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The Relationship between Principals' Spiritual Attitudes and Transformational Leadership

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THE RELATIONSHIP BETWEEN PRINCIPALS' SPIRITUAL ATTITUDES AND
TRANSFORMATIONAL LEADERSHIP

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Dedicated to my parents

Tim and LaRee Dendy

Who have always been there for

me… no matter what.

Thank you for giving me

a love of knowledge and for

showing me how to live for God.

Also dedicated to my husband, Tom,

and my three beautiful children,

Crystal, Candice, and Zachary.

I love you each very much.

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ABSTRACT

This study examined the relationship between principals'
spiritual attitudes and transformational leaders and
investigated if the combination of spirituality and demographic
variables, such as gender, predicted transformational
leadership. It was important to conduct this study utilizing the
framework of transformational leadership since it has been
identified as an effective type of leadership in educational
settings (Leithwood & Jantzi, 1998; Ogawa & Hart, 1985).
Piedmont's (1999) Spiritual Transcendence Scale was the
instrument used to measure the participants' spiritual
perspective and the Multifactor Leadership Questionnaire
measured the type of leadership of each principal.

The sample that was used in this study was 105 principals
from Jefferson, Terrebone, and Plaquemines Parish School Systems
in Southeastern Louisiana, in addition to principals involved in
the School Leadership Center of Greater New Orleans. This
correlational research design utilizing surveys was conducted
via mail. The study determined that there is a relationship
between transformational leadership, spiritual transcendence,
and gender

This study supports the position that there is a significant relationship between the predictor variable of principals' spirituality, as defined by the Spiritual Transcendence Scale, and transformational leadership, as defined on the Multifactor Leadership Questionnaire. Additional findings showed gender as another predictor of transformational leadership, and further implications suggest that principals' sense of prayer fulfillment in their lives can also be a predictor of transformational leadership. These findings present major implications for leaders in education, education policy makers, and researchers and support the need for spirituality to be taught in the educating of future principals.

CHAPTER 1

INTRODUCTION

Fullan (1993) cautions that schools of the twenty-first
century cannot merely be managed; in the turbulent times school
leaders face today, that will no longer work. Schools must be
led by visionaries who possess the skills to mold the
professional learning community. According to Leithwood (1994,
p.499), "Leadership only manifests itself in the context of
change, and the nature of that change is a crucial determinant
of the forms of leadership that will prove to be helpful. The
type of leadership espoused by Leithwood and others (Leithwood &
Jantzi, 1995, 1998, 1999, 2000; Ogawa & Hart, 1985) is
transformational leadership.

Studies show that transformational leaders make a positive
difference in educational settings. Deal and Peterson (1990)
revealed a positive correlation between improved teacher
collaboration and transformational leadership. Northouse (2001)
found transformational leaders to be visionary, to motivate and
empower others, to espouse a sense of moral purpose, and to
challenge others to become change agents. Kirby, King, and

Paradise (1992) showed increased subordinate satisfaction with transformational leaders.

Still other researchers (Houston, 2002; Piedmont, 1999; Wheatley, 2002) cite the need for school leaders who value spirituality. In preparation for an entire issue of *The School Administrator* devoted to spirituality and leadership, Goldman, its editor, solicited views from a diverse group of people regarding the topic. Though the views were not always congruent, Goldman found a consensus that the relationship of spirituality to school leadership is an important topic warranting further research. Despite this increased interest in spirituality and leadership (Piedmont, 1999; Wheatley, 2002), researchers continue to note a lack of studies that examine school leadership and the construct of spirituality (Houston, 2002; Young, Cashwell, & Shcherbakova, 2000).

One reason for the minimal number of studies in this area is concern that the topic of spirituality poses a conflict in public education because of the legality that surrounds the issue of separation of church and state (Houston, 2002; Solomon & Hunter, 2002). Some theorists argue that spirituality is a part of religiousness, while others (Piedmont, 1999) view spirituality and religion as separate constructs. "Religion gives us a rubric for working with the deity, while spirituality

is the energy that connects us...it is a sacred narrative that gives us a sense of larger purpose" (Houston, 2002, pp. 6-7).

The objective of this study is to measure principals' spirituality and its relationship to transformational leadership since spirituality. While recognizing that spirituality and religion are highly correlated constructs (Piedmont, Ciarrocchi, Dy-liacco & Mapa, 2003) that have enough unique variance that allows them to be used separately, this study avoids the church/state issue by studying spirituality independent of religiosity.

Statement of the Problem

Literature cites the need for school leaders to use their spiritual life to succeed in the turbulence and chaos of their jobs (Hoyle, 2002; Stokley, 2002; Wheatly, 2002). Stokely (2002) states that school administrators need to use their spiritual side to help students in our society cope with youth violence, peer pressure, and academic pressure, including that of high-stakes testing. "Spirituality forms the basis for values and principles that inform individual personal and professional behavior" (Dantley, p. 273, 2003). Additionally, Wheatly (2002) observed that spirituality helps one form and maintain a value system. This is an integral part of transformational leadership as evident by Burns's (1978, p.21) definition: "leaders inducing

followers to act for certain goals that represent the values and the motivations...of both leaders and followers."

Therefore, this study will focus on the relationship between principals' self-reported spirituality, as determined by the Spiritual Transcendence Scale (Piedmont et al., 2003), and their perceived leadership style, utilizing the Multifactor Leadership Questionnaire (Avolio & Bass, 1999). The demographics of the participants also will be utilized in the analysis of the data as Piedmont (2004) hypothesizes that a person's spiritual attitudes can develop as one ages. Additionally, he states there is evidence that there may be a relationship between spiritual attitudes and gender.

Purpose of the Study

The purpose of this study is to develop an understanding of the relationship between transformational leadership and spirituality. This study examines the relationship between the predictor variable of spirituality and the criterion variable of transformational leadership. Another purpose of this study is to analyze any differences among the criterion and predictor variables, based on the demographic variables of age and gender. A correlational design utilizing surveys is conducted with a sample of 105 schools from the Greater New Orleans Area. The data are analyzed through the use of descriptive statistics, Pearson product-moment correlations, and multiple regressions.

Research Questions

This study addresses two main research questions. They are:

1. What are the relationships among principals' spiritual attitudes, leadership style, and demographic variables of age, gender, and race?

2. What are the combined effects of principals' spiritual attitudes and demographics in predicting transformational leadership?

Theoretical Perspective

The concept of spiritual transcendence has been selected as the framework for this study. This construct resulted from a meeting about the meaning of spirituality in a focus group consisting of Christian groups and scholars representing Judaism, Buddhism, and Hinduism (Piedmont, 1999). Therefore, both Eastern and Western views were incorporated in order to obtain a spiritual framework that transcends religion.

Spiritual transcendence is "the capacity of individuals to stand outside of their immediate sense of time and place and to view life from a larger, more objective perspective. This transcendent perspective is one in which a person sees a fundamental unity underlying the diverse strivings of nature" (Piedmont, 1999, p. 988). It is through this transcendent perspective that a person recognizes the connection to all of

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nature and thus a sense of commitment to others (Piedmont, 1999, p. 988). Therefore, transcendence provides intrinsic motivation for individuals, and it directly impacts the behaviors they choose in their lives (Piedmont, 1999). The three primary components of spiritual transcendence are: a sense of connectedness, universality, and prayer fulfillment (Piedmont, 1999; 2001).

<div align="center">Definitions of Terms</div>

Transformational Leadership – Leadership that is characterized by leaders who are concerned with the needs of their followers and are able to motivate their followers to perform in ways that benefit all. Leaders who are perceived to have more transformational qualities tend to have a strong set of internal values. Therefore, transformational leadership is sometimes referred to as 'value added' leadership (Leithwood, 1992).

Spiritual Transcendence – "The capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective...it is a source of intrinsic motivation that drives, directs, and selects behaviors" (Piedmont, 1999, p. 988-989). The three main characteristics of spiritual transcendence include a belief in a sense of connectedness, universality, and prayer/meditation fulfillment. For the purpose of this study, spiritual

transcendence, spiritual attitude, and spirituality are used interchangeably.

Connectedness – a belief that one is a part of some larger force that creates continuity among all individuals (Houston, 2002; Piedmont, 1999; Stokley, 2002)

Universality – "A belief in the purpose of life; a feeling that all life is interconnected, and a sense of a shared responsibility of one creature to another" (Piedmont, 1999, p.995).

Prayer/Meditation Fulfillment – A feeling of joy and peacefulness derived from prayer and/or meditation that provides personal strength and focus (Wheatley, 2002).

Delimitations

There are three delimitations in this study. The first delimitation of this study is use of a convenience sample of principals in the Greater New Orleans area. The second and third delimitations are the choices of measurement for spiritual attitudes and leadership style. However, both of these are accepted measures in the field.

Limitations

Due to the nature of the study, some superintendents of school systems that were in the targeted population refused to grant permission for their principals to participate in the study. Reasons included perceptions that the study would burden

principals with additional tasks and lack of comfort with the topic of spirituality. Other limitations are the use of a self-report survey and the number of non-respondents.

<center>Significance of the Study</center>

Since the early 1980s there has been a surge of research pertaining to the concept of transformational leadership. Some of this research (Cronin, 1993; Kouzes & Posner, 1987) espouses that people in leadership need to learn about themselves because the first obstacle to leadership is failure to discover one's strengths, weaknesses, beliefs, and values. In relation to the importance of transformational leadership and educational settings, Leithwood's (1994, 1998) series of studies on the impact of transformational leadership on student engagement in Canadian schools found that when the leader practiced transformational leadership, there was a slight positive impact on student engagement and organizational learning. Leithwood identified transformational leaders as ones who identify and articulate a vision, foster acceptance of group goals, maintain high performance expectations, provide appropriate models, provide intellectual stimulation and provide individualized support.

The concept of spirituality is important because when leaders "are genuine and the spirit is right, their giving transforms a school or school district from a mere place of work

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to a shared way of life" (Stokley, 2002, p.50) and "leaders who consider themselves spiritual can set an example for associates through everyday actions" (Solomon & Hunter, 2002, p. 39). Additionally, Wheatley (2002) observed that spirituality helps one form and maintain a value system. This is an integral part of transformational leadership as evidenced by Burns's (1978, p.21) definition of transformational leadership: "leaders inducing followers to act for certain goals that represent the values and the motivations...of both leaders and followers."

Therefore, it is hypothesized that leaders who perceive themselves to have more spiritual qualities, as defined by the Spiritual Transcendence Scale, will perceive themselves to have more of the qualities of a transformational leader as measured by the Multifactor Leadership Questionnaire. This knowledge could be useful for training future principals, selecting principals, and for principals who want to broaden their knowledge and abilities. It will also allow researchers to consider a component of leadership from a different perspective than previously researched.

Organization of the Report

In Chapter 2, a literature review of transformational leadership and spirituality is examined. Because religion is commonly associated with spirituality, a discussion of the distinctions is included. At the end of Chapter 2, the

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literature that links principal leadership and spirituality is presented. Chapter 3 lists the methods that are involved in this study. Parts of this chapter include information about the research design, population, sample, data collection instruments, variables, and data analysis procedures. Chapter 4 provides the results of the Spiritual Transcendence Scale and the Multifactor Leadership Questionnaire. A discussion of the statistical analyses of these data addresses the research questions. Chapter 5 provides a discussion about the importance of the results and the possibilities for further research in this area.

CHAPTER 2

REVIEW OF LITERATURE

The purpose of this study is to determine if there is a relationship between principals' spirituality and their perceived leadership style. In this chapter a focused summary of transformational leadership and spirituality is presented. A review of the theory pertaining to transformational and moral leadership is detailed. Afterwards, literature that examines the construct of spirituality and areas germane to the topic are explored. Then, research that explains the relationship between transformational leadership and spirituality conclude the chapter.

Transformational Leadership–History

Though Downtown (1973) introduced the term transformational leadership, it was James MacGregor Burns, the political sociologist, who "linked the roles of leadership and followership" and thus transformational leadership was able to have "its emergence as an important approach to leadership" (Northouse, 2001, p. 132). In addition to transformational leadership, he also identified transactional leadership. The two

constructs of transforming and transactional leadership were
described by Burns "as a single continuum with the former at one
end and the latter at the other" (Avolio & Bass, 1999, p. 8).
Transactional leadership (Northouse, 2001; Starratt, 1996) is
defined as the bargaining between the leaders and followers. The
leader provides exchanges that are of interest to the followers
so they will cooperate with the leader's mission. This is the
type of leadership that "has generally come to be identified as
a role relationship more akin to management" (Walling, 1994, p.
13). Transformational leadership is described by Burns (1978) as
occurring when a leader increases the level of motivation in the
followers and is concerned about the "needs, aspiration, and
values" (p.4) of each individual. Thus transformational
leadership is "leaders inducing followers to act for certain
goals that represent the values and the motivations...of both
leaders and followers" (Burns, 1978).

Bennis and Nanus (1985) continued the research concerning
transformational leadership, yet they executed their research in
business organizations and moved away from the political realm
on which Burns had concentrated his efforts (Walling, 1994).
From a qualitative study of 90 leaders, Bennis and Nanus
concluded that leaders use four similar strategies in leading
and transforming their businesses. These four strategies are:
creating a vision; acting as 'social architects' which allows

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the leaders "to mobilize people to accept a new group identity or a new philosophy for their organizations" (Northouse, 2001, p. 142); creating trust; and, using a positive self by focusing on their strengths instead of their weaknesses.

Bass (1985) further discussed the concept of transformational leadership. "A central argument of Bass's theory is that transformational leadership goes beyond transactional behaviors by developing intellectually stimulating environments and inspiring followers to put aside their own interests for a collective purpose" (Gellis, 2001, p.18). Bass (1985) focused more of his research on the followers' needs and desires; he described seven leadership factors that conceptualized transactional and transformational leadership. These were charisma, inspiration, intellectual stimulation, individualized consideration, contingent reward, management-by-exception and laissez-faire leadership. "In subsequent writings, he noted that although charismatic and inspirational leadership were unique constructs, they were often not empirically distinguishable, thus reducing his original multifactor model to six factors" (Avolio & Bass, 1999, p. 6). In the six factor model, charisma and inspirational were combined to provide the one factor of 'charismatic-inspirational' leadership.

In order to measure transformational and transactional leadership, Bass (1985, 1988) operationalized transformational

leadership through a survey instrument he labeled the Multifactor Leadership Questionnaire (MLQ). The MLQ has been refined though the years to represent changes in the research regarding its constructs. Currently, the MLQ-Form 5x, measures the above-mentioned six constructs either through the followers' perceptions of the leader, or through a rater's version that allows leaders to score themselves. Avolio and Bass (1999) explained that the MLQ-Form 5 was developed "to address concerns with earlier versions of the MLQ survey, including problems with item wording, lack of discriminant validity among certain leadership factors, and the incorporation of behaviors and attributions in the same scale" (p. 23). The use of such a survey tool is important because it allows for the analysis of leadership styles in different cultures and organizations. This is needed in all organizations, especially now that organizations are moving away from hierarchical structures and many middle management positions are being eliminated, resulting in a need for leadership in all levels of organizations (House, 1995).

Kouzes and Posner (1987) also researched transformational leadership through qualitative studies in which managers were asked to write about their outstanding leadership experiences. From these studies, They operationalized dimensions of transformational leadership and developed the LPI, Leadership

Practices Inventory. The five characteristics of transformational leadership that are included on the LPI are leaders that challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart.

Sashkin (1993) later developed the Leadership Behavior Questionnaire, or LBQ. The LBQ had ten scales used in identifying aspects of transformational, or as he termed, visionary leaders. One part of the questionnaire provided five leader behaviors: clarity, communication, consistency, caring, and creating opportunities. Another section differentiated transformational leaders from transactional leaders by stating three characteristics of transformational leaders: self-confidence, power and vision. A third part of the LBQ addressed the dimension of organizational culture building and its importance among transformational leadership.

Leithwood, however, was one of the first to research transformational leadership and its effect on education. Specifically, Leithwood's (1994, 1998) series of studies on the impact of transformational leadership on student engagement in Canadian schools found that when the leader practiced transformational leadership, there was a slight positive impact on student engagement and organizational learning took place. Leithwood identified transformational leaders as ones who identify and articulate a vision, foster acceptance of group

goals, maintain high performance expectations, provide appropriate models, provide intellectual stimulation and provide individualized support.

<div align="center">Moral Leadership</div>

As evident through Leithwood's (1994; Leithwood & Jantzi, 1995, 1998, 1999, 2000) studies, transformational leadership is needed in educational settings and should continue to be studied in such contexts for its potential to improve schooling. Yet there is another leadership concept that Burns (1978) wrote about when describing transformational and transactional leadership--moral leadership.

In describing moral leadership, Burns (1978) wrote, "leaders and led have a relationship not only of power but of mutual needs, aspirations, and values...it emerges from, and always returns to, the fundamental wants, and needs, aspirations, and values of the followers" (p. 4). Though researchers such as Barnard, Simon, and Getzels wrote about moral executives, ethical decision making, and the necessity of values within cultural shaping, scholars did not begin intensely studying moral leadership until after Burns' research (Greenfield, 1999).

In 1992, Bottery wrote *The Ethics of Educational Management* in which he offered a view of ethical school leadership that is transformative, visionary, empowering, and personally and

organizationally ethical. He based his theory of ethical leadership on six guiding questions that should be asked by leaders. Some of those questions include, "Does the management of the school promote personal growth? Does it treat people as ends in themselves or as means to ends? Does it foster an appreciation of the place of individuals as citizens within their own communities, states, and world?" (Bottery, 1992, p. 5). Bottery's research "offers an integrated and comprehensive perspective regarding what ethical school administration might entail" (Greenfield, 1999, p. 7).

Starratt (1996) also contributed to the field of moral leadership and states, "If schools are to teach the larger connections—connections to our ancestors, to the biosphere, to the cultural heroes of the past…they must begin with the connections of everyday experience, the connection to our peers, to our extended families...." (p. 77). He placed an emphasis on creating a learning community, but one that is a moral community. With moral communities, school administrators can face the challenges of society by establishing a clear vision that is based on ethical ideas (Bethel, 1990; Sergiovanni, 1992; Starratt, 1996). This type of community transforms the culture to one that encourages teachers to "nurture the foundational qualities of autonomy, connectedness, and transcendence in their

classrooms, as well as communicate the large ethical framework of justice, critique and care" (Starratt, 1996, p. 164).

Sergiovanni's (1990) work with moral leadership examined what motivates and inspires people. He wrote that, "We are also driven by what we believe is right and good, by how we feel about things, and by the norms that emerge from our connections with other people; we are driven...by morality, emotion, and social bonds...." (p. 23). Sergiovanni then defined nine dimensions that are representative of moral leadership (Greenfield, 1999). Some of the aspects he described included getting teachers to achieve for intrinsic rewards; emphasizing passionate leadership "that reflects deep levels of caring and commitment" (Sergiovanni, 1990, p. 14); and, striving to be responsive to the needs of the teachers. Sergiovanni stated that the above actions can help a school transform into a virtuous school which provides a caring ethic and therefore is able to provide for the whole teacher and student.

Throughout the literature review on moral leadership, there is a question that is raised by researchers, "How are leaders developed who would fit Burns' (1978) description: leaders and followers raise one another to higher levels of morality and motivation? These are leaders who aim to raise the consciousness of their followers by appealing to moral values.... Burns and

others have called this process transformational leadership"
(Maldonado, Efinger, & Lacey, 2003, p. 3).

Transformational Leadership-Overview

Transformational leadership, therefore, is concerned with
values and standards and involves learning about followers'
motives and satisfying their needs to transform the culture of
the organization (Northouse, 2001). Transformational leaders
focus on leadership concepts that are associated with cultural
and moral leadership. Some of these concepts include
empowerment, charisma, and symbolic leadership that are used to
satisfy the employee's need for a higher esteem, autonomy, and
higher levels of competence. By focusing on the needs of the
people, a connection is formed that raises the level of
motivation, conduct, and ethical aspiration in the follower.
This type of leadership operates from motivating people
intrinsically, instead of extrinsically, in order to have the
followers make a performance investment which "transforms one's
needs state from lower to higher by arousing different
dimensions of human potential" (Sergiovanni, 1990, p.8). All of
these actions, and subsequent attitudes of the followers, help
shape the culture of the organization that brings a shared
vision of the goals of the organization.

Throughout the previous literature review on transformational and moral leadership, some commonalities emerged. One of these is that effective leadership involves transformation. Some researchers (Sergiovanni, 1990; Starratt, 1996) discuss the need for connections among people and nature. An emphasis on concern for followers and a need for value leadership is also discussed as an element involved in transformational leadership. Yet there is another possible facet to transformational leadership--spirituality.

Hoyle (2002) asserts that leaders' spirituality is instrumental in their beliefs about connectedness, and these beliefs can affect their leadership. Other researchers (Dantley, 2003; Houston, 2002; Solomon & Hunter, 2002; Stokley, 2002) state that spirituality forms the basis for how people perceive their world, make meaning of their lives, and treat others and all of these variables impact leadership styles. An investigation of the literature on spirituality and religion is needed in order to understand their possible impact on transformational leadership.

Spirituality

Theoretically, rethinking the role of spirituality in the self-system can help to broaden our conceptualizations of individuals and the goals they will pursue.

(Piedmont, 1999, p. 1011)

Spirituality is a topic that has already been studied by psychologists, counselors, biologists and people in other research fields (Hoyle, 2002) and is being accepted as an important topic that must be studied and understood in educational leadership. However, since it is just recently becoming a more dominant issue in the discourse of educational leadership (Houston, 2002; Piedmont, 19999; Wheatley, 2002), there is a need for more studies that examine school leadership and the construct of spirituality and religion (Houston, 2002; Young et al., 2000). Yet the plethora of meanings and interpretations of the two constructs can be a source of confusion, so an exploration of the concepts is necessary.

Differences between Spirituality and Religion

Spirituality and religion are terms that have many meanings, and the relationship between the two is defined differently according to the source of the information used. Some argue that spirituality is a part of religiousness, while others view them as separate components (Piedmont, 1999). Sigmund (2004) states that religion is a "system of belief regarding humankind's relation to the divine, which includes practices of worship, sacred texts….promotes the ongoing practice of the religion and member cohesion" while spirituality is the "belief that an individual can be affected directly by a transcendent divine spirit and that this experience can be

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facilitated by focused contemplation, meditation, or prayer" (p. 56). Houston (2002) expresses the idea that "Religion gives us a rubric for working with the deity, while spirituality is the energy that connects us to the deity" (p. 6). Stokley (2002) states that all religions have a certain belief embedded within a theory and a conduct that must be executed by the members that coincides with the religious belief. Thompson (2004) summarizes the relationship between religion and spirituality: "For some, spiritual leadership may have roots in a particular religious tradition; for others it has roots in a nonreligious soil" (p. 61). Walling (1994) asserts that spirituality and religion are separate constructs and that a spiritual experience can happen that "elicits a sense of transcendence in us" that is independent of any religious experience or expressions (p. 134).

<div align="center">Spirituality Defined</div>

The literature on spirituality is inundated with various descriptions and meanings. Landrum (2000) describes spirituality as the "personal valuing, experiencing, or expression of a larger structure in which to view one's life … a reverent compassion for the welfare of others" (p. 4). Thompson (2004) defines spiritual leadership as "a state of mind or consciousness that enables one to perceive deeper levels of experience, meaning, and purpose than a strictly materialistic vantage point would offer" (pg. 61). Solomon and Hunter (2002)

provide a more comprehensive view of spirituality, stating that "Spirituality is often idiosyncratic, varying in content tenor and scope from person to person" (p.39). However, an analysis of the spirituality construct reveals some commonalities within the various definitions. Three themes that emerge regarding spirituality are: values, meaning systems, and connections.

Spirituality forms the basis for one's values, ethics and principles (Dantley, 2003; Solomon & Hunter, 2002). It "serves as the standpoint from which to decide our actions and conduct in society" (Stokley, 2002, p. 48). Some researchers (Solomon & Hunter, 2002) believe that people tend to reach for the highest values and try to align everyday action with the values of their spiritual life. Thus, spiritual beliefs can affect a person's professional decisions since "Spirituality includes the esoteric exercise of personal critical reflections and forms the basis for values and principles that inform individual personal and professional behavior" (Dantley, 2003, p. 273).

Spirituality also allows people to understand their world, make meaning of their lives, and understand their part in the universe (Houston, 2002; Stokely, 2002). In other words, it provides a meaning system from which a person operates. As stated by Solomon and Hunter (2002): "Spirituality is a meaning system par excellence because it provides a framework for making sense of so many of the intangible qualities of life, such as

one's purpose within the grand scheme of life and perhaps even the universe" (p. 39). They contribute further understanding to the concept of a 'meaning system' by stating that a person's spirituality affects and is responsible for "the answers people develop in response to existential concerns" (P. 38).

This idea of spirituality as a connection (Houston, 2002; Piedmont, 1999), whether to self, other humans, or some larger force, is echoed throughout the literature. Kessler (2002) expands on this idea and states that different people operate from their own view of what spiritual connections mean to them. Some have "a deep connection to the self…deep connection to others...and for some, the deep connections to a higher power" (p. 23). Stokley (2002) writes that "Spiritual experiences can be described as the conscious recognition of a connection that goes beyond our minds or emotions." (p. 48). Sigmund (2004) reiterates the idea of connectedness and explains that an important aspect of one's spirituality is the realization that everyone is connected to nature and other people.

Though these commonalities among the definitions of spirituality aid in the deciphering of such an abstract concept, Piedmont's (2001) explanation of spiritual transcendence provides a framework for a more clear understanding of spirituality.

Spiritual Transcendence

Piedmont (2001) defined spirituality as an "individual's efforts to construe a broad sense of personal meaning within an eschatological context...we question the value our lives provide to the world we inhabit" (p. 3). Piedmont states the answers one formulates to these existential questions provides a framework of unification for the different areas of life and gives motivation to live productively. Additionally, reflection upon these questions can allow a person to reach a sense of spiritual transcendence. Spiritual transcendence is "the capacity of individuals to stand outside of their immediate sense of time and place and to view life from a larger, more objective perspective. This transcendent perspective is one in which a person sees a fundamental unity underlying the diverse strivings of nature" (Piedmont, 1999, p.988). It is through this transcendent perspective that a person recognizes the connection to all of nature and thus a sense of commitment to others. Therefore, transcendence provides intrinsic motivation for individuals, and it directly impacts the behaviors they choose in their life (Piedmont, 1999). However, transcendence evolves during one's life and certain factors can increase a person's sense of transcendence. Some of these events include growing old, realizing one's mortality, or encountering certain challenges in life. The three primary components of spiritual

transcendence are: a sense of connectedness, universality, and prayer fulfillment (Piedmont, 2001).

Piedmont's (1999) explanation of one's sense of connectedness, a "belief that one is part of a larger human orchestra whose contribution is indispensable in creating life's continuing harmony" (p. 989), varies slightly from the previous definitions of connectedness. He describes connectedness as a responsibility to others, both living and deceased, that creates 'cross-generational commitments and commitments to one's community. People who have a sense of connectedness may feel it is important to contribute to their community, and they are concerned about people who will live after they have died.

Universality is the belief that there is a purpose in life and that all life is interconnected. Since all life is connected there is a responsibility to other living beings (Piedmont, 1999). Characteristics of universality include a belief that there is a level of consciousness that unites all humankind and a belief that there is a greater purpose to life.

Prayer fulfillment is the third major component of spiritual transcendence. Prayer fulfillment is "feelings of joy and contentment that result from personal encounters with a transcendent reality" (Piedmont, 1999, pg. 989). Meditation can serve as a vehicle for prayer. Some distinguishing experiences from prayer fulfillment include the ability to locate inner

strength from the prayers or meditations and the need to "reach a higher plane of consciousness" (Piedmont, 1999, Table 1).

Spirituality and Educational Leaders

The previous sections provided a brief overview of the literature pertaining to transformational leadership and the literature pertaining to spirituality. In order to conduct a study to determine the relationship between the two constructs, existing literature and research that connect the two need to be explored.

Houston (2002) claims that in today's society, educational administrators have complex, sometimes chaotic jobs and are searching for meaning and purpose within this environment. Throughout their career there are times they encounter controversy, resistance, and moral dilemmas. "Having a spiritual approach to educational leadership…can help leaders stay grounded and tightly focused. It enables educators to build the inner strength they need to effectively manage conflict" (Thompson, 2004,p. 60-61). Rolls (1994) concludes that spirituality has a major impact on a leader's ability to effect change. Thom (1993) did a five year study of educational administrators in order to comprise a list of qualities in an effective administrator. Spirituality was cited as being instrumental in the job of an educational administrator. "Staying openhearted and steadily focused on a higher purpose

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while under assault requires the inner strength that results from spiritual practice" (Thompson, 2004, p 61). Additionally, spiritual leaders may believe they have some connection to others, and this belief can permeate how they treat people who work for them and with them. It allows leaders to understand human desires and motives. This need for "vital connection between leadership, spiritual values and the well-being of ourselves and our communities" (Hoyle, 2002, p. 18) has been echoed by psychologists and biologists as well. The spiritual point of view provides vision and inspiration to the leader and the community (Hoyle, 2002) and allows leaders to succeed in the turbulence and chaos of their positions (Wheatley, 2002). "All leaders must be attuned to the third dimension beyond thinking and doing….but educational leaders…have an even greater obligation" (Houston, 2002, p.6). Additionally, leaders' spirituality helps form and maintain their values (Wheatley, 2002 p. 42). Two types of educational leadership that emphasize spirituality are Spiritually Centered Leadership and Purpose Driven Leadership.

<div align="center">Spiritually-Centered Leadership</div>

A spiritually-centered leader "knows that what he or she does is secondary to who he or she is" (Gilley, 1997, p. 514). There is a need for the leader to create compassionate bonds with others that dissolve and defy the usual battles for self-

interests that can plague a work environment (Starratt & Guare, 1995). Spiritually-centered leaders value ethical and moral decision making. They build trust and relationships through listening intently and offering the staff opportunities to develop relationships among each other. Additionally, they have either a divine or cosmic belief in their life. Thompson (2004) espouses that spiritual leadership allows for an openness of heart and mind that allows for more powerful options to its leaders. The author summarizes the characteristics of spiritually centered leadership through the identification of four traits: (1) a personal awareness that leads to self-discovery and self-transformation, (2) importance that is placed upon relationship with others and the belief that all people need to connect with each other, (3) a view of their work as an extension of their spiritual beliefs, and (4) a belief in either a divine being or a cosmic belief in their life.

<center>Purpose-Driven Leadership</center>

Dantley (2003) describes the need for purpose-driven leadership to help schools move beyond the high-stakes testing requirements and handle the systemic inequities in the educational system. "The educational leadership discourse is being challenged to include a spiritual voice in its conversation. Those who have critiqued the field have come to

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understand that the positivist, functional-rational grounding that has traditionally served as the foundation for educational leadership leaves the field bereft of substantive and meaningful ways to see genuine change take place in our schools" (Dantley, 2003, p. 273). Purpose-driven leadership focuses on spirituality as a means for adding understanding, values, and principles into the dynamics of schooling. "It also broadens school leaders' perspectives and ties them to the dynamic intellectual as well as spiritual work that takes place in the teaching-learning experience" (Dantley, 2003, p. 290). Therefore, it is concluded that future administrators need to be taught the importance of spiritual awareness in order to succeed in achieving the academic and nonacademic goals of our schools and purpose-driven leadership is the type of leadership that promotes such philosophy.

Research on Spiritual Leadership

Researchers state that the spiritual side of school leaders is equally important as their administrative side since their job is to guide students to become successful, ethical individuals (Dantley, 2003; Hoyle, 2002). The spiritual part of a person allows leaders to understand human desires and motives. The spiritual point of view provides vision and inspiration to the leader and the community. Hoyle suggests since the spiritual

side of a school administrator is essential, spiritual leadership should become part of the curriculum for people seeking a degree in school leadership. He outlines the content that should be taught in the classes. Some of his suggestions include: discussing moral dilemmas and the possible solutions, teaching the five AASA skills for ethical leadership, and assigning books on spiritual leadership and then debating the spiritual leadership concepts that are presented in the books.

Research Linking Spirituality and Educational Leadership

Keyes, Hanley-Maxwell, and Capper (1999) did an ethnographic study of a principal to examine the characteristics of leadership needed to be successful in inclusive schools that educate students with disabilities with regular education students. The researcher used the "Developmental Taxonomy of Empowering Principal Behavior" (Reitzug, 1994) as the basis for the theoretical framework. This taxonomy describes three types of empowering behaviors: support, facilitation, and possibility. However, through the interviews with the principal, Keyes discovered a missing element in Reitzug's framework, namely spirituality. "Spirituality emerged as Marta's (the principal) core belief, which supported her behaviors" (Keyes et al., 1999, p. 215). Interviews from other participants in the study, teachers, and students provided evidence that Marta's

actions coincided with her stated beliefs. "For example, behaviors described as ethical, caring, humble, patient, and loving were mentioned by various participants throughout the study" (Keyes et al., p. 231). This exemplifies that though self-examination is a critical component of spirituality, it manifests itself in the leader's relationships with others.

In the study, spirituality had no connection with organized religion. Marta, the principal in the study, explained that her spirituality enabled her to base decisions on the foundations of personal dignity and individual value. The study offers a clearer explanation of spirituality with a description of three identifiable aspects of spirituality. The first dimension is the leader's relationship with himself/herself. Next is the leader's relationship with a power greater than him/her. The last is the relationship with others. The authors conclude their study by stating that future research is warranted in the area of spirituality and school leadership (Keyes et al., 1999).

Walling (1994) conducted a qualitative study that focused on the relationship between spirituality and leadership. She interviewed ten persons who were identified by her, without using a formal leadership survey, as having had experiences in leadership. Some of her interview questions focused specifically on leadership, others on spirituality, and others on the relationship between spirituality and leadership. She identified

three types of awareness levels a leader may have regarding the overlapping of spirituality and leadership (Walling, 1994). The first is an intentional awareness whereas the leaders base decisions that are aligned with their spiritual beliefs. Second is a reflective awareness. This occurs when leaders realize they have incorporated their spiritual attitudes in their leadership role only after the actions have occurred. Last is a non-awareness. This is evident when leaders share accounts of their leadership and there is a non-awareness of the "relationship between spirituality and leadership due to the fact that the relationship had become a background assumption of the person's life" (Walling, 1994, p. 129). She concluded that spirituality plays a significant role for leaders in the areas of decision making, attitudes and treatment of others, and visions for their professional lives. However, she cautioned that spirituality does not necessarily equate to a greater leadership capability. In fact, to attempt to "use one's spirituality as a means to another end is an *a prior* abuse of the spirit" (Walling, 1994, p. 136).

Jacobsen (1994) used a Delphi model to identify the relationship between spirituality and leadership. A panel of experts was established with the criteria that each member of the panel had to be someone who had enough experience in leadership so they would be able to identify people in secular

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organizations who exhibited signs of being a transformational

leader. The panel created a list of 43 people who were perceived

as transformational leaders. Of the 43 people, 21 returned the

first questionnaire in the appropriate time.

Each of the 21 participants was given seven questions to

answer. A summary of their answers indicated that their

definition of spirituality included a relationship with a "God",

"Creator" or "transcendent power". Additionally, their

definition recognized that "spirituality is the source of one's

values and meaning, a way of understanding the world...and a

means of integrating the various aspects of myself into a whole"

(Jacobsen, 1994,p. 89). The study concluded that spirituality is

an important dimension in the professional lives of the

participants. Yet, Jacobsen (1994) stressed that his study did

not yield the results that all transformational leaders have

spirituality at the heart of their leadership role, however "it

does seem to say that people who have transformational effects

on followers are certainly likely to have such a character"

(p.93).

<div align="center">Demographic Variables</div>

Gender

A study by Piedmont (2004) found that gender was a factor

to be considered in predicting one's spiritual attitude. "A

working hypothesis is that given the relational nature of

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spirituality, women are expected to have higher scores than men"
(Piedmont, 2004, p. 7). Piedmont cites the nurturing sides of
women and their desire to care for others as behaviors that are
congruent with the relational nature of spirituality.

Age

As people grow older they experience the realization of
their mortality. This realization can lead to the development of
more spiritual beliefs and practices in their lives. "Because
spirituality refers to the personal meaning one creates for the
life being led, as one ages…concerns develop about bringing a
sense of personal closure" (Piedmont, 2004, p. 7). Therefore, it
is hypothesized that age will be a predictor of spiritual
attitudes.

                              Summary

 Research (Hoyle, 2002; Keyes et al., 1999; Walling, 1994)
has shown the increasing need to study the role spirituality
plays in the complex world of school leadership. Since
transformational leadership has been identified as a desirable
leadership style in schools, (Leithwood & Jantzi, 1998) this
study will examine the relationship between spirituality and
principals who perceive themselves to be transformational
leaders. Demographics may impact the results of the study

because research (Piedmont, 2004) states that women tend to have a more spiritual transcendent perspective than men.

Therefore, the purpose of this study is to investigate principals' spirituality and its relationship to the principal's perceived leadership style. Because transformational leadership is characterized by leaders who desire to meet the needs of the people and form a connection that raises the level of motivation, conduct, and ethical aspiration in the follower, it is hypothesized that these leaders will perceive themselves to operate from a spiritually transcendent perspective.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this study is to investigate the relationship between principals' perceived leadership style and spirituality. The two research questions in this study were:

1. What are the relationships among principals' spiritual attitudes [as measured by the Spiritual Transcendence Score (STS) and Spiritual Transcendence Orientation (STO)], leadership style, and demographic variables of age, gender, and race?

2. What are the combined effects of principals' spiritual attitudes (as measured by STS) and demographics in predicting transformational leadership?

In this chapter an explanation of the methodology is given. First, a description of the population is presented along with the sampling procedures. Next the instruments, including the scoring procedures and interpretations, are described. The research design and methods of data analysis conclude the chapter.

Population

The targeted population of this study is all public school principals. The accessible population is one of convenience – all public school principals in three Louisiana school districts and principals involved with the School Leadership Center of Greater New Orleans.

Sample

A convenience sampling of principals was chosen from Jefferson, Terrebone, and Plaquemines Parish School Systems in addition to principals involved in the School Leadership Center of Greater New Orleans. Permission to conduct this study was obtained from the superintendent of each participating school system and from the director of the School Leadership Center. Two other districts were contacted but refused to participate, and another district was contacted and never responded. Participation was voluntary, and each participant was assured confidentiality. Data collection involved the use of two survey instruments. In all, 235 principals were contacted about this study with the goal of having 120 responses. A total of 78 principals returned completed surveys after the first mailing. Return envelopes were coded for tracking purposes only and 28 more were returned after a second mailing of the survey was sent to the non-respondents. There were a total of 106 completed responses. One respondent asked that his data not be used, and

his request was honored. Thus, the useable responses yielded a response rate of 45%.

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

Participants were asked about their gender, age, race, years of experience, and location of school in the demographics section of the survey. In addition, two copyrighted instruments were used with permission (see Appendix B). The first was the Spiritual Transcendence Scale (Piedmont, 1999; Piedmont et al., 2003) that assesses the principal's spiritual attitudes. The second instrument was Avolio and Bass's (1999) Multifactor Leadership Questionnaire – 5X. These survey instruments are described in the following sections.

Spiritual Transcendence Scale

The Spiritual Transcendence Scale (STS) was used to assess spiritual attitudes in the participants of the study. The instrument was developed by Piedmont in an effort to "create an empirically sound measure that would capture the fundamental aspects of spirituality" (Piedmont, 2004, p. 3). It is comprised of three correlated scales: prayer fulfillment, the ability to feel a connection to some more expansive reality; universality, the belief that there is a more powerful purpose to life; and connectedness, the feeling that everyone belongs to and is responsible for all of human reality. It is a self-report survey

and consists of 23 items. These 23 items are divided into three subscales of universality, prayer fulfillment, and connectedness.

Piedmont (2004) reports that the reliabilities for this self-report scale are acceptable, with Cronbach's alphas as follows: Universality = .82, Prayer Fulfillment = .95 and Connectedness =.68, and .89 for the Total Scale. Though there is a separate religious instrument on the Spiritual Transcendence Scale, it does not have to be used with the spirituality scale and is not used in this study.

The original STS was based on 24 items that measured Spiritual Transcendence and did not have the 12 religious questions. Then, a study was done that utilized Piedmont's Spiritual Transcendence Scale and the Fetzer Institute/National Institute on Aging Working Group's (1999) Brief Multidimensional Measure of Religiousness/Spirituality (MMRS). This study examined 452 undergraduate students' answers to these surveys and concluded that there was a substantive correlation between the spirituality and religiosity (level of involvement in religious rituals and activites) factors, with correlations of r=.45.

Piedmont, Ciarrocchi, Dy-Liacco, and Mapa (2003) then did a study to determine 1) if spirituality and religiosity were independent or correlated dimensions, 2) whether there was a

causal relationship between the two. In addition to the STS, the Purpose in Life Test (Crumbaugh, 1968), which measures a person's sense of meaning in life; the Self-Actualization Scale (Jones & Crandall, 1986); and a Demographic Questionnaire were utilized in the study. There were 223 participants, all undergraduate student volunteers who completed the surveys. The results of the study revealed that spirituality and religiosity are indeed highly correlated constructs. However, although they are highly related, "...they should not be considered as a single dimension. Each dimension appears to be retaining sufficient unique, reliable variance as to warrant separate interpretations" (Piedmont et al., 2003, p. 21).

A third study was then performed to show that spirituality and religiosity also had discriminant validity. The STS was used again, but this time the Total Transcendence score was used as the spirituality index for comparison with religiosity. The alpha reliability for the Total Transcendence scores in that sample was .86 (Piedmont et al., 2003). That study also utilized 12 other surveys to measure various types of psychosocial outcomes to help predict personality characteristics. However, because the present research is only concerned with the spiritual outcomes of the study, the other tools are not being discussed in this paper. The results of this study again confirmed that spirituality and religiosity are highly

correlated yet have enough unique variance that allows them to be used separately. "Most importantly, spirituality and religiosity were shown to evidence different patterns of correlations with the external criteria. Thus they demonstrated some discriminant validity from each other" (Piedmont et al., 2003, p. 31).

The fourth study was designed to test the 'robustness' of the findings of the previous studies. Because the former three studies were done using samples from American colleges, the fourth study examined the two constructs in a sample consisting of 654 Filipinos. The results of this study were similar to the results from previous studies.

The STS-R has 23 statements about spirituality. There are five answer choices for each statement: strongly agree, agree, neutral, disagree, and strongly disagree. Some examples from the form are:

All life is interconnected.

In the quiet of my prayers and/or meditations, I find a sense of wholeness.

I have done things in my life because I believed it would please a parent, relative, or friend that had died.

There is no higher plane of consciousness or spirituality that binds all people.

There is an order to the universe that transcends human thinking.

Scoring of the Spiritual Transcendence Scale

The Spiritual Transcendence Scale is comprised of 23 items on a Likert type scale that assigned 1 point for each 'Strongly Disagree' response, 2 points for each 'Disagree', 3 points for each 'Neutral', 4 points for each 'Agree', and 5 points for each Strongly Agree. Additionally it has three subscales: (1) Prayer Fulfillment (10 items); (2) Universality (7 items); and (3) Connectedness (6 items). Ten items which indicated the opposite of the construct of spirituality were reverse scored; that is, 1 was converted to 5, 2 to 4, 4 to 2, and 5 to. The Spiritual Transcendent Score (STS) is sum of all item scores (after reversing the necessary items). In addition, a Spiritual Transcendent Orientation (STO) is constructed from the STS based on age and gender of the respondent. Females who scored between 89 and 97, and males who scored between 85 and 91, were given an STO of 1 which means that they have interests in transcendent issues. Females who scored higher than 97 and males who scored higher than 91 were given an STO of 2, indicating a strong Spiritual Transcendent Orientation. Females who scored below 89 and males who scored below 85 were given an STO of 0, indicating greater focus on tangible issues of daily life (Piedmont, 2004).

Multifactor Leadership Questionnaire

The second instrument that was used in this study was Avolio and Bass's (1999) Multifactor Leadership Questionnaire – 5X. The MLQ-5X consists of 45 items that are rated by a Likert-type scale that ranges from 0 which means 'not at all' to 4 which means 'frequently or always'. The MLQ-5X was refined from the original Multifactor Leadership Questionnaire that was developed by Bass in 1985. The original MLQ was a seven factor model (Avolio & Bass, 1999; Northouse, 2001) that consisted of the following factors: charisma, inspirational motivation, intellectual stimulation, individualized consideration, contingent reward, management-by-exception, and laissez-faire leadership. In 1988, Bass stated that "although charismatic and inspirational leadership were unique constructs, they were often not empirically distinguishable, thus reducing his original multifactor model to six factors" (Avolio & Bass, 1999, p. 2). Therefore, the current six factors that are measured on the MLQ – Form 5X excludes inspirational motivation as a separate factor and has merged the attributes of charismatic behavior and inspirational leadership into the one factor of charisma. "The reliabilities for each of the six leadership factor scales ranged from .63 to .91 in the initial sample set, and .64 to .92 in the replication set...estimates of internal consistency were

above .70 for all scales except for active management-by-exception" (Avolio & Bass, 1999, p. 8).

Bass and Avolio (1994) offer the following operational definitions of the factors:

a. Attributed Charisma – serves as a model for morals and provides followers with a vision that gives a sense of purpose.

b. Idealized Influence – instill respect and loyalty towards the leader.

c. Intellectual Stimulation – the degree to which a leader encourages people to question the ways problems are solved and allows creative solutions to problems.

d. Individualized Consideration – focuses on the interest a leaders shows to followers' well-being and the ability to get followers to achieve their best work.

e. Inspirational Motivation – helps subordinates toward action and assists in building confidence.

f. Contingent Reward – the degree to which a leader depends on rewards to motivate followers to meet expected performance levels.

g. Management-by-Exception-Active – "focuses on monitoring task execution for any problems that might arise and correcting those problems to maintain

current performance levels" (Avolio & Bass, 1999, p. 3).

    h. Management-by-Exception-Passive-leaders who focus on monitoring task execution for problems.

    i. Laissez-faire Leadership - leaders who usually react only in serious situations where they must take corrective action.

The first five factors, attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, individual consideration, are the factors that are representative of transformational leadership. Contingent reward and management-by-exception - active and passive, factors six, seven, and eight, are indicative of transactional leadership styles. The last factor, laissez-faire, represents non-leadership. The MLQ measures the responses for each of the nine factors. As previously stated, the MLQ has a Likert-type scale that asks participants to rate each item from 0 (not at all) to 4 (frequently, if not always). Items related to each factor are averaged to obtain a factor score with a possible range of 0 to 4. Factors that receive higher totals represent the styles most typically displayed by that respondent. Some examples of statements on the MLQ are:

I model ethical standards.

I emphasize the collective mission.

I arouse awareness about important issues.

I react to problems if they are serious.

I believe 'if it is not broke, don't fix it'.

The MLQ also measures perceived extra effort, satisfaction, and effectiveness of the leader. These outcome measures are used in ancillary analyses only in this study.

Research Procedure and Administration

Approval was obtained from the Human Subjects Research Committee at the University of New Orleans to conduct this study after signed approval from the participating parish superintendents and the director of the School Leadership Center Greater New Orleans were obtained. Permission was also obtained to use the copyrighted Spiritual Transcendence Scale and the Multifactor Leadership Questionnaire. Once approval was granted, the study was conducted.

Individual school principals were contacted, via mail, about the study and asked to complete the two surveys that were included. Instructions regarding the instruments and the nature of the study, including that it was voluntary and all results reported anonymously, were clearly defined in the cover letter. The return envelopes were coded for tracking purposes only, and 15 days after the initial mailing a reminder letter was sent to the non-respondents.

Research Questions

Two research questions guided the study. They were:

1) What are the relationships among principals' spiritual attitudes, leadership style, and demographic variables of age, gender, and race?

2) What are the combined effects of principals' spiritual attitudes and demographics in predicting transformational leadership?

Research Hypotheses

1. There are statistically significant positive relationships among principals' spiritual attitudes and transformational leadership style.

2. There are statistically significant combined effects of the variables of principals' spiritual attitudes and demographics in predicting transformational leadership.

Research Design

A correlational research design utilizing surveys was conducted with a convenience sample of 105 principals. The two measures used in the study were the Spiritual Transcendence Scale (Piedmont, 1999; Piedmont, 2001; Piedmont, Ciarrocchi, Dy-Liacco & Mapa, 2003) and the Multifactor Leadership Questionnaire (Avolio & Bass, 1999).

Statistical Procedures

Analyses of data from this study included descriptive statistics, correlation matrices, and multiple regression analysis.

For each of the surveys, descriptive statistics were used to report the number of responses, the mean, and the standard deviation for each variable. The independent variable in the study was the principals' spiritual attitude and the dependent variable was the principals' perceived leadership style. Then, correlations among the variables were calculated to determine the relationship between principals' spiritual beliefs and transformational leadership. Correlations among the variables of spirituality, transformational leadership, and demographic variables (years experience, gender, age, race, and location of school) were analyzed through Pearson correlations.

Multiple regression analyses were used to analyze the data to determine if there were significant combined effects of the variables of spirituality and demographic variables when predicting transformational leadership. This was conducted by regressing the predictor variables of spirituality and the demographic variables demographics on the criterion variable, transformational leadership. Gender and ethnicity were coded as 0 or 1 (0=male, 1=female; 0=African American, 1=Caucasian, respectively) in the regression equations.

CHAPTER 4

RESULTS

Overview of Study

The purpose of this study was to analyze the effect of principals' spiritual attitudes upon their leadership style. The major focus was on the relationship between transformational leadership and principals' spirituality as measured on the Spiritual Transcendence Scale (Piedmont, 2004). Additionally, another component of this study was to investigate if the combination of spirituality and demographic variables (age, gender) predicted the leadership style of principals.

This study was conducted utilizing principals from each of three school districts in Southeastern Louisiana and principals from the School Leadership Center of Greater New Orleans. Each participant completed two surveys, the Spiritual Transcendence Scale (STS) (Piedmont, 1999) and the Multifactor Leadership Questionnaire (MLQ) (Bass & Avolio, 1994). The results of this study are discussed in this chapter. Results include the description of the sample, the descriptive statistics used to measure the spiritual transcendence and leadership style of each principal,

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and the tests of the hypotheses. A discussion of ancillary research findings concludes the chapter.

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

Response Rate

Principals from the 235 participating schools were asked to participate in the study via mail. Of the 235 principals who were sent the two surveys in the initial mailing, 78 (33.2%) returned completed instruments. After a reminder letter was sent, 28 (11.9%) more participants completed the surveys for a total of 106 (45.1%) responses. However, one respondent requested that his answers on one of the instruments be kept out of the study which reduced the usable surveys from 106 to 105 (44.6%) (see Table 1).

Table 1
Response Rate

Responses	Frequency	Percentage
Initial contact	78	33.2
Second contact	28	11.9
Total	106	45.1
Total-Useable Response Rate	105	44.6

Demographics

Gender and ethnicity. Table 2 shows the gender breakdown for the respondents in the study. Of the 105 principals who

participated in the study, more than two thirds were female. Two

(1.9%) of the participants chose not to include their gender.

Table 2
Gender of Respondents

	Frequency	Percent
Male	32	31.1
Female	71	68.9
Total	103	100.0

Slightly less than three quarters of those responding to

the ethnicity question were Caucasian. African Americans

comprised about one quarter of the sample and Hispanics a very

small minority (see Table 3). One respondent did not give

ethnicity information.

Table 3
Ethnicity of Respondents

	Frequency	Percent
African American	25	24.0
Caucasian	77	74.1
Hispanic	2	1.9
Total	104	

When gender by ethnicity cross-tabulations were examined,

the proportions of males and females were somewhat similar

across all three ethnic groups (see Table 4). A slightly larger

percentage of African American principals were male. Of the two

Hispanic participants, one was male and the other female.

Table 4

Gender by Ethnicity of Respondents

	Ethnicity			
Gender	African American	Caucasian	Hispanic	Total
Male	9 36.0	21 28.0	1 50.0	31 30.4
Female	16 64.0	54 72.0	1 50.0	71 69.6
Total	25 100.0	75 100.0	2 100.0	102 100.0

Location

School location was the only school-level demographic variable of this study. Of the 105 principal respondents, slightly more than one half reported working in suburban locations, while about one fourth came from urban locations. A small proportion (16.2%) worked in rural areas. Two principals did not list their location (see Table 5).

Table 5

Location of Respondents' Schools

Location	f	%
Rural	17	16.5
Suburban	58	56.3
Urban	28	27.2
Total	103	100.0

Age and Experience

Subjects ranged from 34 to 64 years of age. On average, principals were in their early 50s, with more than one half between 50 and 59 years old (See Table 6). The majority (56.2%) were between 50 and 59 years old. On average, principals had almost 28 years of experience in education and about 11 years of experience as principal.

All of the subjects in this study had a minimum of 10 years of experience in education and a minimum of one semester serving as principal. The maximum years experience in the field of education was 40 years, while the maximum years experience in the capacity of principal was 30 years.

Table 6
Principals' Age and Years Experience

Demographic	n	Mean	SD
Years experience	104	27.98	6.50
Years as principal	104	10.74	6.56
Age	95	52.35	6.19

Descriptive Statistics for the Criterion and Predictor Variables

Spiritual attitudes were measured by the Spiritual Transcendence Scale (Piedmont, 2004) and leadership styles were measured by the Multifactor Leadership Questionnaire (Avolio & Bass, 1999).

The total STS score encompassed the three scales that comprise the instrument: prayer fulfillment, universality, and connectedness. The raw score was obtained by adding the total points obtained from each question on the survey. For missing items, the mean of the non-missing items for that subset was used. Only two respondents left any STS item blank. One left one item blank and the other left two items blank.

Because Piedmont's (2004) previous research has shown that gender and age (to age 21, 21-29, 30 and older) can affect one's spiritual transcendence scores, he calculates spiritual transcendence orientation (STO) based upon age and gender. In this sample, all respondents were at least 30 years old; therefore, distinctions in converting STS scores to STO scores are dependent only on gender.

Females had to score between 89 -97 to be considered as having interests in transcendent issues and males had to score between 85 and 91. These participants were assigned a spiritual transcendent orientation score of 1. Females who scored higher than 97 and males who scored higher than 91 have a strong Spiritual Transcendent Orientation. Piedmont (2004) describes these people as being "concerned with living a life that is in accord with values and meanings that originate with some larger understanding of the purpose of the universe" (p.41). These principals were assigned a spiritual transcendent orientation

score of 2. People who score below these scores "are more focused on the tangible realities of daily living" (Piedmont, 2004, p.41) and do not value a Spiritual Transcendent Orientation. This set of people includes women who scored below 89 and men who scored below 85. Each of these participants was assigned a spiritual transcendent orientation score of 0. Thus, each participant was assigned a spirituality score ranging from 0 (low) to 2 (high).

The Multifactor Leadership Questionnaire (MLQ) was comprised of 45 questions that measured leadership style. These questions were derived from subscales for transformational leaders: attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, individual consideration; transactional leadership: contingent reward, management-by-exception (active), management-by-exception (passive) and laissez-faire leadership. Additional questions included information about extra effort, effectiveness, and satisfaction. Leadership styles were calculated by averaging the scores in each of the subscales. Descriptive statistics for each of the key variables are presented in Table 7.

Table 7
Descriptive Statistics for Key Variables

Variable	n	Mean	SD
STO	**103**	**1.35**	**.79**
STS	105	95.13	10.07
Prayer fulfillment	105	42.73	6.79
Universality	105	29.57	3.69
Connectedness	105	22.82	3.18
TRANSFORMATIONAL LEADERSHIP	**105**	**3.33**	**.35**
Attributed Charisma	105	3.18	.50
Idealized Influence	105	3.40	.5011
Inspirational Motivation	105	3.53	.47
Intellectual Stimulation	105	3.19	.46
Individual Consideration	105	3.37	.43
Transactional Leadership	**105**	**1.91**	**.42**
Contingent Reward	105	3.28	.52
Management-by-Exception Active	105	1.52	.87
Management-by-Exception Passive	105	.92	.62
Laissez-Faire Leadership	105	.48	.46
Extra Effort	105	3.29	.48
Effectiveness	105	3.47	.41
Satisfaction	105	3.51	.45

Note: Raw score ranges: STO = 0 –2; STS = 23 to 115; Prayer fulfillment = 10 to 50; Universality= 7 to 35; Connectedness= 6 to 30; all leadership scales = 0 to 4

The mean for the Spiritual Transcendent Orientation (STO) is relatively high since 2 is the highest score possible. Similarly, the mean for the Spiritual Transcendence Scale (STS) was also high, a 95.13 out of a possible 115. In regards to leadership style, the mean for transformational leadership was

relatively high while the mean for transactional leadership was
low. Yet, the mean for laissez-faire leadership was extremely
low and indicates that most participants in this study do not
perceive themselves to have qualities of that type of non-
leadership.

Correlations among the major leadership scales and
spirituality variables are presented in Table 8. There is a
statistically significant (p<.01) small positive relationship
between a principal's spirituality, as defined on the Spiritual
Transcendence Scale and Transformational Leadership. Additional
correlations between sub-scales within leadership and
spirituality are presented in Appendix D and findings discussed
below under Research Question 1.

Table 8
Bi-Variate Correlations among Key Variables

		Spiritua lity	Transform Leadership	Transact Leadership	Laissez-faire
Spirituality	*r*	1.000			
Transform. Leadership	*r*	.340**	1.000		
Transact. Leadership	*r*	.125	.245*	1.000	

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).
n=103-105

Inferential Statistics

Research Question One

The first research question in this study was: What are the relationships among principals' spiritual attitudes, leadership style, and demographic variables? Research Hypothesis One was stated there are significant relationship among principals' spiritual attitudes, leadership style and demographic variables.

As Table 8 indicated, there were statistically significant (p<.01) correlations between the key variables of spiritual transcendent orientation and transformational leadership. Additionally, statistically significant correlations (p<.05) were evident between the principals' effectiveness, satisfaction level, and belief that they exerted extra effort in their leadership, with spiritual transcendent orientation. Although spiritual transcendent orientation was not correlated significantly to transactional leadership, there was a significant correlation to the sub-scale of contingent reward. The complete correlation matrix is presented in Appendix D.

Effects of Gender on MLQ and Spiritual Orientation

An independent-samples *t*-test comparing the mean transformational leadership score of females who completed the Multifactor Leadership Questionnaire to the mean score of males who completed the Multifactor Leadership Questionnaire was computed. The Levene's test for homogeneity of variance was

significant (p < .05); therefore, the t for the assumption of homogeneity of variance not being met was used. It was statistically different for the means of the two groups (t_{101} = −3.64, p =.001). The mean of the females' scores on transformational leadership was significantly higher (M = 3.42, SD = .29) than the mean of the males' scores (M = 3.14, SD = .39; see Table 9). The effect size of .81 was very large.

An independent-samples t test was calculated comparing the mean score of females who completed the Spiritual Transcendent Orientation (STO) to the mean STO score of males. The Levene's test for homogeneity of variances was not significant. Differences in STO scores between males and females were not found (t_{101} = −1.41, p = >.05). The mean of the females' STO (M = 1.42, SD = .77) was not significantly different from the mean of the males' score (M = 1.19, SD = .82).

Table 9
Descriptive Statistics for Transformational Leadership and Spiritual Transcendent Orientation by Gender

Scale	Gender	n	Mean	SD
Transformational	male	32	3.14	.39
leadership	female	71	3.42	.29
STO	male	32	1.19	.82
	female	71	1.42	.77

The statistical analysis of the effect of ethnicity upon transformational leadership and spiritual transcendent orientation did not include the Hispanic respondents because

there were only two in the study. An independent-samples t test was calculated comparing the mean score of African American principals on transformational leadership to the mean score of Caucasian principals. No significant difference was found (t_{100} = .280, p>.05). The mean of the African American respondents (M = 3.35, SD = .36) was not significantly different from the mean of the Caucasian respondents (M = 3.33, SD = .34) as can be seen in Table 10.

In the analysis of the spiritual transcendent orientation scores, the t for unequal variance was used because the Levene's test for equality of variances was significant. The African American principals reported higher means ($t_{(52.39)}$ = 2.08, p<.05) on the Spiritual Transcendent Scale than the Caucasian principals. The effect size of .95 was relatively large. African American principals generally rated themselves closer to a high spiritual transcendent orientation, whereas Caucasian principals rated themselves closer to an average STO (see Table 10).

Table 10

Descriptive Statistics for Transformational Leadership and Spirituality by Ethnicity

Scale	Ethnicity	n	Mean	SD
Transformational Leadership	African American	25	3.35	.36
	Caucasian	77	3.33	.34
Spiritual transcendent orientation	African American	25	1.60	.65
	Caucasian	75	1.27	.83

Tables 11 through 14 present descriptive information and an ANOVA summary table to test the relationship between the scores on transformational leadership scores and the spiritual transcendent orientation by school location--rural, suburban, and urban. The analyses of variance revealed no significant differences by location for either transformational leadership or spiritual transcendent orientation.

Table 11
Descriptive Statistics for Transformational Leadership by School Location

School location	n	Mean	SD
Rural	17	3.345	.379
Suburban	58	3.325	.374
Urban	28	3.339	.282

Table 12

ANOVA Summary Table for Effect of School Location on
Transformational Leadership

Source	Type III Sum of Squares	df	Mean Square	F	p
Corrected Model	.001	2	.000	.028	.972
Intercept	896.194	1	896.194	7230.589	.000
LOCATION	.007	2	.000	.028	.972
Error	12.394	100	.124		
Total	1155.957	103			
Corrected Total	12.401	102			

Note: R Squared = .001 (Adjusted R Squared = −.019)

Table 13

Descriptive Statistics for Spiritual Transcendent Orientation
by School Location

School location	n	Mean	SD
Rural	17	1.235	.752
Suburban	56	1.321	.834
Urban	28	1.464	.745

Table 14

ANOVA Summary Table for Effect of School Location on Spiritual
Transcendent Orientation

Source	Type III Sum of Squares	df	Mean Square	F	p
Corrected Model	.634	2	.317	.499	.609
Intercept	143.854	1	143.854	226.515	.000
LOCATION	.634	2	.317	.499	.609
Error	62.237	98	.635		
Total	246.000	101			
Corrected Total	62.871	100			

Note: R Squared = .010 (Adjusted R Squared = −.010)

A Pearson correlation was calculated examining the relationship between principals' years of experience in the field of education and transformational leadership. The correlation ($r_{(102)=}$ −.135, *p* > .05) was not significant. Therefore, a principal's years of experience in the field of education is not related to transformational leadership.

A Pearson correlation was also calculated evaluating the relationship between principals' years serving in the role of principal and transformational leadership. There was not a statistically significant correlation (r_{102} = −.009, *p* > .05). This means that in this study the number of years a principal has served in such capacity has no relationship to transformational leadership.

The relationship between principals' years of experience and the number of years a principal has served in the field of education to spiritual transcendent orientation was also tested. Neither produced significant relationships (r_{102} = .030, *p* > .05) for transformational leadership and (r_{102} = −.013, *p* > .05) for spiritual transcendence.

Research Question Two

The second research question in this study was: What are the combined effects of principals' spiritual attitudes and demographics in predicting transformational leadership? A multiple regression analysis predicting transformational

leadership from spiritual transcendent perspectives, gender,
school location, ethnicity, age, years in education, and years
as principal yielded the results that spirituality and gender
are significant predictors of transformational leadership.

A multiple linear regression was calculated to predict
transformational leadership based on gender, school location,
ethnicity, age, years in education, and years as principal. A
significant regression equation was found ($F_{(7, 82)} = 5.097$,
$p<.002$), with an adjusted R^2 of .244.(See Table 15). Only gender
and spiritual transcendence were significant predictors of
transformational leadership.

Table 15
*Regression Summary Table for Effects of Spiritual Transcendent
Orientation and Demographics on Transformational Leadership*

Independent variable	B	Beta	t	p
Years experience	−.004	−.071	−.416	.679
Years as principal	.000	.067	.625	.534
Gender	.286	.367	3.877	.000
Age	−.007	−.121	−.754	.453
Ethnicity	−.023	−.029	−.306	.760
School location	−.027	−.052	−.551	.583
STO	.141	.324	3.412	.001

R^2=.24, F(7,89)=5.10, p=.000

Ancillary Findings

To better understand the relationship between
transformational leadership and spirituality, a multiple
regression analysis was conducted utilizing the sub-scales of

the Spiritual Transcendence Scale--prayer fulfillment,

universality, and connectedness--to predict transformational

leadership scores. The regression equation was significant

(p=.001), with an adjusted R^2 of .13. Only prayer fulfillment was

a significant predictor of transformational leadership. The

principals who had a higher score on prayer fulfillment, which

are the experiences and feelings about meditating or praying and

gaining strength from such meditation or pray, also perceived

themselves as having the qualities of a transformational leader.

Table 16
*Regression Summary Table for Effects of Spirituality Sub-Scales
on Transformational Leadership*

Independent variable	B	Beta	t	p
PF	.001	.266	2.536	.013
UNIV	.001	.148	1.314	.192
CONN	.001	.116	1.152	.252

R^2=.130, F(3,101)=6.02, p=.001

Summary of Results

This study yielded several significant findings based upon

the statistical analyses presented in this chapter. First, there

were significant correlations noted between the predictor

variable of spirituality and the criterion variable of

transformational leadership. Additionally, there are

statistically significant correlations between spiritual

transcendence and job satisfaction and principals' effort.

The second major finding of the hypothesis testing was that

spirituality and gender are statistically significant predictors

of transformational leadership. No other demographics were

proven to be significant.

Further ancillary inquiry into the relationship between the

individual components of the spirituality and transformational

leadership proved that of the three sub-scales on the Spiritual

Transcendence Scale, only prayer fulfillment was a statistically

significant as predictor of transformational leadership. These

findings are discussed in detail in Chapter 5.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Introduction

This study examined the relationship between spiritual attitudes and transformational leadership with principals in 105 schools in Southeastern Louisiana to determine if there was a statistically significant relationship between the two. Chapter I was an introduction to the topic. The problem, research hypothesis, and significance of the study were outlined. In Chapter 2 a detailed literature review explained the concepts of transformational leadership, spiritual transcendence, and the research that had previously been done that linked the two variables together. Chapter 3 explained the research design, the research hypothesis, the sample, instruments, and data analysis procedures. In Chapter 4 the statistical findings of the study were presented. This chapter provides conclusions based upon the findings in this study. Recommendations and suggestions for future research conclude the chapter.

Overview of Study

Since school leadership has become increasingly complex (Vaill, 1996; Dantley, 2003), school leaders today must be inspirational (Senge, 1990) and use their spiritual lives to succeed in the challenging demands of their jobs (Hoyle, 2002; Stokley, 2002). Creighton (1999, p.2) espouses that principals "must strengthen the correlation between organizational success and their spiritual development…to lead our school in the new millennium." Foster (1989) states that educational administrators must operate and base decisions from their values. This had led to a growing interest in the role that spirituality plays in school leadership (Dantley, 2003; Houston, 2002; Hoyle, 2002). Because transformational leadership is characterized by leaders who are inspirational (Bass, 1985) and concerned with values (Northouse, 2001), this study examined the relationship between principals' spiritual attitudes and transformational leadership.

The three main qualities that enable a leader to act towards greater needs and values are: (1) autonomy, (2) connectiveness, and (3) transcendence (Starratt, 1996). Because the concepts of connectiveness and transcendence are operationalized in Peidmont's (2004) spiritual transcendent scale, it was used in this study to assess principals' spiritual perspectives. Through the Spiritual Transcendence Scale and the

Multifactor Leadership Questionnaire administered via mail, 105 principals from the southeastern part of Louisiana were surveyed. Quantitative methods were used to analyze the responses.

Summary of Findings

As foreshadowed by Piedmont's (2004) studies on the effects of gender upon spirituality, a larger percentage of female principals in this study operated from either a balanced spiritual orientation or a high spiritual orientation than male principals. Additionally, based upon the characteristics of transformational leadership (Bass, 1988), it was not surprising to learn that there was a statistically significant relationship between principals' spiritual orientation and transformational leadership. The principals in the study who operated from a balanced or high level of spiritual transcendence tended also to be more transformational leaders, as measured on the Multifactor Leadership Questionnaire. This is aligned with the literature on spirituality that stated spirituality "forms the basis for values and principles that inform professional behavior" (Dantley, 2003, p. 273).

The following sections provide findings for each of the research questions posed in this study.

Research Question 1: What are the relationships among principals' spiritual attitudes, leadership style, and

demographic variables? From the use of Pearson correlations results of the data analysis for Research Question One resulted in several significant findings. Most importantly, significant relationships were found among the variables of leadership styles, spirituality, and gender.

Previous research (Thompson, 2004; Walling, 1994) has focused on the integral part spirituality played in leadership. Jacobsen (1994) concluded that spirituality was an important dimension in the professional lives of the participants. Walling (1994) conducted a qualitative study that yielded results that spirituality plays a significant role for leaders in the areas of decision making, attitudes and treatment of others, and visions for their professional lives. However, this study varies from other studies that have examined the relationship between spiritual beliefs and leadership because this study identified two specific types of leadership style (transformational and laissez-faire) and the correlations each leadership style had to a principal's spiritual attitudes.

This study corroborates previous findings that cited spirituality as a characteristic desired in leadership. Unlike other studies, this one identified transformational leadership as the style of leadership that is associated with people who were found to be spiritually transcendent. There was a statistically significant correlation (p<.01) between

transformational leadership style and principals who operate from a balanced spiritual transcendent perspective. Conversely, there was a negative correlation between a balanced spiritual perspective and laissez-faire leadership. This was not surprising either as the laissez-faire leadership style is one that is characterized by leaders who usually only react in serious situations and are not constantly trying to aid others or improve themselves. Thompson (2004) had identified spiritual leaders as ones who viewed their work as an extension of their spiritual beliefs.

Another finding of this study was that there was a higher percentage of women who had interests in a spiritual transcendent perspective than men. Previous research (Piedmont, 2004) concluded that females tend to operate from a balanced spiritual perspective more frequently than men. This research also concluded that significantly more women lived life from a spiritual transcendent belief than did men.

A third finding of the study was that there was a significant relationship between spiritual transcendence and effective leadership. These results are aligned with Fullan's (2002) statement that "Leaders who are most effective in their own organizations and beyond are those who can connect to the bigger picture…the betterment of humankind as not an abstract goal for spiritual leadership…it is leadership for a higher

purpose" (p. 15). Other researchers (Creighton, 1999; Keyes, Hanley-Maxwell, & Capper, 1999) also espouse that spirituality is a component of effective leadership. In the qualitative study by Keyes et al., the principal stated that her spirituality directly impacted her decisions on issues of worth and personal dignity. She stated that "people who are effective leaders, are the most effective leaders because of experiences they had that made them more accepting of people" (Keyes et al., p.224).

Additionally, in this study, a significant relationship was discovered between principals' spiritual transcendent orientation and their job satisfaction. This is an important finding because it increased job satisfaction is a deterrent to job burnout. Portin, Shen, and William (1998) noted that changes in society and the subsequent demands placed upon principals has resulted in increased frustration within the people in school leadership positions which could lead to job burnout. Therefore, with the pressures placed on principals in today's schools, it is important for them to find job satisfaction within the chaos of their work and a spiritual transcendent perspective has been identified as being correlated with principals who find satisfaction in their jobs.

Research Question 2: What are the combined effects of principals' spiritual attitudes and demographics in predicting transformational leadership? Multiple regression analysis was

conducted to answer question two. Results of the data analysis for Research Question 2 resulted in the significant findings that spirituality and gender are both predictors of transformational leadership. An ancillary finding was that, of the three subscales on the Spiritual Transcendence Scale, the dimension of Prayer Fulfillment was the most salient predictor of transformational leadership in this study.

Evidence of a connection between leadership and spirituality has been corroborated by several studies (Keyes et al., 1999; Thom, 1993; Walling, 1994), yet none have directly identified transformational leadership as the type of leadership used or needed. However, Bennis (1984) alludes to a spiritual dimension of transformational leadership. He does this in a description of transformative power as "the ability of the leaders to reach in to the souls of others" (p. 70, cited in Starratt & Gaure, 1995, p. 210). Other researchers (Greenfield, 1999; Sergiovanni, 1990; Starratt, 1996) identify charisma as a characteristic of transformational leadership, yet charisma is not the same as the construct of Spiritual Transcendence used in this study.

Charismatic leadership can be identified by the power and influence a principal holds over subordinates through high expectations and commitment. Leaders who are defined as charismatic leaders "engender a high degree of loyalty,

devotion, and trust" (Keyes et al., 1999, p. 234). Bass and Avolio (1997) describe two idealized behaviors and attributes of charisma associated with transformational leadership: intellectual stimulation and individual consideration. Though individualized consideration is concerned with the leader's ability to show care and concern for employees, it is not comprised of the qualities defined as Spiritual Transcendence such as prayer fulfillment and universality. Therefore, it is a significant finding that linked spirituality as a predictor of transformational leadership.

This study also identified gender as a predictor of transformational leadership. These results are supported by previous research. Eagly & Johnson (1990) and Eagly and Karau (1991) investigated the relationship between leadership and gender. They found that because of their personal experiences, women have a tendency to bring more interpersonal qualities to their roles as leader, were interested in developing the followers, and provided support to the followers. These qualities focused on the followers' need and are characteristics of transformational leadership. Gupton and Slick (1996) believe women are participatory in their leadership style and Piedmont (2004) states women are nurturers. Again, these are characteristics associated with transformational leadership. It is because of these slight differences in the way men and women

lead and Leithwood's (1995) findings that women were perceived as more transformational that corroborate the findings of this study that gender is a significant predictor of transformational leadership.

In an ancillary analysis using Piedmont's (2004) sub-scales to predict transformational leadership, prayer fulfillment was a significant predictor. The questions pertaining to prayer fulfillment on the Spiritual Transcendence Scale inquired into the principals' experiences and feelings about meditating or praying and gaining strength from such meditation or pray. This need for prayer or meditation by educational leaders is evident in Thompson's (2004) research which showed that "The sources of spiritual nourishment and renewal are highly individualistic. Some people commune with their God; others pray or meditate on images that are significant to them" (p. 62). Solomon and Hunter (2002) also discuss the need for leaders to find fulfillment through meditation. "Meditation practice has helped him [a principal] develop a spiritual meaning system that emphasizes enduring qualities that transcend both his career trajectory and his life as a whole" (p. 40). Therefore, the ancillary finding in this study is aligned with previous studies that express the need for prayer fulfillment in principals' lives.

Though prayer fulfillment was the one subscale of spiritual transcendence to be identified as a predictor of

transformational leadership, the other two subscales, connectedness and universality, must still be considered as important aspects in determining transformational leadership because the construct of spiritual transcendence is a predictor of transformational leadership. Connectedness and universality are likely to be related to transformational leadership because transformational leaders are concerned with the needs of their employees and their vision of the future. They are leaders who know the importance of caring for people and issues in the present and future, and realize that they must defy the usual battles for self-interests that can sometimes plague a work environment (Starratt & Guare, 1995).

<div align="center">Implications of the Study</div>

This study supports the position that there is a significant relationship between principals' spirituality and transformational leadership. Additional findings showed gender as another predictor of transformational leadership and further implications suggest that principals' sense of prayer fulfillment in their lives can also be a predictor of transformational leadership. These findings present major implications for leaders in education, education policy makers, and researchers. Some of the major implications are reviewed in the following sections.

The implications of the findings for leaders in education and policy makers are comprised of two major categories. First, although women are overly represented in the teaching field, they are underrepresented in the field of educational administration. The National Center for Educational Statistics' Statistical Analysis Report on public and private school administrators from 1987 – 1997 validates this finding. According to their statistics, in elementary and secondary schools in the United States, 75% of the principals were males in 1988, 70% were males in 1991, and 65% were males in 1994. In elementary schools, by 1994, 59% of the principals were males, while in secondary schools, by 1994, 85% of the principals were males. This reflects an 11% increase in females in occupying the principal position in elementary schools from 1987 – 1994 and a 4.4% increase at the secondary level (United States Department of Education, 1998).

Because this study found that there was a statistically significant relationship between gender and transformational leadership, and because the review of the literature showed that transformational leadership is the preferred style to create positive differences in schools (Leithwood, 1994; Leithwood & Jantzi 1998, 1999, 2000) and that females have more of the characteristics of transformational leadership (Eagly & Johnson,

1990; Eagly & Karau, 1991), females need to be actively recruited for leadership positions in schools.

Another implication of this study is the need for educators who teach our future school leaders to address the need of spiritual transcendence. Hoyle (2002) suggests that the spiritual side of leadership be made part of the curriculum for the preparation of future principals. He states "a powerful way to teach spiritual leadership behaviors and thinking is to debate the spiritual leadership concepts developed by gifted writers" (p. 21). Creighton (1999) advises similarly and stresses "The inclusion of morality and spirituality in educational leadership programs must be more intentional and purposeful" (p. 3). Though spiritual leadership is offered in some universities, this research corroborates the need for more acceptance of this topic in the curriculum in order to provide leadership that is more transformational in our school settings. Starratt and Guare (1995) summarize the problem with issues of spirituality in principal preparatory programs: "…in administrator preparation programs, we find no mature handling of the spirituality of leadership. One of the main reasons, of course, is that education is considered an applied social science. The language of science does not admit to…the language of spirituality" (p. 196). This researcher feels that the addition of a spiritual component in educational administration

programs is needed to validate the need some administrators may have for integrating their spiritual attitudes within their role as principal. By studying spirituality, administrators possibly would be more prepared to handle the stressful situations in their principalship as they would have another source of personal strength and understanding.

<div align="center">Recommendations for Future Research</div>

The first recommendation for future research is to have observer-reports of the Multifactor Leadership Questionnaire completed by the teachers and staff employed by the principals who participate in the study. Because this study only used self-reports of the Multifactor Leadership Questionnaire, the data are the principals' perceptions of themselves, which are not always congruent with the perceptions of their staff.

Another recommendation for future research is to interview principals who have been identified as transformational leaders and operating from a transcendent perspective to gain knowledge on how they feel their spirituality affects their leadership. A qualitative perspective on the effects of spiritual transcendence would provide further validation into whether the survey instrument reports have significant correlations to the narrative records on the relationship between spirituality and transformational leadership.

A final recommendation is to replicate the study in other contexts, especially in geographical regions that differ in representation of religious denominations.

Conclusion

The purpose of this study was to examine the relationship between spirituality and transformational leadership. Utilizing the framework of Spiritual Transcendence (Piedmont, 1999) in order to study participants' spirituality, it was found that there is a statistically significant correlation between transformational leadership and a spiritual transcendent perspective. Additionally, statistical analyses showed that a spiritual transcendent orientation is a predictor of transformational leadership. With the plethora of research on transformational leadership (Bass, 1985; Bennis & Nanus, 1985; Kouzes & Posner, 1987; Leithwood, 1994; Sashkin, 1993), there still lacks research on the role spirituality contributes to such leadership. Hopefully, this study will serve as a catalyst for further studies that will continue to investigate the role of spirituality in effective school leadership in this new millennium.

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APPENDIX A

Human Subjects Approval Form

*University Committee for the Protection
of Human Subjects in Research
University of New Orleans*

Form Number: 08jan05

(please refer to this number in all future correspondence concerning this protocol)

Principal Investigator   LaTisha Meyer   Title: Doctoral Student

Faculty Supervisor: Jeffery Oescher, Peggy Kirby   *(if PI is a student)*

Department: ELCF   College: Education

Project Title: The relationship between principals' spiritual attitudes and transformational leadership

Date Reviewed: 12/20/2004

Dates of Proposed Project Period   From   01/01/2005   to   05/31/2005

*approval is for one year from approval date only and may be renewed yearly.

Note: Consent forms and related materials are to be kept by the PI for a period of three years following the completion of the study.

Approval Status	Date

☐ Full Committee Approval

☑ Expedited Approval

☐ Continuation

☐ Rejected

☐ The protocol will be approved following receipt of satisfactory response(s) to the following question(s) within 15 days:

Committee Signatures:
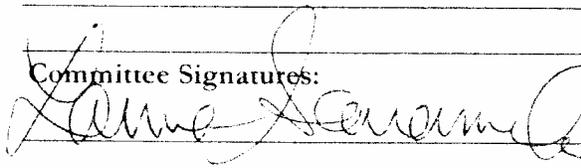
Laura Scaramella, Ph.D. (Chair)

Pamela Jenkins, Ph.D.

Anthony Kontos, Ph.D.

Betty Lo, M.D.

Richard B. Speaker, Ph.D.

Gary Talarchek, Ph.D.

L. Allen Witt, Ph.D.

APPENDIX B

Permission to use Multifactor Leadership Questionnaire

And

Permission to use Spiritual Transcendence Scale

MLQ   Multifactor Leadership Questionnaire

Permission Set

Leader Form, Rater Form, and Scoring Key for MLQ Form 5x-Short

Permission for Latisha M Dendy to reproduce either leader or rater forms for up to 300 copies in one year from date of purchase:

August 20, 2004

by Bernard Bass and Bruce Avolio

YAHOO! MAIL

From: "Ralph L. Piedmont, Ph.D." <mr.magic@erols.com>

To: wcaprin@yahoo.com

Subject: STS-R Materials

Date: Mon, 6 Sep 2004 21:54:27 -0400

Dear LaTisha,

I received your check, thank you. The manual will go out in the mail tomorrow (Tuesday). Please let me know when it arrives.

Attached to this message is a Word file that contains the self-rater version of the STS-R long form. By sending you this file the following conditions apply:

1) you have permission to modify the first page of the STS-R so that it will fit into your survey format

2) you have permission to make 300 copies of the STS-R in your survey format for the purposes of your study. After making the requisite number of copies, you will erase the Word file.

3) YOu will put in a footnote in your survey acknowledging the STS-R and presenting the relevant copyright information: (c) 1999, 2003 by Ralph L. Piedmont, Ph.D.

4) YOu will share with my the results of your project as they relate to the STS-R and may include means, standard deviations of each scale, factor structure, correlations with external criteria, gender differences, age differences.

If you have any questions or difficulties, please do not hesitate to contact me either at this e-mail address (mr.magic@erois com) or call me at (410) 617-7625.

Please confirm your ability to download, open, and read the attached file.

Thank you for your interest in the STS-R and I wish you every success in your research project. If I can be of any assistance to you, please do not hesitate to let me know.

All the best!

Ralph Piedmont

APPENDIX C

Letter to Participants

UNIVERSITY *of*
NEW ORLEANS

January 24, 2005

Dear Principal,

I am conducting a study in local parishes regarding principals' spiritual attitudes and their leadership style. Your participation in this study is entirely voluntary but would be greatly appreciated. As a doctoral student at the University of New Orleans, the purpose of this study is to collect data for my doctoral dissertation. To participate, you need to complete two questionnaires and return them to me in the enclosed self-addressed envelope.

The first questionnaire is the Spiritual Transcendence Scale. As the name implies, it measures your spiritual attitude. The second questionnaire is the Multifactor Leadership Questionnaire. This measures the leadership styles with which you feel most comfortable. There are no "right" or "wrong" answers to the items on either questionnaire.

Completing both questionnaires should take no longer than 10 minutes. Your responses are anonymous. All data will be destroyed once the study is complete. Each return envelope has been coded only for the purpose of tracking response rates. No identifying information is on either survey. Please return the completed questionnaires to LaTisha Meyer. A self-addressed, stamped envelope is enclosed for you convenience. Please return these materials by February 2, 2005.

If you have any questions please feel free to contact my faculty advisor, Dr. Kirby, at (504) 280-6661.

Thank you again for your help.

Sincerely,

LaTisha Meyer

LaTisha Meyer
Principal Investigator

VITA

LaTisha Michelle Dendy Meyer is a native of Houston, Texas. She received her Bachelor of Science degree from Loyola University in New Orleans, May, 1989. She earned her Masters degree in Educational Administration in December, 1996 from the University of New Orleans.

Her professional career began at Audubon Montessori School, located in Orleans Parish, as an elementary teacher. In August, 1991, she received her Montessori certification. After eleven years of teaching she became principal of a private elementary school. She currently works for the St. Tammany Parish School System.