDLA. Of that population of one hundred and twenty-nine superintendents, thirty

agreed to participate. The administrative teams of each participating leader were asked to

complete the MSDLA by surveyors trained by the researcher either by mail or in person.

At least five follower surveys were completed for each superintendent and averaged.

Additional correlations and analysis were made possible by comparing the

superintendents' demographic identifying data.

Method of Sampling

One hundred and twenty-nine Superintendents from Central and Western

Pennsylvania were asked to participate by email, mail, and telephone. A full disclosure

of the instruments and an agreement to participate form were secured. The thirty

superintendents who agreed to participate with their administrative teams were then

scheduled for a time for a trained evaluator to administer the surveys or to do the surveys by mail as instructed. Two surveyors were trained to administer and score the measurement instruments. Any bias that may have been created by having the leader be involved in distributing or collecting the subordinates' instruments was controlled by completing the subordinate surveys through an independent contact person. The aide ratios of the participating schools are reported to examine the relative diversity of the school districts of superintendents who agreed to participate.

<div align="center">Measurement Devices</div>

The SWB (see Appendix A) was used to measure spiritual well-being. The SWB has two measures. The odd numbered items are very directly related to the subject's relationship with God. The even numbered items are more of an assessment of non religious spirituality. For the purposes of this study these measures have been labeled SWB-A and SWB-B respectively. The MSDLA was used to measure authentic leadership. A modified MSDLA (see Appendix B) was administered to the primary subjects, the superintendents, as a comparison to the ratings of the surveyed followers. Demographic data for moderator variables, gender, age, years of service, religious affiliation, and educational attainment was collected by a simple biographical questionnaire (see Appendix C).

<div align="center">Data Collection Methods</div>

Subjects were solicited by email, mail and telephone. They returned the intent to participate letter (see Appendix D). Willing participants then completed the assigned assessments either by mail or by a trained surveyor. The results were collected and tallied on an Excel spread sheet and analyzed using SPSS software. Items 3, 4, 7, 8, 10,

11, 14, 15, 17, 19, and 20 on the SWB were reversed scored and items 2,6,9,14,15, and

16 were reversed scored on the MSDLA scales.

Statistical Methods

The SWB-A and B scores and both MSDLA scores for each educational leader

were correlated in a triangulation model using Bivariate Correlation to test the hypothesis

that they are related. Bivariate Correlation was used to examine the correlation of the

primary variables to gender, age, years of service, years of service as a superintendent,

religious affiliation, religious service attendance, and educational attainment. Regression

analysis was used to determine the contribution of SWB in this sample to authentic

leadership behaviors. The goodness of fit of that correlation indicates the relationship of

SWB to authentic leadership behaviors. Differences in the fit were analyzed for each of

the demographic factors to look for any effect they may have on the primary variables.

Step-wise regression analysis was used to determine the relative contribution of each

demographic variable to the correlation of the primary variables. The significance of all

correlations was tested at $p < .05$.

Research Design and Procedures

The research design of this paper was a pseudo experimental design with an

independent variable and two dependent variables. The independent variable was

spirituality as measured by the SWB and the dependent variables were authentic

leadership as self assessed and as rated by followers. It was pseudo experimental design

since there was not a treatment, only the measurement of two behavioral traits that were

hypothesized to be related. A correlational relationship was measured using Bivariate

Correlation. That correlation was further analyzed by using regression analysis to

determine the effect the moderator variables of gender, age, years of service, years of

service as a superintendent, religious affiliation, religious service attendance, and

educational attainment on the primary variables. Figure 1 below shows the design model.

Figure 1

```
                                    ┌─────────────────────┐
                                    │ Subordinate Assessed │
                                    │ Authentic Leadership │
                                    │     Behaviors        │
                                    │                      │
                                    │       MSDLA          │
                                    └─────────────────────┘
  ┌─────────────────────┐       ┌──────────────┐
  │ Self Assessed Spirituality │  │  Moderator   │
  │  SWB-A and B Scales  │       │  Variables   │
  └─────────────────────┘       └──────────────┘
                                    ┌─────────────────────┐
                                    │   Self Assessed      │
                                    │ Authentic Leadership │
                                    │     Behaviors        │
                                    │                      │
                                    │   Modified MSLA      │
                                    └─────────────────────┘
```
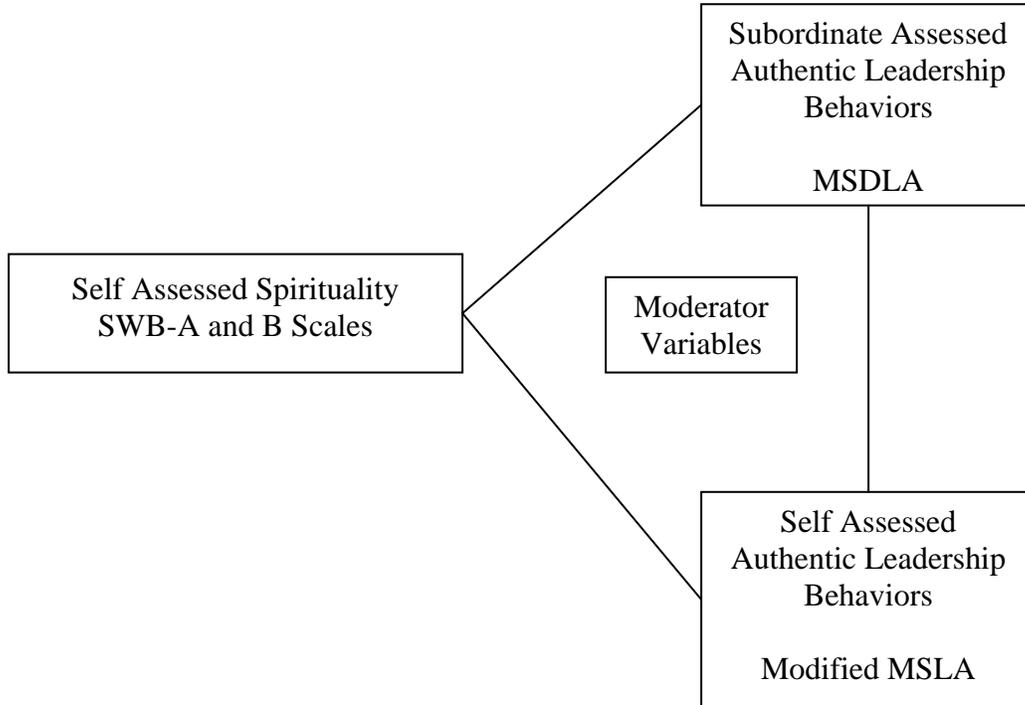
The primary subjects, superintendents, completed the SWB to quantify the

independent variable and a modified MSDLA for one of the dependent variables. A

trained surveyor administered the MSDLA to the administrative teams of those subjects

to quantify the other dependent variable. The variables of gender, age, years of service,

years of service as a superintendent, religious affiliation, religious service attendance, and

educational attainment were collected with the SWB instrument. These variables were

correlated and regression analysis performed. The coefficient of determination, r^2, was

used to quantify the variability of authentic leadership behaviors that can be predicted

from the SWB. Inferences about the contribution of SWB to authentic leadership were made using these comparisons. The hypothesis that SWB and authentic leadership are related was tested. The hypothesis that gender, age, years of service, and educational attainment will have an influence on the relationship was also measured. The hypothesis that self perception of authenticity will differ from follower perception was tested. The relative relationship of each hypothesis was examined.

Because of a skewed small sample size and high correlation with age and years of service, years of service as a superintendent was excluded from the analysis process. Because of skewed data and to better fit the regression model, the variables of age, years of service, educational attainment, religious affiliation, and religious service attendance were dichotomized. Age was delineated at either younger than fifty-five or older. Years of service was divided at twenty-five years. Educational attainment was defined as either masters degree or a terminal degree. Religious affiliation naturally broke into either Protestant or Catholic, and service attendance fell cleanly into attending less than twice a week or more than twice a week. The regressions were then analyzed.

CHAPTER 4

RESULTS

Introduction

Completed surveys were collected from thirty school districts after repeated efforts at soliciting participation. Complete sets of surveys for all thirty districts were scored and organized to test the three main hypotheses. The primary question of whether there is a relationship between spirituality and leadership behaviors was examined by testing each hypothesis and testing for significance. Bivariate Correlation was used to test the relationship of the variables. Regression was used to test significance when considering the demographic variables collected. Although statistically significant results were rare, some trends and inferences can be made from the analysis.

The following descriptive statistics were a result of the compilation of the data (See Table 1). The demographic data was coded numerically in categories to provide integers to correlate. For example, the mean age represents the mean category and not the actual age. Because of a lack of a skewed sample and high correlation with age and years of service, years of service as a superintendent was excluded from the analysis process. Because of skewed data and to better fit the regression model, the variables of age, years of service, educational attainment, religious affiliation, and religious service attendance were dichotomized. Age was delineated at either younger than fifty-five or older. Years of service was divided at twenty-five years. Educational attainment was defined as either masters degree or a terminal degree. Religious affiliation naturally broke into either Protestant or Catholic, and service attendance fell cleanly into attending

less than twice a week or more than twice a week. The regressions were then analyzed using the dichotomized data.

Null Hypotheses

H01. There will not be a significant correlation between self-perceived spiritual well-being and authentic leadership behaviors of public school superintendents as perceived by their followers.

Table 1

Descriptive Statistics of All Variables before Dichotomization

	N	Minimum	Maximum	Mean	Std. Deviation
Age	30	1	4	2.33	.082
Total Years Service	30	1	5	4.07	1.388
Years Superintendent	30	0	5	.23	.935
Gender	30	0	1	.30	.466
Ed. Attainment	30	0	1	.43	.504
Religious Affiliation	30	0	1	.67	.479
Service Attendance	30	0	3	1.73	.828
SWB-A	30	3.0	6.0	5.170	.8116
SWB-B	30	3.9	6.0	5.467	.5744
SWB-Total	30	3.4	6.0	5.318	.5923
MSDLA (Self)	30	4.44	6.0	5.257	.4050
MSDLA (Subordinate)	30	4.05	5.98	5.363	.5095
Valid N (list wise)	30				

To test this hypothesis the SWB-A, SWB-B, and SWB-Total scores for each superintendent were correlated with the average MSDLA scores from at least five subordinates of each superintendent. The SWB, or Spiritual Well-Being Scale, is divided into two segments. The SWB-A is a measure of religious well-being, and the SWB-B is a measure of non-religious well-being. SWB-total is the combination of both. MSDLA is the Modified School District Leader Authenticity scale. Figures 2, 3, 4, and 5 report the distribution of the variables for the first hypothesis. Table 2 shows the correlation matrix which shows the pertinent correlations.

Figure 2

SWB-A Frequency Distribution
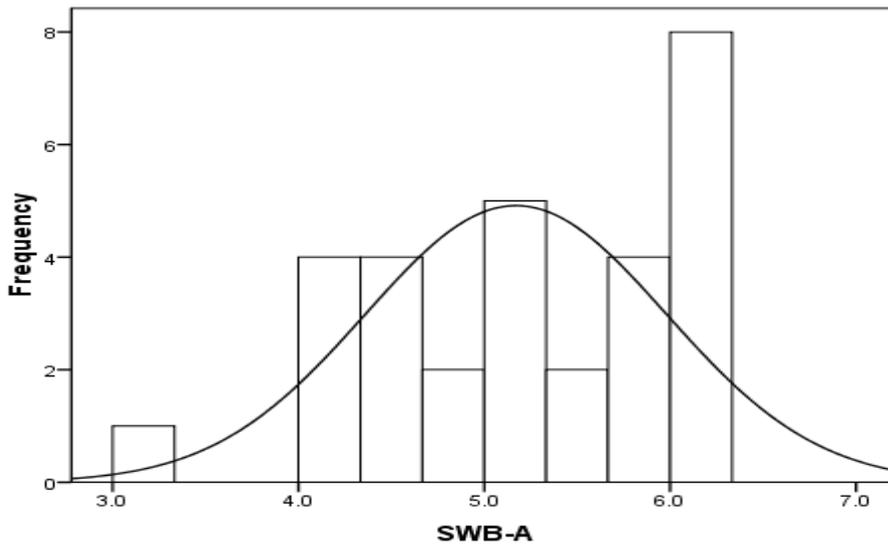
Figure 3

SWB-B Frequency Distribution
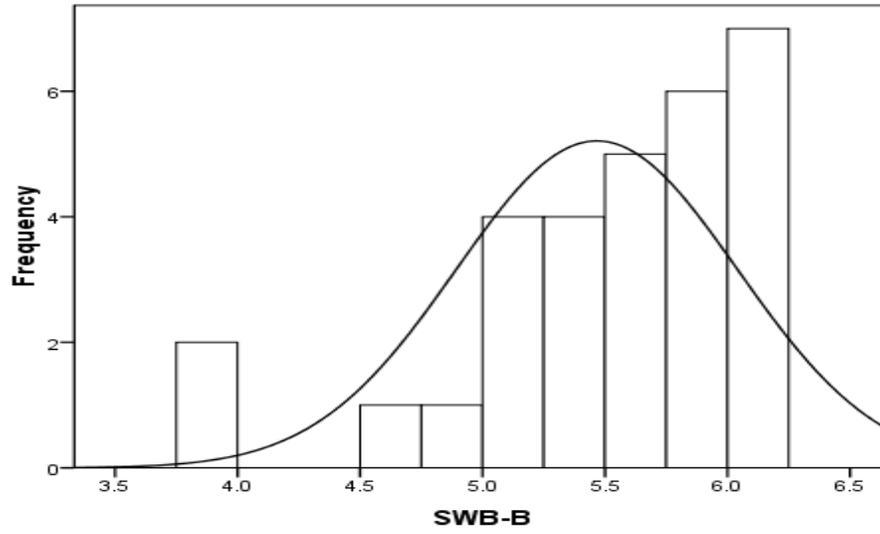
Figure 4

SWB-Total Frequency Distribution
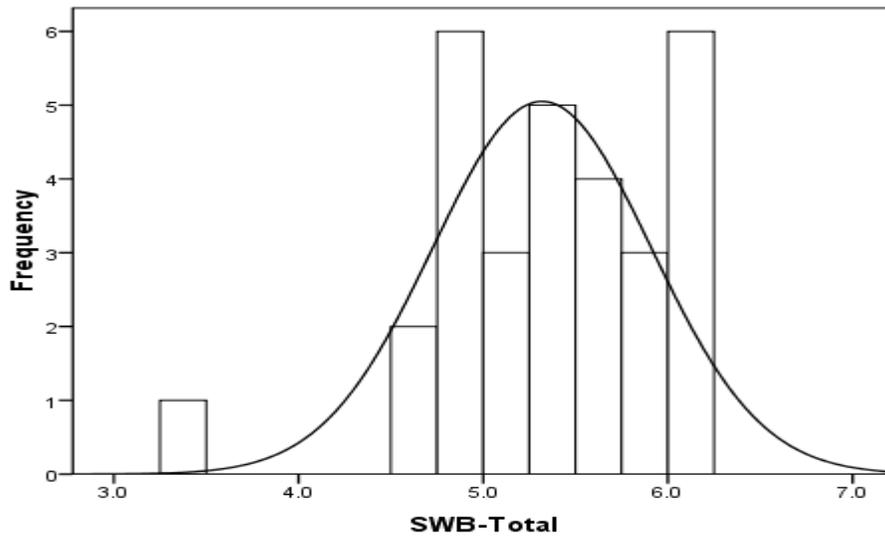
Figure 5

MSDLA – Subordinate Rating Frequency

MSDLA (Subordinate)
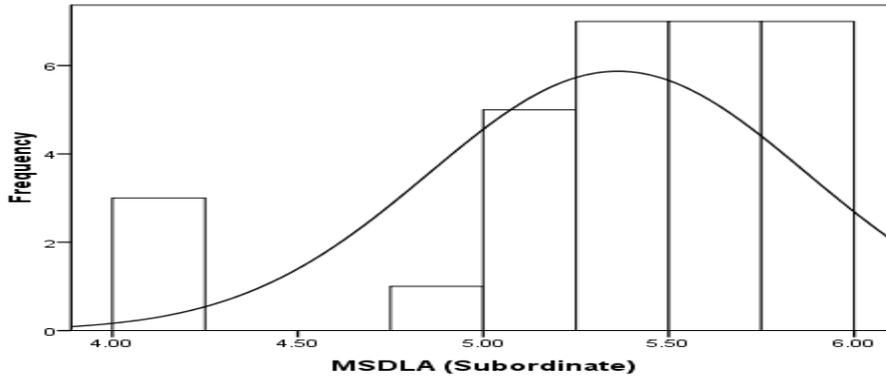
Table 2

Correlation Matrix of SWB to MSDLA and Sub-measures

		Age Dichot.	Years Dichot.	Gender	Educational Attainment Dichot.	Religious Affiliation Dichot.	Service Attendance Dichot.	SWB-A	SWB-B	SWB-Total	MSDLA (Self)
Age Dichot.	Pearson Correlation	1.000									
	Sig. (2-tailed)										
Years Dichot.	Pearson Correlation	0.389	1.000								
	Sig. (2-tailed)	0.034									
Gender	Pearson Correlation	-0.535	-0.059	1.000							
	Sig. (2-tailed)	0.002	0.755								
Educational Attainment Dichot.	Pearson Correlation	-0.027	0.027	0.161	1.000						
	Sig. (2-tailed)	0.885	0.885	0.394							
Religious Affiliation Dichot.	Pearson Correlation	0.114	0.000	0.154	0.048	1.000					
	Sig. (2-tailed)	0.447	1.000	0.416	0.803						
Service Attendance Dichot.	Pearson Correlation	-0.226	0.085	-0.257	-0.312	-0.245	1.000				
	Sig. (2-tailed)	0.230	0.656	0.171	0.094	0.193					
SWB-A	Pearson Correlation	0.065	0.020	0.025	-0.136	0.204	0.032	1.000			
	Sig. (2-tailed)	0.734	0.915	0.897	0.475	0.280	0.866				
SWB-B	Pearson Correlation	0.241	0.169	-0.077	-0.222	0.284	0.045	0.445	1.000		
	Sig. (2-tailed)	0.200	0.373	0.685	0.238	0.129	0.814	0.014			
SWB-Total	Pearson Correlation	0.161	0.096	-0.021	-0.201	0.277	0.000	0.901	0.790	1.000	
	Sig. (2-tailed)	0.395	0.614	0.914	0.287	0.138	0.999	0.000	0.000		
MSDLA (Self)	Pearson Correlation	0.079	0.260	0.254	-0.099	0.094	0.025	0.225	0.534	0.413	1.000
	Sig. (2-tailed)	0.680	0.166	0.176	0.602	0.623	0.896	0.231	0.002	0.023	
MSDLA (Subordinate)	Pearson Correlation	0.117	0.048	0.165	-0.135	0.144	-0.164	0.196	0.290	0.275	0.131
	Sig. (2-tailed)	0.537	0.800	0.385	0.475	0.448	0.387	0.298	0.120	0.141	0.489

The correlation between spiritual well-being (SWB-A) and perceived leadership was 0.196 ($p = 0.298$). The correlation between spiritual well-being (SWB-B) and perceived leadership was 0.290 ($p = 0.120$). The correlation between spiritual well-being (SWB-total) and perceived leadership was 0.275 ($p = 0.141$). None of the correlations in this test were significant so the null-hypothesis is not rejected. There is not enough evidence to show a significant relationship between self-perceived SWB and subordinate perceived leadership behavior.

SWB-B and SWB-Total are, however, significantly correlated to self-perceived leadership on the modified MSDLA scale. The correlation between SWB-B and MSDLA-Self was 0.534 (p<0.002) and the correlation between SWB-Total and MSDLA-Self was 0.413(p=0.023). Regression analysis for HO2 will further examine this correlation after considering the demographic variables.

H02. The demographic factors of gender, age, years of service, religious affiliation, and educational attainment will not have a significant influence on the correlation of spiritual well-being and authentic leadership behaviors of public school superintendents.

As noted in the HO1 results none of the SWB scores correlate significantly with MSDLA-Subordinate scores. When the demographic variables are introduced the correlations are still not significant. Table 3 reports the regression coefficients for MSDLA-Subordinate with the independent variable being SWB-A. We see that SWB-A is not a statistically significant predictor of subordinate perceived leadership. When we consider all other variables, SWB-A is still not a significant predictor. None of the other variables are significant predictors either.

67

Table 3

Regression Coefficients for SWB-A and MSDLA-Subordinate

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	5.271	.349		15.113	.000			
	Age Dichotomized	.268	.315	.262	.850	.404	.117	.175	.166
	Years Dichotomized	-.024	.235	-.023	-.102	.920	.048	-.021	-.020
	Gender	.338	.307	.309	1.102	.282	.165	.224	.215
	Educational Attaiment II	-.205	.210	-.203	-.979	.338	-.135	-.200	-.191
	Religious Affiliation II	.053	.220	.050	.241	.812	.144	.050	.047
	Service Attendance Dichotomized	-.077	.260	-.075	-.298	.768	-.164	-.062	-.058
	SWB-A								
2	(Constant)	4.825	.712		6.774	.000			
	Age Dichotomized	.251	.319	.245	.785	.441	.117	.165	.154
	Years Dichotomized	-.020	.237	-.020	-.086	.932	.048	-.018	-.017
	Gender	.322	.311	.295	1.036	.311	.165	.216	.204
	Educational Attaiment II	-.186	.214	-.184	-.872	.392	-.135	-.183	-.172
	Religious Affiliation II	.022	.227	.020	.095	.925	.144	.020	.019
	Service Attendance Dichotomized	-.092	.263	-.088	-.350	.730	-.164	-.074	-.069
	SWB-A	.092	.128	.147	.721	.478	.196	.152	.142

a. Dependent Variable: MSDLA-Subordinate

The percentage of variance contributed to the moderator variables is 12.7%. This increases to 14.8% when SWB-A is introduced; however, this is not a statistically significant increase, $F(1, 22) = 0.520$, $p = 0.478$. (See Table 4)

Table 4

Model Summary for SWB-A

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.357[a]	.127	-.100	.53443	.127	.560	6	23	.758
2	.384[b]	.148	-.124	.54009	.020	.520	1	22	.478

a. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Attaiment II, Age Dichotomized

b. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Attaiment II, Age Dichotomized, SWB-A

Table 5 reports the regression coefficients for MSDLA-Subordinate with the independent variable being SWB-B. We see that SWB-B is not a statistically significant predictor of subordinate-perceived leadership. When we bring in the other variables, SWB-B is still not a significant predictor of subordinate perceived leadership. All other variables are also not significant predictors.

Table 5

Regression Coefficients for SWB-B and MSDLA-Subordinate

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	5.271	.349		15.113	.000			
	Age Dichotomized	.268	.315	.262	.850	.404	.117	.175	.166
	Years Dichotomized	-.024	.235	-.023	-.102	.920	.048	-.021	-.020
	Gender	.338	.307	.309	1.102	.282	.165	.224	.215
	Educational Attaiment II	-.205	.210	-.203	-.979	.338	-.135	-.200	-.191
	Religious Affiliation II	.053	.220	.050	.241	.812	.144	.050	.047
	Service Attendance Dichotomized	-.077	.260	-.075	-.298	.768	-.164	-.062	-.058
	SWB-B								
2	(Constant)	4.169	1.061		3.927	.001			
	Age Dichotomized	.237	.315	.231	.751	.461	.117	.158	.146
	Years Dichotomized	-.055	.235	-.053	-.232	.819	.048	-.049	-.045
	Gender	.341	.305	.312	1.117	.276	.165	.232	.217
	Educational Attaiment II	-.147	.216	-.145	-.681	.503	-.135	-.144	-.132
	Religious Affiliation II	-.014	.227	-.014	-.064	.950	.144	-.014	-.012
	Service Attendance Dichotomized	-.068	.259	-.065	-.261	.796	-.164	-.056	-.051
	SWB-B	.210	.191	.236	1.099	.284	.290	.228	.213

a. Dependent Variable: MSDLA-Subordinate

The percentage of variance contributed to the moderator variables is 12.7%. This increases to 17.3% when SWB-B is introduced; however, this is not a statistically significant increase, $F(1, 22) = 1.208$, $p = 0.284$. (See Table 6)

Table 6

Model Summary for SWB-B

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
						Change Statistics			
1	.357[a]	.127	-.100	.53443	.127	.560	6	23	.758
2	.416[b]	.173	-.090	.53203	.045	1.208	1	22	.284

[a.] Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educational Attaiment II, Age Dichotomized

[b.] Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educational Attaiment II, Age Dichotomized, SWB-B

Table 7 reports the regression coefficients for MSDLA-Subordinate with the independent variable being SWB-Total. We see that Total SWB is not a statistically significant predictor of follower-perceived leadership. When we consider all other variables, total SWB is not a significant predictor of subordinate-perceived leadership. All other variables are also not significant predictors.

The percentage of variance contributed to the moderator variables is 12.7%. This increases to 16.8% when SWB-Total is introduced; however, this is not a statistically significant increase, $F(1, 22) = 1.078$, $p = 0.310$. (See Table 8)

Table 7

Regression Coefficients for SWB-Total and MSDLA-Subordinate

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients			Correlations		
		B	Std. Error	Beta	t	Sig.	Zero-order	Partial	Part
1	(Constant)	5.271	.349		15.113	.000			
	Age Dichotomized	.268	.315	.262	.850	.404	.117	.175	.166
	Years Dichotomized	-.024	.235	-.023	-.102	.920	.048	-.021	-.020
	Gender	.338	.307	.309	1.102	.282	.165	.224	.215
	Educational Attaiment	-.205	.210	-.203	-.979	.338	-.135	-.200	-.191
	Religious Affiliation II	.053	.220	.050	.241	.812	.144	.050	.047
	Service Attendance Dichotomized	-.077	.260	-.075	-.298	.768	-.164	-.062	-.058
	SWB-Total								
2	(Constant)	4.326	.975		4.436	.000			
	Age Dichotomized	.236	.316	.231	.748	.463	.117	.157	.145
	Years Dichotomized	-.034	.235	-.033	-.145	.886	.048	-.031	-.028
	Gender	.323	.307	.296	1.055	.303	.165	.219	.205
	Educational Attaiment	-.160	.214	-.158	-.747	.463	-.135	-.157	-.145
	Religious Affiliation II	-.009	.228	-.009	-.040	.968	.144	-.009	-.008
	Service Attendance Dichotomized	-.088	.259	-.084	-.338	.738	-.164	-.072	-.066
	SWB-Total	.187	.181	.218	1.038	.310	.275	.216	.202

a. Dependent Variable: MSDLA-Subordinate

Table 8

Model Summary for SWB-Total

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.357[a]	.127	-.100	.53443	.127	.560	6	23	.758
2	.410[b]	.168	-.096	.53353	.041	1.078	1	22	.310

a. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educatic Attaiment II, Age Dichotomized

b. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educatic Attaiment II, Age Dichotomized, SWB-Total

As noted in the HO1 the results of the SWB-B and SWB-total scores do correlate significantly with MSDLA-Self scores. When the demographic variables are introduced the correlation between SWB-B and MSDLA-Self is still significant. Table 9 reports the regression coefficients for MSDLA-Self with the independent variable being SWB-A.

71

We see that SWB-A is not a statistically significant predictor of self-rated leadership. When the other variables are considered SWB-A is still not a significant predictor of self-rated leadership. One variable in this regression, gender, is significant, $t(1) = 2.06$, $p = 0.05$. The predicted leadership score for females is 0.364 higher than for males when controlling for all other variables in the model.

Table 9

*Regression Coefficients for the Constant of SWB-A and MSDLA-Self the Dependent Variable*_____

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	4.887	.264		18.507	.000			
	Age Dichotomized	.257	.239	.317	1.079	.292	.079	.220	.200
	Years Dichotomized	.125	.178	.154	.705	.488	.260	.145	.131
	Gender	.429	.232	.494	1.849	.077	.254	.360	.343
	Educational Attaiment II	-.096	.159	-.120	-.607	.550	-.099	-.126	-.113
	Religious Affiliation II	.018	.166	.021	.105	.917	.094	.022	.020
	Service Attendance Dichotomized	.147	.197	.178	.748	.462	.025	.154	.139
	SWB-A								
2	(Constant)	4.463	.536		8.334	.000			
	Age Dichotomized	.241	.240	.296	1.003	.327	.079	.209	.187
	Years Dichotomized	.129	.178	.158	.721	.479	.260	.152	.134
	Gender	.414	.234	.477	1.773	.090	.254	.354	.330
	Educational Attaiment II	-.078	.161	-.097	-.488	.631	-.099	-.103	-.091
	Religious Affiliation II	-.012	.170	-.015	-.072	.943	.094	-.015	-.013
	Service Attendance Dichotomized	.133	.198	.161	.673	.508	.025	.142	.125
	SWB-A	.088	.096	.176	.910	.373	.225	.190	.169

[a.] Dependent Variable: MSDLA-Self

The percentage of variance contributed to the moderator variables is 20.9%. This increases to 23.7% when SWB-A is introduced; however, this is not a statistically significant increase, $F(1, 22) = 0.828$, $p = 0.373$ (See Table 10).

Table 10

Model Summary of Regression

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.457[a]	.209	.002	.40457	.209	1.011	6	23	.443
2	.487[b]	.237	-.005	.40609	.029	.828	1	22	.373

| | | | | Change Statistics | | | | | |

[a]. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Edu Attaiment II, Age Dichotomized

[b]. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Edu Attaiment II, Age Dichotomized, SWB-A

Table 11 reports the regression coefficients for MSDLA-Self with the independent variable being SWB-B. We see that SWB-B is a statistically significant predictor of self-rated leadership, $t(1) = 3.34$, $p = 0.002$. The regression equation is MSDLA-Self = 3.199 + 0.376(SWB-B). When we bring in the other variables, SWB-B remains significant, $t(1) = 2.224$, $p = .037$. All other variables are not significant except for gender, $t(1) = 2.392$, $p = .026$. The predicted leadership score increases by .292 points for each one-point increase in SWB-B when controlling for the other variables in the model. This predicted score is also .386 points higher for females than for males.

Table 11

Regression Coefficients for the Constant of SWB-B and MSDLA-Self the Dependent Variable

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	4.887	.264		18.507	.000			
	Age Dichotomized	.257	.239	.317	1.079	.292	.079	.220	.200
	Years Dichotomized	.125	.178	.154	.705	.488	.260	.145	.131
	Gender	.429	.232	.494	1.849	.077	.254	.360	.343
	Educational Attaiment II	-.096	.159	-.120	-.607	.550	-.099	-.126	-.113
	Religious Affiliation II	.018	.166	.021	.105	.917	.094	.022	.020
	Service Attendance Dichotomized	.147	.197	.178	.748	.462	.025	.154	.139
	SWB-B								
2	(Constant)	2.858	.687		4.161	.000			
	Age Dichotomized	.199	.204	.245	.979	.338	.079	.204	.154
	Years Dichotomized	.069	.152	.084	.450	.657	.260	.096	.071
	Gender	.435	.198	.501	2.203	.038	.254	.425	.348
	Educational Attaiment II	.012	.139	.014	.083	.935	-.099	.018	.013
	Religious Affiliation II	-.107	.147	-.126	-.725	.476	.094	-.153	-.114
	Service Attendance Dichotomized	.165	.167	.200	.987	.334	.025	.206	.156
	SWB-B	.386	.123	.547	3.127	.005	.534	.555	.493

a. Dependent Variable: MSDLA-Self

The percentage of variance contributed to the moderator variables is 20.9%. This increases to 45.2% when SWB-B is introduced; this is a statistically significant increase, $F(1, 22) = 9.777$, $p = 0.005$ (See Table 12).

Table 12
Model Summary of Regression

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.457[a]	.209	.002	.40457	.209	1.011	6	23	.443
2	.672[b]	.452	.278	.34419	.243	9.777	1	22	.005

a. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educatic Attaiment II, Age Dichotomized

b. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educatic Attaiment II, Age Dichotomized, SWB-B

Table 13 reports the regression coefficients for MSDLA-Self with the independent variable being SWB-Total. We see that total SWB is a statistically significant predictor of self-rated leadership, $t(1) = 2.401$, $p = 0.023$. The regression equation is MSDLA-Self = 3.754 + 0.283(SWB-B). When we bring in the other variables, Total SWB is no longer significant. All other variables are also not significant except for gender, $t(1) = 2.200$, $p = .039$. The predicted leadership score is 0.374 points higher for females than for males when controlling for all other variables in the model.

Table 13

*Regression Coefficients for the Constant of SWB-Total and MSDLA-Self the Dependent Variable*_____

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	4.887	.264		18.507	.000			
	Age Dichotomized	.257	.239	.317	1.079	.292	.079	.220	.200
	Years Dichotomized	.125	.178	.154	.705	.488	.260	.145	.131
	Gender	.429	.232	.494	1.849	.077	.254	.360	.343
	Educational Attaiment I	-.096	.159	-.120	-.607	.550	-.099	-.126	-.113
	Religious Affiliation II	.018	.166	.021	.105	.917	.094	.022	.020
	Service Attendance Dichotomized	.147	.197	.178	.748	.462	.025	.154	.139
	SWB-Total								
2	(Constant)	3.570	.694		5.145	.000			
	Age Dichotomized	.213	.225	.262	.948	.353	.079	.198	.165
	Years Dichotomized	.111	.167	.137	.665	.513	.260	.140	.116
	Gender	.409	.218	.471	1.875	.074	.254	.371	.326
	Educational Attaiment I	-.033	.152	-.041	-.217	.831	-.099	-.046	-.038
	Religious Affiliation II	-.069	.162	-.082	-.426	.674	.094	-.090	-.074
	Service Attendance Dichotomized	.133	.185	.160	.719	.480	.025	.151	.125
	SWB-Total	.261	.128	.382	2.033	.054	.413	.398	.354

a. Dependent Variable: MSDLA-Self

The percentage of variance contributed to the moderator variables is 20.9%. This increases to 33.4% when SWB-Total is introduced; however, this is not a statistically significant increase, $F(1, 22) = 4.132$, $p = 0.054$. This does show a strong trend that SWB-Total is related to MSDLA-Self (See Table 14).

Table 14

Model Summary of Regression

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.457[a]	.209	.002	.40457	.209	1.011	6	23	.443
2	.578[b]	.334	.122	.37955	.125	4.132	1	22	.054

[a]. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educational Attaiment II, Age Dichotomized

[b]. Predictors: (Constant), Service Attendance Dichotomized, Years Dichotomized, Religious Affiliation II, Gender, Educational Attaiment II, Age Dichotomized, SWB-Total

Given these results we would fail to reject the null hypothesis. In almost every case SWB is not significantly correlated with self or subordinate reported leadership behaviors and when controlling for other variables is not a significant predictor of leadership rating. There is one exception. SWB-B is significantly correlated and continues to be even after regression of the moderator variables.

HO3. There will not be a significant difference between the correlations of spirituality and self perceived authentic leadership and follower perceived authentic leadership.

This hypothesis compares the correlations of the SWB scores with MSDLA- Self and MSDLA-Subordinate. The correlation between MSDLA-Self and SWB-A is 0.23. The correlation between MSDLA-Subordinate and SWB-A is .20. This difference is not statistically significant, $z = 0.116$, $p = 0.91$. The correlation between MSDLA-Self and

SWB-B is 0.53. The correlation between MSDLA-Subordinate and SWB-B is .0.29. This difference is not statistically significant, $z = 1.07$, $p = 0.28$. The correlation between MSDLA-Self and Total SWB is 0.41. The correlation between MSDLA-Subordinate and Total SWB is 0.28. This difference is not statistically significant, $z = 0.544$, $p = 0.59$.

Since there is no significant difference between the correlations of SWB to self perceived leadership and subordinate perceived leadership, we would fail to reject the null hypothesis.

Summary

Since there was no significance in either the first or the third hypothesis, the researcher failed to reject both outright. There was no significant correlation between self –assessed spiritual well being and subordinate rated leadership behavior. There also was no significant difference between the correlations of self perceived leadership and subordinate perceived leadership to spiritual well being.

The second hypothesis showed mixed results. Although it would be appropriate to not reject the null hypothesis on the whole, one measure of spiritual well being and one measure of leadership behavior were significantly related even after the regression of the demographic values. SWB-B, the measure of non-religious spirituality, was significantly correlated with self perceived leadership behavior. Also, it was interesting to note that women were rated higher than men on leadership behaviors by subordinates even after controlling for all of the other variables.

Correlations of SWB-A, SWB-B, and SWB-Total to subordinate-perceived leadership showed no significance. Variances of most of the variables were low thus

contributing to the lack of significance. Although the correlations were not statistically significant they were all positive correlations.

CHAPTER 5

DISCUSSION

Introduction

In today's educational world there is tremendous emphasis on performance of the institution, the school. Although student performance is the measure, the accountability is organizational. Under these circumstances, the search for ways to define and predict successful leadership is desirable and necessary. This research was designed to attempt to show an empirical relationship between spirituality and authentic leadership. The current literature connecting spirituality to leadership is largely qualitative. Most of the studies rely on an interview process where a leader talks about his or her spirituality and leadership (Benefiel, 2005; Brewster, 2005; Kelley et al., 2005; and Sanders, 2003). Most leaders believe that they are quite spiritual even if not religious (Hall & Edwards, 2002). They also appear to have strong opinions about their own leadership. If this relationship could be quantified it may help in the selection and development of leaders for today's schools.

This study utilized several measures that had not been used together and attempted to correlate them. Asking leaders to rate their own spiritual well-being, SWB, on a numerical scale created a numerical rating for comparison. The SWB is divided into a religious element, SWB-A, and a more secular element, SWB-B. This allowed the researcher to examine both. The inclusion of a variety of demographic variables helped to further define the leader and allowed control of effect. The significance of the correlation was disappointing, but certain trends were suggested and some very clear needs for future research emerged. The discussion of the results will include what was

found, what was not found, conjecture as to reasons for the findings, and suggestions for further research.

<div align="center">Significant Results</div>

When considering HO1, neither subset of the SWB or the total SWB were significantly correlated with subordinate perceived leadership in this study. Although the null hypotheses can't be rejected, positive correlations of MSDLA(Subordinate) to SWB-A of 0.196, Swb-B of 0.290 and SWB-total of 0.275 were consistent. The means of all four scores are between 5.170 and 5.363. It would appear that there was not enough variation in the scores to show significance given the small sample size. Some of the limitations suggested in the literature for the SWB may have contributed to this result. Scores for spiritual well-being tended to be high overall. Only a few subjects had average scores below five on a scale of one-six. This lack of separation hurt the ability to compare. The relatively small sample size also probably contributed to the lack of significance.

This study did assess current superintendents. The relatively high scores on the SWB may be an indication of the attitudes and attributes of aspiring leaders. Clearly some leaders rise to positions through ability and ambition. Others rise through the trust and commitment of peers and followers. One would hope that current superintendents would be more like the latter and less like the former. If that is true, one would expect that spiritual well-being scores for current superintendents would be consistently high and thus lack the variation necessary for statistical significance.

This is supported by the fact that although the results were not significant in this study, the scores for authentic leadership behaviors also were near the top of a six point

<div align="center">80</div>

scale. Very few subordinates responded extremely negatively toward the superintendent's leadership authenticity. That was an important if not significant observation. Only one of the studied leaders appeared from the subordinate scores to be suspect to them. While studying thirty superintendents and finding only one who fosters mistrust from direct subordinates, faith in our school leaders was renewed. Strong spiritual-well being scores were evident. Strong leadership scores were evident.

When the SWB scores were correlated with the superintendents' perceptions of what they thought that their subordinates would say about their authentic leadership behaviors, SWB-B and SWB-Total were significantly correlated with MSDLA-Self. SWB-A was still not significantly correlated. SWB-B is the measure that is not religiously oriented, but more secular spirituality oriented. Superintendents who felt they were balanced and spiritual, but not necessarily religious thought that their subordinates would rank them high for authentic leadership behaviors when in reality they did not.

This fact may lead one to believe that those perceiving themselves as being more spiritual over estimate the perceptions of followers. It may also lead one to believe that self-perceived authenticity is not a strong predictor of subordinate perceived authenticity, or that self-perceived spirituality does not seem to be a strong predictor of subordinate perceived authentic leadership behaviors. Caution should be taken in making these assumptions from this study. From examining the statistics it appears that sample size hampered the significance of the results. The small sample size was also coupled with a rather narrow demographic variation among the superintendents which will be examined more closely in the discussion of hypothesis two. The results of testing HO1 with this

model still left lingering questions whether spiritual-well-being significantly contributes to authentic leadership behaviors.

Hypothesis two, HO2, supposed that if there was a relationship that the regression analysis of a variety of moderator demographic variables would test the strength and contribution of SWB to the relationship. Since there was little or no significant relationship between the primary variables, the demographic variables became interesting in their own right. The regression models used did little to change the significance found in HO1. SWB-B and SWB-Total were still significantly correlated to MSDLA-Self after considering all of the other variables. No other primary variables were impacted by the analysis. Not surprisingly several of the demographic variables were correlated to each other. Age and years of service and years of service as a superintendent were positively correlated. Religious affiliation and service attendance were not factors in MSDLA-Self or MSDLA-Subordinate scores. This further brought into question the correlation hypothesized.

It should be noted that gender was significantly correlated with MSDLA-Subordinate. Women scored significantly higher on this assessment than men. Gender did not have any moderating effect on the primary variables. Women did not see themselves as more spiritual than men but did rate themselves higher in MSDLA-Self. This difference in perceived authenticity would be an interesting extension of this study.

There was no significant difference for any variables when considering educational attainment and length of tenure. Further study as to the significance of these variables may be meaningful for creating models or processes for selecting leaders. This particular study would not suggest that these are strong predictors of leadership

authenticity. The limitations of sample size and variability should be considered before

concluding that they have no value in the process.

One of the things that appear to have limited the significance of results in this

study was a lack of variability in the subjects. All were from Pennsylvania and none of

the responders were from major urban centers. In general they looked very much alike.

Almost all of them were in their fifties. Most had twenty-six to thirty years total in

education. Almost all had less than 10 years as a superintendent. Seventy percent were

men. About half had either an Ed.D. or PHD and the other half had more than an Masters

Degree. All were Christian with about one third Roman Catholic and the rest Protestant.

The majority attend church at least twice a week. This group was quite consistent in

make-up.

To further establish variability at least within Pennsylvania and between the

schools, if not the superintendents, the aid ratios of the schools were collected and

compared to suggest a level of variability (See Table 15). The aid ratio is an indication of

the wealth of the district according to the Pennsylvania Department of Education.

Generally the higher the aid ratio the more state funding is available for districts. The

ratio is a measure of a variety of things including market value of property to assessed

value and local wealth. A variation in aid ratio would suggest a variation in the districts

studied. The aid ratios ranged from 0.2734 to 0.7438 but most of the schools were above

0.5 and the mean was 0.5878. This would indicate that most of the schools in Central and

Western Pennsylvania that responded to the surveys were not wealthy but only one of the

respondents was from an urban diverse area. Although the range was large for this data,

the variability was not as large as expected. It appears that, like the superintendents who

appear very similar in demographic characteristics, so do the schools. Surveying a larger

population over a larger more varied geographic area may improve the variation of scores

and thus the significance of the results.

Table 15

Participating School Aid Rations in Ascending Order

School	Aid ratio	School	Aid ratio
115	0.2734	53	0.6573
125	0.3714	65	0.6599
60	0.4206	81	0.6629
18	0.4212	59	0.6658
127	0.4285	82	0.6703
100	0.4340	63	0.6732
2	0.4646	58	0.6818
67	0.4791	45	0.6820
87	0.5246	68	0.6865
98	0.5368	25	0.6866
105	0.5432	48	0.6917
78	0.5530	85	0.6944
97	0.5721	72	0.7264
56	0.6432	69	0.7431
73	0.6438	47	0.7438

note: The mean = 0.5878, the std. deviation = 0.125 and the variance = 0.015.

Finally HO3 hoped to show a relationship between self-assessed authentic

leadership and subordinate-assessed leadership. There was no significant correlation

between the two. Subordinates actually rated superintendents higher on the MSDLA than

the superintendents expected them to rate them. One might expect that a group that tends

to have strong spiritual-well-being and self confidence would be modest in self-

assessment. The higher rating was not significant, but a trend was evident. In almost

every data set, the subordinate average rating was higher than the self rating.

Given the lack of significance in the results for all three null hypotheses, the

model proposed in Figure 1 does not seem to be an accurate predictor of authentic

leadership behaviors. Caution should be taken before discounting spiritual-well-being as an indicator of leadership based on this study. Many studies before have qualitatively made the connection as noted in Chapter Two (Mirtoff and Denton, 1999; Tourish & Pinnington, 2002). Benefiel (2005) noted that quantifying such a soft indicator would be difficult. Coupling that issue with the rather narrow and small sample size the researcher would recommend future research to further investigate this relationship.

<center>Implications for Further Research</center>

The study failed to establish a significant relationship between spiritual-well-being and authentic leadership behaviors. None of null hypotheses could be rejected based on the data compiled. Several things stood out in the analysis of the study that would encourage further study.

The raw data for both SWB and MSDLA were near the upper end of the scale. This skewing of the data may have contributed to the lack of significance. It does show that both spirituality and leadership seem to be prevalent in the population of superintendents studied. Given the overall raw score inflation and similarity, a larger sample of a more diverse population may produce very different results. The comparisons of this population were in a very small band and a broader sample may provide more variation in responses.

A larger sample may improve the chances for finding significance. Including increasing the overall size of the population, increasing the diversity of the population would also be an interesting addition to the data. The diversity of both the superintendents and the school characteristics was limited by the geography of the population. A broader population including more school and leader diversity may change

<center>85</center>

the comparative variation of the variables. Increasing the size of the subordinate sample for each superintendent may also delve deeper into the leadership evaluation by subordinates. It would also be interesting to expand the subordinate role to include other school personnel further removed from the superintendent. That expansion may include board members and community members. A 360 evaluation may provide more varied points of view.

The higher MSDLA score for women than men suggest that this difference should be explored by further research. For example in earlier leader authenticity studies (Henderson, 1998), no differences were found related to gender and authenticity. It would be very interesting to examine not only the difference in scores, but in casual factors. Is it the feminine style of leadership? Is it trying harder to escape the glass ceiling? Or is it that it has become more common for school boards to recognize outstanding talents regardless of gender? These questions were discussed informally with non-participating female leaders and all of the questions were considered by those who should know. This research could provide further insight to leadership selection and development.

The spirituality measurement may have been improved by using multiple measures. Possibly a second instrument to verify the trends of spirituality would have improved results, but the tool may not have been the limiting factor. Adding interviews to create a mixed methodology study may enrich the data and peek into the causal realm of the data. There was an interesting contrast between self-assessed leadership and subordinate-assessed leadership. Subordinates actually rated the leaders higher than the leaders rated themselves. The addition of a subordinate-assessed spirituality measure

may have added to the model. If the trend in score was analogous one may suppose that relationship would be enhanced if that four-way model would have been used.

<div align="center">Implications for Practice</div>

Nothing in the significance of the results related to the hypotheses would impact practice, but the raw scores for both spirituality and leadership and the consistent positive ratings of superintendents by subordinates does provide insight into current school leadership. On a six level scale for both measures, this population of superintendents consistently scored over five on the scale. Although self confidence may influence the self ratings, the subordinate ratings were even higher than the self ratings. This fact did signify thoughts about practice.

It seems that superintendents are answering the call to lead for the right reasons. In the accountability rich environment of today's schools, we hear a great deal in the media about the lack of quality leadership in the public schools. This study would refute this supposition despite the lack of significance in comparisons of the variables. The strength of the raw scores indicates that, though there may be a shortage of willing leaders, the willing ones are motivated by an authentic spiritual center. Leaders with self serving reasons for serving are not seen as authentic by subordinates. The superintendents in this population were seen as authentic by subordinates.

School boards should continue to search for leaders with that center of spiritual service. Although academic excellence and financial skill are important, they may exist independently of the authenticity that is desired for leaders in a child centered institution. The lack of significance in this study does not necessarily end all speculation that a spiritual leader is an authentic leader due to the limitations of the study noted above.

Conclusion

From the results of this particular study one can not conclude that spiritual well-being is correlated to authentic leadership behaviors. The statistical significance is just not present. The introduction of a variety of demographic factors into the regression equations did not add or subtract from the significance of the results. These factors did lead the researcher to believe that the sample population was not very diverse and that an increase in diversity may change the results. Further research should be undertaken to further examine the relationship because of the importance of identifying any contribution to authenticity in leadership. Good choices and decisions in selecting and growing leaders will improve with each new understanding of the elements of the science, or art, of leadership.

Despite the lack of significance in the correlations the results achieved did provide enough information and ask enough new questions to merit further research to try to quantify the contribution of spirituality to leadership. Social research of all kinds, and in particular leadership, is a moving target since we know that human behavior can be influenced, but the question still persists – can human nature?

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Appendix A

Spiritual Well-Being Scale (SWB)

SWB SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree, MA = Moderately Agree, A = Agree, D = Disagree, MD = Moderately Disagree, SD = Strongly Disagree

1.   I don't find much satisfaction in private prayer with God.

      SA MA A D MD SD

2.   I don't know who I am, where I came from, or where I am going.

      SA MA A D MD SD

3.   I believe that God loves me and cares about me.

      SA MA A D MD SD

4.   I feel that life is a positive experience.

      SA MA A D MD SD

5.   I believe that God is impersonal and not interested in my daily situations.

      SA MA A D MD SD

6.   I feel unsettled about my future.

      SA MA A D MD SD

7.   I have a personally meaningful relationship with God.

      SA MA A D MD SD

8.   I feel very fulfilled and satisfied with life.

      SA MA A D MD SD

9.   I don't get much personal strength and support from my God.

      SA MA A D MD SD

10.   I feel a sense of well-being about the direction my life is headed.

      SA MA A D MD SD

11.   I believe that God is concerned about my problems.

       SA MA A D MD SD

12.   I don't enjoy much about life.

       SA MA A D MD SD

13.   I don't have a personally satisfying relationship with God.

       SA MA A D MD SD

14.   I feel good about my future.

       SA MA A D MD SD

15.   My relationship with God helps me not to feel lonely.

       SA MA A D MD SD

16.   I feel that life is full of conflict and unhappiness.

       SA MA A D MD SD

17.   I feel most fulfilled when I'm in close communion with God.

       SA MA A D MD SD

18.   Life doesn't have much meaning.

       SA MA A D MD SD

19.   My relation with God contributes to my sense of well-being.

       SA MA A D MD SD

20.   I believe there is some real purpose for my life.

       SA MA A D MD SD

Appendix B

School Leader Authenticity Scale

SCHOOL DISTRICT_____

School District Leader Authenticity Scale

INSTRUCTIONS: What follows are some statements about School District settings. We are interested in the extent to which you agree or disagree with the statements as they relate to your particular school district. Please read each statement carefully. Then indicate the extent to which you agree or disagree by circling the number beside each statement. The numbers and their meanings are indicated below:

1 – Strongly Agree 2 – Moderately agree 3 – Agree Slightly more than Disagree 4 – Disagree Slightly more than Agree 5 – Moderately Disagree 6 – Strongly Disagree

First impressions are usually the best in such matters. Please give your opinion on every statement. If you find that the numbers to be used do not adequately indicate your own opinion, please use the one closest to the way you feel about your own school district.

1.My superintendent doesn't have much to do with staff members unless the
    staff member can help him/her in some way. …………..……………..…1 2 3 4 5 6

2.My superintendent is willing to admit to mistakes when they are mad….1 2 3 4 5 6

3.My superintendent finds it difficult to accept failure. ……………....... 1 2 3 4 5 6

4.If my superintendent makes a mistake, a reason is made to cover-up for
    the error. ………………………………………………….….…...…1 2 3 4 5 6

5.My superintendent is very defensive about any criticism. ………….…..1 2 3 4 5 6

6.My superintendent is honest in face-to-face interactions. …………......…1 2 3 4 5 6

7.My superintendent likes to take credit for accomplishments but doesn't
    want to be blamed for any failures. ………………….…………….…1 2 3 4 5 6

8.My superintendent runs the school district "by the book." …………......1 2 3 4 5 6

9.My superintendent's beliefs and actions are consistent. ……...........…...1 2 3 4 5 6

1 – Strongly Agree 2 – Moderately agree 3 – Agree Slightly more than Disagree 4 – Disagree Slightly more than Agree 5 – Moderately Disagree 6 – Strongly Disagree

10. If something is wrong in the school district, my superintendent is sure to blame someone else on the staff. …………………………………………..1 2 3 4 5 6

11. My superintendent manipulates staff members. ………………...…......1 2 3 4 5 6

12. When dealing with a staff member, my superintendent behaves like a know-it-all. …………………………………………………………………1 2 3 4 5 6

13. My superintendent seems to talk at you and not with you. …...........…......1 2 3 4 5 6

14. Whenever authority is delegated to a staff member, my superintendent stands behind that person. …………………………………….…...........…1 2 3 4 5 6

15. My superintendent accepts and learns from mistakes. ………...............…1 2 3 4 5 6

16. My superintendent accepts responsibility for the superintendent's own actions and for the progress of the school district. ……………………….1 2 3 4 5 6

Please return the questionnaire as instructed. Your responses will be held anonymous and will only be reported as aggregated data. Thank you for your assistance with this project.

SCHOOL DISTRICT_____

Modified School District Leader Authenticity Scale

INSTRUCTIONS: What follows are some statements about School District settings. We are interested in the extent to which you agree or disagree with the statements as they relate to your particular school district. Please read each statement carefully. Then indicate the extent to which *you think your subordinates will agree or disagree with the statements* by circling the number beside each statement. The numbers and their meanings are indicated below:

1 – Strongly Agree 2 – Moderately agree 3 – Agree Slightly more than Disagree 4 – Disagree Slightly more than Agree 5 – Moderately Disagree 6 – Strongly Disagree

First impressions are usually the best in such matters. Please give your opinion on every statement. If you find that the numbers to be used do not adequately indicate your own opinion, please use the one closest to the way you feel about your own school district.

1. My superintendent doesn't have much to do with staff members unless the staff member can help him/her in some way. …………..……………..…1 2 3 4 5 6

2. My superintendent is willing to admit to mistakes when they are mad….1 2 3 4 5 6

3. My superintendent finds it difficult to accept failure. ………………..... 1 2 3 4 5 6

4. If my superintendent makes a mistake, a reason is made to cover-up for the error. …………………………………………………………..…...…1 2 3 4 5 6

5. My superintendent is very defensive about any criticism. ……….…..1 2 3 4 5 6

6. My superintendent is honest in face-to-face interactions. …………....…1 2 3 4 5 6

7. My superintendent likes to take credit for accomplishments but doesn't want to be blamed for any failures. …………………..……………..…1 2 3 4 5 6

8. My superintendent runs the school district "by the book." …………......1 2 3 4 5 6

9. My superintendent's beliefs and actions are consistent. ……..............…...1 2 3 4 5 6

1 – Strongly Agree 2 – Moderately agree 3 – Agree Slightly more than Disagree 4 – Disagree Slightly more than Agree 5 – Moderately Disagree 6 – Strongly Disagree

10. If something is wrong in the school district, my superintendent is sure to blame someone else on the staff. …………………………………………..1 2 3 4 5 6

11. My superintendent manipulates staff members. ………………..……......1 2 3 4 5 6

12. When dealing with a staff member, my superintendent behaves like a know-it-all. …………………………………………………………….1 2 3 4 5 6

13. My superintendent seems to talk at you and not with you. …...........…......1 2 3 4 5 6

14. Whenever authority is delegated to a staff member, my superintendent stands behind that person. …………………………….…...........….1 2 3 4 5 6

15. My superintendent accepts and learns from mistakes. ………...............…1 2 3 4 5 6

16. My superintendent accepts responsibility for the superintendent's own actions and for the progress of the school district. ……………………….1 2 3 4 5 6

Please return the questionnaire as instructed. Your responses will be held anonymous and will only be reported as aggregated data. Thank you for your assistance with this project.

Appendix C

Leader Demographic Data Questionnaire

LEADER DEMOGRAPHIC DATA

Please complete the following demographic survey. This data will only be used as aggregate data to statistically moderate the effect of spirituality on authentic leadership. The information will be anonymous and will only be used for the purpose of research. Circle the range that best describes you:

1. Age: 26-35 36-45 46-55 56-65 65 or older

2. Total Years of Service: 1-10 11-15 16-20 21-25 26-30 30 or more

3. Years as a Superintendent: 1-10 11-15 16-20 21-25 26-30 30 or more

4. Gender: M F

5. Educational Attainment MA/MS D.Ed PHD Post Doctorate

6. Religious Affiliation: Roman Catholic
Traditional Protestant
Pentecostal
Anabaptist
Jewish
Muslim
Agnostic
Atheist
Other_____

7. I Attend Formal Services: Never
1 per month
2-4 per month
more than 4 per month

Appendix D

Letters of Consent

DUQUESNE UNIVERSITY

600 FORBES AVENUE ♦ PITTSBURGH, PA 15282

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

TITLE:	The Relationship between Spirituality and Authentic Leadership Behaviors of Public School Superintendents
INVESTIGATOR:	Allen M. Sell 281 North Scrubgrass Road Claysburg, PA 16625 814-623-2460 work 814-239-5194 home sella@bedford.k12.pa.us
ADVISOR: (if applicable :)	Dr. Jim Henderson School of Education 412-396-4880
SOURCE OF SUPPORT:	This study is being performed as partial fulfillment of the requirements for the Doctor of Education degree in Educational Leadership at Duquesne University.
PURPOSE:	You are being asked to participate in a research project that seeks to investigate the relationship between spirituality and authentic leadership behaviors. You are asked to complete a spiritual-well-being survey and an organizational leader authenticity scale that will take less than 20 minutes and to allow the researcher or designee to administer a 20 minute organizational leader authenticity survey to at least five members of your administrative team. These are the only requests that will be made of you.
RISKS AND BENEFITS:	There are no risks greater than those encountered in everyday life.
COMPENSATION:	There will be no compensation. However, participation in the project will require no monetary cost to you. An

108

envelope is provided for return of your response to the investigator.

CONFIDENTIALITY: Confidentiality will be guaranteed. All data will be presented in aggregate form and no identification will be made of individuals or school districts. All written materials and consent forms will be stored in a locked file in the researcher's home. Your response(s) will only appear in statistical data summaries. All materials will be destroyed five years after the completion of the research.

RIGHT TO WITHDRAW: You are under no obligation to participate in this study. You are free to withdraw your consent to participate at any time.

SUMMARY OF RESULTS: A summary of the results of this research will be supplied to you, at no cost, upon request. Individual responses from the administrative team will not be available. Districts will not be identified even in aggregate form.

VOLUNTARY CONSENT: I have read the above statements and understand what is being requested of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason. On these terms, I certify that I am willing to participate in this research project.

I understand that should I have any further questions about my participation in this study, I may call Allen Sell, Principal Investigator at 814-239-5194, Dr. Jim Henderson, Advisor at 412-396-4880, and Dr. Paul Richer, Chair of the Duquesne University Institutional Review Board at 412-396-6326.

_____   _____
Participant's Signature   Date

_____   _____
Researcher's Signature   Date

DUQUESNE UNIVERSITY

600 FORBES AVENUE ♦ PITTSBURGH, PA 15282

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

TITLE:	The Relationship between Spirituality and Authentic Leadership Behaviors of Public School Superintendents
INVESTIGATOR:	Allen M. Sell 281 North Scrubgrass Road Claysburg, PA 16625 814-623-2460 work 814-239-5194 home sella@bedford.k12.pa.us
ADVISOR: (if applicable :)	Dr. Jim Henderson School of Education 412-396-4880
SOURCE OF SUPPORT:	This study is being performed as partial fulfillment of the requirements for the Doctor of Education degree in Educational Leadership at Duquesne University.
PURPOSE:	You are being asked to participate in a research project that seeks to investigate the relationship between spirituality and authentic leadership behaviors. You are asked to complete an organizational leader authenticity scale rating your superintendent that will take less than 20 minutes that will be administered by the researcher or designee. These are the only requests that will be made of you.
RISKS AND BENEFITS:	There are no risks greater than those encountered in everyday life.
COMPENSATION:	There will be no compensation. However, participation in the project will require no monetary cost to you. An envelope is provided for return of your response to the investigator.

110

CONFIDENTIALITY: Confidentiality will be guaranteed. All data will be presented in aggregate form and no identification will be made of individuals or school districts. The superintendent will not see your responses or know if you participated. All written materials and consent forms will be stored in a locked file in the researcher's home. Your response(s) will only appear in statistical data summaries. All materials will be destroyed five years after the completion of the research.

RIGHT TO WITHDRAW: You are under no obligation to participate in this study. You are free to withdraw your consent to participate at any time.

SUMMARY OF RESULTS: A summary of the results of this research will be supplied to you, at no cost, upon request. Individual responses will not be available. Districts will not be identified even in aggregate form.

VOLUNTARY CONSENT: I have read the above statements and understand what is being requested of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason. On these terms, I certify that I am willing to participate in this research project.

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_____   _____
Participant's Signature   Date

_____   _____
Researcher's Signature   Date