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Spirituality and Transformational Leadership in Education

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FLORIDA INTERNATIONAL UNIVERSITY

Miami, Florida

SPIRITUALITY AND TRANSFORMATIONAL LEADERSHIP IN EDUCATION

A dissertation submitted in partial fulfillment of

the requirements for the degree of

DOCTOR OF EDUCATION

in

EDUCATIONAL ADMINISTRATION AND SUPERVISION

by

Omar Riaz

2012

To: Dean Delia C. Garcia
    College of Education

This dissertation, written by Omar Riaz, and entitled Spirituality and Transformational Leadership in Education, having been approved in respect to style and intellectual content, is referred to you for judgment.

We have read this dissertation and recommend that it be approved.

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Nathan J. Hiller

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Peter J. Cistone, Major Professor

Date of Defense: June 27, 2012

The dissertation of Omar Riaz is approved.

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Dean Delia C. Garcia
College of Education

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Dean Lakshmi N. Reddi
University Graduate School

Florida International University, 2012

DEDICATION

To my wife, Irene, for all her love and support over the years.

ACKNOWLEDGMENTS

ABSTRACT OF THE DISSERTATION

SPIRITUALITY AND TRANSFORMATIONAL LEADERSHIP IN EDUCATION

by

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Florida International University, 2012

Miami, Florida

Professor Peter J. Cistone, Major Professor

The purpose of this study was to investigate the relationship between school principals' self-reported spirituality and their transformational leadership behaviors. The relationship between spirituality and transactional leadership behaviors was also explored. The study used Bass and Avolio's (1984) Full Range Leadership Model as the theoretical framework conceptualizing transformational leadership. Data were collected using online surveys. Overall, six principals and sixty-nine teachers participated in the study.

Principal surveys contained three parts: the Multifactor Leadership Questionnaire (MLQ Form-5X Short), the modified Spirituality Well-Being Scale (SWBS) and demographic information. Teacher surveys included two parts: the MLQ-5X and demographic information. The MLQ-5X was used to identify the degree of principals' transformational and transactional leadership behaviors. The modified SWBS (Existential Well Being) was used to determine principals' degree of spirituality. The correlation coefficients for the transformational leadership styles of inspirational motivation and idealized behavioral influence were significantly related to principals' spirituality. In addition, a multiple regression analysis including the five measures of

transformational leadership as predictors suggested that spirituality is positively related to an individual's transformational leadership behaviors. A multiple regression analysis utilizing a linear combination of all transformational leadership and transactional measures was predictive of spirituality. Finally, it appears that the inspirational motivation measure of transformational leadership accounts for a significant amount of unique variance independent of the other seven transformational and transactional leadership measures in predicting spirituality.

Based on the findings from this study, the researcher proposed a modification of Bass and Avolio's (1985) Full Range Leadership Model. An additional dimension, spirituality, was added to the continuum of leadership styles. The findings from this study imply that principals' self-reported levels of spirituality was related to their being perceived as displaying transformational leadership behaviors. Principals who identified themselves as "spiritual", were more likely to be characterized by the transformational leadership style of inspirational motivation.

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Chapter I

INTRODUCTION

Although a myriad of leadership models are readily available, few account for the increasingly complex issues and demands within education. Arthur Levine (2005) has argued that the role of the school leader has recently undergone a serious transformation. He claimed there has been a "fundamental reversal of existing school policy, shifting the focus from ensuring that all schools educate students in the same way . . . to requiring that all children achieve the same outcomes from their education" (p. 11). He attributed this transformation to momentous economic, demographic, and global changes. Levine identified two events as catalysts for this transformation—the Civil Rights Movement and the publication of *A Nation at Risk.*

The effective schools movement of the late 1970s that emerged from the Civil Rights Movement accentuated the public's ambivalence towards public education (Mace-Matluck, 1987). This ambivalence was fostered through evidence that there were a significant number of individuals who were failing to acquire the basic skills set to be contributing citizens within society.

The effective schools movement heralded new approaches to educational leadership. Among these approaches, "instructional leadership" materialized as a method for improving student achievement. Instructional leadership proponents claimed that effective principals, those with a thorough understanding of pedagogy, would foster the needed reform in public education (Wilmore & Thomas, 2001). Instructional leadership differed from previous leadership models because it provided a clear focus

on improving learning outcomes. However, the emphasis on instructional leadership was highly criticized as a "top-down" approach (Dimmock, 1995) that placed the onus of reform chiefly on school principals. Critics argued the approach focused too heavily on principals as the center of expertise, power, and authority (Stewart, 2006) and failed to adequately share the responsibility of educating students among all the schools' stakeholders.

The public's continued unrest with waning standards and poor student academic performance ushered in the "excellence movement" (Adams & Kirst, 1999) marked by initiatives aimed at large-scale school reform (Stewart, 2006). This school reform movement, which began in 1983 with the publication of *A Nation at Risk,* "put a spotlight on school leadership" (Levine, 2005, p. 17) and focused on student performance and accountability (Adams & Kirst, 1999; Levine, 2005). Leithwood, Jantiz, and Steinbach (1999), in their book *Changing Leadership for Changing Times*, characterized instructional leadership as what school improvement researchers refer to as a "first order" change, or a change to core technology (i.e., constructivist models of learning and forms of instruction designed to teach for understanding). They claimed these changes fail to be institutionalized beyond the initial implementation. In turn, "second order" changes focus on modifying the organization's normative structure. They argued that large-scale school reform must utilize transformational forms of leadership. Stewart (2006) concurred with this assertion indicating that while instructional leaders focus on school goals, instruction and curriculum transformational leaders emphasize improving the school by bettering school conditions.

Billed as a "second order" change, since the early 1980s transformational leadership has increasingly been the focus of research (Northouse, 2004). Transformational leadership is credited with building and sustaining an organizational culture that thrives on shared commitments and interdependence (Bennis & Nanus, 1985; Sergiovanni, 2006.) Burns (1978) identified transformational leadership as the process within which "leaders and followers raise one another to higher levels of morality and motivation" (p. 20). Transformational leadership includes five dimensions: idealized influence attributed, idealized influence behavioral, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1998). Transformational leaders exhibit values and ideals that contain each of these constructs. In contrast, transactional leaders establish exchange-based relationships that fail to individualize the needs of subordinates and do not recognize the need for their professional development (Goodwin, Wofford, & Whittington, 2001; Rafferty & Griffin, 2004).

Thus, transformational leaders empower followers to achieve a level of self-actualization that allows them to transcend self–interests for the sake of the organization. This transcendence is established by articulating a clear vision, establishing a climate of trust, and by giving meaning to organizational life (Bennis & Nanus, 1985; Northouse, 2004; Tichy & DeVanna, 1990.) Current research has primarily focused on the antecedents (e.g., personality traits, values) of transformational leadership (Twigg & Parayitm, 2007). However, there is a need for researchers to investigate determinants, other than personality factors, that significantly influence employees' willingness to support the greater good rather than their own self-interests. In particular, although often silenced in the public school system (Riaz & Normore,

2008; Shields et al., 2004), spirituality must be accounted for as a plausible determinant for transformational leadership.

Spirituality is a significant dimension of human existence, which enables both leaders and followers to find deeper meaning in their work (Dalia, 2007; Miller, 2006; Thompson, 2000). However, the spiritual dimension within educational leadership is often silenced in the public school system. Several studies have suggested the notion that it is time to release the spiritual dimension of human existence out of the boxes in which it is often imprisoned (Shields et al., 2004).

Statement of the Problem

This study investigated the relationship between spirituality and transformational leadership. The study used empirical research carried out with educational leaders within a major metropolitan school district.

In this study, spirituality was conceptualized using a two-tiered approach. First, spirituality was operationalized as a heightened awareness of one's self and one's relationship with others. This heightened awareness, or interconnectedness, is vital to an individual's willingness to forgo self-interests for the greater good of all. Second, spirituality was characterized as the desire to establish a connection with a transcendent source of meaning. Although the concept of "transcendence" is underplayed within the literature (Riaz & Normore, 2008) it represents an integral aspect of the definition of spiritual leadership. The ability to establish a connection with something beyond mere physical experiences provides leaders with the inner strength to deal with difficult situations (Miller, 2006; Miller et al., 2007; Wheatly, 2002).

The study tested the relationship between a principal's self-reported spirituality and his or her transformational leadership behaviors. The relationship between spirituality and transactional leadership was also explored.

Assumptions Underlying the Study

Several assumptions underlie this study. First, the researcher assumed that the principals participating in the study answered the surveys truthfully. Since all of the instruments provided to the principals were self-assessment measures, participants may have felt inclined to respond in a socially desirable manner. Participants were informed that individual responses would be kept confidential. Second, the term "spirituality" is often erroneously defined as the same thing as religion. Therefore, great care was taken to differentiate between the two concepts to enable participants to engage in this study with the proper reference of spirituality.

Research Questions

The following research questions were addressed:

1. How is self-reported spirituality related to school principals' perceived transformational leadership behaviors?

2. How is self-reported spirituality related to school principals' perceived transactional leadership behaviors?

 Significance of the Study

The last few decades have witnessed a plethora of studies on transformational leadership (Avolio, Walumbwa & Weber, 2009; Northouse, 2004; Lowe & Gardner, 2000). Most of this research has focused on leaders' personality traits as well as the consequences of particular leadership styles. However, the research has left some

questions regarding the determinants of transformational leadership unanswered. For instance, although previous researchers (Bass, 1998; Conger & Kanungo, 1987) have identified antecedents (sets of dispositional attributions) and consequences (sets of leaders' manifest behaviors) of transformational leadership, they have failed to provide empirical work that addresses factors other than personality (Twigg & Parayitm, 2007).

Greenleaf's (1998) concept of servant leadership offers a viable determinant for transformational leadership (Fairholm, 1997). Servant leadership engages individuals in meaningful relationships and attempts to make connections with something greater than the self. Leadership is achieved through authentically giving of oneself in the service of others (Riaz & Normore, 2008; Sanders, 1994). This notion of serving others before serving the self is manifested in transformational leadership. Transformational leaders must be willing to transcend their own needs before inspiring their followers to do the same (Conger, 1994; Howell & Avolio, 1993). *Spirituality,* a basic tenet of servant leadership, stands to be an important determining factor of transformational leadership. However, research has failed to examine leaders' spiritual orientations and its relationship to transformational leadership behaviors. This is a critical void as current trends indicate an ever-growing need for individuals to utilize spirituality to find meaning in their work (Fairlholm, 1997) and to mitigate moral dilemmas (Hillard, 2004). This void in research is essential to a thorough understanding of transformational leadership.

The relationship between spirituality and transactional leadership must also be explored. Transactional leadership is credited as a factor that augments transformational leadership (Bass, 1985.) In fact, Howell and Avolio (1993) asserted that transformational leaders commonly engage in transactional behaviors, but they

often supplement those behaviors with some elements of transformational leadership. There is a lack of research investigating the relationship between leaders' spirituality and their transactional leadership behaviors. Specifically, it worthy to investigate whether the dimension of spirituality provides the "renewed mindfulness" (Thompson, 2004) allowing leaders to transition from the brokering of power (i.e., transactional leadership) towards building a culture based on shared values and vision (Yukl, 2005).

Delimitations

This study utilized empirical research gathered from leaders within a major metropolitan school district to determine the strength of the relationship between spirituality and transformational leadership. Educational leaders were limited to school principals. Research has shown that school principals play a key role in improving student achievement (Sergiovanni, 2006). Furthermore, this parameter was chosen to determine individuals who were successful in "fusing" (Sergiovanni, 2006, p. 164) their sense of purpose into the school culture to pursue higher-level goals. The sample was delimited to include principals who are working within the Miami Coral Park Feeder Pattern of schools located in the Miami-Dade County Public Schools District.

Definitions and Operational Terms

The key terms used throughout the study are briefly defined here. An expanded explanation of each term is presented within the study.

Contingent Reward. This is one of the elements within the Full Range Leadership Model. This dimension of transactional leadership, "clarifies expectations and offers recognition when goals are achieved" (Bass & Avolio, 2004, p.96).

Idealized Influence Attributed. Idealized influence attributed is one of the elements within the Full Range Leadership Model. This dimension of transformational leadership refers to leaders' ability to instill pride in others, display power and confidence, and gain others' respect (Bass & Avolio, 2004).

Idealized Influence Behaviors. This is one of the elements within the Full Range Leadership Model. This dimension of transformational leadership refers to leaders' ability to have a strong sense of purpose and to consider moral and ethical consequences (Bass & Avolio, 2004).

Individualized Consideration. Individualized consideration is one of the elements within the Full Range Leadership Model. This dimension of transformational leadership refers to the degree to which leaders attend to their followers' needs and act as a coach or a mentor (Bass & Avolio, 2004).

Inspirational Motivation. This is one of the elements within the Full Range Leadership Model. This dimension of transformational leadership refers to the degree to which leaders articulate a vision that is appealing and inspiring to followers (Bass & Avolio, 2004).

Instructional leadership*. The instructional leadership model emerged in the 1980s in response to research on effective schools. Proponents of this model hold that a principal's role was to ensure that teachers engaged students in authentic learning activities. Hallinger (2003) identified three dimensions of instructional leadership: defining the school's mission; managing the instructional program; and promoting a positive school climate.

Intellectual Stimulation. Intellectual stimulation is one of the elements within the Full Range Leadership Model. This dimension of transformational leadership refers to the degree to which leaders, "stimulate their followers' effort to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways" (Bass & Avolio, 2004, p.96).

Interconnectedness. Interconnectedness refers to an individual's need for a social connection or membership within the workplace (Fry, 2003). Spirituality is often defined by two elements—interconnectedness and pursuit of finding meaning or a greater purpose in life (Astin, 2004).

Management-by-Exception (Active). Management-by-Exception (Active) is one of the elements within the Full Range Leadership Model. This dimension of transactional leadership refers to a style of leadership focused on monitoring for mistakes and taking corrective action (Bass & Avolio, 2004).

Management-by-Exception (Passive). Management-by-Exception (Passive) is another form of management-by-exception leadership. This style of leadership is more passive and reactive. This style of leadership has a negative effect on desired outcomes (Bass & Avolio, 2004).

Morality. Gardner (1990) posited that morality is best conceptualized as a dimension of leadership. This dimension encompasses crucial universal values (e.g., caring for others, tolerance, mutual respect, honor, and integrity) that leaders should possess. Burns (978) argued that transformational leaders moved beyond issues pertaining to self and concerned themselves with moral issues regarding goodness, righteousness, duty, and obligation.

Moral reasoning. Moral reasoning is the process through which culture shapes one's intuitions. It is a complex process that entails more than simply acquiring knowledge about what is right and wrong (Haidt, 2001). Moral reasoning is thought to monitor the quality of an individual's intuitions (Kahneman, 2003).

Motivation. Motivation is an important product of transformational leadership. Transformational leaders are able to instill their enthusiasm and motivation for a new vision within their subordinates, thereby increasing the enthusiasm and motivation for the vision within the entire organization (Conger & Kanungo, 1987; Howell & Avolio, 1993).

Self-actualization. Self-actualization is the highest level of Maslow's (1968) hierarchy of needs. It is achieved when individuals look beyond their own interests for the good of the organization or the larger society (Wilmore & Thomas, 2001). Bass (1998) explained:

> Leaders are authentically transformational when they increase awareness of what is right, good, important, and beautiful, when they help to elevate followers' needs for achievement and self-actualization, when they foster in followers higher moral maturity, and when they move followers to go beyond their self-interests for the good of their group, organization, or society. Pseudo-transformational leaders may also motivate and transform their followers, but, in doing so, they arouse support for special interests at the expense of others rather than what's good for the collectivity. They will foster psychodynamic identification, projection, fantasy, and rationalization as substitutes for achievement and actualization. They will encourage "we-they" competitiveness

and the pursuit of the leaders' own self-interests instead of the common good. They are more likely to foment envy, greed, hate, and conflict rather than altruism, harmony, and cooperation. In making this distinction between the authentic transformational and pseudo-transformational leader, it should be clear that we are describing two ideal types. Most leaders are neither completely saints nor completely sinners. They are neither completely selfless nor completely selfish. (p. 171)

Maslow (1968) claimed that organizations that provided opportunities for individuals to reach the higher-order psychological need of self-actualization yielded higher levels of customer satisfaction and were highly profitable.

Servant leadership. Greenleaf's (1970) concept of servant leadership stipulated that leaders must combine service and meaning. Servant leaders are concerned with creating a positive impact on an organization's employees and its community (Fry, 2003). In *Spirituality for Leadership,* Greenleaf (1988) articulated,

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

Servant leadership theory suggests that leadership emerges within an individual's capacity to serve others. Leadership is achieved through authentically giving of oneself in the service of others (Saunders, 1994).

Spiritual leadership theory. Fry (2003) identified that a learning organization is a source for spiritual survival and inspires its workers with a myriad of intrinsic motivation factors that include vision, hope/faith, altruistic love, task involvement, and goal identification. Fry argued that, "spiritual leadership is necessary for the transformation to and continued success of a learning organization" (p. 696).

Spirituality. Spirituality is defined as a heightened awareness of one's self and the desire to establish a connection with a transcendent source of meaning (Riaz & Normore, 2008). In their examination of workplace spirituality, Giacalone and Jurkiewicz (2003) defined workplace spirituality as, "A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy" (p. 13). Spirituality was measured using Paloutzian and Ellison's (1991) Spiritual Well-Being Scale. Only the 10 items measuring existential well being was used in the study.

Transactional leadership. Transactional leadership is best described as a leadership model that focuses on exchanges between leaders and followers. Transactional leaders provide extrinsic-based motivation by encouraging followers to perform for external rewards (Fry, 2003; Northouse, 2001). Burns (1978) maintained this is a "bargaining process" whereby subordinates are rewarded for their productiveness. "A leadership act took place, but it was not one that binds leader and

follower together in a mutual and continuing pursuit of a higher purpose" (Burns, 1978, p. 20). Transactional leadership behaviors were measured using Bass and Avolio's (1995) Multifactor Leadership Questionnaire (MLQ Form 5X-Short).

Transformational leadership. Bass's (1985) theory of transformational leadership was based on the prior works of Burns (1978) in his classification of transactional and transformational leaders. Bass (1985) contended that transformational leadership is a higher order construct. "Transformational leaders motivate others to do more than they originally intended and often even more than they thought possible. They set more challenging expectations and typically achieve higher performances. Transformational leadership is an expansion of *transactional* leadership" (Bass & Avolio, 1994, p. 3). Transformational leadership behaviors were measured using Bass and Avolio's (1995) Multifactor Leadership Questionnaire (MLQ Form 5X-Short).

Transcendent Leadership. Cardona (2005) defined transcendent leadership as a contribution-based exchange leadership. "In this relationship the leader promotes unity by providing fair extrinsic rewards, appealing to the intrinsic motivation of the collaborators, and developing their transcendent motivation" (p. 204). Cardona conceptualized transactional, transformational, and transcendental leadership within a hierarchy where transcendental leadership incorporates and extends the former two.

Vision. Sergiovanni (2006) defined vision as the " . . . capacity to create and communicate a view of desired state of affairs that induces commitment among those working in the organization" (p. 134). Conger and Kanungo (1987) claimed that leaders' revolutionary qualities are manifested within their vision. In turn, this vision engages others to exhibit innovative behaviors.

Chapter II

REVIEW OF THE LITERATURE

This chapter presents a review of literature on transformational leadership to understand its impact on individuals and entire organizations. The extent to which transactional leadership augments transformational leadership is also explored. The discussion of transformational leadership leads to a review of literature pertinent to spirituality. Finally, research supporting a relationship between transformational leadership and spirituality is examined.

Transformational leadership is a process that changes and transforms individuals. As previously noted, it allows leaders and followers to "raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20). Transformational leadership transcends followers' immediate needs and focuses on the higher order, more intrinsic, and moral motives and needs (Sergiovanni, 2006; Yukl, 1999). Bass (1996, 1997) contended that transformational leadership is beneficial for organizations regardless of the context, however, there is research that suggests situational variables may increase the likelihood of transformational leadership or moderate its effects on its followers (Bass, 1985, 1996; Pawar & Eastman, 1997; Pettigrew, 1987).

Although several studies have accounted for personality factors as antecedes of transformational leadership (Bono & Judge, 2004; Judge & Bono, 2000; Resick, Whitman, Weingarden & Hiller, 2009), little empirical work has accounted for the ambiguity of the underlying influence processes for this model of leadership (Yukl, 2009). This study explores how transformational leaders influence followers by going

beyond observable leadership behaviors and examining the "essence" (Hartsfield, 2003) of leadership—spirituality. Finally, this study investigated the relationship between school principals' self-reported spirituality and their transformational and transactional leadership behaviors as experienced by the teachers they work with.

Transformational Leadership

Transformational leadership theory emerged from the work of Bass (1985), who refined and expanded on Burns' (1978) original concept of transformational leadership. This theory sought to account for the unique relationship fostered among leaders and followers that yields extraordinary accomplishments among the entire organization. Transformational leaders transcend followers' immediate needs and focus on the higher-order, more intrinsic, and moral motives and needs (Sergiovanni, 2006; Yukl, 1999). Moreover, transformational leadership is credited with increasing employee commitment across the organization (Bass, 1985; Burns, 1978).

Burns (1978) distinguished between two types of leadership—transactional leadership and transformational leadership. Transactional leadership is best described as a leadership model that focuses on exchanges between followers and leaders. Accounting for the majority of all leadership models, transactional leadership provides extrinsic-based motivation by encouraging followers to perform for external rewards (Fry, 2003; Yukl, 2005; Northouse, 2001). Burns (1978) explained this exchange dimension as:

. . . leadership [that] occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. The

exchange could be economic or political or psychological in nature; a swap of goods or of one good for money; a trading of votes between candidate and citizen or between legislators; hospitality to another person in exchange for willingness to one's troubles. Each party to the bargain is conscious of the power and resources and attitudes of the other. (p. 19)

This "bargaining process" (Burns, 178, p. 20) among leaders and followers ensures that an organization's status quo is maintained and that it runs smoothly and efficiently (Fry, 2003). Galbraith (1977) has argued the emphasis is on maintaining control through followers' rule compliance and maintaining stability by preventing change. In contrast to transactional leadership, transformational leadership is an intrinsically based motivational process whereby an individual engages with others in such a way that leaders and followers create a connection that raises the level of motivation and moral aspiration in both. Burns (1978) explained, "A transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower" (p. 4). This type of leader inspires followers to transcend their own self-interests for a higher collective purpose. Leadership is inseparable from their followers' needs (Fry, 2003). Thus, whereas the element of change is strictly inhibited within the transactional leadership model, transformational leaders understand that change is vital for organizational growth (Tichy & Devana, 1986). Burns regarded Mohandas Gandhi as the quintessential example of transformational leadership.

A criticism of transformational leadership has been its potential to be abused (Cardona, 2000). The charismatic nature of transformational leadership presents

significant risks for organizations because it can be used for destructive purposes (Conger, 1999; Howell & Avolio, 1992). Bass and Steidlmeier (1999) have argued that to be truly transformational, leadership must be grounded in moral foundations.

Kohlberg's (1976) cognitive moral development theory helps define the relationship between transactional and transformational leadership. Kohlberg posited that one's degree of moral development was directly related to the relationship between one's cognitive development and moral reasoning development. He argued that moral development was acquired within a continuum of three levels—pre-conventional, conventional and post-conventional. The pre-conventional moral reasoning stage was marked with an egocentric point of view (Riaz, 2007). Similar to behaviors associated with transactional leadership, individuals operating within this stage emphasize obedience and punishment avoidance (Twigg & Parayitm, 2007). In contrast, Kohlberg's post-conventional stage focuses on sustaining human rights and maintaining a social contract, behaviors associated with transformational leaders' propensity to satisfy others' needs.

The Full-Range Leadership Model

Bass (1985) extended Burns' work and introduced the framework for the Full-Range Leadership Model. Bass argued that although transformational leadership and transactional leadership are conceptually distinct, they are likely to be displayed by the same individuals (Banjeri & Krishnan, 2000; Howell & Avolio, 1993). Transformational leadership and transactional leadership are seen to be a single continuum rather than mutually independent continua (Bass & Avolio, 1994; Northouse, 2004; Yammarino,

1993). In contrast to Burns' (1978) distinction, Bass (1985) did not consider transformational leadership and transactional leadership to be at opposite ends of a continuum (Howell & Avolio, 1993).

Bass and Avolio (1985) provided a refined version of transformational leadership based on Bass' (1985) full-range of leadership framework. The Full-Range Leadership Model incorporated nine different factors. These factors are attributed to transformational leadership, transactional leadership, and non-leadership. Bass and Avolio (1985) contended that all leaders display each style of leadership within the Full-Range Leadership Model. Optimal leaders display the transformational leadership factors more frequently and the transactional leadership styles less frequently. This "two-factory theory" of leadership suggests that leaders must be able to exhibit both transactional and transformational leadership behaviors. Control and change are essential processes for organizational effectiveness. Leaders must not only have the ability to build a vision and empower followers, but also demonstrate the skill to design structures (including control and reward systems) to motivate followers to achieve the new vision (Fry, 2003; Stewart, 2006).

Transformational leadership is composed of five key leadership factors—the "Five I's" (Bass & Avolio, 1994). These factors include two charismatic components (idealized influence attributed and idealized influence behaviors), a motivational component (inspirational motivation), an empowerment component (intellectual stimulation), and an altruistic component (individualized consideration; Bass, 1985; Northouse, 2004). Individuals who exhibit transformational leadership are effective at

motivating others—they view their leadership as inseparable from their followers' needs. They understand that effective leadership entails tapping into the needs and motives of followers to simultaneously reach leaders' and followers' goals (Fry, 2003.) In turn, this focus on personal meaning establishes an unprecedented level of personal development and awareness at work (Riaz & Normore, 2008; Twigg & Parayitm, 2007). Thus, transformational leaders are interested in developing followers by relinquishing basic security concerns to deeper concerns regarding their personal and corporate growth and development (Avolio, Waldman & Yammarino, 1991; Yukl, 1999).

Transactional leadership is identified by two leadership factors—contingent reward and management-by-exception. Contingent reward refers to the extrinsic-based exchange process between followers and leaders. Leaders obtain an agreement from the followers and reward them based on the adequacy of the followers' performance (Bass & Avolio, 1994; Burns, 1978; Northouse, 2004). Although not as effective as the Five I's, Bass and Avolio (1994) have contended that contingent reward has been found to be reasonably effective within organizations. The second factor, management-by-exception, is not as effective, and refers to leadership that involves corrective criticism, negative feedback, and negative reinforcement (Northouse, 2004). Management-by-exception can be either active (MBE-A) or passive (MBE-P). Bass and Avolio (1994) explained:

In MBE-A, the leader arranges to actively monitor deviances from standards, mistakes, and errors in the follower's assignments and to take corrective action

as necessary. MBE-P implies waiting passively for deviances, mistakes, and errors to occur and then taking corrective action. (p. 4)

Although it is generally considered to be an ineffective style of leadership, Howell and Avolio (1994) claimed it is required in certain situations.

Finally, nonleadership is described by the laissez-faire factor. This factor represents the avoidance or absence of leadership. In contrast to transactional leadership, laissez-faire illustrates a nontransaction—the leader abdicates all responsibility and decision-making (Bass & Avolio, 1994; Northouse, 2004).

Bass and Avolio (1994) contended that leaders who employ the "Five I's" (idealized influence attributed, idealized influence behavioral, inspirational motivation, intellectual stimulation, and individualized consideration) on a frequent basis characterize the optimal leader profile. However, it is critical to note that transformational leaders may engage in transactional behaviors. In fact, several authors have addressed the relationship between transactional leadership and transformational leadership. Studies have supported the finding that transformational behaviors are often supplemented with elements of transactional leadership (Howell & Avolio, 1993; Twigg & Parayitm, 2007). Bass (1985) suggested that leaders must account for certain contextual factors when deciding to employ transformational and/or transactional leadership. For instance, followers' receptivity to change and their propensity for risk taking may moderate the impact of transformational leadership (Yukl, 2005). In fact, studies have validated that leadership behavior based on contingent reward theory (a form of transactional leadership) can positively affect followers'

satisfaction and performance (Podaskoff & Schriesheim, 1985; Podaskoff, Todor, & Skov, 1982). Research also suggests that leaders who employ contingent negative reinforcement (represented by the active form of management by exception) may enhance follower performance as long as their criticism is perceived as fair, clarifies performance standards, or remediates poor performance in an acceptable way (Podaskoff, Todor, Grover & Huber, 1984).

Bass (1985) has argued that transformational leadership exists only to the extent that it augments transactional leadership. "Transformational leadership is an expansion of *transactional* leadership" (Bass & Avolio, 1994, p. 3). Additional research has exhibited that transformational and transactional leadership behaviors may be displayed by the same individual (Avolio & Bass, 1988; Bass, 1985; Bass & Avolio, 1990). However, some research has suggested that the use of transactional leadership tends to suppress follower commitment to quality and productivity (Masi & Cooke, 2000.) This research implies that transformative leaders do not exhibit transactional leadership behaviors. These inconsistencies highlighted the importance for further investigation on the relationship between transactional and transformational leadership (Twigg & Parayitm, 2007; Yukl, 1999.)

Transformational Leadership and the Workplace

Transformational leadership has been shown to have a profound impact on various organizational outcomes. Transformational leadership has been positively correlated to acquisition acceptance, supervisor-rated performance, and job satisfaction

(Nemanich & Keller, 2007). It is also attributed to encouraging followers' creativity and innovation (Bass, 1995).

Transformational leaders provide an organizational climate that is fostered on core values tied to a mission that incorporates the values of all individuals (Fry, 2003; Reave, 2005). Through leadership by "binding" (Sergiovanni, 2006) transformational leaders focus on developing followers. Followers are encouraged to move beyond basic security concerns to deeper concerns associated with personal and corporate growth development (Avolio, Aldman, & Yammarino, 1991). In their study measuring the inspirational strength of leaders' vision statements, Berson, Shamir, Avolio, and Popper (2001) identified that transformational leadership was highly correlated with optimism and confidence within the workplace. This focus on establishing and maintaining an organizational vision is also credited with increasing individual and group performance. Under the auspice of transformational leadership, followers exert more effort, form higher performing groups, and receive higher ratings of effectiveness and performance than their counterparts (Yammarino & Bass, 1990; Yammarino, Spangler, & Bass, 1993).

Studies have established the effectiveness of transformational leadership within organizations (Avolio, Waldman, & Yammarino, 1997; Nemanich & Keller, 2007; Twigg & Parayitm, 2007). Transformational leadership's productiveness within organizations may also prove to be beneficial to educational leaders. School leaders are not only required to guide the behaviors of their faculty, but also their attitudes, values, and beliefs (Bass, 2000; Cheng, 1997). School leaders must do more than manage their

workforce, but must transform it to address the intricacies of establishing and maintaining school goals (Zaleznik, 1977).

The extent to which transformational leadership may be employed to navigate the ambiguity and uncertainty facing schools in the 21st century has been limited. Nevertheless, previous research suggests the usefulness of transformational leadership within education. Leithwood (1992) found that transformational leaders had a greater impact on change in teachers' attitudes towards school improvement and altered instructional behavior. Research also suggests that teachers are more highly motivated if they perceive their school principal to be a transformational leader (Ingram, 1997). These findings suggest that schools benefit from leaders who exhibit transformational leadership behaviors.

It is evident that transformational leadership factors have a dramatic effect on an organization and its subordinates. Transformational leaders are characterized as providing a vision that transcends what others may not readily see (Bass, 1998; Bennis, 1994; Bhindi & Duignan, 1997; Chaleff, 1998). This vision is said to transcend the limits placed by the organization (Twigg & Parayitm, 2007). Starratt (2006) has suggested that leadership must be transformed from one that is focused on efficiency and technical problem-solving to one that pursues an organization's vision. Transformational leaders engage and connect with followers on a deeper level. This deeper level suggests the need for leaders to recognize the sacredness of being human and the sacredness in the responsibility of fostering an atmosphere in which people can do their best (Chaleff, 1998; Twigg & Parayitm, 2007). The fortitude to garner such a vision may be

conceptualized as an influence beyond a theory or style of leadership. Current research habitually fails to identify how transformational leaders influence followers because they focus on observable leadership behaviors (Harstfield, 2003.) Harstfield (2003) argued that research must go beyond observable leadership behaviors and examine the spirit of transformational leadership.

Examining the spirit of transformational leadership requires acknowledging the integration of spirituality into the secular setting. The presence of spirituality may be conceptualized as the need for establishing transcendence through the work process (Giacalone & Jurkiewics, 2003; Riaz & Normore, 2008). The idea of searching for transcendence in the workplace to establish a connection with something that is greater than the self (Riaz & Normore, 2008) compliments the theory behind transformational leadership.

Sergiovanni (2006) suggested the prevalence of forgoing extrinsic motives and needs is crucial to the development of transformational leadership. He attributed transformational leadership as a process that takes place in two, distinct stages. Initially, transformative leadership takes the form of leadership by building. Within this stage, individuals are concerned with higher order-needs for esteem, autonomy, and self-actualization. A high level of motivation that raises both leaders' and followers' commitment and performance also characterizes this stage.

Transformational leaders are willing to transcend self-interests for a higher, collective purpose. These individuals are operating at the highest level of Maslow's (1978) hierarchy of needs—self-actualization (Twigg & Parayitm, 2007). In a study

conducted in 2000, Banjeri and Krishnan reported that transformational leadership was negatively related to preferences for bribery and favoritism. They suggested that leaders who consciously prefer to avoid bribery and favoritism were often identified as inspirational leaders by their followers.

The second stage builds upon the higher-order psychological needs and includes moral questions of goodness, righteousness, duty, and obligation. Ultimately, transformative leadership becomes moral because it raises the level of human conduct and ethical aspiration of both the leader and follower (Burns, 1978; Sergiovanni, 2006). Sergiovanni identified this second stage of transformative leadership as leadership by binding. He further explained:

> Here the leader focuses on arousing awareness and consciousness that elevate school goals and purposes to the level of a shared covenant that binds together leader and follower in a moral commitment. Leadership by binding responds to such intrinsic human needs as a desire for purpose, meaning, and significance in what one does. (Sergiovanni, 2006, p.165)

The presence and role of the moral dimension in transformational leadership is corroborated by Etzioni's (1988) analysis of morality within the auspice of management and motivation. Although Etzioni acknowledged the importance of extrinsic and intrinsic motivation, he ultimately identified morality and emotion as more powerful motivators than the intrinsic psychological concerns attributed to the early phases of transformational leadership. Therefore, authentic transformational leaders are moral and ethical because they do not feel the need to "feed" their ego (Bass, 1985; Bass &

Steidlmeier, 1999). It is important to note, however, that ethical leadership is not the same as transformational leadership (Brown & Trevino, 2006). That is, transformational leaders could be ethical or unethical depending on their motivation. Moreover, Brown and Trevino (2006) argued that while ethical leadership is similar to the "idealized influence" factor of transformational leadership, the moral aspect of ethical leadership is equally related to transactional leadership behaviors.

If one is to accept the basic tenet of transformational leadership as the desire to inspire followers to transcend their own self-interests for a higher collective purpose (Howell & Avolio, 1993), then it is critical to acknowledge that leaders must understand their true purpose (Fairholm, 1997; Klenke, 2003). The need to understand one's purpose may be grounded in the spiritual dimension. Klenke (2003) asserted that spirituality provides leaders the opportunity of aligning personal and organizational values. It provides an "integration of, rather than separation between, the 'private life of spirit' and the 'public life of work' . . . " (p.58). Several authors have explored the relationship between an individual's morals and transformational leadership (Banjeri & Krishnan, 2000; Bass & Steidlmeier, 1999; Fairholm, 1997; Greenleaf, 1977), instead, few studies have successfully explored the relationship between spirituality and transformational leadership. Twigg and Parayitm's (2009) study supported positive correlations between spirituality and transformational leadership. Yet, the researchers failed to treat spirituality and religiosity as mutually exclusive variables. Moreover, the sample utilized in the study was not limited to public education or secular settings.

Spirituality

Spirituality in the workplace has been the focus of much research during the last decade (Giacalone, Jurkiewicz, & Fry, 2005; Giacalone & Jurkiewicz, 2003; Gotsis & Kortezi, 2008; Gross-Schaefer, 2009; Hillard, 2004; Moxley, 2000). The need to cater to the human element is evermore present in today's workforce. Covey (2004) has argued that the current workforce is undergoing a dynamic transformation as it shifts from an Industrial Age mindset to one focused on the Knowledge Worker. The Industrial Age's main asset was that of capital and it focused on material goods. Contrastingly, the evolution to a Knowledge Worker society has shifted the focus to the human element— the workers themselves. Covey believed, "Quality work is so valuable that unleashing its potential offers organizations an extraordinary opportunity for value creation" (p. 14).

This shift from a capital-centered to a human centered workplace has precipitated an interest to find deeper meaning within one's work (Riaz & Normore, 2008). Fairholm (1997) has suggested infusing spirituality within leadership is vital for adapting to the shifting dynamic within the workforce. He has stated, "People are hungry for meaning in their lives. They feel they have lost something and they don't remember what it is they've lost. It has left a gaping hole in their lives" (p. 60). Collins (2001) in his pursuit to investigate what made companies "great," identified the need for an organization to provide work that was significant to the individual. He stated, "the idea here is not to stimulate passion but to discover what makes you passionate" (p. 96). He added,

Indeed, the real question is not, "Why greatness? But "What work makes you feel

compelled to create greatness?" If you have to ask the question, "Why should we

try to make it great? Isn't success enough?" Then you're probably engaged in the

wrong line of work. (p. 209)

Rosner (2001) agreed with this assertion, noting that the purpose of spirituality is not to

serve work. Instead, work is to serve spirituality. As individuals continue to search for

meaning at work and attempt to align their personal and organizational values, it is

evident that it is necessary to explore the relationship between the spiritual orientation

of leaders and their behaviors.

Although the literature indicates that spirituality is a significant dimension within

the workplace (Mitroff & Denton, 1999; Riaz & Normore, 2008), it has traditionally been

silenced within the public school system (Shields et al., 2004). Skepticism is often

expressed about the legitimacy of spirituality in the workplace (Fairholm, 1997;

Thompson, 2004). This animosity may be attributed to the absence of a clear definition

of "spirituality" (Giacalone & Jurkiewicz, 2003; Klenke, 2006). King and Nicol (1999)

suggested the problem with infusing spirituality within an organization is its

misrepresentation as religion.

Spirituality versus Religion

Several authors have made the distinction between spirituality and religion

(Bhindi & Duignan, 1997; King & Nicol, 1999; Riaz & Normore, 2008). However, the

distinction between the two concepts must begin with a clear definition of spirituality.

Klenke (2006) has explained:

> Spirituality is often defined by what it is not. Spirituality . . . is not religion.
>
> Organized religion looks outward; depends on rites and scripture; and tends to
>
> be dogmatic, exclusive, and narrowly based on a formalized set of beliefs and
>
> practices. Spirituality, on the other hand, looks inward, tends to be inclusive and
>
> more universally applicable, and embraces diverse expressions of
>
> interconnectedness. (p. 59)

Spirituality is conceptualized with two dimensions—connectedness and transcendence.

That is, it is characterized by a need for a social connection and the desire to establish

a connection with a transcendent source of meaning (Elkins, Hedstrom, Hughs, Leaf &

Saunders, 1988; Fleischman, 1994; Maddock & Fulton, 1998; Riaz & Normore, 2008).

In their analysis of workplace spirituality, Giacalone and Jurkiewicz (2003) defined

spirituality as, "a framework of organizational values evidenced in the culture that

promotes employees' experience of transcendence through the work process,

facilitating their sense of being connected in a way that provides feelings of compassion

and joy" (p. 13).

The dimension of connectedness refers to a heightened understanding of oneself

as well as others (King & Nicol, 1999). Fry (2003) identified this as "man's most

fundamental need" (p.704). He has argued individuals yearn for having a sense of understanding and appreciation by the larger community. Membership within a social group can be viewed as a meaning system—a sense of profound connection beyond and within one's self (Solomon & Hunter, 2002). Fairholm (1997) explained:

> Our spirit is what makes us human and individual. It determines who we are at work. It is inseparable from self. We draw on our central values in how we deal with people every day. Our values dictate whether we set a good example, take care of people, or try to live the Golden Rule. Our spirituality helps us think and act according to our values. (p. 77)

Fairholm posited this inner awareness allows individuals to integrate themselves into the world.

Although the concept of transcendence is underplayed within the literature, it represents a vital dimension for defining spirituality. It is the realization that there is a transcendent dimension to life beyond self (Elkins et al., 1988; Martsolf & Mickley, 1998.) Although Giacalone and Jurkiewicz (2003), defined transcendence as the calling for one's work, it must be understood as the ability to connect with something beyond mere physical experiences (Riaz & Normore, 2008). Transcendence represents the presence of a relationship with a higher being that affects how one operates within the world (Fry, 2003). It is the capacity to strike a personal and meaningful relationship with the divine (Bhindi & Duignan, 1997; Solokow, 2002).

Spirituality transcends religion (Elkins et al., 1988). The Dali Lama (1999) accentuated the distinction between spirituality and religion stating:

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

Religion is characterized by specific doctrines and idiosyncrasies whereas spirituality is generic and affords leaders a dynamic quality capable of capitalizing on diverse belief systems (Riaz & Normore, 2008; Twill & Parayitm, 2007). Fairholm (1997) asserted, "Spirituality does not apply to particular religions, although the values of some religions may be part of a person's spiritual focus. Said another way, spirituality is the song we all sing. Each religion has its own singer" (p. 29). Thus, spirituality is necessary for religion, but religion is not necessary for spirituality (Fry, 2003).

It is also important to note that religion and developing a relationship with a higher power are not mutually exclusive (Covey, 2004). In fact, the only striking commonality between spirituality and religion is altruistic love—selfless devotion to the interest of others (Fry, 2003). All enduring major religions of the world are similar when it comes to this underlying principle (Bolman & Deal, 1995; Covey, 2004; Fry, 2003). In

religion, the principle of altruistic love is manifested through the Golden Rule; "treat others as you want to be treated" (Beckner, 2004; Fry, 2003).

Spirituality and Leadership

Fairholm's (1997) submission that individuals utilize spirituality to find meaning in their work is of great consequence for leaders within the educational milieu. Leaders must have a firm understanding of their own purpose and their true self to be able to provide the necessary direction to their subordinates (Conger, 1994; Twigg & Parayitm, 2007). Solomon and Hunter (2002) argued that spirituality provides the vehicle through which educational leaders model the appropriate behaviors to their subordinates. Solomon and Hunter explained,

> Leaders who consider themselves spiritual can set an example for associates through their everyday actions. For instance, approaching work tasks and colleagues with humility and respect (values common to many types of spirituality) not only provides important models for how others should conduct themselves, but also establishes a tone, or ethos, that can pervade an organization. (2002, p. 41)

Moreover, subordinates in the workplace benefit from applying their own spiritual meanings to construct and frame their approach to work (Riaz & Normore, 2008; Solomon & Hunter 2002).

Greenleaf's (1997) concept of servant leadership supports the notion that spirituality is essential for enhancing individuals' perception of self and utilization of their

inner strength. Servant leaders engage subordinates in meaningful relationships. The authenticity (Bhindi & Duignan, 1997) established within these relationships allows both leaders and followers to make connections with something greater than the self.

Greenleaf (1970) contended leadership emerges within a leader's capacity to serve others. That is, leadership is achieved through authentically giving oneself in the service of others (Riaz & Normore, 2008; Saunders, 1994). Fry (2003) summarized the framework for servant leadership stating it " . . . consists of helping others discover their inner spirit, earning and keeping others trust, service over self-interest, and effective listening" (p. 708).

Covey's (1989) principle-centered leadership, similar to Greenleaf's (1977) servant leadership, proposed that effective leadership is founded on service to others. Enlightened leaders utilize a set of universal principles (Solokow, 2002; Tolle, 1999) to establish a "renewal of mindfulness" (Thompson, 2004, p. 62) and to find clarity during tumultuous times (Thompson, 2004). This renewing harmony with one's spirituality provides the medium through which personal values are realigned and the probability for habitual practices evolving into common routine is mitigated (Riaz & Normore, 2008). Covey (1989) articulated the imperative for this renewal as crucial to leaders' decision-making abilities:

> You increase your ability to live out of your imagination and conscience instead of only your memory, to deeply understand your innermost paradigms and values, to create within yourself a center of correct principles, to define your own

unique mission in life, to rescript yourself to live your life in harmony with correct

principles and to draw upon your personal source of strength. (p. 304)

Fry (2003) contended that a myriad of empirical evidence corroborates that value-based

leadership has powerful effects on follower motivation and performance.

Covey (1989) stipulated a "paradigm of interdependence" emanates from leadership

that focuses its attention to the needs of the workers, emphatically listening and

providing the guidance necessary to become free, more autonomous, and ultimately,

more like servants themselves (Riaz & Normore, 2008). Synergy is established when

the power of collaboration and cohesiveness is used to rally individuals towards a

common goal.

Fry (2003) affirmed that spiritual leadership intrinsically motivates subordinates

through a sense of vision, hope/faith, and altruistic love. Intrinsic motivation is achieved

through task involvement and goal identification because it meets the higher order

needs of individuals. Within the educational context, leaders understand their role is to

promulgate collaboration among all stakeholders within the school community (Riaz &

Normore, 2008). Therefore, leaders place less emphasis on formal authority and

choose to share power (Sergiovanni, 2006) among those being led—thereby building

leadership capacity (Lambert, 2003). According to Keyes, Hanley-Maxwell and Capper

(1999), school leaders who establish a supportive environment for critique encourage

autonomy and risk-taking while communicating trust to their teaching corps. These

authors suggested spirituality inspires leadership behaviors that value personal

struggle, blend the personal and the professional; recognize the dignity of all people, and believe that people are doing their best.

Transformational Leadership and Spirituality

A basic tenet of transformational leadership theory suggests that effective leadership must engage and connect with followers on a deeper level, " . . . in such a way that both leaders and followers raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20). Effective leaders must inspire their subordinates to transcend their own self-interests for a higher collective purpose (Howell & Avolio, 1993) and to find deeper meaning in their lives (Fairholm, 1997). This definition of transformational leadership theory is consistent with the notion that spirituality is an attribute that allows individuals to forgo self-interests for the greater good of all (Fry, 2003; King & Nicol, 1999). Moreover, the concept of searching for deeper meaning within one's work, or transcendence, is also related to spirituality within the workplace and the desire to establish an authentic relationship with a higher being (Bhindi & Duignan, 1997; Elkins, et al., 1988; Martsolf & Mickley, 1998). Therefore, spirituality must be considered as a powerful precursor or characteristic related to transformational leadership. The relationship between transformational leadership and spirituality can be better understood by examining the concept of spiritual leadership theory.

A major proponent of spiritual leadership theory is that learning organizations are a source for spiritual survival that inspire its workers with a myriad of intrinsic motivation factors that include vision, hope/faith, altruistic love, task involvement, and goal identification (Fry, 2003). Spiritual leadership enables leaders to find deeper meaning in

their work by heightening self-awareness and the desire to establish a connection with a transcendent source of meaning (Riaz & Normore, 2008). According to Fry (2003), ". . . spiritual leadership is necessary for the transformation to, and continued success of learning organizations" (p. 717). He further explained:

> Spiritual leadership then is viewed as a necessary, but not sufficient, condition for organizations to be successful in today's highly unpredictable high velocity, Internet-driven environment. People need something to believe in, someone to believe in, and someone to believe in them. A spiritual leader is someone who walks in front of one when one needs someone to follow, behind one when one needs encouragement, and beside one when one needs a friend. (p. 720)

Therefore, as individuals begin to seek for meaning at work and connect work life to spiritual values, it is essential to explore the relationship between leaders' spirituality and their transformational leadership behaviors.

Currently, only a limited body of research has investigated the relationship between leaders' spirituality and their transformational leadership behaviors. The limited empirical studies that have been conducted (Jacobsen, 1994; Twigg & Parayitm; 2007; Zwart, 2000) have proven to be inconclusive. This limited body of research emphasizes the need for additional empirical studies regarding the relationship between transformational leadership and spirituality. Fry (2003) asserted that additional research on spiritual leadership must be conducted to determine its effect on transformation and establishing systematic change.

Although studies exploring an empirical correlation between spirituality and transformational leadership are lacking, several authors have proposed a transactional, transformational, and transcendental leadership hierarchy (Cardona, 2000; Sanders Hopkins, & Geroy, 2003). These authors argued that transactional, transformational, and transcendental leadership (or spiritual leadership) can be conceptualized as a hierarchy, where transcendental leadership incorporates and extends transformational and transactional leadership. Cardona's (2000) concept of transcendental leadership posited the transcendental leader as a servant-leader. He has argued that transcendental leaders concern themselves with their followers' needs and professional development. Although Cardona provided a model that incorporates spirituality, transactional leadership, and transformational leadership, his model has been criticized for not clearly establishing the relationship between all the components (Sanders, Hopkins, & Geroy, 2003).

Fairholm (1998) ranked transactional, transformational, and transcendental leadership on a continuum that ranging from managerial control (i.e., transactional leadership) to spiritual holism (transcendental leadership). Although several authors (Cardona, 2000; Fairholm, 1998; Sanders Hopkins, & Geroy, 2003) provided some conceptual frameworks establishing a relationship between spirituality and transformational leadership behaviors, additional research exploring this relationship is still needed (Fry, Vitucci & Cedillo, 2005).

Transformational leadership behaviors have also been associated with other concepts associated with spirituality. For instance, Turner, Barling, Epittropaki, Butcher,

and Milner (2002) identified a relationship between transformational leadership and morality. In this study, the authors indicated that leaders scoring in the highest group of moral reasoning displayed more transformational leadership behaviors than leaders scoring in the lowest group. Furthermore, Nelson's (2004) study between moral judgment and religious knowledge demonstrated a high correlation between Biblical knowledge and the most sophisticated level of Kohlberg's moral reasoning. Twigg and Parayitm (2007) suggested that reaching a transcendent state requires a certain level of maturity. This maturity is consistent with Kohlberg's cognitive moral development theory. These authors further contended that transformational leaders reach a maturity level that allows them to transcend their ego and reach the highest level of Maslow's (1978) hierarchy of needs—self-actualization. Therefore, it is likely that a transformational leader's moral convictions are consistent with their spiritual orientation.

Summary

Several studies have established the effectiveness of transformational leadership in the workplace (Avolio, et al, 1991; Bass, 1985; Bass & Avolio, 1994; Howell & Avolio, 1993). Transformational leadership is correlated with increasing workers' job satisfaction (Nemanich & Keller, 2007), meeting higher-order psychological needs (Avolio, Aldman, & Yammarino, 1991), and increasing confidence and optimism in the workplace (Berson et al., 2001).

There is an established body of research documenting key antecedents (personality traits and values) of transformational leadership. For instance, studies have linked high-self confidence, self-determination, inner direction, charisma, and a strong

conviction for moral righteousness as personality traits that are positively correlated with transformational leadership (Bass, 1985; House 1977). Some authors (Cardona, 2000; Sanders Hopkins, & Geroy, 2003) have provided conceptual frameworks establishing the relationship between transactional, transformational, and spiritual leadership. Having said that, Cardona's conceptual framework has been criticized for not clearly and empirically establishing these relationships.

Other research has established a relationship between leaders' morals, values, and virtue to transformational leadership behaviors (Bass & Steidlmeier, 1999; Conger, 1994; Greenleaf, 1997; Owen, 1999; Price, 2003). However, little empirical work has been done to examine antecedents other than personality traits and values (Twigg & Parayitm, 2007).

Several authors have explored spirituality as an antecedent of leadership (Fry, 2003; Greenleaf, 1970). However, these authors have not examined the spiritual orientation of a leader as a transformational one. Fry (2003) suggested that additional research must be conducted to determine the validity of spiritual leadership theory as a model used to foster systematic change and transformation.

Transformational leadership and spirituality have profound effects on the individual and the organizational climate. The nexus of transformational leadership and spirituality has spawned a new pedigree of leadership. This leadership encompasses the complex cohesion of inspiration, encouragement, authenticity, morality, relationship building, reflective self-honesty, and the renewal of spirit (Begley, 2006; Fairholm, 1997; Sergiovanni, 2006; Starratt, 2007; Thompson, 2000). However, currently there is

insufficient research to substantiate claims of a relationship between spirituality and

transformational leadership behaviors.

Chapter III

METHOD

The purpose of this study was to investigate the relationship between spirituality and an individual's transformational leadership behaviors. The relationship between spirituality and transactional leadership was also explored. In this chapter, the researcher presents the research hypotheses and the research design; describes the setting and participants; and delineates the data collection and data analysis procedures employed within this study.

Research Hypotheses

The following null hypotheses were tested:

1. There will be no significant relationship between school principals' self-reported spirituality and their transformational leadership behaviors.

2. There will be no significant relationship between school principals' self-reported spirituality and their transactional leadership behaviors.

Research Design

In order to understand the relationship between spirituality and an individual's transformational leadership behaviors, the researcher used a correlational research, or ex post facto, design (Johnson & Christensen, 2004) to address the research questions. Correlational research indicates a relationship between two or more variables; however, causation cannot be inferred. Newman and Newman (1993) have articulated:

In ex post facto research, causation is sometimes improperly inferred because some people have a propensity for assuming that one variable is likely to be the

cause of another because it precedes it in occurrence, or because one variable

tends to be highly correlated with another . . . This obviously does not mean

because two variables are correlated and one precedes the other that they are

not causally related. However, while a correlated and preceding relationship is

necessary, it is not sufficient for inferring a casual relationship. (p. 114)

A common weakness attributed to correlational research is the inability to manipulate

independent variables (Johnson & Christensen, 2004; Newman & Newman 1993). In

this study, the researcher was unable to manipulate the transactional and

transformational leadership measures.

The focus of this correlational study was to describe the relationship between

spirituality and an individual's transformational leadership behaviors. The relationship

between spirituality and an individual's transactional leadership behaviors was also

explored.

Setting

This study was conducted within the Miami-Dade County Public Schools

(MDCPS) system. This large, urban school district is the fourth largest in the United

States and contains 392 schools. The school district educates a diverse enrollment of

more than 340,000 students from over 100 countries. The school district provides a

large array of course offerings including renowned bilingual educational programs,

international baccalaureate programs, schools in the workplace, and a downtown

commuter school designed for working parents. MDCPS has an annual capital and

operating budget of $5.5 billion and 50,721 employees, including 22,026 teachers, of

which more than 1,100 are National Board Certified, the third highest in the Nation. The sheer size of the district poses several challenges for district administrators. In order to better serve the diverse population of students, the district is divided into five regional offices, each headed by a region superintendent. Each region is composed of several feeder patterns. Feeder patterns include one senior high school and the several middle schools and elementary schools that "feed" into that particular high school.

This study focused on schools located within the Miami Coral Park Feeder Pattern of the Miami-Dade County Public School system. The researcher chose the Miami Coral Park Feeder Pattern because of his familiarity with the schools' principals, which provided him with access to the schools' faculties. The Miami Coral Park Feeder Pattern consists of 11 schools: seven elementary schools, three middle schools (including one K-8 center), and one high school. One of the elementary schools was not included in the study because of the researcher's employment at the school site.

In 2011, ten of the schools in the feeder pattern earned an "A" in relation to the total accountability points on the 2011 FCAT. One elementary school earned a school grade of a "B". All 11 schools within the Miami Coral Park Feeder Pattern are Title I schools. Title I schools are those with high levels of poverty and students who are at risk for falling behind. The principals within these schools were primarily women and ethnic minorities. Eighty percent of the principals were women. Racially/ethnically, 80% of the principals were Hispanic and 20% were Black. The teachers within the schools share similar demographics. Seventy-six percent of the teachers were women. Racially/ethnically, 65% of the teachers were Hispanic and 16% were Black.

Participants

The participants in this study were selected using convenience sampling methods (Johnson & Christensen, 2004). That is, only school principals and teachers within the Miami Coral Park Feeder Pattern were selected to participate in the study. The convenience samples were obtained from each individual school. All school principals were asked to participate. The researcher contacted the principals from each of the Miami Coral Park Feeder Pattern schools. Six principals agreed to participate in the study. Consent forms to participate in the study were sent to all of the teachers in each of these schools (Appendix A). One school within the feeder pattern was not invited to participate because of the researcher's employment at the school. The participants in the study consisted of 6 principals and 69 teachers. In all, 145 surveys were distributed. (Six surveys were sent to principals and 139 surveys were sent to teachers.) Seventy-five surveys were completed for a 52% response rate. A detailed description of the principal and teacher demographic sample group is provided in Table 1.

Table 1

Summary of Principal and Teacher Demographics

Profile	*n*	Percentage
Profile of Principals		
Gender		
Male	1	17
Female	5	83
Age		
46 – 55	4	67
56 or older	2	33
Racial / Ethnic Group		
White, Non Hispanic	1	17
Hispanic	5	83
Education		
Masters	2	33
Specialists	2	33
Doctorate	2	33
Profile of Teachers		
Gender		
Male	7	10
Female	62	90
Age		
18 – 25	1	1
26 – 35	15	22
36 – 45	28	40
46 – 55	17	25
56 or older	8	12
Racial / Ethnic Group		
White, Non Hispanic	9	13
Black, Non Hispanic	5	7
Hispanic	55	80

Instruments

The researcher selected two questionnaire instruments—the Multifactor Leadership Questionnaire (Bass & Avolio, 2004) and the modified Spiritual Well-Being Scale (Paloutzian & Ellison, 1991.) The predictor and criterion variables were assessed using instruments with good validity and reliability measures. Participating teachers were administered the Multifactor Leadership Questionnaire (MLQ-5X) to determine their particular school principals' propensity to engage in transformational and transactional leadership behaviors. The MLQ-5X was utilized to measure the predictor variables (transformational leadership and transactional leadership). The modified Spiritual Well-Being Scale (SWBS) was administered solely to school principals to measure their spirituality. The modified SWBS measured the criterion variable, spirituality.

Multifactor Leadership Questionnaire

Transformational leadership behaviors and transactional leadership behaviors were measured using Bass and Avolio's (1995) Multifactor Leadership Questionnaire (MLQ Form 5X-Short). The MLQ-5X has been used in numerous studies and is the most widely used measure of transformational and transactional leadership behaviors (Northouse, 2004). Although there have been some criticisms of the MLQ-5X, particularly concerning its ability to accurately measure and differentiate the five key dimensions for transformational leadership from one another (Bycio, Hackett, & Allen, 1999; Tepper & Percy, 1994), there is substantial evidence that the transformational leadership scales are reliable and possess good predictive reliability (Lowe, Kroeck, & Sivasubramaniam, 1996). These authors confirmed that transformational leadership had

the strongest and most positive significance whether the outcomes were measured subjectively or objectively. In addition, transformational leadership had a more positive significance on effectiveness and satisfaction than transactional leadership.

The MLQ-5X is a multirater assessment meaning that several people rate the target individual. The questionnaire contains 45 items that identify and measure key leadership and effective behaviors shown in prior research to be strongly linked with both individual and organizational success (Bass & Avolio, 2004). Raters completing the MLQ-5X evaluate how frequently, or to what degree, they have observed the focal leader engage in 32 specific behaviors, while additional leadership items are ratings of attributions. Overall, there were 20 questions that measured the five factors of transformational leadership and 12 questions that measured the three factors of transactional leadership. These factors were measured using a 5-point Likert scale. The possible responses included 0 = Not at all, 1 = Once in a while, 2 = Sometimes, 3 = Fairly often, and 4 = Frequently.

The target leaders completed the MLQ-5X as a self-rating. Similarly, they evaluated how frequently, or to what degree, they believed they engage in the same types of leadership behavior toward their subordinates. Reliability measures of these constructs reported in the literature ranged from .74 to .94 (Avolio & Bass, 1994). There is strong evidence for the validity of the MLQ-5X (Antonakis, Avolio, & Sivasubramaniam, 2003.) Descriptive statistics and reliability estimates for the MLQ-5X are provided in Appendix B for all items in each scale.

The MLQ-5X measures leadership on nine factors. Since the focus of the study concerns the relationship of transformational leadership and transactional leadership and the criterion variable (spirituality), only the subscales measuring transformational leadership and transactional leadership were used. The five factors relating to transformational leadership are idealized influence attributed, idealized influence behaviors, inspirational motivation, intellectual stimulation, and individualized consideration. Contingent reward, management-by-exception (active) and management-by-exception (passive) are the three factors related to transactional leadership.

Spiritual Well-Being Scale

Developed by Paloutzian and Ellison (1991) the Spiritual Well-Being Scale (SWBS) was utilized to measure school principals' degree of spirituality. It is a 20-item measure of spiritual wellness that produces an overall score as well as scores on two subscales—Religious Well-Being (RWB) and Existential Well-Being (EWB). The overall score on the SWBS is obtained by summing all 20 items. Subscale scores are generated by summing scores of the 10 items on each subscale. Since the focus of the study was limited to spirituality and not religion, only the 10 items that measure Existential Well-Being were used. There were 10 questions that measured spirituality using a 6-point Likert scale as a means for the participants to record their response. The possible responses included strongly agree, moderately agree, agree, disagree, moderately disagree and strongly disagree. For positively worded items, an answer of strongly agree was given a score of 6, moderately agree was scored 5, agree was

scored 4, disagree was scored 3, moderately disagree was scored 2, and strongly

disagree was scored 1. For negatively worded items, an answer of strongly agree was

given a score of 1, moderately agree was scored 2, agree was scored 3, disagree was

scored 4, moderately disagree was scored 5, and strongly disagree was scored 6.

The sum of the values (i.e., 1 to 6) provided by the respondent for each item

yields the total score for existential well-being (EWB). A score in the range of 10 – 20

suggests a low satisfaction with one's life and possible lack of clarity about one's

purpose in life. A score in the range of 21 – 49 suggests a moderate level of life

satisfaction and purpose. A score in the range of 50 – 60 suggests a high level of life

satisfaction with one's life and a clear sense of purpose.

The SWBS has been widely used to assess spiritual well being (Lukoff, Turner, &

Lu 1993). Test-retest reliability for the SWBS has been previously reported (.93 SWBS,

.96 RWB, .86 EWB, Brooks & Matthews, 2000). In several studies, factor analyses

supported the two main factors (RWB and EWB; Endyke, 2000; Genia, 2001; Scott,

Agresti, & Fitchett, 1998). The validity of the SWBS has been demonstrated. Genia's

(2001) correlational study of 211 college students supported the factorial validity of the

SWB scales. Differential patterns on the RWB and EWB indicated they were measuring

distinct units. Moreover, Agresti, Fitchett, and Scott's (1998) factor analysis with 202

psychiatric inpatients evidenced a three factor solution for their sample. These studies

indicated that the items cluster as expected, into the RWB and EWB subscales.

Exploratory factor analysis was performed using principle axis factoring with a Direct

Obliman rotation. Correlations for each pair of factors was moderately low: the

correlation between Factor 1 and Factor 2 was -.31; and between Factor 1 and Factor 3

was -.12; and the correlation between Factor 2 and Factor 3 was .32. Internal consistency reliability coefficients based on data from several studies have ranged from .89 to .94 (Hartsfield, 2003.)

In this study, the use of the SWBS was limited to the EWB subscale. Although the reliability and validity estimates provided refer to the full SWBS, the authors of the instrument indicate that the EWB and RWB subscales may be used independent of each other (Paloutzian & Ellison, 1991).

Data Collection

Approval to conduct the study was obtained from Miami-Dade County Public Schools and the Institutional Review of Board Research Compliance of Florida International University (Appendix C). Informational cover letters and follow-up letters were constructed in compliance with FIU's IRB procedures. Upon obtaining consent, the researcher contacted the principals from each of the Miami Coral Park Feeder Pattern schools. Six principals agreed to participate in the study. Informal meetings were held with each principal at their respective school site. During the meeting, the principals were provided a summary regarding the purpose of the study and the requirements to participate in the study. After receiving the principals' approval to conduct the study at the school, consent forms (Appendix A) to participate in the study were sent to all of the teachers in each of these schools. One school within the feeder pattern was not invited to participate because of the researcher's employment at the school.

Data were collected using online surveys. Online surveys included all the survey items and response options found on traditional pencil and paper surveys. Upon

receiving consent to participate in the study, participants were sent an email thanking them for their willingness to participate in the study. A hyperlink containing the web address for the survey was also included in this email. Online surveys were created using Qualtrics Survey Software. Data from the completed surveys were stored on Qualtrics Survey Software servers and were password protected until retrieved for analysis. The survey responses were exported as an SPSS file for analysis. Participants' survey responses were kept confidential. All surveys were coded and school names were removed. Data from the online surveys will be removed from Qualtrics' servers one year after the competition of the study.

Survey data were collected from January 2012 through February 2012. Surveys were emailed to participants. In all, 145 surveys were distributed. Six surveys were sent to principals and 139 surveys were sent to teachers. Seventy-five surveys were completed with a response rate of 52%. Overall, six principals and 69 teachers completed the survey. Non-responders were re-contacted in an attempt to increase the overall response rate. Non-responders were also given the opportunity to complete the surveys utilizing a paper and pencil format. The response rate for non-responders was 13%.

Teacher surveys (Appendix D) included two parts: the MLQ-5X and demographic information. The MLQ-5X was used to identify the degree of leaders' transformational and transactional leadership behaviors. Demographic information included gender, age, racial/ethic background, the number of years teaching, the number of years working with the principal, and highest level of education.

Principal surveys (Appendix E) contained three parts: the MLQ-5X, the modified SWBS, and demographic information. The MLQ-5X was used to identify the degree of leaders' transformational and transactional leadership behaviors. The modified SWBS (Existential Well-Being) was used to determine leaders' degree of spirituality. Demographic information included gender, age, racial/ethic background, highest level of education, and the number of years working at the school.

Statistical Treatment

All survey data were entered into and analyzed by Statistical Package for the Social Sciences (SPSS) for Macintosh, version 20.0. Prior to statistical analysis, data sets (i.e., teachers and principals) were merged and data cleaning and handling of missing values were performed. In addition, frequency distributions of all the variables were checked for outliers, missing data, and typing errors. Normality of distributions of the dependent and independent variables were assessed.

Descriptive statistics, including the computation of the means, standard deviations, frequency counts, and percentages of all demographic data, were performed. The Cronbach's alpha coefficients for the MLQ-5X and the modified SWBS were evaluated. Mean scores and standard deviations were computed for the levels of the five factors of transformational leadership and three factors of transactional leadership.

A Pearson correlation was utilized to investigate the relationships among the predictor and criterion variables (Johnson & Christensen, 2004). The correlational coefficients were analyzed to investigate the significant relationships between the

variables of the five subscales of transformational leadership and spirituality. The correlational coefficients were also analyzed to examine the significant relationships between the variables of the three subscales of transactional leadership and spirituality.

The *F* test was used to test the statistical significance of the proposed relationships in the hypotheses. The *F* test was chosen because it is very robust. The assumptions of random selection of subjects and normal distribution of the variables can be violated without providing serious harm to the procedure (McNeil, Newman, & Kelly, 1996).

A multiple linear regression was utilized to investigate the relationship between the dependent and independent variables (Hinkle, Wiersma, & Jurs, 2003; Johnson & Christensen, 2004) and in covarying some of the variables to test the alternative hypotheses. Multiple regression was chosen because it is more flexible than traditional analysis of variance and can accommodate various independent variables in a single model (Newman & Newman, 1993).

Two-tailed tests of significance were used to test the relationships of those variables where the direction of the correlation was uncertain. The .05 level of significance was used since it was the opinion of the researcher that the consequence of rejecting a true null hypothesis was not so serious as to warrant a more stringent confidence level.

Descriptive statistics and measures of central tendency for all demographic variables, and internal consistency reliability coefficients and means and standard

deviations for the two study instruments were computed where appropriate. Alpha was set at .05 level of confidence. The election of a conservative level (0.05) protects against making a Type I error (Hinkle, Wiersma, & Jurs, 2003).

Limitations

The sample obtained from this study consisted of employees of an extremely large and bureaucratic organization and was constrained to six schools located within the Miami Coral Park Feeder Pattern. A more representative sample may make the findings more generalizable. Another limitation may be the sample size, which may not have been adequate for some relationships to reach statistical significance.

Finally, the disproportionate response rate for teachers from each of the six schools may be considered a limitation of the study. Since the response rate of participating teachers from each individual school varied, random sampling of the schools' teachers may have yielded a more representative sample of the population.

Chapter IV

RESULTS

Descriptive Statistics. Table 2 outlines the mean scores and standard deviations for each of the five dimensions of transformational leadership on the MLQ-5X. The mean scores of the five dimensions ranged from 2.75 (SD=.87) to 3.51 (SD=.65). The results indicated that principals were perceived as having higher item mean scores in the transformational leadership style of inspirational motivation (M=3.51, SD=.65) and idealized behavioral influence (M=3.32, SD=.61). Based on Bass and Avolio's (2004) MLQ Manual, principals' mean score 3.32 for idealized behavioral influence is at the 60th percentile of the normed population. The mean score of 3.52 for inspirational motivation places principals at the 80th percentile when compared to the norm population.

Table 2

Summary of Transformational Leadership Scores on the MLQ-5x (N=75)

Scale	M	SD
Idealized Influence-Attributed	3.18	0.73
Idealized Influence-Behavioral	3.32	0.61
Inspirational Motivation	3.51	0.65
Intellectual Stimulation	2.83	0.89
Individualized Consideration	2.75	0.87

Note: A 5-point Likert scale ranged from 0 = not at all, to 4 = frequently.

The results of the three dimensions of transactional leadership are presented in Table 3. According to the MLQ manual, principals' mean scores for the contingent reward leadership style places them at the 70th percentile as compared to the norm population. The mean scores from management by exception (active and passive) placed principals within the 60th percentile.

Table 3

Summary of Transactional Leadership Scores on the MLQ-5x (N=75)

Measure	M	SD
Contingent Reward	3.31	0.68
Management by Exception-Active	1.99	0.95
Management by Exception-Passive	1.08	0.88

Note: A 5-point Likert scale ranged from 0 = not at all, to 4 = frequently.

Table 4 provides a summary of the results for the modified SWBS. The Manual for the Spiritual Well-Being Scale (Paloutzian & Ellison, 2009) indicates that the principals' mean score of 52.70 suggests the respondents have a high level of life satisfaction with their lives and a clear sense of purpose.

Table 4

Summary of the Existential Well-Being Score on the Spirituality Well Being Scale (N=6)

Measure	M	SD
Existential Well-Being	57.20	3.00

Note: Minimum score of 10 and maximum score of 60.

Tests of Hypotheses

The Pearson *r* correlation was computed to investigate the relationships between the variables of the five measures of transformational leadership and spirituality (Table 5). The correlation coefficients were significant for the transformational leadership style of inspirational motivation and idealized behavioral influence. The correlation coefficients for the other measures of transformational leadership were not significant. This finding suggests there is a positive relationship between principals describing themselves as "spiritual" and transformational leadership styles that include inspirational motivation and idealized behavioral influence.

Table 5

Correlations between Transformational Leadership and Spirituality

Measure	Spirituality Pearson *r* correlation
Idealized Influence-Attributed	.145
Idealized Influence-Behavioral	.272*
Inspirational Motivation	.330**
Intellectual Stimulation	.127
Individualized Consideration	.040

Note: *p<.05 level (2-tailed), **p<.01 (2-tailed)

The correlational coefficients were also analyzed to examine the significant

relationships between the variables of the three measures of transactional leadership

and spirituality (Table 6). The Pearson *r* correlation suggests there is no significant

relationship among any of the transactional leadership measures (contingent reward;

management by exception-active; and management by exception-passive) and

spirituality.

The correlations and associations among all independent variables were

examined for multicollinearity. All correlations were less than .75, suggesting that

multicollinearity was not present within the tested variables (Tsui, Ashford, Clair, & Xin,

1995). In addition, Tolerance and VIF obtained from Collinearity Statistics indicated that

the variables were not highly correlated and did not present multicollinearity.

Table 6

Correlations between Transactional Leadership and Spirituality

Measure	Spirituality Pearson *r* correlation
Contingent Reward	.098
Management by Exception-Active	.157
Management by Exception-Passive	.098

Note: *P<.05 level (2-tailed), **P<.01 (2-tailed)

Two multiple regression analyses were conducted to evaluate how spirituality is

related to an individual's transformational and transactional leadership behaviors. One

analysis included the five measures of transformational leadership (Table 7) as predictors (idealized influence attributed, idealized influence behaviors, inspirational motivation, individualized consideration, and intellectual stimulation), while the second analysis included the three transactional leadership (Table 8) measures (contingent reward, management by exception-active, and management by exception-passive). The regression equation with the transformational leadership measures was significant, $R^2 =$ .17, adjusted $R^2 = .10$, $F(5,68) = 2.68$, $p < .05$. However, the regression equation with the transactional leadership measures was not significant, $R^2 = .06$, adjusted $R^2 = .02$, F (3,70) = 2.68, $p = .221$. Based on these results, transformational leadership behaviors appear to be better predictors of spirituality.

Next, a multiple regression analysis was conducted with all eight transformational leadership and transactional leadership (MLQ-5X measures) as predictors (Table 9). The linear combination of the eight MLQ-5X measures was significantly related to spirituality, $R^2 = .24$, adjusted $R^2 = .14$, $F(8,65) = 2.51$, $p < .05$. The transformational leadership measures predicted significantly over and above the transactional leadership measures, R^2 change = .18, $F(5,65) = 2.99$, $p < .05$, but the transactional leadership measures did not predict significantly over and above the transformational leadership measures, R^2 change = .07, $F(3,65) = 2.03$, $p = .118$. Based on these results, the transactional leadership measures appear to offer little additional predictive power beyond that contributed by a knowledge of the transformational leadership measures.

Of the transformational leadership measures, the transformational measure for inspirational motivation was most strongly related to spirituality. Supporting this conclusion is the strength of the of the bivariate correlation between the inspirational

motivation measure and spirituality, which was .35, $p < .05$, as well as the comparable

correlation partialling out the effects of the other four transformational leadership

behaviors, which was .27, $p < .05$.

Based on the regression analysis, the linear combination of transformational and

transactional leadership provides no significant difference from the transformational

leadership in predicting the criterion variable. However, it appears that the inspirational

motivation variable (transformational leadership) accounts for a significant amount of

unique variance, $p < .05$, independent of the other four transformational leadership

behaviors (i.e., idealized influence attributed, idealized influence behaviors,

individualized consideration, and intellectual stimulation). Furthermore, inspirational

motivation accounts for a significant amount of unique variance, $p < .01$, independent of

the other seven transformational and transactional leadership behaviors (i.e., idealized

influence attributed, idealized influence behaviors, individualized consideration, and

intellectual stimulation, contingent reward, management by exception-active, and

management by exception-passive).

Table 7

Multiple Linear Regression for Five Measures of Transformational Leadership

Measure	b	t	p
Idealized Influence-Attributed	-.161	-.909	.366
Idealized Influence-Behavioral	.210	1.097	.276
Inspirational Motivation	.403	2.318	.023*
Intellectual Stimulation	-.031	-.169	.866
Individualized Consideration	-.149	-.955	.343

Model	R^2	Adj R^2	d/f 1/2	FChange	p	Significant
	.165	.103	5/68	2.682	.029	Y

*$p<.05$. **$p<.01$. Significant variables account for unique variance when controlling for all other variables in this model.

Table 8

Multiple Linear Regression for Three Measures of Transactional Leadership

Measure	b	t	p
Contingent Reward	-.181	-.920	.361
Management by Exception-Active	.101	.843	.402
Management by Exception-Passive	.219	1.689	.096

Model	R^2	Adj R^2	d/f 1/2	FChange	p	Significant
	.061	.020	3/70	1.504	.221	N

*$p<.05$. **$p<.01$. Significant variables account for unique variance when controlling for all other variables in this model.

Table 9

Multiple Linear Regression for Eight Measures of Transformational Leadership and Transactional Leadership

Measure	b	t	p
Idealized Influence-Attributed	-.140	-.795	.430
Idealized Influence-Behavioral	.245	1.254	.214
Inspirational Motivation	.494	2.811	.007*
Intellectual Stimulation	.013	.067	.947
Individualized Consideration	-.076	-.476	.636
Contingent Reward	-.181	-.920	.361
Management by Exception-Active	.101	.843	.402
Management by Exception-Passive	.219	1.689	.096

Model	R^2	Adj R^2	d/f 1/2	FChange	p	Significant
	.236	.142	3/65	2.034	.019	Y

*p<.05. **p<.01. Significant variables account for unique variance when controlling for all other variables in this model.

Summary

Correlation analysis revealed that spirituality is significantly related to transformational leadership. The results indicate that the transformational leadership dimensions of inspirational motivation and idealized influence behavioral are highly correlated with principals' perceived level of spirituality. Correlations between spirituality and an individual's transactional leadership behaviors were not observed.

Multiple regression analysis was used to test the hypotheses that spirituality is positively related to an individual's transformational and transactional leadership behaviors. The findings suggest that spirituality is positively related to the five dimensions of transformational leadership (idealized influence attributed, idealized influence behaviors, inspirational motivation, individualized consideration, and intellectual stimulation). However, the relationship between spirituality and transactional leadership behaviors was not significant. Although the linear combination of all eight transformational leadership and transactional leadership measures was significantly related to spirituality, the eight measures did not serve as a better predictor for spirituality than did transformational leadership alone. Finally, only one variable in both models, inspirational motivation, accounted for significant amounts of unique variance.

Chapter V

CONCLUSIONS

Summary of the Study

This chapter is divided into three major sections: summary of the study; conclusions; and implications. The first section, summary of the study, provides the restatement of the problem, a review of the procedures used in the study, and a restatement of the specific research hypotheses. The second section, conclusions, includes the highlights of the major findings and addresses each of the research questions. The final section discusses the implications of the major findings.

Statement of the Problem

This study investigated the relationship between spirituality and transformational leadership behaviors. The study also explored the relationship between spirituality and transactional leadership behaviors. Spirituality was conceptualized as:

1. A heightened awareness of one's self and one's relationship with others.

2. The desire to establish a connection with a transcendent source of meaning.

Statement of the Procedures

Data were collected from six schools located within the Miami Coral Park Feeder Pattern of the Miami-Dade County Public Schools district. Data were generated from 6 principals and 69 teachers from the six selected schools. Valid and reliable survey instruments addressing (a) transformational leadership and transactional leadership, and (b) spirituality were provided to principals. Teachers participating in the study completed a valid and reliable survey instrument addressing transformational leadership

and transactional leadership. All surveys were distributed via email and were completed online. The hypotheses were derived from the theoretical framework of transformational, transactional, and spiritual leadership theories. Pearson correlations were utilized to investigate the relationships between the five measures of transformational leadership and spirituality. Pearson correlations were also computed to explore the relationship between the three measures of transactional leadership and spirituality. Multiple regression analyses were conducted to determine how spirituality is related to an individual's transformational and transactional leadership behaviors.

The Specific Research Hypotheses. The two specific research hypotheses that were investigated were:

1. Self-reported spirituality is related to school principals' perceived transformational leadership behaviors.

2. Self-reported spirituality is related to school principals' perceived transactional leadership behaviors.

Conclusions

The first research question investigated how spirituality is related to an individual's transformational leadership behaviors. It was found that the correlation coefficients for the transformational leadership styles of inspirational motivation and idealized influence behaviors were significant (See Table 5). A multiple regression analysis utilizing the five measures of transformational leadership (idealized influence attributed, idealized influence behaviors, inspirational motivation, individualized consideration, and intellectual stimulation) as predictors was significant.

These findings suggest that spirituality is positively related to an individual's transformational leadership behaviors. Moreover, the Person *r* correlation indicated that principals who described themselves as "spiritual" were more likely to exhibit the transformational leadership dimensions of inspirational motivation and idealized influence behaviors. This supports spiritual leadership theory's premise that spiritual leaders use their values and behaviors to intrinsically motivate followers (Fry, 2003; Fry, Vitucci, & Cedillo, 2005). Individuals who exhibit the inspirational motivation measure of transformational leadership are characterized as being able to communicate vision (Bass, 1994) and motivate others through purposeful tasks (Avolio & Bass, 2002). In turn, idealized influence behavior is established through leader's values, moral considerations, and selfless acts. Idealized influence behavior allows leaders to inspire their subordinates to transcend their own self-interests for a higher collective purpose (Fry, 2003; Howell & Avolio, 1993; King & Nicol, 1999).

The second research question explored how spirituality is related to an individual's transactional leadership behaviors. The Pearson *r* correlation indicated there was no significant relationship among any of the transactional leadership measures (contingent reward; management by exception-active; and management by exception-passive) and spirituality. A multiple regression analysis utilizing the three transactional leadership measures as predictors for spirituality was also found not to be significant.

The lack of a significant relationship between spirituality and transactional leadership behaviors was not consistent with Sanders, Hopkins, and Geroy's (2003) conceptual framework integrating transactional, transformational and transcendental in

a three-way, relational set. The authors utilized a Venn diagram to illustrate the intersections of (a) transactional and transformational leadership; (b) transcendental and transformational leadership; and (c) transactional and transcendental leadership. Within this framework, each of these interactions accounted for significant relationships among spirituality, transactional, and transformational leadership. However, it should be noted that in their "Integration of Transcendental Leadership Theory," Sanders, et al.(2003) stipulated:

> Earlier we suggested that leadership at the transactional level is likely to be associated with a relatively low sense of divine awareness, a pre-conventional level of moral development, and faith in rational authority. The operative word here is "relative," suggesting that although transactional leadership theory is at the low end of the spirituality continuum leaders characterized as transactional nevertheless posses some measure of the spirituality traits possessed by leaders characterized as transcendental. (p. 26)

As noted by Sanders and his colleges (2003), this framework was not intended to be a definitive theory on leadership; moreover, the theory remains to be empirically tested in social and organizational environments.

A multiple regression analysis using a combination of all transformational leadership and transactional leadership measures was conducted. The linear combination of all eight measures was significantly related to spirituality. The transformational leadership measures predicted significantly over and above the transactional leadership measures. The transactional leadership measures did not exhibit a significant relationship over and above the transformational leadership

measures and appear to offer little additional predictive power beyond that contributed by a knowledge of transformational leadership measures.

Current literature supports the notion that transactional leadership is an essential component of the Full Range Leadership Model (Bass & Avoilo, 1994; Howell & Avolio, 1993). Transformational leadership behaviors are often supplemented with elements of transactional leadership (Howell & Avolio, 1993; Twigg & Parayitm, 2007). Bass (1985) contended that transformational leadership exists only to the extent that it augments transactional leadership. Transformational leadership is complimentary to transactional leadership behaviors and it is likely to be ineffective in the absence of transactional leadership behaviors between leaders and subordinates (Bass & Avolio, 1990). Several authors (Bass & Avolio, 1994; Yammarino, 1993) have demonstrated that transformational leadership and transactional leadership are best conceptualized as pertaining to a single continuum rather than mutually independent continua.

This continuum is the foundation for Bass and Avolio's (1994) Full Range Leadership Model. The model incorporates a broad range of behaviors ranging from the least potent (e.g., laissez faire leadership) to the most potent (e.g., transformational leadership). Bass and Avolio have explained:

> The "augmentation effect" was conceptualized by Bass (1985) as a challenge to Burns' (1978) original assumption that transformational leadership and transactional leadership was at opposite ends of the same continuum: you were either one or the other. In contrast to Burn's original assumption, several studies have confirmed the augmentation effect reporting that transformational leaders motivate followers to perform beyond their own expectations based on

the leader's Idealized Influence (II), Inspirational Motivation (IM), Intellectual

Stimulation (IS), and Individualized Consideration (IC). These transformational

leadership styles build on the transactional base in contributing to the extra

effort and performance of followers. (pp. 38-39)

Based on the regression analysis, the linear combination of transformational and

transactional leadership provided no significant difference from transformational

leadership in predicting the criterion variable.

If current literature supports the idea that transactional leadership augments

transformational leadership, it may be difficult to understand this study's finding

suggesting that transactional leadership is not significantly related to spirituality. An

explanation for these results may be understood by conceptualizing the relationship

between transactional leadership, transformational leadership, and spirituality on a

single continuum (Cardona, 2000; Fairholm, 1998). Within this framework, Cardona

(2000) argued:

In this view, leadership is defined as an influence relationship, in which the

leader and the collaborator mutually (although not symmetrically) influence

each other in a dynamic way, forming partnerships with greater or lesser added

value. Looking at these partnerships, we can distinguish three types of

leadership: transactional, transformational, and transcendental. Although

partnerships are defined by the motivation of the collaborators in the

relationship, they are the result of the values and behaviors of the leader. (p.

206)

Placing the dimensions of transactional leadership, transformational leadership and spirituality on a single, hierarchical continuum helps explain for the lack of a relationship between transactional leadership and spirituality. While transformational leadership behaviors are known to augment transactional leadership (Waldman & Bass, 1986) the same may not be true for spirituality and transactional leadership. Whereas transactional leadership is related to transformational leadership on the continuum's gradual transition, transformational leadership is related to spirituality.

Figure 1 illustrates the relationship of transactional leadership behaviors, transformational leadership behaviors, and spirituality based on the findings from this study. The framework has been adapted from Bass and Avolio's (2004) Full Range Leadership Model. The adaptation adds the concept of spirituality and illustrates its relationship within the leadership continuum.

Transactional leaders use rewards as control mechanisms to reinforce the exchange-based relationship explicitly established to motivate followers. Transformational leaders use rewards as a component based on increasing intrinsic motivation and commitment levels (Goodwin, Wofford, & Whittington, 2001; Rafferty & Griffin, 2004). Spirituality enables individuals to engage in meaningful relationships and attempt to make connections with something greater than the self. Leadership is fulfilled through authentically giving of oneself in the service of others (Greenleaf, 1998; Sanders, 1994; Riaz & Normore, 2008). This model demonstrates the complementary relationship between transactional and transformational leadership. Transformational leaders commonly exhibit transactional leadership behaviors, but they often supplement those behaviors with elements of transformational leadership (Bass & Avolio, 1993). In
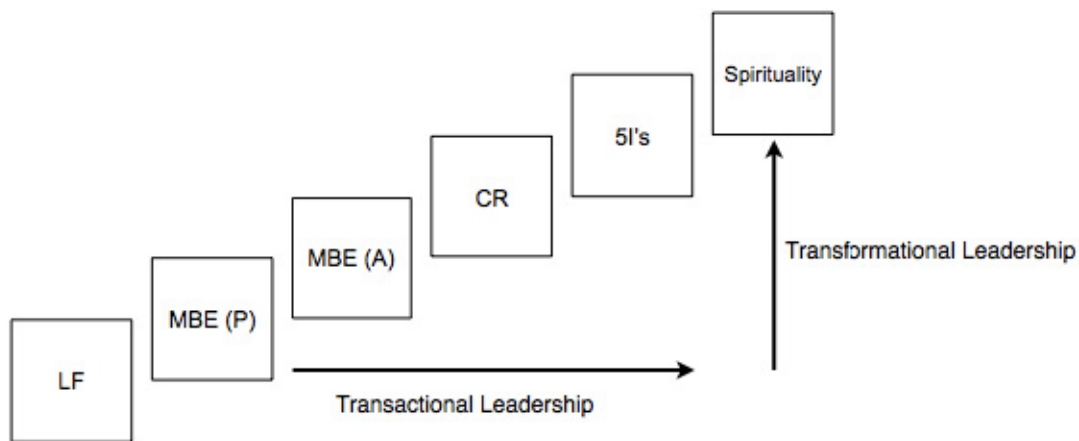
LF = Laissez-Faire
MBE (P) = Management by Exception-Passive
MBE (A) = Management by Exception-Active
CR = Contingent Response
5I's = Idealized Influence Attributed, Idealized Influence Behavioral, Inspirational Motivation, Individual Consideration, Idealized Influence, and Intellectual Stimulation

Figure 1. The relationship of spirituality, transactional leadership and transformational leadership. Adapted from "The Full Range of Leadership Model," by B. Bass and B. Avolio, 1994, *Improving Organizational Effectiveness Through Transformational Leadership,* Thousand Oaks, CA: Sage.

turn, an individual's spirituality serves as the impetus that enables leaders to find deeper meaning in their work by heightening their self-awareness and by providing the desire to establish a connection with a transcendent source of meaning (Riaz & Normore, 2008). Cardona (2000) effectively sums up transcendental leadership:

> Thus, the most important competence of transcendental leaders – beside their capacity to negotiate and control transactions, and their capacity to create and communicate a vision – is their integrity and capacity to sacrifice themselves in the service of their collaborators, even at the expense of their own interests. These competencies are positive habits acquired through interactions between the leader and his or her collaborators. In this sense the transcendental leader is

also different from the servant-leader, for who service is the fruit of a "natural feeling". For the transcendental leader the capacity for service is a habit acquired on the basis of interaction with his or her collaborators with or without natural sentiments for service, although a sense of responsibility for the people whom he leads and serves. A habit thus acquired is more consistent than behavior that is exclusively based on a sentiment and, therefore, it is more probable that it will create or reinforce the collaborator's transcendent motivation that is required of a contribution partnership. (pp. 205-206)

The relationship between spirituality and transformational leadership proves to be important. Transformational leadership exists to the extent that it is augments transactional leadership behaviors; similarly, spirituality exists to the extent that it augments transformational leadership behaviors.

Finally, of the transformational leadership measures, inspirational motivation was most strongly related to spirituality. In fact, this variable accounted for a significant amount of unique variance independent of the other four transformational leadership measures. Inspirational motivation also accounted for a significant amount of unique variance independent of the other seven transformational and transactional leadership measures. Bass and Avolio (1994) helped define inspirational motivation:

These leaders behave in ways that motivate those around them by providing meaning and challenge to their followers' work. Individual and team spirit is aroused. Enthusiasm and optimism are displayed. The leader encourages

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followers to envision future states, which they can ultimately envision for

themselves. (p. 95)

This finding suggests that principals who identified themselves as spiritual individuals

were also most likely to be characterized as displaying the transformational leadership

behavior of inspirational motivation. Moreover, Bass and Avolio's (1994)

characterization of inspirational motivation supports this study's conceptualization of

spirituality as (a) a heightened awareness of oneself and (b) the desire to establish a

connection with a transcendent source of meaning. Klenke (2006) identified spiritual

leaders as having the "ability to transcend their own interests and needs for the sake of

the followers, which motivates them to pursue higher moral standards" (p. 58). Teacher

motivation should not be reduced to coercion. Instead, motivation should grow out of an

authentic inner commitment (Bass & Steidlmeier, 1999). Spirituality appears to add a

significant component within the Full Range Leadership Model. By adding spirituality to

the hierarchical continuum representing the relationship between transactional

leadership, transformational leadership, and spirituality, it is possible to differentiate

between pseudo-transformational leaders (Bass & Steidlmeier, 1999) and authentic

transformational leaders. Cardona (2000) explained the difference between the two:

Pseudo-transformational leaders are ethically questioned because they appeal

to emotions rather to reason, and may manipulate followers' ignorance in order

to push their own interests. Hitler or Saddam Hussein could be situated in such

a category. On the other hand, authentic transformational leaders are engaged

in the moral uplifting if their followers, share mutually rewarding visions of

success, and empower them to transform those visions into realities. Nelson

Mandela and Mother Theresa are proposed examples of this category. (p. 201)

Although Bass and Steidlmeier (1999) have argued that authentic transformational

leadership must be grounded in a "central core of moral values" (p. 210), this notion is

not illustrated within the Full Range Leadership Model continuum.

Implications

This section contains the implications of the research. Based on the literature

review, several authors have indicated the need for empirical studies investigating the

relationship between spirituality, transactional leadership, and transformational

leadership.

The question this study investigated was the relationship between spirituality

and transformational leadership. This study differed from previous studies in that:

1. The sample was limited to individuals within the field of public education.

2. The study used empirical data to investigate the relationship between spirituality

   and transformational leadership.

3. Spirituality was conceptualized with two dimensions: connectedness and

   transcendence.

The concept of transformational leadership has been continually evolving since

Burns first introduced the concept in 1978. Burns discerned two types of leadership—

transactional and transformational leadership. Bass and Avolio (1994) refined Burns'

original concept by identifying nine dimensions of leadership categorized as

transformational leadership, transactional leadership, or non-leadership. Bass and

Avolio conceptualized these dimensions of leadership within a continuum and

maintained that all leaders display each style of leadership within the Full Range Leadership Model. Effective leaders display transformational leadership dimensions more frequently and transactional leadership dimensions less frequently.

The Full-Range Leadership Model has made a significant contribution to transformational leadership theory. Many researchers have utilized this framework to study and refine the definition of transformational leadership (Antonakis, Avolio, Sivasubramaniam, 2003; Avolio &Bass, 1998; Bono & Judge, 2004; Conger & Kanungo, 1987; Yammarino, Spangler, & Bass, 1993). However, a criticism of transformational leadership presents charismatic individuals who use coercive power and lead individuals to immoral ends (Howell & Avolio, 1992). Although studies have illustrated the importance of morality in transformational leadership (Bass & Steidlmeier, 1999; Twigg & Parayitm, 2007), few have explored empirical data investigating the relationship between spirituality and transformational leadership.

The results of this study demonstrated there was a significant relationship between an individual's self-reported spirituality and their transformational leadership behaviors. A significant relationship between spirituality and transactional leadership was not found. However, the linear combination of the transactional and transformational leadership subscales from the Full Range Leadership Model (Bass & Avolio, 1994) was found to have a significant relationship with spirituality. This significance suggests that accounting for spirituality would strengthen the conceptual framework of the Full Range Leadership Model (See Figure 1). Cardona (2000) argued that adding a transcendental component to the transactional/transformational continuum solves the possible manipulative side of transformational leaders. If one is to accept the

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underlying principle of transformational leadership as the desire to inspire followers to transcend their own self-interests for a higher collective purpose (Howell & Avolio, 1994), then it is paramount to acknowledge that leaders must not only understand their true purpose (Klenke, 2003), but they must also strive to meet their followers' needs and development (Cardona, 2000). Spirituality, a fundamental tenet of servant leadership (Greenleaf, 2007), appears to be a crucial factor within the transactional/transformational continuum. Spirituality adds the final dimension within the continuum. It accounts for a leader's motivation characterized by a relationship between leader and follower that, " . . . promotes unity by providing fair extrinsic rewards, appealing to the intrinsic motivation of the collaborators, and developing their transcendent motivation" (Cardona, 2000, p. 204).

Incorporating the spiritual dimension within the transformational leadership continuum enables leaders to find deeper meaning in their work by heightening self-awareness and the desire to establish a connection with a transcendent source of meaning. Within the context of the educational climate, the spiritual dimension enables school leaders to think more holistically, to act responsible in judgments, to challenge others, to learn more clearly their own worldview and points of view, and to regard their own professional work as one that builds and enhances not only their own character and identity but those with who they interact. Furthermore, adding the dimension of spirituality to the transformational leadership continuum may be helpful for leaders who search for life-sustaining events while simultaneously empowering themselves as agents of transformative change who align everyday practice with core values in ways that will make a significant difference in their professional and personal lives. Today's

school principals must serve as influential instructional leaders who guide their schools to higher levels of instructional quality and rising student academic performance (Bland et al., 2011). In order to fulfill this mission, understanding and connecting with the spiritual dimension of school leadership can re-energize those who are committed to giving their full physical and moral energy to the profession.

The literature supports the notion that spirituality is a "meaning system" (Solomon & Hunter, 2002, p. 38) that has a broad ranging significance on how leaders think and act in daily life routines. It is a sense of profound internal connection to things beyond and/or within one's self. When school leaders have made this connection in all likelihood they will be able to motivate others. Solomon and Hunter further claimed that, "approaching work tasks and colleagues with humility and respect not only provides important models for how others should conduct themselves but also establishes a tone, or ethos" (p. 41), that tend to the moral imperatives of schools. Other researchers (Houston, 2002; Sergiovanni, 2006) have argued that school leadership authority comes not from the position but from moral authority that leaders are entrusted to carry as they build a future through children. Houston (2002) suggested there is a strong relationship between spirituality and transformational leadership. Leaders get their work done, not through mandate and fiat, but by gathering people and persuading them to do what is right.

Finally, the spiritual dimension may provide the antidote for improving work environments at schools. It is common knowledge that educational leaders face ongoing series of dilemmas and challenges and often find themselves in need of constructive strategies to ensure smooth functioning of the complex organizations they manage and

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lead. Spiritually oriented educational leaders place a premium on establishing genuine connections with those who work with them including fellow school leaders, administrators, teachers, parents, students, and the larger community. These connections further help create a safe and trusting environment where personal risk-taking is valued and where leaders find themselves surrounded by people who are vested in what they do. Spiritual leadership can provide opportunities for teachers and school administrators to reflect upon their lives, beliefs, traditions that shaped their "meaning system" and its transcendent purpose. Education emphasizes not only objective learning of knowledge but also the personal connection and relevance that knowledge has to a student's life.

Suggested Further Research

In conducting this study, a few unanswered questions arose that could be the impetus for future investigations. The following recommendations would serve to further expand the body of knowledge concerning transformational leadership and spirituality:

1. A significant finding of this study was the relationship of the transformational leadership measure of inspirational motivation and spirituality. Since the study was limited to the existential qualities of spirituality, only the Existential Well-Being subscale of the Spiritual Well-Being Scale was used to measure spirituality. Future research should examine the relationship of the transformational and transactional leadership measures to both the existential and religious qualities of spirituality. That is, future research might use both scales (i.e., Existential

Well-Being and Religious Well-Being) within the Spiritual Well-Being

Scale.

2.   Future research should examine whether the positive correlation between

spirituality and transformational leadership can be attributed to other

factors such as principal effectiveness, student engagement, school

climate, and teacher commitment.

3.   This study used a quantitative research design and found a significant

relationship between principals' self-reported spirituality and their

perceived transformational leadership behaviors. Future studies should

use a qualitative research design to gain a better understanding of how

and why principals describe themselves as spiritual. Principal interviews

would also provide a deeper understanding of the relationship between

spirituality and transformational leadership behaviors.

Summary

Chapter 5 concluded the study with a summary of the purpose, responses to

the research hypotheses, support for transformational leadership theory, expansion of

transformational leadership theory, and implications for research and practice. Overall,

the study found that spirituality was significantly related to an individual's

transformational leadership behaviors. Although transactional leadership was not

related an individual's spirituality, the linear combination of the transformational and

transactional leadership measures was significantly related to spirituality. Finally, it

appears that the inspirational motivation measure of transformational leadership

accounts for a significant amount of variance independent of the other seven transformational and transactional leadership measures. The study provided general support for Bass and Avolio's (1994) Full Range Leadership Model. However, Bass and Avolio's conceptual framework was expanded to include the dimension of spirituality within the leadership continuum provided by the Full Range Leadership Model.

The study provided implications for research and practice in education. The findings from this study imply that the dimension of spirituality should be considered for inclusion in transformational leadership theory. The findings also suggest that if school leaders incorporate a spiritual dimension into their practice that they would become better leaders. Spirituality is a significant dimension of human existence that is often silenced in the public school system. It is time to release the spiritual dimension of human existence from the confines it has been imprisoned by.

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Appendix A

Participant Consent Form

FIU | FLORIDA INTERNATIONAL UNIVERSITY

Adult Consent to Participate in a Research Study
Spirituality and Transformational Leadership in Education

You are being asked to participate in a research study. The investigator of this study is Omar Sinz, a student at Florida International University. This study may include approximately 10 principals and 200 teachers. Your participation will require approximately fifteen minutes of your time. We are investigating the relationship between spirituality and transformational leadership. Transformational leadership may be described as a process where leaders and employees raise one another to higher levels of morality and motivation. Transformational leaders are evolved with building and sustaining an organizational culture that derives on shared commitments and interdependence. The objective of this interview is to learn more about the relationship spirituality and transformational leadership.

If you decide to be a part of the study, you will participate by completing a questionnaire. We do not expect any harm to you by being in the study. You may skip any questions that you do not want to answer. If you get upset or feel discomfort during the survey, you may ask to take a break. There is no cost or payment to you as a participant. You will not get any direct benefit from being in the study. However, your participation will give us information about spirituality and transactional leadership.

A generic label and not your name will identify your responses. All your answers are private and will not be shared with anyone unless required by law. You may ask questions about the study at any time. If you choose not to participate no one will be upset with you. You may also choose to stop your participation before you finish the questionnaire.

If you would like more information about this research study after you are done, you may contact Omar Sinz at (786) 385-0081 or Sinz.Omar@gmail.com. If you would like to talk with someone about your rights of being a subject in this research study or about ethical issues with this research study, you may contact the FIU Office of Research Integrity by phone at 305-348-2494 or by email at ori@fiu.edu. Your signature below indicates that all questions have been answered to your liking. You are aware of your rights and you would like to be in the study.

_____   _____   _____
Signature of Participant   Printed Name   Date

I have explained the research procedure, subject rights, and answered questions asked by the participant. I have offered him/her a copy of this informed consent form.

_____   _____
Signature of Witness   Date

11200 S.W. 8th Street • Miami, Florida 33199

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Descriptive Statistics and Reliability Estimates for MLQ-5X

Table 16. [US] Descriptive Statistics for MLQ 5X 2004 Normative Sample

Table 11 a-1. (US, Total) Intercorrelations among MLG Factor Scores [a]

	IBS	IBD	III	IM	IS	CR	MBLA	MBBP	LF	EL	CR	AM
IBS	(74)											
IBD		(72)										
III			(59)									
IM				(78)								
IS					(72)							
CR						(56)						
MBLA							(76)					
MBBP								(78)				
LF									(72)			
EL										(59)		
CR											(78)	
AM												(71)

[a] *N* = 1V 350. Numbers in parentheses are reliability scores.
* *p* < .05 ** *p* < .01

Table 11 a-2. (US, Self) Intercorrelations among MLG Factor Scores [b]

	IBS	IBD	III	IM	IS	CR	MBLA	MBBP	LF	EL	CR	AM
IBS	(59)											
IBD		(70)										
III			(59)									
IM				(76)								
IS					(56)							
CR						(55)						
MBLA							(59)					
MBBP								(46)				
LF									(45)			
EL										(78)		
CR											(87)	
AM												(35)

[b] *N* = 6,775. Numbers in parentheses are reliability scores.
* *p* < .05, ** *p* < .01

Appendix C

IRB and Miami-Dade County Public Schools Approval

FIU | FLORIDA INTERNATIONAL UNIVERSITY

Office of Research Integrity
Research Compliance, MARC 270

MEMORANDUM

To:	Omar Riaz
CC:	Dr. Peter J. Cistone
	File
From:	Jada Dixon, MPH, IRB Coordinator
Date:	April 14, 2011
Proposal Title:	"Spirituality and Transformational Leadership in Education"
	IRB Exemption # 033111-04

The Social and Behavioral Institutional Review Board of Florida International University has reviewed your study for the use of human subjects via the Exempt Review process. Your study was deemed Exempt by the Institutional Review Board on **March 31, 2011.**

As a requirement of IRB approval you are required to:
1) *Submit a completion report* (Form B-2) upon completion of your project in order for the file to be closed.
2) Submit a proposal and receive approval for any additions or changes in the procedures involving human subjects.
3) Provide immediate written notification to the IRB of every serious or unusual or unanticipated adverse event as well as problems with the rights or welfare of the human subjects. You must confirm the receipt of serious AE reports with the IRB office.
4) Close out your project with the IRB office when the study is finished or discontinued.

Special Conditions: Upon approval from the Miami-Dade County Public Schools System (M-DCPS), a copy of the M-DCPS RRC approval letter must be submitted to the FIU IRB Office (Office of Intergrity) to complete process.

Please note that your IRB exemption number is indicated above. For further information, you may visit the FIU IRB website at http://research.fiu.edu/compliance/compliance.html.

August 31, 2011

Mr. Omar Riaz
3053 S.W. 152nd Court
Miami, Florida 33185

Dear Mr. Riaz:

I am pleased to inform you that the Research Review Committee (RRC) of the Miami-Dade County Public Schools (MDCPS) has granted you approval for your request to conduct the study: *"Spiritually and Transformational Leadership in Education"* in order to fulfill the requirement of your dissertation at Florida International University.

The approval is granted with the following conditions:

1. Participation of the school targeted in this study is at the discretion of the principal. Please note that even with the approval of the RRC, it is still the responsibility of the Principal as the gatekeeper of the school to decide whether to participate or not. As stated in the Board rule. *"... the principal of the individual school has the privilege of deciding if RRC-approved research will be conducted within his/her school."* A copy of this approval letter must be presented/and or shared with the Principal of the targeted school.

2. The participation of all subjects (such as students, faculty, or staff) is completely **voluntary**.

3. The anonymity and/or confidentiality of all subjects must be assured.

4. Participants consent forms must be secured prior to the beginning of the study.

5. The study will involve surveying teachers and principals.

6. Disruption of the school's routine by the data collection activities of the study must be kept at a minimum. Data collection activities must not interfere with the district's testing schedule or other school priorities and/or activities.

7. ALL research activities must be conducted with the knowledge and approval of each Principal. All efforts should be made to minimize any negative on the learning environment.

8. Beyond the conditions for approval. the Research Review Committee thinks that the study would be **improved** if these suggestions were implemented; however, this **is not a condition** of the approval.

1. Clarify the sampling method.
2. Clarify the data collection method.
3. Address validity/reliability issues.

It should be emphasized that the approval of the Research Review Committee does not constitute an endorsement of the study. It is simply a permission to request the voluntary cooperation in the study of individuals associated with MDCPS.

It is your responsibility to ensure that appropriate procedures are followed in requesting an individual's cooperation, and that all aspects of the study are conducted in a professional manner. With regard to the latter, make certain that all documents and instruments distributed within MDCPS as a part of the study are carefully edited.

The approval number for your study is 1753. This number should be used in all communications to clearly identify the study as approved by the Research Review Committee. The approval expires on 06/29/2012. During the approval period, the study must adhere to the design, procedures and instruments which were submitted to the Research Review Committee.

Finally, as indicated in your application, please submit to the RRC an abstract of the research findings by July, 2012.

If there are any changes in the study as it relates to MDCPS, the RRC must be notified in writing. Substantial changes may necessitate resubmission of the request. Failure to notify me of such a change may result in the cancellation of the approval.

If you have any questions, please call me at 305-995-7529. On behalf of the Research Review Committee, I want to wish you every success with your study.

Sincerely,

Tarek Chebbi, Ed. D.
Chairperson
Research Review Committee

TC:bf

cc: Dr. Peter J. Cistone
    College of Education
    Florida International University

APPROVAL NUMBER: 1753	APPROVAL EXPIRES: 06/29/2012

Note: The researcher named in this letter of approval will be solely responsible and strictly accountable for any deviation from or failure to follow the research study as approved by the RRC. M-DCPS will NOT be held responsible for any claim and/or damage resulting from conducting this study.

Principal Survey

1. The following questions is to describe your leadership style as you perceive it. Please answer all items on this answer sheet. <u>If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank</u>. (Please circle your answer.)

    The word "others" may mean your peers, employees, supervisors, and/or all of these individuals.

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
I provide others with assistance in exchange for their efforts	0	1	2	3	4
I re-examine critical assumptions to question whether they are appropriate	0	1	2	3	4
I fail to interfere until problems become serious	0	1	2	3	4
I focus attention on irregularities, mistakes, exceptions, and deviations from standards..	0	1	2	3	4
I avoid getting involved when important issues arise	0	1	2	3	4
I talk about my most important values and beliefs	0	1	2	3	4
I am absent when needed	0	1	2	3	4
I seek differing perspectives when solving problems	0	1	2	3	4
I talk optimistically about the future.............	0	1	2	3	4
I instill pride in others for being associated with me	0	1	2	3	4
I discuss in specific terms who is responsible for achieving performance targets	0	1	2	3	4

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
I wait for things to go wrong before taking action	0	1	2	3	4
I talk enthusiastically about what needs to be accomplished	0	1	2	3	4
I specify the importance of having a strong sense of purpose	0	1	2	3	4
I spend time teaching and coaching	0	1	2	3	4
I make clear what one can expect to receive when performance goals are achieved	0	1	2	3	4
I show that I am a firm believer in "If it ain't broke, don't fix it"	0	1	2	3	4
I go beyond self-interest for the good of the group	0	1	2	3	4
I treat others as individuals rather than just as a member of a group	0	1	2	3	4
I demonstrate that problems must become chronic before I take action	0	1	2	3	4
I act in ways that build others' respect for me	0	1	2	3	4
I concentrate my full attention on dealing with mistakes, complaints, and failures	0	1	2	3	4
I consider the moral and ethical consequences of decisions	0	1	2	3	4

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	▼	▼	▼	▼	▼
I keep track of all mistakes	0	1	2	3	4
I display a sense of power and confidence	0	1	2	3	4
I articulate a compelling vision of the future	0	1	2	3	4
I direct my attention toward failures to meet standards	0	1	2	3	4
I avoid making decisions	0	1	2	3	4
I consider an individual as having different needs, abilities, and aspirations from others	0	1	2	3	4
I get others to look at problems from many different angles	0	1	2	3	4
I help others to develop their strengths	0	1	2	3	4
I suggest new ways of looking at how to complete assignments	0	1	2	3	4
I delay responding to urgent questions	0	1	2	3	4
I emphasize the importance of having a collective sense of mission	0	1	2	3	4
I express satisfaction when others meet expectations	0	1	2	3	4
I express confidence that goals will be achieved	0	1	2	3	4
I am effective in meeting others' job-related needs...	0	1	2	3	4

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
I use methods of leadership that are satisfying	0	1	2	3	4
I get others to do more than they expected to do	0	1	2	3	4
I am effective in representing others to higher authority	0	1	2	3	4
I work with others in a satisfactory way	0	1	2	3	4
I heighten others' desire to succeed	0	1	2	3	4
I am effective in meeting organizational requirements	0	1	2	3	4
I increase others' willingness to try harder	0	1	2	3	4
I lead a group that is effective	0	1	2	3	4

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

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

I don't know who I am, where I came from, or where I'm going	SA	MA	A	D	MD	SD
I feel that life is a positive experience	SA	MA	A	D	MD	SD
I feel unsettled about my future	SA	MA	A	D	MD	SD
I feel very fulfilled and satisfied with life	SA	MA	A	D	MD	SD
I feel a sense of well-being about the direction my life is headed in	SA	MA	A	D	MD	SD
I don't enjoy much about life	SA	MA	A	D	MD	SD
I feel good about my future	SA	MA	A	D	MD	SD
I feel that life is full of conflict and unhappiness	SA	MA	A	D	MD	SD
Life doesn't have much meaning	SA	MA	A	D	MD	SD
I believe there is some real purpose for my life	SA	MA	A	D	MD	SD

3. **What is your gender:** (Please circle your answer.)

   a. Male

   b. Female

4. **Which of the following age categories best describes you:**

   a. 18 – 25

   b. 26 – 35

   c. 36 – 45

   d. 46 – 55

   f. 56 or older

5. **Which of the following racial/ethnic groups describes you:**

   a. White, Non-Hispanic

   b. Black, Non-Hispanic

   c. Hispanic

   d. Asian/American Indian

6. **Which of the following best describes the highest level of education you have completed?**

   a. Master's Degree

   b. Specialist's Degree

   c. Doctorate

7. **How many years have you worked in this school? (Count the current school year as one year.)**

   _____ Years

Thank you for taking the time to participate in this study!

Appendix E

Teacher Survey

1. The following questions are used to describe the leadership style of your school principal as you perceive him/her. Answer all items on this answer sheet. <u>If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank</u>. (Please circle your answer.)

The Person I Am Rating . . .	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
Provides me with assistance in exchange for my efforts	0	1	2	3	4
Re-examines critical assumptions to question whether they are appropriate	0	1	2	3	4
Fails to interfere until problems become serious	0	1	2	3	4
Focuses attention on irregularities, mistakes, exceptions, and deviations from standards	0	1	2	3	4
Avoids getting involved when important issues arise	0	1	2	3	4
Talks about his/her most important values and beliefs	0	1	2	3	4
Is absent when needed	0	1	2	3	4
Seeks differing perspectives when solving problems	0	1	2	3	4
Talks optimistically about the future	0	1	2	3	4
Instills pride in me for being associated with him/her	0	1	2	3	4
Discusses in specific terms who is responsible for achieving performance targets	0	1	2	3	4

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	▼	▼	▼	▼	▼
Keeps track of all mistakes	0	1	2	3	4
Displays a sense of power and confidence	0	1	2	3	4
Articulates a compelling vision of the future	0	1	2	3	4
Directs my attention toward failures to meet standards	0	1	2	3	4
Avoids making decisions	0	1	2	3	4
Considers me as having different needs, abilities, and aspirations from others	0	1	2	3	4
Gets me to look at problems from many different angles	0	1	2	3	4
Helps me to develop my strengths	0	1	2	3	4
Suggests new ways of looking at how to complete assignments	0	1	2	3	4
Delays responding to urgent questions	0	1	2	3	4
Emphasizes the importance of having a collective sense of mission	0	1	2	3	4
Expresses satisfaction when I meet expectations	0	1	2	3	4
Expresses confidence that goals will be achieved	0	1	2	3	4
Is effective in meeting my job-related needs	0	1	2	3	4

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	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	▼	▼	▼	▼	▼
Waits for things to go wrong before taking action	0	1	2	3	4
Talks enthusiastically about what needs to be accomplished	0	1	2	3	4
Specifies the importance of having a strong sense of purpose	0	1	2	3	4
Spends time teaching and coaching	0	1	2	3	4
Makes clear what one can expect to receive when performance goals are achieved	0	1	2	3	4
Shows that he/she is a firm believer in "If it ain't broke, don't fix it"	0	1	2	3	4
Goes beyond self-interest for the good of the group	0	1	2	3	4
Treats me as an individual rather than just as a member of a group	0	1	2	3	4
Demonstrates that problems must become chronic before taking action	0	1	2	3	4
Acts in ways that builds my respect	0	1	2	3	4
Concentrates his/her full attention on dealing with mistakes, complaints, and failures	0	1	2	3	4
Considers the moral and ethical consequences of decisions	0	1	2	3	4

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	▼	▼	▼	▼	▼
Uses methods of leadership that are satisfying	0	1	2	3	4
Gets me to do more than I expected to do	0	1	2	3	4
Is effective in representing me to higher authority	0	1	2	3	4
Works with me in a satisfactory way	0	1	2	3	4
Heightens my desire to succeed	0	1	2	3	4
Is effective in meeting organizational requirements	0	1	2	3	4
Increases my willingness to try harder	0	1	2	3	4
Leads a group that is effective	0	1	2	3	4

2. **What is your gender:** (Please circle your answer.)

   a. Male
   b. Female

3. **Which of the following age categories best describes you:**

   a. 18 – 25
   b. 26 – 35
   c. 36 – 45
   d. 46 – 55
   f. 56 or older

4. Which of the following racial/ethnic groups describes you:

   a. White, Non-Hispanic
   b. Black, Non-Hispanic
   c. Hispanic
   d. Asian/American Indian

5. Which of the following best describes the highest level of education you have completed?

   a. Bachelor's Degree
   b. Master's Degree
   c. Specialist's Degree
   d. Doctorate

6. How many years have you worked in this school? (Count the current school year as one year.)

   _____ Years

7. How many years have you worked in your current position? (Count the current school year as one year.)

   _____ Years

8. How many years have you worked with the current school principal? (Count the current school year as one year.)

   _____ Years

Thank you for taking the time to participate in this study!

VITA

OMAR RIAZ

Born, Miami, Florida

1998	B.A., Education University of Florida Gainesville, Florida
1999	M.A., Education University of Florida Gainesville, Florida
2008 - 2012	Assistant Principal Seminole Elementary Miami, Florida
Spring 2005 - Summer 2012	Doctoral Candidate in Educational Administration and Supervision Florida International University, Miami, Florida

PUBLICATIONS AND PRESENTATIONS

Lopez, C., Persaud, A., & Riaz, O. (2008, July) *Response to intervention: An approach to student support.* Poster session presented at the Just Read, Florida! 7th Annual K-12 Leadership Conference. Orlando, FL.

Riaz, O., & Normore, A. H. (2008). Examining the spiritual dimension of educational leadership. *Values and Ethics in Educational Administration, 6*(4), 1-8.

Riaz, O. (2007). [Review of the book *Awards and recognition for Exceptional Teachers: K-12 and community college: Programs in the USA, Canada and other countries*.]. Journal of Educational Administration, *45*(5)*,* 640.

Riaz, O. (2007, September). Moral reasoning and pre-service teacher education students. Paper presented at the meeting of the 12th Annual Ethics and Leadership Conference, State College, PA.

Riaz, O. (2006, October.) Spirituality and leadership: The influence of the spiritual domain in effective leadership practices. In A. H. Normore (Chair), *Symposium in search of authentic educational leadership: pursuing, cultivating and supporting special moral agency.* Symposium conducted at the meeting of the 11th Annual Ethics and Leadership Conference, Victoria, British Columbia.