

THE ROLE OF SPIRITUALITY IN THE PRACTICE OF TRANSFORMATIONAL
TECHNICAL COLLEGE LEADERS

by

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(Under the Direction of Desna Wallin)

ABSTRACT

The purpose of this qualitative study was to understand the ways that transformational technical college leaders employed the practice of spirituality in their roles as leaders. Three research questions guided the study: First, how do transformational technical college leaders perceive the meaning of spirituality? Second, how do transformational technical college leaders describe spiritual experiences in their leadership? And third, in what ways does spirituality influence the practice of transformational leaders in technical colleges?

This qualitative study involved interviews with nine technical college leaders who were in a leadership program and met the following criteria: Participants had to be a transformational leader as determined by the Multifactor Leadership Questionnaire because the study was based on the transformational leadership model; they had to be able to identify instances where spirituality influenced their role as a leader in order to be able to contribute to the study of what role spirituality plays within the area of their individual leadership arena; they had to hold a leadership level of director or above in the

technical college; and they must have had a minimum of two years experience as a leader so that they had a history with which to reflect upon how they have used spirituality.

There were two main findings of the study. The first finding is that spirituality is defined as connections with a higher power, with others, with the inner being, and with nature. The second finding is that spirituality plays a role in the practice of transformational technical college leaders as a way to inspire and motivate others, build community, and make decisions. Conclusions from the research are that spirituality is linked with three factors of transformational leadership including Idealized Influence – Behavioral, Inspirational Motivation, and Individualized Consideration.

INDEX WORDS: Adult Education Leadership, Transformational Leadership, Spiritual Leadership

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DEDICATION

To Julianne

You are the Daughter of my Heart

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Acknowledging everyone who has helped me through this process seems to be a daunting challenge. First and foremost I want to thank God for His guidance in my life. He alone knows why I began this endeavor and where it will lead me from here, but I am trusting Him with it all.

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CHAPTER 1

INTRODUCTION

In an era where every advantage counts due to the competitive nature of organizations worldwide, leadership has been documented as a key ingredient in successful organizations (Kouzes & Posner, 2002; Northouse, 2004; Northouse, 2007; Yukl, 1998). A true leader provides a vision for the organization and then knows how to articulate that vision to others within that same organization. Finding good leaders, identifying strengths and weaknesses, and placing them where they can be most effective within an organization are challenges for every management team in every organization. These leaders can be found in the corporate world, churches, non-profit organizations, in the field of higher and adult education, and in all walks of life.

Leadership has been defined in many ways. Northouse (2004) describes leadership as “a process whereby an individual influences a group of individuals to achieve a common goal” (p. 63). Kouzes and Posner (2002) give a different view of leadership as an artform. They say that individuals develop leadership skills based on their own values and experiences. These values and experiences develop an individual artform for each leader. Drucker (1996) said that “the only definition of a leader is someone who has followers” (p. xii). Burns (2003) purported that “leadership is not only a descriptive term but a prescriptive one, embracing a moral, even a passionate, dimension” (p. 2).

While there is no shortage of definitions for leadership and the concept has been researched systematically since the early 1900s, there are differing views of the roles of leadership and management and the two are often confused. Some authors believe that there has to be a balance of management and leadership, but that the two are distinctly different in their purposes (Bennis, 1989; Kotter, 1990; Mintzberg, 1983, 2004; Northouse, 2004). In the most simplistic terms, these authors assert that management is about control of an organization while leadership is about taking an organization through change. Kotter (1990) adds a twist on this thought and asserts that managers are the planners and use the planning to produce results, while leaders “create visions and strategies” (p. 104).

One researcher to express the importance of leadership research in the field of higher and adult education was Knox (1991). He noted that because higher education institutions often rely on part-time staff and faculty and even in some cases volunteers, it is extremely important that full-time administrators have good leadership skills. Edelson (1992) found higher education institutions to be a challenge for leadership because of the ambiguous nature of the field as well as the chaos that existed within the institutions he studied. Courtenay (1990), Apps (1994), and Donaldson (2000) researched leadership issues within the field of adult education and all three urged more study be given to this field.

One area of higher and adult education is the technical college system. Although each state has a different form of technical education, there are many technical institutions throughout the United States. Administrators including presidents, vice presidents, deans and directors lead technical colleges. As these leaders strive to create

new and innovative ways to provide technical and adult education in an ever-changing educational environment, their skills become increasingly important. Ogawa and Bossert (1995) looked at leadership within the environment of community colleges and asserted the development of meaning within an educational institution is primarily driven by the actions of the leaders. A comprehensive study of community college presidents done by Vaughan (1986) found that “Today’s college and university presidents are undeniably busy men and women; consequently, the temptation exists to neglect what should be the most important aspect of the presidency: Educational leadership” (p. 17).

Lazarick (1998) said competent leadership in the field of higher education would be the impetus behind staff and faculty survival and adaptation in an ever-changing environment. It is important that leaders possess characteristics that lend greater understanding to the needs of the faculty and staff while they are trying to navigate their way through the changes that are happening on an almost daily basis. The attributes and skills of these leaders are critical to the success of the institutions. These same leaders must not only lead but also create a work atmosphere that leads to achievement of those within the institution. Obtaining the best leaders for these institutions will make the difference in meeting the educational needs of both the students and the employers of the future (Lazarick, 1998).

Transformational Leadership

One contemporary theory of leadership is Transformational Leadership. Burns (1978) gave a definition of transformational leadership as a time when leaders raise followers

to higher levels of motivation and morality. Their purposes which might have started out as separate but related, as in the case of transactional leaders, become fused...but transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both the leader and the led, and thus it has a transforming effect on both. (p. 20)

This type of leader is found in adult education institutions including technical colleges. While there are many different types of leaders in these institutions, the transformational leaders may be an important because they can manage change. It was evident that changes are taking place within the technical college system in this study. At a leadership summit for technical college presidents and their administration, the leader of the system spoke about the growth and revitalization that he expects the system to undergo in the next two to seven years. He called for all technical colleges to become SACS/COC (Southern Association of Colleges and Schools Committee on Colleges) accredited by 2015. This accreditation is a higher accreditation that will allow the technical colleges to more easily transfer credit to other higher education institutions. He also called to increase enrollment in and availability of strategic industry programs by 20% by 2010, and to aggressively develop programs in emerging industry programs such as energy and alternative fuel. He also spoke to the low number of high school graduates and the solutions that the department might be able to help with including doubling dual enrollment programs and offering more career academies, technical high schools, early colleges, gateways to colleges, and other agreements with local high schools. He further urged the leadership to begin expanding these programs immediately and quickly. One other area of change that he noted as a high priority was to develop seamless education

by expanding articulation agreements with other two-year and four-year public and private colleges.

In an era when technical colleges are undergoing constant change and revitalization, the leader within the institution has to be one who can bring about change. The transformational leader is noted for his or her ability to enact change. One of the first people to really look at transformational leadership was Burns (1978) as he studied political leaders. As he looked at political leaders and their followers, he realized that they were motivating followers without any actual transactions, but rather by the development of relationships. While observing these political leaders he recognized that a transformational leader was one who could not only recognize the needs of the followers, but could take that knowledge and use it to find ways to satisfy the higher needs of those same followers. Within this same work he referred to moral leadership that emerges within transformational leaders. He said that morals emerge in followers as a means to satisfy the basic wants, needs, aspirations, and values of followers as well as to promote social change (Burns, 1978). Bass and Avolio (1993) took this one step further and said that these transformational leaders use moral desires of the followers to create a culture of new norms and behaviors.

Bass was one of the first and most prominent researchers in this area of identifying transformational leaders. He identified many distinguishing characteristics held by transformational leaders in the course of his research. Some characteristics include trustworthiness, willingness to make personal sacrifices, being a strong role model, hands on with knowledge of the people within their unit or organization, understanding of how followers can be stretched and still maintain positive attitudes, and

how to use challenges to develop leaders from the followers (Bass, 1981). Basically, Bass (1985) found that transformational leaders are considered to be highly moral and they focus themselves and their followers on achieving higher-level missions for greater good. In later research he said that transformational leadership occurs when “leaders broaden and elevate the interest of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir their employees to look beyond their own self-interest for the good of the group” (1990, p. 21).

Many authors and researchers have been calling for a strong push for leadership in higher education that is transformational to meet the overwhelming challenges of today’s institutions (Bass, 1985; Chaffee, Tierney, Ewell, & Krakower, 1988; Duderstadt, 2001; Fisher & Koch, 1996). A transformational leader can be the impetus behind the change that is needed in a college that is not productive or has fallen behind in the educational mission. This same leader, with a vision for effectiveness and success, can significantly alter the culture of an institution and thus improve the performance of that same institution (Cowen, 1990). Bass (1985) found that there was a relationship between the satisfaction of followers and performance, indicating that greater satisfaction leads to better performance. Weasmer and Woods (2002) found that when a teacher is satisfied this “reduces attrition, enhances collegiality, improves job performance, and has an impact on student performance” (p. 186). Transformational leaders inspire satisfaction in followers, thus raising the performance level within the institution that they lead. Burns (1978) said that a transformational leader is one that leads to create change that helps to achieve goals within the organization, and at the same time changes the people within the organization for the betterment of the individual.

Spirituality in Leadership

While transformational leaders have been identified as a type of leader that can help raise the performance level within institutions, those same leaders may possess other characteristics that may further strengthen their leadership role. One such characteristic that may make a difference in the practice of these leaders may be the role of spirituality in the leader's everyday practice.

Early motivation theories such as the path-goal model developed by House (1971) placed little or no emphasis on the importance of spiritual leadership (Fry, 2003). However, as the transformational models developed, more implicit value was found in the descriptions of these types of leaders through the characteristics of the transformational leader. As defined by Burns (1978), these leaders were found to have characteristics of charisma, inspirational motivation, intellectual stimulation, and individualized consideration. These dimensions of leadership implied a move toward values in leadership. At roughly the same time that Burns' book was published, House (1976) developed a theory called charismatic leadership that included the five dimensions of vision, sensitivity to members' needs, displaying unconventional behavior, taking personal risk and sensitivity to environment. Charismatic leadership and transformational leadership have been described by researchers as being synonymous and/or very similar to each other (Northouse, 2004).

As researchers have examined what has motivated followers in these theories they have found that "transformational and charismatic leadership theories focus upon how a leader engages the minds and emotions of followers" (Reave, 2005, p. 663). As Reave researched these theories she found that the shared vision that motivates the emotions of

the followers could be part of a more defined theory of spirituality in leadership practice. This theory has dimensions including vision, altruistic love, and hope/faith. By looking at an overall model of transformational and charismatic leadership theories, Fry (2003) found that “spiritual leadership theory is not only inclusive of other major current theories of motivation, but that it is also conceptually distinct, less conceptually confounded, and more parsimonious” (p. 26). The distinctions of this concept include two essential dimensions that he labels as “calling” and “membership.” He says that the calling of this theory refers to a need from within the leader or the belief that a higher power is calling the individual to make a difference by service to others. This service is what gives “meaning and purpose in life” (p. 703). The term “membership” refers to “establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and [feeling] understood and appreciated” (p. 695).

While Fry has developed one of the newest models of spiritual leadership, this theory has been emerging over the last two decades. One of the earliest proponents of the study of spirituality and leadership was Fairholm (1991). He made a call for the exploration of spirituality within the realm of leadership. Lauzon (1998) put forth an examination of spirituality and found that there was increased interest in this topic. His research pointed to a worldwide change because there was a need for meaning-making in leadership and he suggested that the rational-logic way of making meaning which was used for the past 70 years was gradually shifting. Dent, Higgins, and Wharff (2005) published an article in the same month as Reaves and looked at definitions, distinctions, and assumptions that give an overview of spirituality and leadership. They looked

toward finding factors and conditions that would promote a theory of spiritual leadership in the workplace. They concluded that there is a need to continue to research this emerging theory. In finding one model that interweaves spirituality and is the most developed they looked toward Fry's (2003) model because it points to distinctions between hope and faith, vision and mission, and altruistic love. They concluded that "leadership and spirituality are two pervasive constructs in life and a greater understanding of how they interrelate may do much to increase the welfare of the workplace, humanity, and the environment" (p. 29).

The exploration of the topic of leadership and spirituality is a natural fit in the field of adult education as well. This topic is not new to this field as adult education has deep theological roots. Yeaxlee (1925) and Knowles (1962) wrote about educational evolution and recorded the evolution as being led by individuals who were considered to be very spiritual. Zinn (1997) said that there was a need to "establish some common language so that we can communicate more effectively about spirituality in adult education" (p.8).

Groen (2001) researched adult educators and looked at their experiences based on leadership cultivation of spirituality in the workplace. She found that "spirituality within a workplace addresses all dimensions of the organization" (p. 21). Her studies led her to find that there are "key tenets of a spirituality-infused organization" (p. 20). Reaves (2005) found that there was a

clear consistency between the values (in the sense of established ideals) and practices emphasized in many different spiritual teachings, and the values and practices of leaders who are able to motivate followers, create a positive ethical

climate, inspire trust, promote positive work relationships, and achieve organizational goals. (p. 656)

Leaders in the field of adult education and specifically in technical college settings, have many of the same challenges that apply to leaders of other organizations (Edelson, 1992). Many of the technical college leaders across the southeast state in this study have been impacted by upheavals in upper level administration as well as changes in the leadership of the individual technical colleges. Every time a leader changes, there will be an impact on the institution based on the new leader's leadership styles and practices (Fisher & Koch, 1996). If spirituality does indeed play a role in the leader's effectiveness, then this is another component to be considered as the field of adult education continues to evolve. Each leader's spirituality is a part of who he or she is on a daily basis and a part of why the organization is where it is today (Giacalone & Jurkiewicz, 2003).

Statement of the Problem

Research indicates that the field of leadership is very complex in nature (Bass, 1981; Knox, 1991; Kowalski, 1988; Mintzberg, 2004; Yukl, 1998). Early models were developed that lead to increasingly more complex theories. One of the contemporary theories is transformational leadership. With the development of transformational leadership theory, empirical studies have suggested that transformational leadership is an effective form of leadership (Avolio, 1999; Bass & Avolio, 1993; Lowe, Kroeck, & Sivasubramaniam, 1996; Yammarino, Spangler, & Bass, 1993). The four essential components of transformational leadership include charisma, inspiration, individualized consideration, and intellectual stimulation (Bass, 1985).

Reave (2005) has suggested a link between transformational leadership and spirituality. She said that because values such as integrity, honesty, and humility have been considered to be spiritual in nature and they have also been demonstrated to affect leadership success, there should be a better understanding of the link between spirituality and transformational leadership. Jacobsen (1994) explored spirituality and transformational leadership within the secular setting. Both Reave and Jacobsen have noted the components of charisma and inspiration in the study of spirituality and transformational leadership. Fry (2003) observed leadership model development in earlier studies of transformational leadership and charismatic leadership that lead to the development of a spiritual leadership model. He noted that while spiritual leadership has characteristics of both transformational and charismatic leadership, it is a distinct concept that also includes the dimensions of calling and membership that are unique to this model.

While there have been empirical studies researching the effectiveness of transformational leadership, there have been few studies leading scholars to consider the role of spirituality as a possible factor in effective transformational leadership (Hartsfield, 2003; Reave, 2005). Although spirituality has been promoted as a characteristic of successful leaders in the fields of business, management, and educational institutions, there is little empirical research to support this claim (Dent, Higgins, & Wharff, 2005; Mitroff & Denton, 1999; Reave, 2005). Much of the research that has been collected has been from speculation and personal testimony. In spite of the scarcity of empirical research, this topic has been promoted within the field of adult and higher education (Tisdell, 2003). In an effort to study this area, Fleming (2005) explored the role of

spirituality in adult education leaders. In her study of fifteen spiritual leaders, four participants were identified as transformational leaders.

However, even with this knowledge, an exhaustive search of technical college leadership research revealed a gap in the information about spirituality in the practice of technical college leaders, and particularly those technical college leaders with transformational leadership traits. This study sought to identify spiritual characteristics of transformational technical college leaders and to identify the role spirituality played in the practice of those leaders.

Purpose

The purpose of this study was to examine the role of spirituality in the practice of transformational technical college leaders.

Research Questions

The qualitative study of this topic explored the following research questions:

1. How do transformational technical college leaders perceive the meaning of spirituality?
2. How do transformational technical college leaders describe spiritual experiences in their leadership?
3. In what ways does spirituality influence the practice of transformational leaders in technical colleges?

Significance of the Study

The significance of this study included two specific areas of research and had practical implications as well. The first area of significance was that the results of the study expanded the knowledge base in understanding the role that spirituality plays in the

work of transformational technical college leaders. Research in this area was important because while there are studies that suggest connectivity between spirituality and transformational leadership, there are few empirical studies (Fry, 2003). This is understandable because many researchers cannot agree on the exact direction that they are trying to research when looking into this field of spirituality and leadership. Spirituality is not easy to define, and leadership is not easy to define, and when you put the two together, it becomes even more difficult.

One of the ways that this study sought to overcome issues of definition was to ask the transformational leaders to describe and/or define the concept of spirituality within their workplace role. Fleming (2005) explored the role of spirituality in adult education leaders. She explored this topic with fifteen individuals in the field of adult education leadership. Her research led her to findings including how adult educators perceive and describe their experiences of a spiritually influenced leadership. One of her conclusions was the participants found it impossible to delineate between spiritual understanding and their professional practice of leadership. In other words, more study was needed to see if there was a connection between different types of leaders and their practice of spirituality. It was the goal of the researcher to gather the descriptions of spirituality in leadership practice from transformational leaders at different levels and in different settings across one southeastern state and to determine commonalities among those leaders.

There is also a developing model of spiritual leadership (Fry, 2003). A goal of the research was to add to the existing knowledge of this model and to explore the link between spirituality and transformational leadership more deeply. In this way researchers

in the field have a better understanding of what is needed to enhance education for the transformational leader with spiritual characteristics.

A practical area of significance to this study was to seek to break down the barriers that are often erected when spiritual issues are sought to be researched in the workplace. If there is a link between spirituality and leadership, then it is important to find out how to include and accept the role that spirituality has in a leader's day-to-day experiences. Most people who work in the field of adult education are highly aware of constitutional rights including freedom of religion and they do not want to cross boundaries within leadership roles. This has led to avoidance of anything that might be considered "religious" in nature, and therefore the avoidance of topics of a "spiritual" nature as well. It was the intention of this study to try to provide insight into ways that a leader can incorporate spirituality in the workplace without introducing unnecessary controversy that is often present when this subject is discussed.

Another practical significance was found in leadership training. Leadership training is very important to technical college systems. They put much time and money as well as research into developing leadership training programs. These leaders must continue to adapt to new and changing times, and even now many of the technical college leaders have been impacted by major changes within upper level administration and individual technical college leadership. If spirituality does indeed play a role in the leader's effectiveness, then this is another component to be considered as the field of adult education leadership continues to evolve. Each leader's spirituality is a part of whom he or she is on a daily basis and a part of why the organization is where it is today. Each change to leadership brings a new view of spirituality and impacts the whole

organization. The notion that spirituality may impact the practice of the leader may be something to consider in future hiring, training, and development throughout the system.

CHAPTER 2

A REVIEW OF THE LITERATURE

Introduction

The purpose of this study was to examine the role of spirituality in the practice of transformational technical college leaders. The research was formed through research questions that included:

1. How do transformational technical college leaders perceive the meaning of spirituality?
2. How do transformational technical college leaders describe spiritual experiences in their leadership?
3. In what ways does spirituality influence the practice of transformational leaders in technical colleges?

The following review will be composed of six parts. First, the reader will be introduced to a review of leadership theories that preceded the transformational leadership theory. Second, there will be a discussion of the transformational leadership theory. Third will be a review of the literature on the Bass Multifactor Leadership Questionnaire as well as its strengths and weakness in identifying transformational leaders. The fourth section discusses the meaning of spirituality, followed in section five by a review of spirituality and leadership literature. Finally, the sixth section presents the intersection of spirituality and transformational leadership in particular.

The sources used to find literature on these topics included these databases: Galileo inside the UGA Library; ERIC, Dissertation Abstracts, Academic Search Premier, Wilson Web, and other electronic journals and texts. The descriptors that were used included spirituality, leadership, transformational leadership, charismatic leadership, adult education leadership, technical college adult education leadership and transformational adult education leadership.

Leadership Theories

Leadership is a concept that has been extensively researched and many definitions and theories have developed over years of study. Definitions range from as basic as Northouse's (2004) definition of "a process whereby an individual influences a group of individuals to achieve a common goal" (p.63) to Kouzes and Posner's (2002) view of leadership as an artform. The artform that Kouzes and Posner refer to is their belief that leadership can only be applied on an individual's own values and experience and those values and experiences are the artform of the leader. Joseph Rost (1993) says, "leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (p. 124). In a similar view, Frieberg and Frieberg (1996) defined leadership as "a dynamic relationship based on mutual influence and common purpose between leaders and collaborators in which both are moved to higher levels of motivation and moral development as they effect real, intended change" (p. 38). Still another view is Philip Crosby's (1996) definition that leadership "is deliberately causing people-driven actions, in a planned fashion, for the purpose of accomplishing the leader's agenda" (p.22).

Bennis and Nanus (1985) found over 350 different definitions of leadership. Empirical researchers have conducted multiple investigations into this field, but there is still no clear understanding about what exactly makes a leader versus a non-leader. In order to take a manageable look at the evolution of leadership, this study will explore the prominent leadership theories up to and including the transformational leadership theory. These prominent leadership theories include trait, behavioral, situational/contingency, and charismatic.

Trait Theories

One of the earliest studies of leadership examined the traits of the great leaders to determine what traits were inherent in those leaders. It was common for leadership theorists to identify physical traits, social backgrounds, and personalities of leaders they perceived to be successful and use those same traits to distinguish them from the followers. In the early 1900's Taylor (1911) wrote a book called *The Principles of Scientific Management*. This book was dedicated to helping organizations figure out how to run as efficiently as possible and the premise of his study pointed to leadership trait theories. Trait theories identified certain traits that leaders had that others did not have. Leadership in these studies was considered to be a genetic trait, hence the name trait theories.

These traits also included other inherent traits such as integrity and confidence (Bass, 1990, Jago, 1982). Northouse (2004) points out several strengths to this approach. The first strength is that it is "intuitively appealing" (p. 22). The general image of a leader is that they are special people with special gifts who can accomplish great things. Northouse also identifies a "century of research to back it up" (p. 22). There is no other

theory that can boast this strength. A third strength is that this theory focuses on the leader individually and therefore has given us more information on understanding the leader singularly. Finally Northouse points out that this approach provides benchmarks for individuals who aspire to be leaders. The traits that are identified as the best ones for leaders give them a baseline for training and development of key traits in aspirations to become those exceptional leaders.

Stogdill (1948) proposed that these inherent traits were not conclusive and that although there was a long list of traits leaders might have, they were not specific determinants of leaders. In later research and looking back on trait theories, Robbins (1998) pointed out that these theories were in error because they did not take into consideration the followers at all, and they also did not give weight or more importance to some traits over others. What followed these realizations developed into the study of behavioral characteristics that would produce more tangible results.

Behavioral Theories

Recognizing the weaknesses of the trait theories, behavioral theories followed next. Rather than looking at traits of leaders, these theories looked at how leaders perform and how the characteristics of good leaders could be modeled into teaching examples (Blake & Mouton, 1964; Cartwright & Zander, 1960; McGregor, 1960). The Theory X and Theory Y observed by McGregor (1960) were some of the first concepts to recognize and examine leaders and their behavioral tendencies. He identified leaders as Theory X based on two assumptions. If a leader entered a leadership role assuming people had to be told exactly what to do and if they also assumed that if they did not tell them what to do, their followers would have poor work habits, then they were

characterized as a Theory X leader. In contrast, Theory Y leaders believed that inclusion of employees into the decision-making process made them work harder and have better attitudes. They did not presume to walk into a situation and have to tell the followers exactly what to do, but rather they let the followers tell them what they felt was working and what was not working. Together they worked on a plan to solve issues. Theory Y leaders did not assume poor work habits among their followers.

At about the same time McGregor was working on his theories, Blake and Mouton (1964) were also studying behaviors. They identified five leadership styles that were put into a grid and when broken out could produce 81 different leadership styles. They came up with a preferred leader who ranked highest in both concern for people and concern for results of the company. This grid was designed for a highest possible score of 9.9, but Robbins (1998) found that while the theory was a good framework, there was not much evidence to support the claim that this was the most effective leader for all situations. This grid has been redesigned and researched over the years and in the 1990's there was a newer version developed called the empowerment model. This model gave more weight to the need for followers to feel empowered in their jobs (Hellreigel, Jackson, & Slocum, 1999).

There were several more theories developed during this time based on behaviors of leaders. One such model was the leader-member exchange model (Graen, 1976). An important finding of this model as it relates to later research showed that leaders and followers who are similar in personality develop better relationships than those who are very different in personality.

While all these theories sounded plausible, it was not long before researchers started to realize that there were weaknesses here as well. Success could not be predicted just because of a leader's attributes or because of the behavior of the followers. These models were missing an important element - the element of situation.

Situational/Contingency Theories

The missing element of situation brought about the development of situational (or sometimes called contingency) theories. Within this theory, the difference in leadership was acknowledged in reference to how leaders emerged in certain situations (Bass, 1990). Bass believed the leaders were born through circumstances rather than with certain traits already built in. There were many models that can be traced to situational theories including the contingency model (Fiedler, 1967), the Hersey and Blanchard model (1977), the path-goal model (House, 1976), and the leader-participation model (Vroom & Yetton, 1973).

Within the contingency model, Fiedler (1967) thought that while leadership style is innate and could be defined rather easily, it was important to match the type of leader to his or her ideal situation. This ideal situation was determined by the characteristics of the leader. He identified three factors to identify including leader-member relations, task structure, and leader position power. This theory quickly received criticism because there was no interaction between the characteristics of the followers and the overall situation, and the situations described were hard to assess.

Shortly after this model was developed, Hersey and Blanchard (1977) developed a model based on conclusions that leaders adapt their styles to their follower's needs. Inside the Hersey-Blanchard model there are two dimensions that include directive or

task behavior, and supportive or relationship behavior. It is this type of idea that opens the door to the belief that people are not born leaders, but are developed through situations of time, place and circumstances. If a leader can develop and change to fit the situation then they are always learning from what is happening; therefore, each person's leadership style is a result of what they have experienced in their leadership roles.

The path-goal model was also developed as a contingency theory by House (1971). He recognized that the behaviors of leaders "are likely contingent on the organizational context in which the leaders and followers worked" (House, 1996, p. 324). What he meant by this was that the way the leader worked depended on the situation (in which he or she was in) and varied depending on both the subordinates and the organization. House has continued to develop this theory. The main criticism of this model was that it was not adequately tested and was not used long enough to have results and findings (House, 1996).

Still another situational/contingency theory was the leader-participation model that can be attributed to both Vroom and Yetton (1973) and Jago (1982). This model was developed by Vroom and Yetton and then revisited and revised by Jago. In this model, a set of rules was developed and through these rules the leader could decide how much participation should come from the followers in any given situation. When a leader determines what the situation is that they are in, they can use one of the leader-participation models to decide which decision-making style to use.

Charismatic Theory

The charismatic theory (1976) was developed as a result of research on the path-goal theory (House, 1996). A charismatic leader can be identified with characteristics

such as being dominant, desiring to influence others, being self-confident, and having a strong sense of one's own moral values (House, 1976). These leaders use their values as a system for others who follow them to adopt. They have high expectations for their followers and most of the time charismatic leaders set goals with moral values attached. The difference between this type of leadership and the path-goal model is these leaders intend to change the followers rather than respond to the followers' needs (House, 1996). This type of leadership is the bridge between situational leadership models and transformational leadership.

Transformational Leadership

The basic principles of transformational leadership can be traced to the concept of charismatic leadership (Yammarino, Spangler, & Bass, 1993). Characteristics of charismatic leadership such as desiring to influence others and having a strong sense of one's own moral values are also common characteristics of the transformational leadership model. The word transformational speaks to the concept from the root word transform. This type of leadership refers to those leaders who transform the culture of an organization through a style that encourages followers to be internally motivated to perform their duties. This leadership model goes beyond salaries, perks, and other direct exchange for work, to higher ideals and principles (Bass, 1985). Often, transformational leaders are seen to improve the human condition through self-actualization, esteem and a sense of belonging within the organization (Bass, 1981).

While it is commonly thought charismatic leadership is one of the preceptors to transformational leadership, Northouse (2007) points out that in current research transformational leadership and charismatic leadership are often mentioned as

synonymous to each other, or sometimes charisma is considered to be a trait of a transformational leader. It is important to note this as newer research emerges and combines the two types of leadership or links them together.

The term “transformational leadership” can actually be traced back to Downton (1973). He coined this term but it was not until Burns (1978) asserted there was a need to align leadership with a collective purpose and that truly effective leaders could make social changes that there was renewed interest in transformational leadership. Burns’ initial study of transformational leadership was based on research of political leaders. As he looked at political leaders and their followers he realized there were two types of ways leaders attempted to motivate followers. One way was transactional where they gave the followers something in return for doing what they were supposed to do and the other way was transformational where leaders motivated followers without any actual transactions, but rather by the development of relationships. While observing these political leaders he recognized a transformational leader was one who could not only recognize the needs of the followers, but could take knowledge and exploit it to satisfy the higher needs of those same followers. Within this same work he referred to moral leadership that emerges within transformational leaders. He said morals emerge in followers as a means to satisfy the basic wants, needs, aspirations, and values of followers as well as to promote social change (Burns, 1978). Bass and Avolio (1993) took this one step further and said these leaders use moral desires to create a culture of new norms and behaviors.

One of the first researchers to look toward transformational leadership was Burns (1978). His idea was leaders worked together in partnership with the followers in an effort to encourage cooperation. He thought there had to be common goals with core

values and motivation that were part of the leader and follower's influence. He devised two basic categories for leaders: transactional and transformational. Burns explained he felt most leaders were transactional, meaning the leader was going to perform the task by offering a transaction of one thing for another. On the other hand, a transformational leader to Burns was one that tried to fulfill higher needs and truly engage the followers in the work they perform. He advocated these leaders could transform people in a positive way because they could individually understand the importance of their own contribution to the overall goals of the organization (Burns, 1978).

Bass (1985) took Burns' ideas and began conducting empirical research to support transactional and transformational leaders. Bass is considered to be one of the primary researchers of transformational leadership. He has identified many distinguishing characteristics held by transformational leaders including having the perception of trustworthiness, willingness to make personal sacrifices, being a strong role model, being hands on with knowledge of the people within their unit or organization, understanding how followers can be stretched and still maintain positive attitudes, and using challenges and situations to develop leaders from the followers (Bass, 1985; Bass, 1998). Basically, Bass found transformational leaders are considered to be highly moral, and they focus themselves and their followers on achieving higher-level missions for greater good.

Through his research he found that he basically agreed with the theories, but did not believe they were exclusive of each other. Rather, he found leaders throughout history had basically used transactional leadership, but had also used some factors of transformational leadership as well. Through this strand of research, he developed what

are now the five first-order factors of transformational leadership including idealized influence (attributed), idealized influence (behavioral), inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Avolio, 2000).

Idealized Influence – Attributed

The first of these distinct characteristics of transformational leadership is idealized influence - attributed. This factor refers to the social charisma of the leader and the way the followers perceive confidence, power, and focus on higher-order ideals (Antonakis, Avolio, & Sivasubramaniam, 2003). Basically with this characteristic the followers believe they can count on the leader to help them through any situation in the right way while still keeping to ethical and moral standards (Avolio, 1999; Bass & Avolio, 1995). This characteristic is sometimes referred to as charisma as this type of leader has the ability to inspire trust, respect and admiration (Bass & Avolio, 1995).

Idealized Influence – Behavioral

Antonakis, Avolio, and Sivasubramaniam (2003) referred to the behavioral idealized influence factor as the “charismatic actions of the leader that are centered on values, beliefs and a sense of mission” (p. 264). These leaders are willing to share not only the glory but also the risks and that willingness to share in the risk means they earn the respect, trust, and admiration of the followers (Avolio, 1999). This same willingness to risk shows the followers they are self-sacrificing and this makes the followers even more willing to work toward the goal of the leader for the cause of the organization (Bass, 1998). These leaders act as role models as followers try to emulate their actions (Bass & Avolio, 1995).

Inspirational Motivation

Inspirational motivation is the way leaders boost the followers by providing work that is meaningful and challenging. The leader sets ambitious goals while at the same time communicating a strong and achievable vision for the organization. A key component within this characteristic is the ability to communicate expectations clearly while motivating employees to achieve the institution's goals. These leaders are enthusiastic and optimistic and inspire teamwork within the organization (Avolio, 1999; Bass & Avolio, 1994; Ohman, 2000).

Intellectual Stimulation

Bass (1985) described the intellectual stimulation factor best, saying, "By the transformational leader's intellectual stimulation, we mean the arousal and change in immediate action...the followers' conceptualization, comprehension, and discernment of the nature of the problems they face and their solutions" (p. 99). This characteristic in a leader is an ability to seemingly motivate the follower to have a desire and a challenge to think creatively and find answers to hard situations. Leaders do not accept the thought that just because something has always been done one way and it is working well, that is the best way and should continue to be done. Instead, they want followers to always be looking for new and innovative ways to change things for the betterment of the organization and in turn this helps employees to become challenged to see and experience their full potentials (Avolio, 1999; Ohman, 2000).

Individualized Consideration

The final of the first-order factors of transformational leadership is individualized consideration. This factor is directly related to an effort by the leader to recognize

individual characteristics of followers and to help them achieve and self-actualize their goals based on their individual needs. Oftentimes these leaders are referred to as coaches, mentors, teachers, and facilitators as they try to help the followers develop and grow to their full potential (Avolio, 1999). These leaders treat all the members of the team as individuals rather than expecting each member to conform to the whole. The differences of the members are celebrated and used as ways to work toward more creativity and innovation. The leaders also pay special attention to each individual's strengths to identify what types of achievements are important to the individual and how those strengths can be best utilized within the organization (Avolio, 1999).

While this is one of the transformational leadership models, it is important to note other models that have been developed through this research. Kouzes and Posner (2002) developed a model that has some of the same characteristics. The factors they identified include: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. Bennis and Nanus (1985) found four common strategies used by leaders who were seeking to transform organizations. Those strategies included having a clear vision, being social architects, creating trust among followers, and knowing and emphasizing their strengths in the leadership role. Tichy and DeVanna (1990) found a three step process through which leaders manage change which involves recognizing the need for change, creating a vision for the change and institutionalizing change (taking out the old processes and establishing new ones). The common thread through all this research is that transformational leaders possess great people skills and communication skills. The transformational leader focuses on the followers and in turn this focus inspires those followers in the endeavors of the organization.

The wealth of research on transformational leadership has led to the knowledge that there are some weaknesses that should be acknowledged as well. One criticism that was noted by Tracey and Hinkin (1998) is that there is a significant amount of overlap between each of the dimensions and there is a need to have more clear parameters around each of the factors. Bryman (1992) pointed out another weakness as he recognized that transformational leadership and charismatic leadership were often used as synonymous terms even though Burns identified charisma as one of the components of transformational leadership. Bryman also noted that transformational leadership is not a behavior that can be easily taught, because it is regarded as a personality trait of the leader and it is hard to teach people how to change traits. A final weakness noted by Northouse (2004) is that it would be easy for transformational leaders to abuse their power because they are good at changing people's values and motivating them to follow new visions. If the values and visions that the leaders are seeking to change are not good values and better visions, this could mean that this type of leadership should be challenged.

Identifying Transformational Leaders with the MLQ

One of the most prominent methods to identify transformational leaders is the Multifactor Leadership Questionnaire (MLQ). The MLQ is an instrument that has been used and revised since 1985. The MLQ was developed and then empirically validated as a means of reflecting the dimensions of both transformational and transactional leaders (Bass, 1985; Lowe, Kroeck, & Sivasubramaniam, 1996). The initial instrument was developed by Bass (1985) after interviews he and his associates conducted in South Africa with 70 senior executives. The original questionnaire was constructed of 73

behavioral items. After testing in a number of different settings, he identified five factors of exemplary leadership. These factors included contingent reward, management by exception, idealized influence, inspirational motivation, and intellectual stimulation. Two of the factors, “contingent reward” and “management by exception” (Bass, 1985, p. 33), were identified as factors of transactional leadership. The other three factors were identified as transformational. Bass and Avolio (1994) continued to test and refine the instrument and Lowe, Kroeck, and Sivasubramaniam (1996) identified at least seventy-five research studies done in organizations including manufacturing, education, religious groups, and the military. A large number of research studies have shown transformational leadership to be more effective than other styles of leadership. The primary tool for these studies has been the MLQ (Avolio, 1999; Avolio & Bass, 1988; Bass, 1985; Bass, Avolio, & Atwater, 1996; Den Hartog, Van Juijen, & Koopman, 1997; Lowe, Kroeck, & Sivasubramaniam, 1996).

The newest version of the Multifactor Leadership Questionnaire is the MLQ 5X. Over time the MLQ has been designed and redesigned and this version is the latest response to criticisms of the MLQ 5R. After the redevelopment of the MLQ there was a factor analysis done between the MLQ 5R and the MLQ 5X. Six scholars from the leadership field also tested it and they made recommendations. Both of these studies on the MLQ 5X were validated and cross-validated through the use of 14 samples. Nine samples were initially collected to do the initial validation and then five more samples were used as cross-validation. These scholars’ recommendations as well as the sample validations provided the validity support for the instrument (Bass & Avolio, 2000). The same nine samples that were initially collected were also used to test reliability of the

new MLQ 5X. After testing, each leadership factor scale reliability individually ranged from .74 to .94. This indicated that the MLQ 5X was reliable across all data sets (Bass & Avolio, 2000).

Although the MLQ is a very popular instrument, there are also critics of this instrument. Studies of critical reviews indicate the MLQ (5x) may not be stable consistently and that there is discriminant validity with regard to the scales that compromise the transactional contingent reward leadership (Bycio, Allen, & Hackett, 1995; Hunt, 1991; Tepper & Percy, 1994; Yukl, 1998). Discriminant validity is identified as the degree to which it is not similar to an operation that it should not be similar to (John & Benet-Martinez, 2000). An argument against the discriminant validity criticism was voiced by Avolio (1999) who argued there may be higher- and lower-order transactions that could help explain the discriminant validity. Another criticism is that the five dimensions overlap and therefore it is hard to delineate between the dimensions (Tracey & Hinkin, 1998). A third criticism is that some of the transformational leadership parameters are very similar to other leadership concepts (Bryman, 1992). Nevertheless, despite the criticism the research still overwhelmingly indicates that the current version of the MLQ is valid and reliable and can adequately measure transformational leadership (Antonakis, Avolio, & Sivasubramaniam, 2003; Tejada, Scandura, & Pillai, 2001).

The Meaning of Spirituality

For many years it has been thought that spirituality and leadership effectiveness were not in the same realm. One of the studies that supported this idea was conducted by Nash (2001) in which she interviewed over 100 clergy and business leaders. The

outcome of the interviews was that the clergy seemed to express hostility toward capitalism and modern corporations based on the suspicion of greed and selfishness that they felt were a part of the everyday business world. The flip side was that the business leaders thought that clergy were out of touch with the common world and were for the most part unrealistic.

While this study pointed out these two differing views, there is a renewed interest in spirituality and leadership since the 1990s. One of the reasons for this interest stems from the findings in research that indicate that workers have experienced a loss of meaning in their work. Dehler and Welsh (1994) researched the implication of restructuring as an appropriate response to global pressures. Initial research at that time showed that downsizing and re-engineering were not improving organizational performance. Using the data from their research they found that the role of emotion and spirituality in particular were vital to the change process. They observed that spirituality is a positive emotion that serves to provide a dimension that is integral to implementing change. Variables of spirituality in leadership were identified as vision, transformational leadership, intrinsic motivation, and organizational alignment.

In a separate research article King and Nicol (1999) found that many workers were suffering a perceived loss of meaning and purpose in their lives. In an effort to combat this in the workplace, they suggest that aiding in the spiritual journey of the individual employee could enhance an organization and this in turn could help make a positive contribution to the whole organization.

A more recent research article by Fiedler (2006) suggests that spiritual consulting to business leaders can help build a harmonious relationship between work and beliefs.

This researcher advocates consultants who integrate spiritual essentials with business principles. In this way, leaders are encouraged to find ways to help their employees find ways to be more engaged and productive and those same employees will find a spiritual purpose in their work. One of the ways that organizations may be able to accomplish this is by recognizing the organization's values and attributes and finding employees who align their own values and attributes similarly.

While all these articles are looking at showing leaders how to use spirituality to help workers find meaning in their work, there is another dimension to this interest. Newer studies suggest that a combination of leadership and spirituality may be good for the organization as well. Reave (2005) examined over 150 studies in relationship to spirituality and effective leadership and she found that

there is a clear consistency between the values (in the sense of established ideals) and practices emphasized in many different spiritual teachings, and the values and practices of leaders who are able to motivate followers, create a positive ethical climate, inspire trust, promote positive work relationships, and achieve organizational goals. (p. 656)

Groen (2001) found that there were six key tenets that were common among what she referred to as "spirituality-infused organizations" (p. 20). These key tenets she found were that

People have a sense of vocation and passion about their work; the workplace culture encourages creativity and risk taking through training and career development; the workplace balances both work and home by having supports and programs in place which foster outside commitments; base line wages and

benefits are in place, which demonstrate the organization's willingness to invest in its workforce; there is a sense of community both within and beyond the workplace, which is reflected in its operational and decision-making practices; the articulated values of the organization are infused into its day-to-day practice. (p. 20)

It is obvious that there has been a renewed interest in spirituality and the need for recognizing spirituality within the organization. The study of spirituality continues to emerge and with this emergence is a quest to figure out how to define spirituality.

Spirituality Defined

This type of analysis of spirituality is one rooted in an effort to define spirituality in a more concrete manner. The Bible is probably one of the first books to identify spirituality and it does that right in the first of the book in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Holy Bible, 1985, p. 5) Through this breath of life, Latin translates the word *spiritus* to mean the animating breath of life, and is in turn the word from which "spirituality" is derived (Elkins et al., 1998).

Throughout the centuries, as spirituality has developed, it has been mainly linked with religion (Dent et al., 2005). This is understandable because many of the characteristics of spirituality are shared in most religions. As early as 1938, Carl Jung was one of the first to give a broader perspective of spirituality in which he used the term "creed" to try to make a distinction. He used creed as a way to identify the religious experience and then used religion as the "peculiar attitude of the human mind" (p. 587).

In his world and through his definitions he seemed to use the word religion in the way that we now use spirituality.

Elkins et al. (1998) take a similar view of spirituality and relate to it as real but not tangible, as a commitment of the heart. It is of utmost importance in the lives of individuals because this is their way of finding value and meaning. This value and meaning is the foundation that we build our lives around and is defined in a multidimensional approach with nine major components. These components include:

- (1)transcendent dimension where a person has an experientially based belief in something as personal as God, or as diverse as just a natural extension of the conscious self;
- (2)meaning and purpose in life that comes from a person's quest for finding the value and meaning in life;
- (3)mission in life which refers to a person's feeling of responsibility to life and what we are here to accomplish;
- (4)sacredness of life refers to all of life as holy and looks with awe, reverence, and wonder at life overall;
- (5)spiritual vs. material values relates spirituality back to appreciating material goods, but realizing that those goods are not the ultimate in satisfaction for life;
- (6)altruism refers to the belief that we are to help our fellow man - this type of person is committed to love with action;
- (7)visionary is one who is a spiritualist and is also considered idealistic, believing there is positive potential in every life;
- (8)awareness of the tragic is the spiritualistic approach that makes a person aware of pain, suffering, and death, while at the same time, this person has an enhanced joy and appreciation of the value of life;
- and (9)fruit of spirituality is one whose spirituality has borne fruit which can be many things, but usually it is a desire to see an effect on others, nature, and life (Elkins et al., 1998).

An alternate view of spirituality and its parts are considered by Tara Fenwick (2002) as she looks at eight dimensions of spirituality. Her framework consists of life and death, soul and self, cosmology, knowledge, the “way,” focus, practices of spirituality and the role of others, and responses. Life and death is the spirituality of exploring the meaning of life on earth and beyond. The practice of soul and self brings this inward and is relative to how one treats their own being, whether that is to pet and pamper or to disregard self. Cosmology looks at the nature of the spiritual universe and explores such thoughts as higher powers, while knowledge looks to the truth and the nature of that truth that there is absolute or multiple truths, presence of divine authorities, and human intellect in seeking spiritual knowledge.

Still another dimension of spirituality that Fenwick proposes is called the “Way”. A person’s spiritual journey is found in the “way” explanation, as we look at the learner’s struggles and the educator’s role in those struggles. Focus is the purpose of spiritual seeking and is usually identified by an inner journey for healing, personal peace, and exalting the self. Another aspect of spirituality is the practices incorporated and the role of others in those practices. There are many different practices that are used including meditation, divine revelation, service to others, participation in the community, work, and learning. People within each of those practices influence the spirituality of the participants as they lead and set rules. Finally, Fenwick (2002) says that adult educators are often compelled by a desire to serve and that is a spiritual need. These spiritual pursuits are important to many people.

As the definition of spirituality has continued to develop, Elkins (1999) pointed out that there are two dimensions of reality, the material and the non-material. The

material reality is how we experience the world through our senses of taste, touch, sight, smell, and hearing. The non-material reality is where we experience spirituality and that is where “we anchor our lives and find our deepest values and meanings” (p. 25). It is the definition that takes the meaning of spirituality away from the traditional religious connotation and brings in the essence of the word.

Spirituality and Adult Education

Fenwick, English, and Parsons (2001) are adult educators who began to look at spirituality in the adult education field. They wanted to develop a theoretical framework to help compare and analyze literature that had come to the forefront on spirituality. In this quest, they developed a framework that identified eight components of spirituality including life and death, soul and self, cosmology, knowledge (nature of truth), the way (spiritual journey), focus (purpose) of spiritual seeking, practices of spirituality, and responses to spiritual pursuits. This was the framework for Fenwick’s (2002) later work.

More recently Courtenay and Milton (2004) identified three understandings when looking at spirituality. Those understandings included a person’s sense of connectedness, how he or she searches for meaning, and an awareness of a higher being or transcendent force as indicators that the person has spiritual characteristics. In Hamer’s *The God Gene* (2004) he speaks of spirituality as the opportunity to:

[I]dentify sequences of DNA involved in the differences in spirituality observed from one person to the next. That is...not the reason that all humans have some aptitude for spirituality, but the reason that some have more or less than others.

We can attack that question without knowing the function of all the human genes by comparing people with different levels of spirituality. (p. 60)

Spirituality is a multi-faceted word and has been applied to many settings.

Whether the research has been done connecting the importance of spirituality within the organization; if the research has been conducted as a study to define spirituality; or if the study has been to examine spirituality and adult education, there has been a renewed interest in the field. One of the fields of study that in some way touches all these fields is the study of spirituality and leadership.

Spirituality and Leadership

These definitions of spirituality and interest in the subject have opened the door to the study of the field of spirituality and leadership. Researchers have begun to look at the implications of spirituality on leadership in the secular dimension (Benfield, 2005; Fry, 2003; Parameshwar, 2005). Spiritual leadership is developing as a distinct model of leadership with inclusive characteristics of earlier models such as transformational leadership and charismatic leadership (Fry, 2003). It is with this in mind that research should be done to determine the effects of spirituality on leadership and their practices so that the researchers who are influencing decisions can recognize and know the impact of spirituality.

There has been a fair amount of literature on spirituality in leadership and the value of that spirituality. There are several authors who link spirituality and organizational leadership (Fairholm, 1998; Fry, 2003; Strack et al., 2002). Fairholm (1996, 1998) was one of the first researchers to link spirituality and business leadership together. Giacalone and Jurkiewicz (2003) find factors that are generally considered to be organizational by nature, including absenteeism, productivity, turnover, ethicality, stress, and health, can also be combined into the definition of spiritual leadership. They

say that “workplace spirituality is 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 to others in a way that provides feelings of completeness and joy” (p. 13).

Although in the common workplace leaders may not address spirituality openly, Harvey (2001) met with chief executive officers and other executive leaders in an attempt to research this topic and he found that many of them admitted to making business decisions based on prayer and meditation. In this same body of research he found that the leaders in these roles are looking for opportunities to discuss their spirituality more openly. Fairholm (1998) has helped researchers recognize leadership in part as the manifestation that comes from the spiritual core of a person. Drath and Palus (1994) explored leadership as a collective phenomenon and Eggert (1998) researched leadership as it related to the individual’s thinking, inquiring, perceiving, valuing, and actions in the community context. The results of this research suggest that indeed spirituality is a variable of a truly integrated leadership model (Cook-Greuter, 2002; Sanders et al., 2003; Thompson, 2000; Wilber, 2000).

There are other studies of spirituality and leadership that are important to the field of research. Delbecq (1999) looked at the rapidly changing work environment and found that leaders who were more successful in balancing their lives integrated spirituality in their work rather than trying to separate the two areas. His research concluded that those leaders who were able to make this connection were able to avoid the tragedy of finding out they had wasted their lives in the pursuit of worthless goals and objectives. Delbecq

says that the primary difference in spiritually motivated leaders is that they can answer the question of “why” they were doing their job.

Fry (2003) defined spiritual leadership as “comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (p. 696). His goal was to research how an organization creates a vision that gives members a determination of calling in their lives and a feeling that they are making a difference. He also wanted to look at how to establish a culture that was based on leaders and followers having a “genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership” (p. 697). Through his research he began to build a spiritual leadership theory. He developed a model of leadership for this theory that had at its core “intrinsic motivation through vision, hope/faith, and altruistic love” (p. 721).

There has been a change in leaders as they strive to integrate spirituality into their work and some researchers believe that this change is leading to a positive impact within the organization (Eisler & Montouori, 2003; Giacalone & Jurkiewicz, 2003; Neal, 2001). Giacalone and Jurkiewicz 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 to others in a way that provides feelings of completeness and joy” (p. 13). They found that not only did spirituality in the workplace have a better personal outcome for the employees but it also had a positive impact on production, absenteeism, and turnover. Eisler and Montouori noted that a workplace that supports spirituality is considered to be a more humane workplace and therefore the employees feel more ability to express creativity, be flexible,

and find new ways to increase productivity. Mitroff and Denton (1999) proposed that spirituality (as a means of expressing oneself in terms of a belief in a higher power and connecting that belief with finding meaning in work) in the workplace gave the organization the most important advantage – competitive advantage.

Along the same line of research, Reave (2005) found that leaders who express spirituality in their organization might awaken existing motivation in followers who might be latent in their typical work environment. Her definition of a spiritually infused organization was one where leaders worked to “motivate followers, create a positive ethical climate, inspire trust, promote positive work relationships, and achieve organizational goals” (p. 656). If a leader can help the follower express their individual spirituality through work, then that renewed spirituality can lead to renewed productivity and job satisfaction. Mitroff and Denton (1999) said that although not as many individuals are going to church as a means of expressing their religion, they are still seeking and incorporating a belief in God or some higher meaning and therefore they are looking for a way to express their spirituality through their work. If a leader can help the worker find a way to express their spiritual values, they are much more likely to have a higher worker job satisfaction.

Moreover, recently Dent et al. (2005) recognized the dearth of roles and configurations that spirituality can take on and he made an effort to find common themes and categories of workplace spirituality as it relates to leadership. They explored the literature to find definitions, connections with religion, relationship to epiphany, whether spirituality is teachable, the individual development of spirituality, the measurability of spirituality, whether it is profitable/productive, and the overall nature of spirituality in

leadership. They used Fry's (2003) definition of spiritual leadership of values, attitudes, and behaviors that are found in calling and membership. What they found was that for the most part, researchers have started to see that there is indeed a relationship between spirituality and productivity, and as such these insights provide leaders with new views for leadership theory development.

Continuing the research of spiritual leadership, Benfield (2005) proposed a conceptual framework of spiritual leadership as she studied ways to transform an organization. She believed that the current research and methods of spiritual leadership were only the beginning of a transformation and her research proposed a "second half of the journey" (p. 737). While spirituality has been researched and important qualities have been found to promote spiritual leadership, she found that there are stages that a leader must recognize if he or she truly wants an ongoing change in the organization. She found that it is not enough to embrace spirituality because an organization needs help because the outcome is that eventually the organization reaches another hard time and there must be a system in place that leads the organization through the next crisis. Sustaining a spiritual culture means that the "spiritual path is about...the organization's transformation rather than about God fulfilling their desires" (p. 742). With this understanding leaders can know that embracing spirituality will help them through whatever the situation might be but it will not always be the easiest way but it is the one that further promotes the underlying beliefs of spiritual leadership.

It is evident that spirituality and leadership have begun to emerge as research topics that are being combined toward a spiritual leadership theory. However, there are many more aspects to this research. The links between spirituality and leadership may

continue to grow as studies continue to evolve. One narrower field of study in the link between spirituality and leadership could be the intersection of spirituality and transformational leaders in particular.

Research Intersection of Spirituality and Transformational Leadership

The research on the intersection of spirituality and transformational leadership has been limited but there have been some recent studies that begin to explore this phenomenon. Senge, Scharmer, Jaworski, and Flowers (2004) defined spirituality as the inner place of the person that is the core that guides the way the person operates and they stated:

The deeper dimensions of transformational change represents a largely unexplored territory both in current management research and our understanding of leadership in general. This...concerns not what leaders do and how they do it – but the who, who we are and the inner place or source from which we operate, both individually and collectively. (p. 15)

In a doctoral study, Hartsfield (2003) examined the transformational leader and the internal forces that made up that leader. He pointed out that the concept of who a transformational leader is has been identified through extensive research, but what actually leads a person to be a transformational leader has not been understood through that same research. In his conclusion, he related that spirituality, or the belief that a being operated from in their leadership role, as well as emotional intelligence and self-efficacy could be related in concept to what he called the four I's (also identified as the five first-order factors because idealized influence is divided into two factors). He felt that

spirituality, emotional intelligence, and self-efficacy would inherently be possible predictors of transformational leader identification.

An earlier study was completed by Jacobsen (1994) using the Delphi method. In this study, Jacobsen reported that 22 transformational leaders indicated that a critical role of their leadership was through a characteristic that they labeled as spirituality. The manner in which they identified spirituality included the inherent way they lead through their own beliefs, as well as the leadership role that comes from the core of their being. Even though this was a very diverse group with diverse ideas of what spirituality was, he said that they “shared a common belief that spirituality lies at the heart of their activity” (p. 93). His findings indicated that transformational leadership is linked to the leader’s spirituality.

Fry (2003) briefly researched transformational leadership within his study and found that the vision that is the most important role identified for transformational leaders is also a strong part of his spiritual leadership model. Also, because transformational leadership is intrinsically based and seeks to inspire and motivate followers, it has some of the qualities of a spiritual leader as defined in his model. Some of those qualities include having the ability to develop a vision and inspire followers to have faith in the vision, as well as having charisma and inspirational motivation.

Reave (2005) noted that research has been conducted to look at what affects follower motivation in a transformational leader. She noted that “respect, trust and admiration for the leader’s ethics” (p. 664) were of great importance in this motivation. She also noted that a leader’s vision and inspiring confidence in that vision affect follower motivation and willingness to perform.

When examining literature on adult education transformational leaders and the intersection of spirituality, there is an even narrower field of research. Fleming (2005) did a doctoral study on spirituality and adult education leadership and concluded that a study of spirituality and different types of leaders was one area that further empirical research was needed. She found “the practice of leadership spirituality shapes the perception of power, influences decision making, and impacts communication with coworkers” (p. 135) and that the leaders she studied had a “diversity of leadership styles.” She further found that four of her 15 participants were identified as transformational leaders. There have been some related studies that point to adult education through the research of the teachers. Tisdell (2003) wrote about exploring this subject in higher education and went into some discussion about transformative teaching practices. In an earlier work Tisdell (2000) noted that spirituality is a motivating influence in the professional life of educators who were inspired by religious ideals.

Summary

The topic of spirituality in leadership has been a concern of studies for many years. Claims have been made about the importance of spiritual leadership in improving industry and organizations. These claims have stimulated a body of research on the importance of spirituality in leadership in that body of knowledge. Some scholars are suggesting that characteristics of transformational leadership reflect spiritual applications to leadership. While scholars have suggested the possibilities of the link, researchers in the field have found little evidence that it is so, although Fleming (2005) interviewed 15 leaders on the topic of spirituality and found that four were identified as transformational leaders.

By understanding the importance of spirituality to leadership we might be able to implement leadership development programs that introduce leaders to the importance of spirituality within their practice. This study will help researchers and practitioners understand the extent to which spirituality impacts the practice of transformational leaders specifically in the field of technical education.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this study was to examine the role of spirituality in the practice of transformational technical college leaders. The research questions that guided this study were:

1. How do transformational technical college leaders perceive the meaning of spirituality?
2. How do transformational technical college leaders describe spiritual experiences in their leadership?
3. In what ways does spirituality influence the practice of transformational leaders in technical colleges?

This chapter is comprised of the following sections: Design of the Study, Sample Selection, Data Collection, Data Analysis, Validity and Reliability, Researcher Assumptions and Biases, and Chapter Summary.

Design of the Study

Qualitative research has an inherent characteristic that meaning is found in the way individuals react socially in their world. Merriam (2002) points out the key characteristics of qualitative research designs. First, it is important in qualitative research to understand people's meaning of their world and how they make sense of that world. In this way, the qualitative researcher looks at not only the answers to the questions that are

asked, documents studied, or observations made, but at the way these things are brought together to help the individual to make sense of his or her individual world. The topic of spirituality was best explored by probing into what each leader feels makes sense in his or her own individual setting.

The second characteristic is that the researcher is the instrument used for data collection and analysis. The reason the human being is the perfect instrument for this is because humans are adaptable and fluid to change as is necessary to the responses of who is being interviewed, what is being observed, or what the document reveals (Merriam, 2002). It was anticipated that this particular study would benefit from using the researcher as the instrument for data collection and analysis because this was not a static one-dimensional study but rather one that allowed the researcher to get more insight by probing each individual participant's responses and then compiling those responses in an analysis that brought more understanding to this phenomenon.

The third characteristic of qualitative research is that it is inductive. Merriam (2002) points out that the typical findings come in the form of themes, categories, typologies, concepts, tentative hypotheses, and substantive theories. The outcome of this particular study was to extend the research on the topic of transformational leaders in the technical college setting and how they practice spirituality. The findings were presented as themes and categories that gave greater understanding to this field of research. The knowledge that was gained will potentially open more doors for exploration of this and similar topics.

The final characteristic Merriam (2002) points out as a key to qualitative inquiry is the product output is richly descriptive. While quantitative research uses numbers to

convey what was learned, qualitative research uses words and pictures. These words and pictures are derived from documents, field notes, and participant interviews as well as videotapes and electronic communication. The quotes and excerpts from these sources supply key characteristics of rich description. These thick, rich descriptions were the evidence that gave the researcher the ability to best describe the role that spirituality plays in the practice of transformational technical college leaders.

Patton (2002) also points out that one of the distinctive differences between quantitative and qualitative design is the sample. Qualitative research most often has very small samples selected specifically to explore a particular phenomenon. Those purposeful samples are quite different from the quantitative methods that depend on large random samples taken across a representative population.

In qualitative research, the goal is not to predict, distribute or find variance. Rather, for a topic like spirituality, qualitative design is appropriate because it focuses on the essence and interpretation of the phenomenon. The participant, rather than a prescribed notion of what the answer should be, will guide the research. Creswell (2003) states that the “researcher seeks to listen to participants and build an understanding based on their ideas” (p. 30). In this way, the research can be inductive where no outcomes are predicted, but a theory or pattern could be found.

In summary, the qualitative research design of this study allowed the researcher to understand people’s meaning of their world and how they make sense of that world; to be the instrument used for data collection and analysis; to inductively analyze the interviews and documents to address the research questions; and to convey what was learned through thick, rich descriptions derived from the interviews and documents. These

characteristics enabled the researcher to determine that qualitative research was the most effective method for gathering and interpreting data. The goal of this research was to examine the role of spirituality in the practice of transformational technical college leaders, and therefore it was necessary for a qualitative approach to be taken. Merriam (1998) says a “central characteristic of qualitative research is that individuals construct reality in interaction with their social worlds” (p. 37). This study sought to explore the way individual transformational technical college leaders constructed reality on the topic of spirituality.

Sample Selection

A purposeful sample selection was used because the goal of this study was to examine the role of spirituality in the practice of transformational technical college leaders. A purposeful sample provided a depth of description and information that was needed for a thorough explanation of this study (Patton, 2002). This type of sample selects participants because “they are ‘information rich’ and illuminative...they offer useful manifestations of the phenomenon” (Patton, 2002, p. 40). The participants for this particular study were chosen for “their relevance to the research question, analytical framework, and explanation or account being developed in the research” (Schwandt, 2001, p. 232).

Within the framework of purposeful sampling the basic assumption is that the researcher desires to understand a phenomenon from which the most information can be learned about the study (Merriam, 1998). A basic interpretive qualitative approach guides the study with the “idea that people interpret everyday experiences from the perspective of the meaning it has for them” (Merriam, 2002, p. 37).

There are several different methods of purposeful sampling that might be employed. Some of the types of sampling that Patton describes include extreme or deviant case sampling chosen when the goal of the research is to gather information because the cases are unusual or special in some way, or the intensity sampling which is similar to the extreme case sampling but it does not place the same emphasis on the extremes but rather focuses on gathering data from rich examples of the phenomenon. However, for the purpose of this study, Patton's description of using homogeneous samples in order to "describe some specific subgroup in depth" (p. 235) and criterion sampling to choose participants who meet "some predetermined criterion of importance" (p. 238) seemed to be the most appropriate types of purposeful sampling. In order to apply these purposeful sampling methods to the study, the participants that were chosen had the following characteristics:

1. Participants were transformational leaders as determined by the Multifactor Leadership Questionnaire (MLQ - 5X) because the study was based on the transformational leadership model.
2. They had to be able to identify instances where spirituality influenced their role as a leader in order to be able to contribute to the study of what role spirituality plays within the area of their individual leadership arena.
3. They had to hold a leadership level of director or above in the technical college. This level insured that the participant had leadership experience upon which to draw examples and knowledge about the study of spirituality.
4. They must have had a minimum of two years experience as a leader so they have had opportunities to engage spirituality in their leadership role.

5. An attempt was made to have some diversity in the sample with regards to race, ethnicity, and gender.

The initial participant group consisted of members of the statewide leadership program because that ensured that they were a director level or above in the system.

This group was chosen because of the following characteristics:

1. Participants already held leadership positions in the field of technical education at director level or higher.
2. They had expressed a desire to advance in their leadership roles within the system.
3. They all had a similar training experience that gave a somewhat level playing field as to their knowledge base of technical education.

To determine leaders who had the transformational leadership style the Multifactor Leadership Questionnaire in its latest form, the MLQ 5X, was administered to 26 leadership program participants through a mailing from the researcher. The researcher explained the topic as well as the confidentiality that was employed in the research of those who volunteered to participate. Twenty-one of the participants chose to participate in the study. There were fourteen participants who were identified by the MLQ as transformational leaders by achieving an average score of three to four on the transformational factors. After adding up the scores for each item and then averaging them, the participants who scored higher than a three were chosen to participate in the study as those are the leaders who indicated that they had more characteristics of transformational leaders. These fourteen participants also met the other criteria for selection and were asked to volunteer to participate in the study. At this point, short

conversations were set up with each participant who was willing to participate. This conversation was used to determine if the leader felt that he or she does use spirituality in his or her leadership practice. The nine leaders who indicated that they were using spirituality in their practice were selected for the sample. Interviews were set up at a location that was convenient for the participant.

Data Collection

For the purpose of this study, the main forms of data collection were interviews and documents. According to Patton (2002), there are three major data collection methods to gather thick descriptions that are one of the underlying assumptions of qualitative research. These three major data collection methods include interviewing, observations, and documents. Another view on these same three data collection methods is found from Wolcott (2001) who calls these activities experiencing, enquiring, and examining. Whichever terminology the researcher uses, these methods enable him or her to develop an understanding of the phenomenon of interest (Schwandt, 2001). For the purpose of this study, the researcher used interviews and documents as the methods of data collection.

Interviews

Interviews allow a researcher to “enter into another person’s perspective” (Patton, 2002, p. 341). Direct quotes about a participant’s feelings, experiences, knowledge, and opinions can be gathered through interviews. Interviews can vary from highly structured to unstructured, with most being somewhere in between (Merriam, 2002). Usually there are specific information questions that should be answered and those questions form the structured part of the interview while a second set of questions is designed to explore and,

therefore, the exact wording and order are changed as the interview proceeds (Merriam, 2002).

The topic of spirituality and its impact on the practices of transformational technical college leaders is one that requires the interviewer to gather information in a flexible environment with the utmost interaction between the interviewer and the interviewee. The social aspect of spirituality within organizations is difficult to analyze and define. In fact, Fleming (2005) found that often times it is impossible for leaders to describe the difference between their spiritual understandings and the professional leadership practices used in their careers. In order to get to the basic data to interpret, this is most appropriately done through an interviewing method that will allow flexibility of questioning that will lead to thick, rich descriptions from the participants.

For the purpose of this study it was anticipated that the interview method would be semi-structured. Several open-ended interview questions were constructed to elicit information that addresses each of the three research questions. A list of questions was devised that paralleled the research questions. For each research question there were a few general questions. During the course of the interview there were opportunities for probes to follow-up an answer or to pursue a related topic that emerged in an answer. During and after the interview there was time for feedback and questions as well as any additional information that the participant would like to share.

Merriam (1991) and Patton (2002) both reveal that entrance into an interviewee's perspective can best be found in informal, conversational interviews. With this in mind, the goal of the interviewer was to conduct interviews of approximately one hour that were loosely structured through an interview guide. As questions were asked, the

interviewer probed with additional questions that came into the conversation to the length and extent that was necessary to fully research the topic. Five additional interviews were conducted with the initial participants and were used for further probing in areas that were not covered fully in the initial interview. A copy of the interview guide can be found in Appendix A.

There are limitations with interviews, one of which is possible distortion of response because the emotional state of the interviewee can affect the response to the questions. This type of research may also have the limitation of recall error, interaction differences between the interviewer and interviewee, and being open to self-serving responses of the interviewee (Patton, 2002). The researcher endeavored to overcome these limitations by tape recording the interview, using an overall outline that enabled the researcher to conduct each interview along similar lines, and by going back to the participant to check on key points that could be misconstrued.

Documents

Another data collection method is the examination of documents. This is the method of examining documents and records that are relevant to a particular set of research (Schwandt, 2001). There are many sources of documentation that can be analyzed including “public records, private documents, interview transcripts, and transcripts prepared from video recordings and photographs” (Schwandt, 2001, p. 60). According to Merriam (2002) the strength of this type of data collection is that these documents already exist and they are not altered by the presence of the researcher. In this way, they are also not built around cooperation of humans and their whims. Although these are good strengths, there are limitations to this form of data collection as well.

They records may not be complete or they may be inaccurate and there may be no way for the researcher to discern the accuracy (Patton, 2002).

In order to strengthen the results of the person-to-person interviews, physical documents were sought. Some of the forms of documents that were produced included books, articles, music, poetry, artwork, and daily calendars. The researcher was also very aware of and noted the surroundings of the participant. One of the ways this was best accomplished was to hold the interviews in a personal space, such as an office, which could have some indications of a person's spirituality that were observed through prints on the walls, books, collections, and general setup such as lighting, furniture arrangement, and decorations. At the end of the interview, the participants were asked to identify some documents that could be considered spiritual, or that were expressions of their spirituality, and to discuss why they feel the documents are spiritual. They were also asked if they use those documents in their leadership practices. These documents were important because they contained information that could not be changed based on the reactions of the researcher in the interview process (Whitt, 1991).

Through these two methods, the researcher gathered data in different formats that gave her a broader outlook on this topic. The data triangulation of the two methods provided strength for the study.

Data Analysis

Qualitative data was a primary goal of this research as thick, rich descriptions of the role of spirituality in the practice of transformational technical college leaders were being sought. Direct quotations and analysis of those quotations yielded a wealth of information that was used to find themes or develop theories. Spirituality is very often

linked both in research and in people's perceptions as having a religious connotation. However, the topic of spirituality is a very complex one and the focus was on the interdependencies (or the way in which leaders use spirituality in the leadership practice along with their everyday leadership role) of the phenomenon as they are observed across transformational leaders. It was the goal of the researcher to conduct the analysis in a way that took apart the topic and explored the inner workings or ideas of the participant.

It is the goal of data analysis to take large amounts of data and transform that data into valid and usable findings. Patton (2002) says that although there is not an exact recipe for how to accomplish data analysis, it is a process to reduce the sheer amount of initial information by pulling out the significant information and looking for patterns. After the patterns are found the final step is to construct a framework that allows the researcher to communicate what the data reveals.

After looking at many different types of data analysis, the researcher decided that the constant comparative method would be the best method of analysis for this research project. The reason for this decision was based on the steps within this analysis. This type of analysis takes each set of data individually and codes inductively. After that is done, each segment is taken and "(a) compared to one or more categories to determine its relevance and (b) compared with other segments of data similarly categorized" (Schwandt, 2001, p. 30). This means that the researcher constantly compared in an inductive method that allowed the development and connection of categories as the research proceeded. This method was originally developed by Glaser and Strauss (1967).

Through the constant comparative approach, data collected through field notes, observations, and interviews are analyzed in a way that provides for coding inductively.

Each segment of data is individually coded in turn and then after each segment is coded it is compared to other coded segments. Through this method, the researcher was enabled to determine which individual parts were relevant and also to make sure that those relevant parts were categorized similarly (Schwandt, 2001). As each segment was constantly compared it was possible to discover new categories and relationships. This is especially important because the nature of qualitative research means that the researcher does not know what will be discovered and the only way to discover what is being sought is by ongoing comparisons that help to eliminate unfocused and redundant data (Merriam, 1998).

The first step that the researcher used was the transcription of the interview. Patterns and themes were notated from the transcription. From these patterns and themes a coding system was constructed. As each transcription was finalized the researcher reviewed it in terms of patterns and themes and adapted the coding system as the study progressed. Similarities and differences between the patterns and themes were notated. This process continued throughout each transcription and the ensuing data analysis process. Finally, the researcher sought to develop hypotheses that answered each of the three initial research questions based on the codes that were constructed throughout the study.

Validity and Reliability

Validity and reliability are key to the design of a study. Schwandt (2001) refers to validity as the argument that the “findings of social scientific investigations...are in fact true and certain” (p. 267). Merriam (1988) says, “validity must be assessed in terms of interpreting the investigator’s experience, rather than in terms of reality itself (which can

never be grasped)” (p. 167). Schwandt (2001) defines reliability as the “matter of assembling dependable evidence, and the methods used to assemble this evidence matter” (p. 227). A researcher has to have an end product that is believable and can be trusted and validity and reliability are cornerstones in achieving this type of result in the study. This study accomplished validity and reliability through member checks, triangulation, thick description, and peer reviews (Creswell & Miller, 2000).

The first method used was a member check. Schwandt (2001) gives a definition of member check as the “sociological term for soliciting feedback from respondents on the inquirer’s findings” (p. 155). The researcher transcribed each interview in a timely manner and wrote an initial draft of the fourth chapter. After that was accomplished the researcher conducted a member check with two of the participants. A table of findings was presented to them with the findings positioned as answers to each of the three research questions. The participants of the member check agreed with the findings and one of them suggested a possible differentiation between communicating and developing relationships with the followers. Initially the researcher divided the two sections, but upon further review and revision of the findings, this section was reorganized in a way that the two were divided out in different findings. While this is a way to check for validity and reliability, it is not without weaknesses. Schwandt points out that if there is a disagreement between the researcher and interviewee and their individual thoughts as to what an interpretation means, then the researcher must check further to explore the nature of the disagreement.

In an effort to make the study more believable and trustworthy the researcher also employed triangulation. Triangulation is engaged to make sure that the study has validity

and is done through using more than one vantage point when working toward a conclusion (Schwandt, 2001). While interviews were the primary source of gathering data, each interviewee was asked for documents that reflect his or her spirituality. The researcher gathered things such as books, pictures, poetry, or other documents and objects that allowed a cross-check with what was discovered in the interview.

A third way to continue to establish validity and reliability was through thick descriptions. It was anticipated that in many cases a question asked would bring about additional probes that brought about thicker, rich descriptions. These descriptions were sought to describe circumstances and meanings of the participant. By using these descriptions both verbatim and synthesized with others, the researcher was able to further validate the findings.

The final method that was used was peer reviews. The researcher was able to seek peers who have done research of this nature including members of the committee and was able to talk to those peers about questions that arose and ways that the research could be strengthened.

Researcher Assumptions and Biases

As the researcher is the primary instrument for qualitative research, it is very important for assumptions and biases to be noted on the front end of the research. In this way, the researcher must acknowledge individual biases. I entered this study after over eleven years of leadership responsibilities. However, not all those years were in the field of technical and adult education, but also in the field of banking and finance. I have observed many differences between the corporate world and the educational setting in areas such as budget administration and leadership structure. I further believe that

leadership traits and skills are learned over a lifetime rather than those skills being inherent or even being learned primarily in the classroom setting. I also believe that instances in leadership develop the leader. This belief may be in contrast to the beliefs of the participants of the study. It was important to recognize that not all leaders feel the same way about gaining knowledge and to make sure that the participants were allowed to express their views as they view spiritual leadership development and not just as the way the researcher views that development. As a way to protect against this bias, I was very aware during the interview of this difference and strived not to project my own view on this subject onto the participant and if this did happen I immediately sought to correct this in the following interviews.

A second assumption is that spirituality is in the way we make meaning. This is a cultural dimension explored by Tisdell and Tolliver (2001). As a white, middle-class, Christian female who was born and raised in Northeast Georgia, I have a world view that might be considered rather narrow. I believe that spirituality is a part of the individual in a way that is connected to a higher power. I recognize that it will be of utmost importance to try to remain vigilant in protecting the research topic itself from my own interest in the topic from my own worldview. I protected against this bias in much the same way as the earlier bias by being very aware of this bias going into the interview and by reviewing the transcription afterward to take steps to correct future interviews if this did indeed happen within the initial interview.

A third assumption was the knowledge that this topic would not be broached easily with some of the participants to be interviewed. It was necessary to provide an open-minded view that gave each participant a feeling of ease that there would be no

judgment and that the interview would be completely confidential. In a state educational setting this was very important to the overall success of the research. This was done by a brief initial introduction of whom I am and why I am studying this topic. I reiterated to the participants that the tapes will be destroyed after transcription and that there will be no identifying information in the study.

Summary

This chapter explained the methodology that was used in addressing the study's research questions. By reviewing the design of the study, sample selection, data collection, data analysis, validity and reliability, and researcher assumptions and biases, the researcher outlined the general form of research, with the knowledge that the methodology would make subtle shifts as the research took place.

CHAPTER 4

FINDINGS

Introduction

The purpose of this study was to examine the role of spirituality in the practice of transformational technical college leaders. The research questions that guided this study were:

1. How do transformational technical college leaders perceive the meaning of spirituality?
2. How do transformational technical college leaders describe spiritual experiences in their leadership?
3. In what ways does spirituality influence the practice of transformational leaders in technical colleges?

A qualitative research design was used to guide this research. Interviews were collected and documents were analyzed in the offices of nine transformational technical college leaders who acknowledged spirituality as an influence in their leadership role. After this data was collected, the researcher analyzed the results to look for commonalities among the transformational leaders.

This chapter on findings begins with an overview of the nine participants in the study. The profiles are organized alphabetically by a pseudonym that was chosen by the researcher. Next the researcher reports the research findings and gives supporting data from the interviews and documentation collected.

Participants

The researcher identified nine transformational leaders to be interviewed for this study. These leaders were chosen through a process that started first with a group of leaders in the technical college system that were participants in a leadership training program. There were twenty-six original participants in the leadership training. This particular group of leaders were chosen because:

1. Participants already hold leadership positions in the field of technical education at director level or higher.
2. They have expressed a desire to advance in their leadership roles within the system.
3. They have all had a similar training experience that gives a somewhat level playing field as to their knowledge base of technical education.

Those leaders were given the Multifactor Leadership Questionnaire (MLQ) and were asked to complete the form and mail it in to the researcher. Twenty-one MLQ's were returned. When the researcher received the MLQ she then scored them and the leaders who scored at least an average of 3.0 on the scale were identified as having strong characteristics of transformational leadership. There were fourteen transformational leaders identified of the original twenty-six.

After the fourteen transformational leaders were identified, they were each contacted by phone to ask them if they felt that they used spirituality in their leadership practice. Ten of those transformational leaders said they used spirituality in their practice and were willing to conduct an interview with the researcher. Nine of those ten followed through with the interview.

Of the nine participants, there were four males and five females. Participants ranged in age from 35 to 68. The ethnicity of the group was Caucasian with one African American female. All participants were leaders in the field of technical education with two presidents, four vice presidents and three directors/deans. Titles of participants have not been listed on the table so as to protect anonymity. Eight of the participants were married, and seven had children. All had worked in the technical college setting for a minimum of three years.

Table 1 Overview of Participant Information

Participant Biographical Information

Name	Gender	Years at Technical College	Religious Affiliation	Degree Achieved
Ben	Male	8	Baptist	Masters
Jane	Female	16	Baptist	Masters
Emma	Female	14	Episcopal	Ed.D.
Lena	Female	17	Baptist	Masters
Greg	Male	8	Non-Denominational	Masters
Anna	Female	20	Southern Baptist	Masters
Henry	Male	11	Methodist	Ed.S.
Fay	Female	19	Baptist	Ed.D.
Don	Male	19	Non-Denominational	Masters

Ben

Ben has worked for the same technical college for over eight years. He has been in the same position for that entire time, but has also recently added on new job responsibilities. He is a middle-aged man who is actively involved in family life and church and identified himself with the Baptist denomination. Ben was very open to the discussion of spirituality and felt very strongly that it had an impact on his leadership role. When asked to identify items in his office that have spiritual meaning for him, Ben identified these objects: A picture on his wall of a man kneeling in prayer, and pictures of both family and employees.

Jane

Jane is a middle aged female who has been at her college for 16 years. The entire time she has been at her college she has had the same position of leadership. She is a middle-aged female who is actively involved with her family and church and identifies with the Baptist denomination. She was very open to the discussion of spirituality and expressed that not only did her spirituality have an impact on her role as a leader, but she felt that there was a spiritual connection in the way she obtained her current position through prayers and faith of family. When asked to identify items in her office that have spiritual meaning for her, Jane identified these objects: Family photos, a prayer book, a cup with a “Woman of Faith” quote, and breath mints that were wrapped in paper that contained scriptural sayings.

Emma

Emma was one of the youngest to be interviewed. She has been with the system for 14 years, but has moved up in leadership responsibilities and would now be

considered upper management. She has had her current position for three years and enjoys her leadership role. When discussing spirituality she said that she considered herself to be a spiritual person. Emma had grown up in the Episcopal faith. When asked to identify items in her office that have spiritual meaning for her, Emma identified these objects: A poem written by a student and a personalized plate that she received from a friend for her graduation.

Lena

Lena is a participant that has worked her way up since starting at the college. She has not only advanced through the ranks into an upper leadership position, but she has also spent a lot of time obtaining her degrees at the same time. She speaks openly about the role that spirituality plays in both her personal and work experiences and feels that her inner spirituality led her to her current work in education. She identified getting her first job at the college as an incidence when she was guided by a Higher Power. Lena identifies her denomination as Baptist. When asked to identify items in her office that have spiritual meaning for her, Lena identified these objects: photos of her family, a calendar with scripture verses, several inspirational books, flowers (which she identified as spiritual to her because they were created by God and they always reminded her of Him), and her educational degrees because she is proud of her accomplishments which serve as examples of what she has done with the help of a Higher Power.

Greg

Greg is a middle-aged male who has worked for the technical college for 8 years. He has progressed from instructor to a leadership position. Although Greg appeared to be enthusiastic about participating in the study when the appointment was initially made,

he was more reserved in the interview. However, upon review of the interview he made observations that were succinct and to the point and were valuable to the study. He did not identify any objects that he felt would document his spirituality.

Anna

Anna was another younger participant in the study. She has worked for the technical college for just over twenty years and has been in her current position of upper management for over ten years. Anna spoke openly about her personal spirituality and related it to her work as she felt the two intertwined. She identified herself as a Southern Baptist. When asked to identify items in her office that have spiritual meaning for her, Anna identified these objects: items given to her by a fellow employee that included a Bible verse, a sign that said “Trust in the Lord” and a “Believe” plaque.

Henry

Henry was one of the oldest participants and was in his second career in upper management in the technical college. He has worked for eleven years in the system at several different jobs and at a couple of different colleges. He spoke of personal spirituality as a guiding force in his life both personally and professionally and related that spirituality to both his past and current careers. When asked to identify items in his office that have spiritual meaning for him, Henry identified these objects: Photos of his wife and grandchildren and a statue given to him by his former employees upon his retirement. The statue was spiritual because it helped him to remember events in his past that were guided by his spirituality.

Fay

Fay has been in this field of education for 19 years and has moved up from instruction into her current leadership role. She is an older participant who readily admitted that spirituality was important to her both personally and professionally. She has an Ed.D. in Workforce and Career Education. She is married and identifies herself with the Baptist denomination. When asked to identify items in her office that have spiritual meaning for her, Fay identified photos of her grandchildren as a reminder of her spirituality.

Don

Don was a very open and enthusiastic participant in the study. He has been in the technical college for 19 years and has moved up into his current position within the system. He is very open about practicing spirituality both in his personal and professional life and feels that his spirituality is part of him all of the time. He is active with his family and his church. He does not feel that spirituality is openly acknowledged at his current college. A cross, a Bible, and photos of his family are documents of his spirituality.

Overview of the Findings

The purpose of this study was to examine the role of spirituality in the practice of transformational technical college leaders. The three questions that guided this study were the basis of the interview. Prior to the collection of the interviews, it was thought that a difference existed between the spiritual experiences of transformational leaders and the role of spirituality in the practice of transformational leaders. Based on the actual findings of these two questions, articulating a clear difference between the spiritual

experiences and the role of spirituality was difficult. Thus, the findings of these two questions were collapsed into one – the role of spirituality in the practice of transformational leaders.

Findings of the study will be described as the meaning of spirituality and the role of spirituality in the practice of transformational leaders. As can be seen in Table 2, the first findings help us to understand how transformational technical college leaders perceive the meaning of spirituality. These findings help us to explore how each individual describes his or her own spirituality on a personal level and will help establish how this group of transformational leaders views this concept. The participants described spirituality in terms of connections, including connection to a higher power, to others, to the inner being, and to nature.

The second set of findings explores the way spirituality influences the practice of transformational technical college leaders. Examples of spiritual experiences within their leadership role as well as their individual descriptions of the role it plays for each one individually helps the researcher to understand what translates into these findings.

The findings are based on situations where the leader purposefully used spirituality in their role including as a way to inspire and motivate others, as a way to build community and as a way to help him or her make decisions.

Table 2 Overview of Findings

Spirituality in the Practice of Transformational Technical College Leaders

1. Meaning of Spirituality
 - a. Connection to a Higher Power
 - i. Belief In
 - ii. Guidance By
 - b. Connection to Others
 - c. Connection to Inner Being
 - d. Connection to Nature
2. Role of Spirituality in the Practice of Transformational Leaders
 - a. Inspiring and Motivating Others
 - b. Building Community
 - c. Making Decisions

The Meaning of Spirituality

Analysis of the interviews and documents led to four findings in regard to the meaning of spirituality. First, the participants described a connection to a higher power. Second they described a connection with others. Third was a description of a connection to the inner being. Finally, spirituality was identified with a connection to nature.

Connection to a Higher Power

It seems that when there is a study about spirituality, participants generally lean to an understanding that there is a Higher Power. In fact, in this study of nine transformational technical college leaders, every one of the nine referred to being led by a Higher Power when they were asked how they would define their own spirituality. While they all expressed this connection, there was a difference in the way they described that connection. Some participants framed the connection as a belief in a Higher Power, while others framed it as being guided by a Higher Power.

Belief in a Higher Power

Several participants spoke of a belief in a Higher Power as having a relationship with God. Jane said that spirituality was a “relationship to God through Christ.” Others had a more defined belief in spirituality as a Christian. For Fay, she was very upfront about her definition of spirituality and the connection to God when she said:

From a small child I was brought up to believe in a Higher Being. There is no doubt in my mind that the Bible is true, that Jesus was here on this earth, that he died for our sins...I know he guides us in our lives. I can't imagine life without him.

Ben said that “my leadership style is built on my Christian values and my spirituality” and Lena said simply “I am a Christian.” Anna also referred to being a Christian and said that she thinks it “is important to have a real relationship with God.” Don echoed what Anna said when he described spirituality as believing you have to have a “relational experience with God.”

While those participants spoke in terms of spirituality through God and through Christian beliefs, other participants were more reflective of a Higher Power. Greg said that “for me spirituality is an awareness that there is a Higher Power than me and this is not all about me.”

Guidance by a Higher Power

While some participants identified their connection to a Higher Power as being a belief, for others they spoke of their connection as being guided by a Higher Power. One example of this is found when Henry reflected on a particular spiritual experience in his life and said that “a Higher Power had more in store for us.”

Several of the participants spoke about being guided by a higher power as they related how they came to their current job. Jane, Lena, Fay, Emma and Greg all said that a higher power had guided them to their current jobs.

Jane felt her spiritual beliefs guided her to her current position. Her husband (whom she believes to be a very spiritual person) found her current job in the paper and told her he felt she should apply for the job. After reviewing the qualifications, she “fought him on it” because she did not feel she had the qualifications or experience that the college was looking for. He told her that he knew this was what she was supposed to do. He continued to encourage her and told her that she should have faith in God. Her

husband told her to take her application straight to the President, but she had decided instead to take it to the Human Resources Department. When she was walking into the Human Resources Department the President was walking out and met her there. She ended up giving him her application right then and went straight to an interview with him and another vice president. She was offered the job the same day. As she reflected on this series of events, she felt that God had guided her to her position through the influences of her husband.

Lena also felt that she was guided to her job through her spirituality and that of her husband. Her husband mentioned to her that he had heard about a job at the local technical college. Lena was happy where she was, but her husband encouraged her and told her he felt that she should at least apply. She did apply and got the job and accepted it because she felt that she had prayed about it and that was what she was supposed to do. Still unsure why she took the job when she had been enjoying her old one, she went through about a year and then she found out that the company she had been working for went under. She feels there was divine guidance in this instance.

Fay had also applied for jobs before and had not gotten them. The jobs she had applied for were ones where she felt that she was capable and fit all the job requirements, but someone else was hired instead of her. She had gotten to the point where she did not want to apply for any more jobs because she did not want the disappointment of being passed over again. When she made that decision, she also told her husband. Then, a few months later her husband called her at work and asked if she knew about the job that was posted on her college's web site. He encouraged her to apply for it and told her he had "a good feeling about it." So, she applied and got the job that she currently has. Now that

she is in the job and can look back, she feels that this is the right job for her and her skills and she would not have been able to apply for it if she had gotten the other ones. She said that God “intervened and knew what I needed and when I needed it and he guided me to this job. I believe God has the plan for us and there is no doubt that he knows what we need.”

Emma’s description of her spiritual experience was one she said she felt was guided by a Higher Power. She applied for her current job two times. The first time she did not get the job and at the time she felt that she should have gotten it. However, now that she can look back on it she realizes that she needed the extra time to develop relationships that would help her in her job and also to get through some emotional experiences that would have been very hard for her in her new job. When she did eventually get the position she was more prepared and able to stand on her own. To that end she said, “I truly believe there was a much greater power looking out for me.”

Greg was the final participant to express guidance in his career and said:

I felt there was something to cause it [the new job] to happen the way that it all worked out. I knew that I wanted to relocate because my parents were elderly and I wanted to get home so I could see about them more. There were a lot of things about it that made me feel like there was a force behind it and it wasn’t just a coincidence or anything.

The belief in or guidance by a Higher Power seemed to be the one common link among all the participants. This was the cornerstone of the way they described their spirituality, but when more exploration was done, there were many more facets to this definition than originally thought.

Connection to Others

A second description of spirituality was something that came across as it being a guide of morality for the participants. Several of the participants chose to describe spirituality in terms of how they conduct their lives and what is important to them. This concept was more about how spirituality led them to treat others and the world surrounding them.

Ben and Henry both subscribed to the thought that it meant to “do unto others as you would have them do unto you.” Ben went on to say “It is the way you treat your fellow man.” Jane said that spirituality was about “caring for others more than they care for themselves.” Lena made more of a link between the two when she said that “How I treat others is a direct reflection of my spiritual life.”

Repeatedly participants reflected that it is about treating others fairly and two of the participants said that accepting diversity is a part of that fair treatment. Emma said that she was “constantly trying to look for the good in others and always live by treating others fairly and not being biased.” In a later statement she continued this description when she noted that spirituality “is about patience and accepting diversity.” Anna simply said to “treat other people the way you want to be treated” and Jane intoned that spirituality was about “relating to others in a better way because of your spiritual beliefs.”

Henry reflected on this description a little differently when he talked about helping in the community. He said, “There is a lot of secular good that you can do in the community and just because it is not connected with a church does not mean it is not spiritual. I think inside you have to basically believe in the good in people.” He made

this comment when he was talking about the necessity of helping people – not just treating them differently but showing that you care through actions.

Emma also felt this need to give back to the community as a connection with her spirituality. She helped with several non-profit causes because she felt a need to connect with others on a level that was more about an inner need to help others. These descriptions of spirituality resonated among the group as they spoke of the need to help others and to treat others in a way that they perceived as being fair.

Some of the participants felt that spirituality was a connection with family and friends. When asked for documentations of spirituality within the office, six of the participants pointed to photos of their family and friends as having a spiritual meaning to them. When probed for a greater meaning of this commonality, a few of the participants gave a description of spirituality through these photos.

Ben was the most vocal about the photos of both family and friends, and in this instance he classified co-workers and employees as friends. When talking about why the photos were spiritual to him he said, “My real love for God manifests itself in the love I have for my family and with the people here [co-workers].” On further prompting, he talked about some sports events that he enjoyed with his family. He said that while he did not consider the sports events to be spiritual in nature they were connected to the spirituality he felt with his family. He made this observation:

A lot of my drive and my get up and go and a lot of my spiritual help comes from my family. If it wasn't for my sons and my wife, spending Saturdays with me I would not be as involved [in sports events] and that's what it's all about.

Ben went on to say the following about his spiritual connections with his employees:

A lot of people have their church to be their spiritual family but there are about three to six employees here that I would consider just as much a spiritual family as what I have at the church I attend.

Lena also felt very strongly that her family was connected to her description of spirituality. She and her family had been through some very trying times financially and because they worked on a farm, the financial times had been felt and observed by not only her and her husband, but their children as well. She felt that their family unit held them together because “I knew, and my husband and girls knew, that we had each other and we had the Lord.”

Henry also connected spirituality with his family and when he talked about his grandchildren he explained why he felt this connection. He said, “The pictures of my wife and grandkids have a spiritual meaning to me. Grandkids especially remind you of why you want to leave things in as good a shape as you can.”

A final participant, Emma, described the sickness and death of a friend and she said that when he died she saw spirituality in a new light. “It’s one of those things where you want to enjoy all your relationships. I’m always worried about the last thing I was able to communicate with somebody,” she reasoned. She felt her inner spirituality had been changed because of her relationship and experiences with her friend.

Connection to Inner Being

Four of the nine participants described spirituality as an integral part of who they were. They believed that who they were on the inside was a reflection of the spirituality

to those they came into contact with and the decisions that they made every day. Several of the participants said that the reason they meditated was to connect with who they were spiritually.

Jane talked about spirituality as keeping her grounded. She said that, “there is no way I could make it without my spirituality.” Lena was descriptive in her feelings about her inner spirituality as well. She said, “I feel that you have an inner peace and calm if you are a spiritual person. Spirituality is about the life that I live and how I conduct myself.”

When Ben was asked how he thought you could identify a spiritual person, he reflected for a moment and then said:

I think that if they are truly spiritual, their spirituality will be a part of who they are every day and not something that they just say when the time is right. For me spirituality is what I am every day and is in every decision I make.

Connection to Nature

A final common description of spirituality that was observed in this study was with the participant’s connection to nature. Two of the participants specifically addressed nature as a description of spirituality while three others said that they went for long walks or sat in the garden or on a porch while they meditated.

Emma talked about having stressful days at work and how she thought that spirituality helped her to deal with those day-to-day stresses. She described an evening at home after a stressful day and said that when she gets home in the evening she spends a lot of her time walking or she goes outside on her back porch to think about the day.

Specifically, she said that “Being outdoors helps me to clear my mind and focus on the things that are important.”

Lena spent a portion of the interview talking about her time on her family’s farm. She commented that, “I married a preacher and a farmer. You can’t get any closer to the Lord than the earth and so I feel blessed that I have experienced that.”

Role of Spirituality in the Practice of Transformational Leaders

Of the nine participants interviewed, descriptions and thoughts on spirituality and its role in their professional practice varied. In an effort to observe how the participants viewed spiritual experiences within their leadership roles, several interview questions were directed to specific examples of a time they had a spiritual experience and why they considered that experience a spiritual experience. From the interviews and documentation themes emerged from the data. First, the leaders used spirituality to inspire and motivate others. Second, they felt that spirituality led them in community building. Third, it helped them make decisions in their role as a leader.

Inspiring and Motivating Others

A preponderance of the participants intimated that they used spirituality as a way to inspire and motivate others. Ben, Don, Anna, Fay, Henry, Jane, and Lena gave specific examples. Ben used a spiritual picture, Anna used a quality that she qualified as spiritual, Fay spoke in terms of others seeing her spirituality so that they know who they are following, and Henry spoke in terms of the connection that he felt.

Ben, as mentioned earlier, has a picture of someone kneeling in prayer in his office. He said that, “A student could come in and see that no matter how bad things get you can always go to God and that’s kind of the reason I’ve kept that up there.” He said

that many times he sees himself as the last stop before a student might find that they cannot go to college because they cannot afford the cost. He uses that picture to tell the story that there are other ways to seek answers and to influence the students to call upon God. While he can't tell them that outright, he says that he hopes they get the influence of that picture and go out of his office with an idea that there is someone who cares for them.

Another participant who acknowledged that he used something spiritual in his office to inspire others was Don. He has a cross that is located on the wall above where he sits. He says that he placed that cross there and in that position very purposefully. When he is sitting at his desk and talking to someone, it would appear that the cross is over his head. He said that he sees the cross as his "statement" and "this is who I am." He said he hopes that when people see the cross it influences them in a positive way that they will know that what he does is influenced by a Higher Power and that he brings that into his life in a way that has a positive impact on his work ethics.

Don also said that when he is working with teachers that he knows are spiritual, he feels he has a more open door to communicate with them. Acknowledging spirituality gives him an opportunity to appeal to their issues with biblical quotes, and inspirational motivation and to utilize spiritual ideas such as forgiveness in a manner that offers grace. When asked to describe how spirituality affects communication in this way, Don acknowledged that "It is more of a manner of expressing grace and the semantics that I would use and it eases communication with the people who understand spirituality."

Anna said that she feels "compassion is an important part of spirituality. Sometimes you tell people things over and over and over and it doesn't work. But, you

can influence them with compassion and get them to do things.” Sometimes she has had difficult situations to deal with and she has tried to deal with the situations with compassion. By having compassion, she feels that the employee is more willing to try to work harder for the common good of the department or even for the college as a whole. She also gave another example as she has dealt with recent layoffs due to budget issues. She stated, “I have tried to make sure to ask [in prayer] to be given the right words and to help make sure people understand. I know this is a hard time; it is painful.” She feels that after she has asked for this type of guidance, the words have come more easily to influence people to understand the nature of the problems and why their jobs have been eliminated.

For Fay, inspiring others with her spirituality means that because others recognize spirituality within her life, they know why they are following her and the motivation behind her actions. She puts this best by saying:

I want others to be able to see my spirituality so that they will know that what I do is because I have a belief in it and I know it is the right thing to do and I am not out there trying to find something that is going to cause them problems. If we have a problem, we have to look at why it happens.

In this way she feels that people will follow her more quickly in her endeavors because they know what is in her heart and that she is always trying to do the best she can for her followers. In other words, her spirituality influences her followers to follow her more readily.

Henry also was talking about budget cuts when he described how he used spirituality to help him inspire others. When asked if spirituality helped him when it was time to communicate those difficult words, he said:

I think so because we have a connection if we are both spiritual. The connection was made before the crisis hit. You should strive to have it on a daily basis on a spiritual level and value them as a person. That way when the time for something difficult like this comes they know they can trust you and what you tell them.

Henry also said that sometimes that spiritual connection made it harder to do his job and he explained by saying,

I think it is a spiritual connection that you don't want to let someone down or disappoint someone. It is just that they are a good person and they are trying to accomplish something meaningful and you want to help them accomplish that.

Jane told about a time when a student was enrolled and the student had been through a lot in her personal life. Due to some friction between the student and a teacher, the student got into an altercation with the teacher. The parents got involved and they wanted to go to the President of the college. Jane was out of town but asked that the student please wait until she got back into town to see if they could work out the situation before it went to the President. Jane described what happened by saying, "When I walked in the room I saw an immediate connection and I knew it. We just talked and she literally broke down by the time we were finished in tears. She told me I had touched her spirit." It ended up that the student came to her office from then until the end of the class and Jane helped her get through the course. Jane felt that if she had not spiritually connected with the student, the issues they were dealing with could have escalated into

much bigger problems for the college, but because she was able to communicate with her person-to-person the issue was resolved to the benefit of all involved. She also felt that she was able to motivate the student to complete the class through her spiritual connection with the student.

Lena had a situation that was also dealing with a problem, but hers was an employee problem. She had been dealing with this particular employee for a while and she had started to go through documentation of the problems for the personnel file. This employee had many personal issues and Lena knew that was one of the main things that affected her work. They had discussed these personal issues in length, but never seemed to really bridge the gap to the employee actually making solid changes in the working environment. It came to Lena's attention one day that this employee was once again having a trying time personally and Lena called her in to talk to her and make sure she was okay in her work. As she was telling this, Lena tearfully opened up to the rest of the story about giving the employee a desk calendar that had spiritual sayings on it:

Well I will have to be honest in telling you that I have never given an employee anything like that because I know that we have to be careful working for the state to keep the separation of church and state, but at that moment I felt compelled to offer it to her. The way I did it was I said I've got something I want to give you. I was at a church last night and we did this recruitment effort, and they gave us this little bag and it had one of our calendars from our church in it. I know you're a member of our church, but I don't know if you got one of these or not – I kind of used that as an excuse - I would love to give you this. Would you like to have it? She just broke out and cried. Now I notice that she does a better job of flipping

the pages and reading the verses than I do. That moment was a spiritual moment for me because I felt that God had believed in me giving me that conversation and not only was He touching her life that He was blessing my life too.

At the conclusion of her discussion on this situation Lena said that now others within the department and even around the college come to her as this employee's boss and comment on the change in the employee. She said that the spiritual connection they have developed has allowed her open communications to help the employee overcome hurdles and has inspired both her and the employee to try to reach higher levels of accomplishment within the workplace.

Lena also gave an example of how she inspires and motivates her staff on a daily basis. She describes this by saying,

I periodically do things for my staff to let them know that I am there for them.

For example, this week I was in one of the employee's offices and I noticed that she had stacks of mail. She is always behind and so I opened the mail for her. I came back and said "My gift to you is I opened yesterday's mail and today's mail - by chance do you have any more mail that you are hiding and haven't gotten to?" It is important to me as a Christian to share the load and I think things like this are important in developing working relationships.

She goes on to describe what she does for her staff on a spiritual level that they do not even realize:

Daily I pray for my staff and that God will bless each one of them individually but that he will bless us collectively as a department, and bless this college and that

we will be true to our mission so we have a passion for what we do and ultimately for the students.

Building Community

The second finding of the role of spirituality in the practice of transformational leaders is that spirituality enables the leaders to build community. For some it was about actual work within the community surrounding them, and for others it was about building a work community that allowed openness and communication.

Emma spoke about her involvement on different projects within her community.

She stated:

Some of the things I have agreed to do is because of the importance to me and my desire to give back on a spiritual level. I've just recently agreed to sit on the hospital board not only because of the programs we have but because I grew up and my mom was a nurse and my dad was a dentist and it goes back to that service thing. I have a thing about cleanliness and I have agreed to be the Chairperson of Keep America Beautiful. It's important to me to do these things on a spiritual level and not just part of the job.

She went on to say that her feeling of importance for these types of projects leads her to support her employees in the same types of endeavors, saying that "Some of the employees work on Habitat houses because they want to help those less fortunate and I think that is a spiritual thing. We have the time and resources to give back and make this a better place."

Emma also wants to make sure that she builds a workplace community. She wants to make sure that the people who report directly to her feel that they have a

relationship with her. She thinks that is important because they need to trust her. Of her current staff, she says:

I feel like they (people who report directly to her) know that I always keep their best interests at heart. I mean there's not a one of them that's out there on their own. I'm here to support them. We weather the storms together. The economy has made us stronger because things are so unsure right now but I believe they know that I have their best interests at heart and I am not going to make a decision flippantly. I truly want people to be happy and when they are not I want to figure out what else I can do to make them happy. I care about the people here. It's more than just doing the job. In order to keep the lines open, I have to make sure that I develop more than surface relationships and that is a spiritual connection to me.

Henry gave a somewhat different description of building community when he gave a beautiful description of a GED graduation as a spiritual event in his leadership role.

When those GED students stepped up across the stage you could feel, I mean it's just amazing. And it makes all the other 364 days of stuff that doesn't go just right pale in comparison. Most of them have never been successful in any way in any kind of learning experience to speak of and a lot of them their whole families have never graduated, so it is life changing for them too. To me that is very spiritual.

Henry also said that he looks for a spiritual connection when hiring people who work directly for him because he feels it is important to be on the "same wavelength" and

for him that means employing people who “think people are the most important and that you have to take care of people’s spirit.” He says that if the people who work for him think people’s spirits are important then the issues that arise are easily resolved together by protecting and taking care of the people who work for the institution. Henry described this in saying that he felt that if you take care of the people who work for you, the college’s community is stronger and there is more respect among the faculty, staff, and students. To sum it up Henry said:

I think at the point at which you stop being politically correct and start to really care about people is the point at which spirituality comes into the picture. I tend to come down on the genuine and caring side.

Ben relates to the importance of relationships with his employees as being a way to develop a community in the workplace.. He said, “Relationships that I have with some of the people who work for me whether it be spending more time with them when they lost a loved one – that spiritual experience between you and that individual kind of has a bond.” He said that he always tries to go to the funeral home if an employee has lost an immediate family member, or if he knows they are going through a personally trying time he tries to make sure to check up on them more often. He feels that by showing them he cares it helps to build a strong working community among his employees.

Ben also offers a somewhat unique look at defining how spirituality is about building a working community. He says that he does certain things on purpose that are not overtly spiritual, but that help him to develop relationships with his employees because what he does means something to the individual. His example of this is:

Some mornings I come in whistling and I do that on purpose just to kind of – maybe somebody’s had a bad start to their day. Most of the time it’s a 1940s hymn that I’m whistling and I do that on purpose because a couple of people that I pass are older ladies, church ladies, and they usually try to guess what I am whistling.

He says that these ladies seem to recognize a spiritual connection with him and he feels that these connections build a working community that strengthens the relationships among him and his employees. He said in some ways it probably even subconsciously lets them know that they can trust him and that he has their best interests at heart.

Don described the way he purposely used spirituality to build a community of people who work together with similar beliefs. He took the initiative to begin to look for other people around him who would be a network of spirituality within the college. He sent out a request for anyone who was interested to join him in a prayer meeting and about 12 people showed up. He felt that from the group that met that morning, most of them ended up forming a bond that has helped them have a more solid relationship and they enjoy the mutual spirituality among the individuals involved. This network has enabled the participants to have a spiritual community that helps them to understand each other and to give each other encouragement.

Anna feels that a common belief in Christianity in her office has helped her office staff develop together as a working community. She explains how they work together when there is a time of crisis:

Everyone in our office is a Christian. A lot of times there are things - serious things - that will happen. Just a while back an employee had a scare that her

mother might have cancer. She asked all of us to pray. There is a Christian base here and you know who they are and any time anything happens they will send something out that says I need you to pray for this.

Making Decisions

The final finding in this role of spirituality in the practice of transformation leaders was in the way they used it to influence their decision-making. All nine of the participants made a statement in some way about spirituality being their guide in making decisions. As leaders, each one had different experiences to relate to, but they all said that the times when they thought about their spirituality the most was when there was a difficult issue to resolve.

Anna gave an example about having to share a new work chart due to a merger between her institution and another one in the system and she described her spiritual response in this way:

I was very concerned about how some people would take it. Even though I have gotten away from [prayer] lately, I found myself praying and praying “please help me get through this.” I think that [God] did give me guidance and when I got in there and was actually speaking with the people, I realized that it was not nearly as bad as I thought it would be.

Anna also had another experience where she used spirituality in guiding her decision-making. She had an employee who was not hired by her. While she has had several employees that she did not hire, this particular one felt like he had been put in her department as a way for the college to get rid of him. This was not speculation on Anna’s part, but rather he told her this directly. She said that at first she tried to stay out

of his way and just let him do his job, but it was soon necessary to step in and give him direction. She continued to try to do this for a while until that did not seem to be working and then she had to realize what this person was doing to her department. He was not doing his job so it meant that the others in the department had to take up the slack. She said it was the first time that she “realized that for some people no matter what you do it isn’t going to matter. He thought I was given the task to get rid of him. That bothered me a lot. I tried and tried and tried. I prayed about it a lot.” Finally it came down to her having to let him go because that was what was right for the school and for her department. She knew it was right and she called on her inner being to guide her in the way she handled the situation.

Participants Jane, Emma, Lena, Greg, and Don all referred to using spirituality in decision-making in their spiritual lives as well. Jane said, “I want to use wisdom when making decisions. I really want to make the right decisions, and I want to treat people fairly. I think I do this through sincere thought and reflection in a spiritual manner.”

Emma demonstrated this by saying, “I spend a lot of time reading self-help and spiritual books and I do a lot of reflecting when I have had a particularly stressful day.”

Lena gets up early in the morning for her devotion and prayer time and describes this as “the only time of the day that I can stop and reflect, and really search my soul for the answers to difficult situations. It is quiet time where I can also read a short devotional.”

Greg says that he “definitely pray[s] about difficult situations in the college and with the faculty and staff” and he feels that “spirituality is definitely something [he] draws upon to strengthen [his] job.” Don stayed on the same thought as he said that in every difficult

decision, “I like to think I run the decision through my spiritual filter before I decide on the outcome.”

Ben and Henry both refer back to the popular story of budget cuts when talking about this particular subject. Ben describes this in the following way:

You have a belief system that this is what you have to do. The question of “Why in the world did you make that choice?” comes up and you know based on all the information that you had and the decision that you made, and through a lot of prayer you made the right decision. In the situation of layoffs I have really felt sorry for the individual because the person was up against some issues outside of work where they had problems in their life and it was a bad time to lay them off. At the end of the day you make the decision based on what you need to make it on. There are times when the good Lord’s just taking care of you.

Henry was also describing layoffs when he offered this explanation as to how he used spirituality in guiding him in making decisions:

We have been going through these budget meetings and we have had to meet with people we are letting go – that is probably the most dispiriting thing. It hurts your spirit. But you have to call on your inner being to help you get through it and know you are making the best decision for this particular time.”

Summary

This study explored the role of spirituality in the practice of transformational technical college leaders. It gave us a lens through which we can view this subject and analyze it more meaningfully. Leadership responsibilities call for the use of all the skills that are both learned and ingrained and it is important for leaders to recognize the lens

through which they view their responsibilities. One such lens is the leader's spirituality and the framework within which they operate.

Findings of this study address the research questions initially proposed including: How do transformational technical college leaders perceive the meaning of spirituality? How do transformational technical college leaders describe spiritual experiences in their leadership? And in what ways does spirituality influence the practice of transformational technical college leaders? Interviews in this qualitative research were analyzed by the constant comparative method and document analysis was used to substantiate the findings in the interviews. Upon the conclusion of the analysis, questions two and three were collapsed into one set of findings.

The first finding of the study was a comprehensive review of the meaning of spirituality and how those transformational leaders described their own view of the construct. The primary ways that they described spirituality were through connections. The descriptions were connection to a higher power, connection to others, connection to inner being, and connection to nature.

The analysis of the data indicated a second set of findings that described the way in which spirituality played a role in the practice of the transformational leaders. First, participants used spirituality as a way to inspire and motivate others. Second, they used it in building communities, and third, they used it in their decision-making.

CHAPTER 5

CONCLUSIONS, DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to examine the role of spirituality in the practice of transformational technical college leaders. The research questions that guided this study were:

1. How do transformational technical college leaders perceive the meaning of spirituality?
2. How do transformational technical college leaders describe spiritual experiences in their leadership?
3. In what ways does spirituality influence the practice of transformational leaders in technical colleges?

Nine transformational technical college leaders were interviewed to provide data for this study. These participants were selected through a purposeful sampling. Semi-structured interviews were conducted in participants' offices, or places of work and the interviews lasted approximately one hour. Documents were requested from each participant and these documents were recorded and observed by the interviewer. This documentation provided for a way to analyze what was described in the interview by seeking things that could not immediately be changed or altered. Seven follow-up phone calls and e-mails were made to clarify the information that was gathered and to confirm the researcher's findings.

This fifth chapter presents conclusions and discussions of the findings, implications for practice, and recommendations for future research.

Conclusions and Discussion

Data from this study were collected and analyzed through the constant comparative method of data analysis in order to uncover possible similarities of practice among a group of transformational technical college leaders. The initial data were analyzed by the meaning of spirituality, spiritual experiences in leadership and the role of spirituality in the leader's practice. After the first analysis, it was observed that the differences between spiritual experiences and the role of spirituality were intertwined and similar, and therefore those findings were analyzed as the role of spirituality in the practice of transformational leaders.

Conclusion 1: Spirituality is Linked with the Idealized Influence – Behavioral Factor

After a review of the literature especially as it relates to transformational leadership and the factors within transformational leadership, there were three main conclusions of the study. The first conclusion is that spirituality within transformational leaders is linked to the Idealized Influence – Behavioral factor in the transformational leadership model. The factor of Idealized Influence – Behavioral notes that transformational leaders are self-sacrificing and this self-sacrifice makes the followers more willing to work toward the leader's goals (Bass, 1985). They also seek to earn respect, trust and admiration of the followers (Avolio, 1999). These attributes were noted multiple times in the study.

Several of the participants noted that an important part of their spirituality was in making a connection with others. There were connections described as being between

family and friends, co-workers, students, and others with whom the leader came into contact. Several studies have noted this same connection in terms of spiritual definitions (Elkins, 1999; Fenwick, English, & Parsons, 2001; Fenwick, 2002). Emma seemed to be describing just this as she explained her need to be a part of her team and to have them work together. She indicated that her team knew she would not ask them to do something she was not willing to do herself. She also talked about times when she would see trash on the sidewalk or in a building and she would take her time to clean it up rather than calling other employees to do that. When asked how that impacted her leadership she said that she felt as time passed and others around her noted her actions, everyone had become more diligent about keeping the campus clean. This self-sacrifice made her employees more willing to work toward her goal of having a more beautiful campus.

Ben described this too as he tried to make connections with his employees through actions such as attending important events of employees such as funerals and weddings. Sacrificing his time for his employees helped him to build connections with them. Then, when it was time to get jobs done, his followers were more willing to work toward the goals he set because he had been willing to sacrifice his personal time for them.

Another employee who tried to make connections through self-sacrifice was Jane. She said that many times she would go out and work for an employee who had an emergency rather than forcing the employee to find a replacement on their own or relying on their followers to fill in the gaps. She said that she has noticed that when she goes out to someone's individual workplace, it not only inspires the one she is filling in for, but it also inspires those around her to try to pitch in together to continue to get the job done in

the absence of the one who cannot be there. She has found that doing this has made not only her employees who work directly for her more motivated and willing to work toward goals, but it has transcended the ranks and has impacted all levels within her area of the organization.

Conclusion 2: Spirituality is Linked with Inspirational Motivation

The factor of transformational leadership known as Inspirational Motivation was strongly linked to the findings of the spiritual transformational leaders interviewed. Researchers of transformational leadership note that the characteristic of Inspirational Motivation is recognized by the leader's desire to provide work that the followers find meaningful and challenging. The leader's enthusiasm and optimism inspire teamwork within the organization (Avolio, 1999; Bass & Avolio, 1994; Ohman, 2000). As Ben, Anna, and Henry began to expand on how they used spirituality in their practice, each of them said that they used spirituality as a way to inspire and motivate others.

For Ben, this became evident in a picture of a man kneeling in prayer that he acknowledged he kept there so that when someone came in to his office with a problem, the person could see that "no matter how bad things get you can always go to God." Anna expressed using compassion to influence others and said that "compassion is an important part of spirituality." Henry said that the spiritual connection he feels with others helps him to impress certain desires and goals on those people and to inspire and motivate them to follow his lead.

All three of these individuals feel that the spirituality they employ within their role gives them a way to influence others. In Reave's (2005) study one of her findings was that effective leaders were found in "the values and practices of leaders who are able

to motivate followers” (p. 656). These three leaders are seeking to motivate followers in some way and they are doing that by employing things that they believe are spiritual practices. In Ben’s case, he wants to influence others by inspiring them in a spiritual way. One way he does this in an outward way was through a picture on his wall of a man kneeling in prayer. Although he cannot verbally express his spirituality in many cases, he uses this picture as a way to influence others to seek guidance by a Higher Power. In this way he says that he shows his love of mankind because he feels that this is the most important thing that anyone can do is seek spiritual guidance. Elkins et al. (1998) noted that altruism refers to the belief that we are to help our fellow man and that this type of person is committed to love with action. Although Ben does not feel he can openly express his spirituality, his action is to place something of significance to him in a place that is openly visible and his desire is simply to help the person observing the picture in whatever way he can.

For Anna, her compassion is a way to connect to an individual and inspire in a personal way. Elkins (1999) pointed out that “we anchor our lives and find our deepest values and meanings” (p. 25) with spirituality. She expressed a strong desire to help her followers reach their goals. However, she also acknowledged that not everyone is as motivated as she expects them to be. For her team to reach goals, everyone has to do their fair share, and one of the ways that she motivates and influences those followers who are less willing to go the extra mile is by showing them compassion and understanding. In this way she can connect to what they individually feel has value and give them a desire to achieve.

Henry influences others through spiritual connections he feels he has made before the crises hit. The trust and respect that are found in his followers in times when things are easy are strengthened in hardships. Reave (2005) defined a spiritually infused organization as one where leaders “inspire trust and promote positive work relationships” (p. 656) and Henry’s desire is to inspire that trust and promote positive relationships in the good times so that the organization can survive in the challenges.

Conclusion 3: Spirituality is Linked to Individualized Consideration

The factor of Individualized Consideration within the transformational leadership framework and the link between this factor and the role of spirituality for the leader is the third and final conclusion of the study. This factor directly relates to the leader’s ability to recognize individual characteristics of followers and to seek to help them achieve their personal goals based on individual needs. Lena purposefully gets up each morning for devotion and prayer time and she said that she uses this time to pray for her day and for her staff. She said that she tries to think of each one individually and in this time she focuses on what would help each one become more fulfilled in their job.

Emma spoke of being involved in some community projects because she had a “desire to give back on a spiritual level” and because she felt a need to be a member of those types of organizations. She followed that through by recognizing that the need that she had to give back was probably a similar need for her employees. When recognizing this, she began to allow her employees to take time from their work day to go out and work on community projects that were important to them. They did not have to work on her projects, but rather they could find individual community projects that suited their abilities and their personal goals. As a result of this attitude and opportunity, several

employees formed a group that helped to build a Habitat House. Others worked with United Way and mentored to children. Avolio (1999) noted that this factor of transformational leaders allowed the followers to develop and grow to their full potential. They do this by paying special attention to individual's strengths as a way to identify what is important to each one.

Fenwick (2002) found that participation in a community of work helps to build and strengthen relationships. Fry's (2003) definition of spiritual leadership was described as "comprising the values, attitudes, and behaviors...so that they [others] have a sense of spiritual survival" (p.696). Don recognized this as well and described a way that he pulled others together who had similar desires when he formed a prayer group. Because he had a desire to connect with others on a spiritual level, he felt that others within the organization might feel the same way. With this in mind he sent out an e-mail inviting anyone who was interested to a prayer group and several showed up for the meeting. This network enabled the participants to have a spiritual community that helped each of them individually connect with his or her individual needs.

Anna also described this link with individualized consideration when she described times of having followers who were having issues within their work environment. She called on her spirituality as a way to help the person find meaning in their work that would call on their own goals rather than feeling like they were just working on the goals of the organization.

Henry indicated that he felt some of his team also were influenced by this type of action on his part. He gave an example of a time when one of the people who worked for him was struggling to keep up at work and at home too. He met with the employee and

recognized that because of feelings of guilt about spending so much time away from his family he was also struggling with continuing to find meaning with his job. Over the course of a few months, they worked together to re-organize the department in a way that allowed the employee to still feel like he was in control, but to give him more time to spend with his family rather than continuing to work long hours. A few months later, the employee came back and thanked him for helping him to acknowledge the importance of family over the job and Henry said that the employee had found a new desire to do things better within the workplace that was evident, while his followers were enjoying working for him more, and the employee seemed to be completely happy with his situation now. He felt that this was realized by paying attention to the individual and helping him achieve his goals in all aspects of his life.

Implications for Practice

In the field of adult education, leadership styles and situations impact the organization on every level. This study sought to find transformational leaders and then observe the role that spirituality had in their work. While it was obvious that the transformational leaders interviewed did indeed feel that spirituality played a role in their daily leadership role, most were not openly acknowledging that role within the workplace. With that knowledge, there are several implications for practice that may come from this study.

One way that this study can be put into practice is by leaders realizing that some transformational leaders do employ spirituality in their practice. With this knowledge, it is important that barriers that are often found when speaking about this subject be acknowledged and that leaders begin to figure out how to include and accept the role of

spirituality. Within the field of adult education, most people are highly aware of the constitutional rights and it was evident through the interviews that some of the people interviewed, while they felt very strongly about spirituality, were reluctant to talk about the subject. Research conducted by Giacalone and Jurkiewicz (2003), they found that by being open to spirituality in the workplace, employees found a connectedness to others within that workplace that allowed them to feel complete and joyful in their work. Several of the participants in this study said they would enjoy more openness about spirituality within their workplace. In order for spirituality to not be suppressed, leaders of spiritually influenced individuals should, in the minimum case, realize the need to support their followers in this subject and to acknowledge this role.

Another area that this study can have implications is through leadership training. As leaders in the technical colleges continue to face new and challenging roles every day, this study points to the leaders connecting more strongly with their inner spirituality to deal with these new challenges. An acceptance of this and training in how individuals may call on their own spirituality to deal with issues without violating ethical work standards is an important concept. The leaders interviewed here were all using their spirituality to help them through the day-to-day stresses of the job, but for the most part they did not feel comfortable acknowledging that within their work environment.

Not only is leadership training important on a personal level for the people who acknowledge and use spirituality in their practice, but also on an overall level for leaders of today's adult education institutions. Spirituality does play a role in some leader's practices and with this knowledge it is important for leaders of these spiritually influenced transformational leaders to understand the importance of that role. They need

training on how to deal with this type of influence and how to guide spiritually influenced individuals. Benfield (2005) found that it is not enough to embrace spirituality but that there should be a system in place to learn how to lead the organization through crises that may call for a mixture of leadership and spirituality. Without training on how to blend leadership and spirituality, the full benefits to employing a spiritual leader may never be realized in this technical college system. Many studies point to using and expanding leaders' strengths (Burns, 2003; Kouzes & Posner, 2002; Northouse, 2007) and it is apparent from this study that several of these individual leaders felt a strength in their role is indeed spirituality. Whether that strength was acknowledged by accepting diversity, dealing with everyday stresses, or making personal connections and communicating, they were using spirituality. Because they were using spirituality, it is important to realize the impact that has on the organization and leaders cannot turn a blind eye to this subject.

Recommendations for Further Research

This study added knowledge of how transformational leaders practiced spirituality within their leadership role. It indicated that spirituality played a role in how the leader influenced others, prepared for difficult leadership responsibilities, communicated with others, and developed relationships. A study could be done on any of these four areas individually in detail with the researcher's goal to be to confirm or disprove these findings.

Communication in particular would be a study that could be explored in more depth. Almost all of the participants in this study called on their spirituality to guide them in communication with others, especially in difficult situations. Are these

communications guided by spirituality more effective with the followers? Are thought-out discussions, no matter what the guide, the trait of a successful transformational leader? Is inspirational motivation a link to spirituality within the two models of spiritual leadership? Does charisma play a larger role in spiritually guided leaders? Do followers respond better if the leader and follower have the same spiritual beliefs? If they do not have the same spiritual beliefs could this stunt the relationship between the two?

Another study could be conducted with transformational leaders who did not feel they used spirituality in their role as a leader and compare the two studies. The satisfaction of these two groups of leaders with their career could also be observed. As another study in this area, the goal of the researcher could be to research followers of the two types of leaders and find out if spirituality played a role in satisfaction of the followers. Or, did spirituality promote a stronger transformational leader? What weaknesses exist in spiritual transformational leaders both from the view of followers and from the view of leaders of those leaders?

Of course, this study focused on only one leadership style and the role spirituality had in the practice of those leaders. Would other leadership styles have the same type of response to spirituality? Would the ties to spirituality be as strong in other leadership styles? Could spirituality be a difference influencing the development of different types of leaders?

Researchers might also want to examine other geographic areas within the United States or perhaps other countries. Spirituality seemed to be a very strong influence in the transformational leaders within the southeast. But, would leaders in other areas, regions,

and countries share the same beliefs of the role of spirituality in their leadership practice?
What about different educational institutions within those other areas?

Still another topic for study could be leaders of spiritual leaders. Do they accept spirituality as a skill? Do they allow spirituality to be promoted within their organization? Do they understand how to communicate with spiritual leaders and followers? While this study suggested that spirituality was important to the leaders who participated, some indicated that they did not openly talk about the subject with either their leaders or followers. Could the difference in that communication and openness lead to a greater job satisfaction for people who are allowed to be open about spirituality?

Finally, there could be a study to examine the five characteristics of transformational leadership (Idealized Influence – Attributed; Idealized Influence – Behavioral; Inspirational Motivation; Intellectual Stimulation; and Individualized Consideration) to determine if there is a connection between any of those characteristics and the link to spirituality. In this study, five of the participants scored a perfect four in inspirational motivation. Those five participants were also the ones who were the most open about the study and the most willing to talk about their spirituality in a very open way. While this was the only connection noted in this study, this was uncovered through the study and not one that the researcher was looking for as part of her research.

Studies relating to connections between leadership and spirituality could be researched in depth for many years to come. It is an interesting and important field of research that academics have only just begun to explore.

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APPENDIX A
INTERVIEW PROTOCOL

1. How do transformational technical college leaders perceive the meaning of spirituality?

- A. Tell me about a time in your adult life when you have had a spiritual experience.
- B. What was it about this experience that made you identify it as spiritual?
- C. Can you describe your own spirituality?

2. How do transformational technical college leaders describe spiritual experiences in their leadership?

- A. Tell me about a time in your leadership role that you have had a spiritual experience.
- B. How does your spirituality manifest itself? For example, is it connected to a specific event or place or do you draw on it in special circumstances?

3. In what ways does spirituality influence the practice of transformational leaders in technical colleges?

- A. Can you tell me about a situation where you used spirituality in your role as a leader?
- B. Can you describe your daily activities?
- C. Help me understand which daily activities seem to call for a combination of spirituality and leadership?
 - Are there activities in which you feel you only use spirituality or only use leadership?
 - If so, can you describe their differences?
- C. How do you feel spirituality contributes, or takes away, from your role as a leader?

Documentation

1. Do you have anything material in here that you consider as spiritual?
2. What makes you think it is spiritual?
3. Do you use it in your leadership practices, and if so, how?

APPENDIX B

SAMPLE QUESTIONS FROM MULTIFACTOR LEADERSHIP QUESTIONNAIRE (MLQ) AND PERMISSION FOR USE

MLQ Leader Form Sample Questions

1. I re-examine critical assumptions to question whether they are appropriate.
2. I talk about my most important values and beliefs.
3. I specify the importance of having a strong sense of purpose.

These questions are scored on a scale of 0 to 4 with 0 indicating “Not at all” and 4 indicating “Frequently, if not always”.

Permission for Use

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material:

Instrument: *Multifactor Leadership Questionnaire*

Authors: *Bruce Avolio and Bernard Bass*

Copyright: *1995 by Bruce Avolio and Bernard Bass*

for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,

Vicki Jaimez

Mind Garden, Inc.

www.mindgarden.com

APPENDIX C

CONSENT FORM FOR MLQ

I, _____, agree to participate in a research project entitled “**The Role of Spirituality in the Practice of Transformational Technical College Leaders**”, which is being conducted by C. Michele Shirley, Doctoral Candidate, Adult Education, the University of Georgia, (706)768-1316, e-mail: michele.shirley@yahoo.com, under the direction of Dr. Desna Wallin, (706)583-8098. My participation in this study is voluntary. I can refuse to participate or stop participating at any time without penalty or loss of benefits to which I am otherwise entitled, and have the results of my participation, to the extent that it can be identified as mine, returned to me, removed from the research records, or destroyed.

The reason for this study is to better understand the role of spirituality in the practice of transformational technical college leaders. If I volunteer to take part in this study I will be asked to do the following:

The procedures are as follows:

- 1) I will participate by completing the Multifactor Leadership Questionnaire (MLQ) that will require approximately 20 minutes of my time.
- 2) If identified as a transformational leader by my responses to the MLQ, I will receive a brief phone call to discuss further participation in the study.

All results of the MLQ will be confidential and will be destroyed within one month of the completion of the research project.

The benefit for me is that I will be able to identify the type of leadership skills I currently practice based on responses to the questionnaire. There will also be potential society benefits including breaking down barriers that are often erected when spiritual issues are sought to be researched; identifying links between spirituality and leadership and then trying to find ways that a leader can incorporate spirituality in the workplace without introducing controversy; and incorporating spirituality in leadership training if spirituality does indeed play a role in leadership effectiveness.

No risk or discomfort is expected as a result of my participation in this study.

No individually-identifiable information about me, or provided by me during the research, will be shared with others without my written permission.

If I have any pertinent questions in regard to this research project, I may contact the researchers listed above.

I understand that I am agreeing by my signature on this form to take part in this research project and understand that I will receive a signed copy of this consent form for my records.

_____	_____	_____
Name of Researcher	Signature of Researcher	Date
Telephone: _____		
Email: _____		

_____	_____	_____
Name of Participant	Signature of Participant	Date

Please sign both copies of this form. Keep one and return the other to the researcher.

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 612 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu

APPENDIX D**LETTER TO INTERVIEW PARTICIPANTS AND CONSENT FORM**

Date

Participant

Dear Participant:

Thank you for your participation to this point in my research study. Being identified as a transformational leader and acknowledging that you use spirituality in your practice as a technical college leader, as well as your signed consent to the interview is important to this research. The following explains the next steps in this process.

- 1) I will conduct a face-to-face interview with you at your convenience and at the location of your choice for approximately one hour. The nature of the interview will be a discussion of your thoughts on what spirituality is as well as how you have used spirituality in the past in your role as a leader and how you use it in your day-to-day leadership role. These interviews will be audio taped and then transcribed. You will be identified by a number only on the transcriptions. A master list will be used to link participant names with their data. After the study is completed these tapes and the master list will be destroyed to maintain confidentiality.
- 2) After completing the interview, I may contact you to confirm some details that we talked about or to affirm that I described events in the correct manner.

Your participation in this study is voluntary; you can withdraw your consent at any time without any prejudice or penalty and have the results of your participation, to the extent that it can be identified as yours, returned to you, removed from the research records, or destroyed.

Attached is a Consent Form for you to sign to agree to further participate in this study. Again, thank you for your time and consideration in this study. If you have any questions please feel free to contact me. I look forward to sharing the results with you.

Sincerely,

Michele Shirley
Doctoral Candidate
Adult Education
University of Georgia
(706)768-1316

CONSENT FORM FOR TRANSFORMATIONAL LEADERS

I, _____, agree to participate in a research project entitled “**The Role of Spirituality in the Practice of Transformational Technical College Leaders**”, which is being conducted by C. Michele Shirley, Doctoral Candidate, Adult Education, the University of Georgia, (706)768-1316, e-mail: michele.shirley@yahoo.com, under the direction of Dr. Desna Wallin, (706)583-8098. My participation in this study is voluntary. I can refuse to participate or stop participating at any time without penalty or loss of benefits to which I am otherwise entitled, and have the results of my participation, to the extent that it can be identified as mine, returned to me, removed from the research records, or destroyed.

The reason for this study is to better understand the role of spirituality in the practice of transformational technical college leaders. If I volunteer to take part in this study I will be asked to do the following:

The procedures are as follows:

- 1) I will conduct a face-to-face interview with the researcher at my convenience and at the location of my choice for approximately one hour. The nature of the interview will be a discussion of my thoughts on what spirituality is as well as how I have used spirituality in the past in my role as a leader and how I use it in my day-to-day leadership role. These interviews will be audio taped and then transcribed. I will be identified by a number only on the transcriptions. A master list will be used to link participant names with the corresponding data. After the study is completed these tapes and the master list will be destroyed to maintain confidentiality.
- 2) After completing the interview, I may be contacted to confirm some details that we talked about or to affirm that the researcher described events in the correct manner.

The MLQ Rater Form will have my name replaced with the corresponding number for identification immediately upon receipt by the researcher.

The benefit for me is that I will be able to share the role that spirituality has played in my practice as a transformational leader. There will also be potential society benefits including breaking down barriers that are often erected when spiritual issues are sought to be researched; identifying links between spirituality and leadership and then trying to find ways that a leader can incorporate spirituality in the workplace without introducing controversy; and incorporating spirituality in leadership training if spirituality does indeed play a role in leadership effectiveness.

No risk or discomfort is expected as a result of my participation in this study.

No individually-identifiable information about me, or provided by me during the research, will be shared with others without my written permission. I will be assigned an identifying number only.

If I have any pertinent questions in regard to this research project, I may contact the researchers listed above.

I understand that I am agreeing by my signature on this form to take part in this research project and understand that I will receive a signed copy of this consent form for my records.

_____ Name of Researcher	_____ Signature of Researcher	_____ Date
Telephone: _____		
Email: _____		

_____ Name of Participant	_____ Signature of Participant	_____ Date
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Please sign both copies of this form. Keep one and return the other to the researcher.

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 612 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu

APPENDIX E

PHONE SCRIPT

Hello, this is Michele Shirley and I would like to thank you for your participation in the study of the role of spirituality in the practice of transformational technical college leaders. Based on your responses to the Multifactor Leadership Questionnaire that you took at the last session, you have been identified as a possible participant in the next step of the study. I would like to ask you a few of questions.

Question 1: Does spirituality play a role in your practice as a leader in the Technical College System of Georgia?

Question 2 (if participant answers yes to Q – 1): Would you be willing to participate further in this study?

Question 3: Would you be willing to allow three of your employees to fill out the Multifactor Leadership Questionnaire Rater Form on a confidential basis?

Thank you for your time and participation in the study.

(At this time if they have answered “Yes” to all three questions, the researcher will set a date and time for the interview).