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Spiritual Leadership as a Model of Effective Leadership in Independent Schools

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SPIRITUAL LEADERSHIP AS A MODEL OF EFFECTIVE LEADERSHIP IN INDEPENDENT SCHOOLS

BY

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Seton Hall University
2002
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"With God all things are possible."
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CHAPTER I

Introduction

"You know that the heathen rulers have power over them, and the leaders have complete authority. This however, is not the way it shall be among you. If one of you wants to be great, he or she must be the servant of the rest; and if one of you wants to be first, he or she must be your slave. (Matt. 20:25-27)

It is very distasteful, almost uncomfortable, in today's society to think of leadership in terms of servanthood, or of the leader being someone's slave. When one thinks of being a slave, one thinks of a total forfeiture of control or destiny; an utter denial of any worth or identity as a distinct human being. How could it then be possible that a leader should emulate a servant - someone who has no power, no identity, and no means of changing her/his situation in life?

Leaders have traditionally been characterized as people who single-handedly pull and push organizational members forward by the force of personality, bureaucratic clout, and political know-how. Leaders must be decisive. Leaders must be forceful. Leaders must have vision. Leaders must successfully manipulate events and people, so that vision becomes reality. Leaders, in other words, must lead (Sergiovanni, 1992).

The New Testament model of leadership, on the other hand, breaks down the walls of privilege and rank. It is a personal model that sees the other as friend, values mutuality, and calls for shared responsibility. Called collaborative or participatory
leadership, such a model calls forth the vision and gifts of others. It creates a sense of community and invites others to contribute their abilities, which are seen as different from, as opposed to superior to, those of others (Gramick, 2001). The New Testament concept of leadership is that of a discipleship of equals (Fiorenza, 1992).

Are the ideas of "servant-leadership" and "a discipleship of equals" common only to Christianity, or do those ideas espouse qualities that speak to a universal sense of the spiritual that is within all human beings? How does one get to the place in life where it is possible to view each and every person as equal, and then value each person to the point of being willing to serve her/him? One must know, accept and love him/herself first before being able to do the same for another.

One of the most important aspects to effective leadership is to know oneself. In Leading With Soul, Bolman and Deal (1995) explain that leading is giving. The essence of leadership is not giving things or even providing visions. It is offering oneself and one's spirit. "Gifts of authorship, love and caring, power, and significance only work when they are freely given and freely received. When the spirit is right, gift giving transforms an organization from a place of work to a way of life" (p. 102).

Robert Greenleaf (1997) wrote the seminal work on this concept of servant-leadership. The essential problem with leadership, as he saw it, was that positional power tends to make people selfish and self-protective and stifles self-transcendence. Power is propped up by hierarchy, an organizational format that is destructive because its incentives are endemically wrong. Greenleaf found that hierarchy disables leaders in three critical ways: it distorts their personalities by imprisoning
them in a role; it impairs their imagination by automatically sieving out possibilities which the organization cannot handle; and it makes the power holders arrogant, automatically overbearing in their dealing with others. The deference against disabilities of leadership, Greenleaf concludes, may be the cultivation of a deep inner spiritual life (Beare, 1999).

Many educational leaders find themselves “disabled” in the manner that Greenleaf describes. The role of the school principal is sometimes defined by the politics of the bureaucracy, allowing her/him little or no freedom to exercise individuality. Locked in a box, some principals become simply the puppets within the educational hierarchy. Creativity and vision quickly fade, as the realization that “nothing can be done” in the face the larger bureaucracy sets in. With meaningless power as their only sense of identity, these leaders become arrogant and overbearing. These personality traits are symptomatic of one who has lost his/her sense of self, like humility, and sense of purpose. They are also indicative of someone who lives in fear and insecurity, knowing that, in fact, there is no control.

Greenleaf prescribes the cultivation of a deep inner spiritual life as a remedy to these disabilities. There have been a number of psychological studies that have studied the relationship of optimism and well-being to religiosity. In the seminal work, *The Individual and His Religion*, Gordon Allport (1950) proposed that there were two types of religious experiences: intrinsic and extrinsic. Religious orientation, whether intrinsic or extrinsic, is a motivational construct: “Instrumental versus ultimate,” “peripheral versus central,” and “servant versus master.” Extrinsic religion was defined as “utilitarian exploitation of religion to provide comfort, status, or
needed crutches in one’s encounter with life,” and intrinsic religion was defined as, “life wholly oriented, integrated, and directed by the master value of religion” (Allport, 1968). According to Allport, the intrinsic approach to religion is a healthy one, as the individual lives one’s faith within the framework of his/her beliefs, and allows it to shape his/her goals and decisions.

Several psychological studies have examined the relationship between optimism and well-being to religiosity, and have found positive relationships between these variables (Mathews-Treadway, 1996). Hadaway (1978) found that most religiosity variables correlate positively with measures of happiness, satisfaction, and feelings of well-being. Sethi and Seligman (1993) studied optimism as it related to several differences in religious beliefs, such as fundamentalism and liberalism. Their results yielded a positive correlation between optimism and fundamentalism. Mathews-Treadway (1994) further examined Sethi and Seligman’s results, and found their results to support the earlier study. However, optimism was more highly associated with an intrinsic religious orientation than with fundamentalism (Mathews-Treadway, 1996).

These studies seem to confirm Greenleaf’s recommendation to cultivate a deep inner spiritual life. Cultivating a deep inner spiritual life does not equate with adhering to organized religion or fundamentalism. It means finding a meaning, or an essence to life – one that makes a person optimistic and shapes his/her goals and decisions. The vision of the spiritual leader comes from having a sense of a “bigger picture” – that there is a greater purpose. The purpose for some is defined as serving others, or empowering others, so that those persons being served becomes leaders
(and thus servants) themselves. The servant, as mentioned earlier, is someone thought of as not having control. Perhaps those trapped in the hierarchy of organizational power are the real slaves. Yet, the servant in the spiritual sense is the one who is free. The freedom comes from self-knowledge and self-acceptance.

Many are beginning to realize that there is a spirituality of leadership, and leadership from one's soul, that may indeed be a different order of leadership. Ethical leadership (Starratt, 1991), moral leadership (Sergiovanni, 1992), servant leadership (Greenleaf, 1977), principle-centered leadership (Covey, 1992), and charismatic leadership (Conger, 1989) are some of the theories which have led organizational leaders to break with the top-down, hierarchical method of management. Are these examples of "spiritual leadership," or is "spiritual leadership" a distinct form of leadership that only a "spiritual" person can practice? Does every "spiritual" person who is a leader practice "spiritual leadership?" What does "spiritual leadership" look like in practice in an educational setting?

A study (Hall, 1999) was conducted in New Zealand with twelve educational leaders who thrive on the opportunity for innovation and improvement – and who are recognized as leaders of 'repute' in education. They were leaders from a variety of geographical locations and types of educational institutions. They were asked to respond to three questions, one of which was the following: "What do you interpret as the characteristics of a 'Leader with Soul'?" The most common responses to the question were, in descending order of the number of repeated responses:

- The centrality of people/relationships (10)
- Having a philosophy/vision/depth (8)
• Vitality, energy, commitment
• Passion

Are these the characteristics of those who would be deemed effective educational leaders? Is this the type of leadership model that would prove effective in schools?

If spiritual leadership is a valid, effective form of leadership in an educational setting, then the question becomes whether or not it is possible to identify spiritual leaders and the common traits of leadership that they possess. If they do, in fact, have significant leadership traits in common which manifest themselves in concrete practice within the schools, then can this form of leadership be practiced by individuals who do not consider themselves to be "spiritual?" The first problem that was dealt with in this study was to, in fact, identify current leaders in independent school settings who are "spiritual" persons, or persons who have a sense of a faith or belief which they strive to live out in everyday life. This faith or belief is not directed toward any religion or denomination, but was termed "religiosity" in the scale that was utilized to determine those individuals who participated in the second phase of this study.

Studies on spiritual leadership in education have been conducted. How were the subjects chosen for participation? Were the subjects already known to be "spiritual" persons? Was their spirituality the qualifying characteristic for their selection as participants in these studies? Santerre (1996) investigated the relationship between spirituality and educational leadership by focusing on the lives and stories told by six educational leaders. He reports that the participants (6) were selected from a poll of people "I had spotted or who were recommended to me by others" (p. 56). Yoder
(1998) examined the multiple expressions of spirituality in educational administration and how it influences professional practice. Utilizing the snowball sampling technique that was used by Santerre, Yoder went to individuals "whose leadership I respected" and requested their participation in the study "as well as the names of individuals who may be willing to examine the influence of spirituality on their own leadership" (p. 6).

Lipovitch (1999) investigated the extent to which the "Ten Critical Characteristics of Servant-Leadership" exist in public school superintendents in the state of Indiana. All 289 public school superintendents in Indiana were sent a survey instrument that operationalized those characteristics. The quantified results were presented and analyzed. The results showed, among other results, that those superintendents with more formal education (higher degrees) and working in larger school districts perceived themselves as more servant-leader like than their counterparts with less education and working in smaller districts (p. 114).

In spite of the previous work in the area of spiritual leadership, the question still remained: How do you determine, without previous personal knowledge, whether or not a person is a "spiritual" leader? And, after making that determination, are there leadership traits and leadership practices in common among those identified as "spiritual" leaders in educational settings to put forth a model of spiritual leadership for schools? In the case of this study, the focus was on independent school education in New Jersey. Finally, if there is a model of spiritual leadership in an independent school setting, can a person who does not consider him/herself as "spiritual" practice that form of leadership effectively?
The first task was to determine whether or not there is a "spiritual" quality in each of the Heads of School in the member schools of the New Jersey Association of Independent Schools. This was accomplished by determining the religious orientation of those individuals through the use of the Religious Orientation Scale (Allport and Ross, 1967). Though religiosity, or a person's religious nature, is but one aspect of spirituality, it is a viable measure used to determine if a person is intrinsically or extrinsically religious. This scale has been used extensively in research studies; more than 150 to date (Donahue, 1995 in Trimble, 1997), and has been found to correlate intrinsic religiosity with variables that are beneficial to mental health (Mathews-Treadway, 1996).

Bergin, Masters, and Richards (1987) used the Religious Orientation Survey to study the intrinsic religious orientation. Results showed that within a population of 119 college students, an intrinsic religiosity was shown to be positively related to sociability, poise and spontaneity, responsibility, tolerance, ability to create a favorable impression, achievement by means of independence, intellectual efficiency, happiness, a lowered anxiety, and other qualities that underlie and lead to status. In contrast, the extrinsic religiosity was related to the opposite of these constructs.

A critical factor to consider when determining the effectiveness of any leadership model is the group, or followership, under the guidance of the leader. The better the fit, the more successful the practice will be (Sergiovanni, 1992). What are the needs of the group? What is the setting in which the leader finds him/herself? Spiritual leadership, with its characteristics of community-building, collaboration, and vision, would certainly prove meaningful within the religious or spiritual institutions within
which it traditionally functions. But would the same hold true in a school setting? Before answering that question, one must first consider the changing climate of schools, the changing face of students, and the changing needs of teachers.

Today's culture has become increasingly technological. Consider the tremendous societal changes that have taken place over the past ten years. The presence of a personal computer (sometimes hand-held) and cell phone are commonplace. Computer-generated recordings have replaced the human voice. Everything is automated. But everything is also increasingly isolated. Our society has become like technological hardware...sterile, and reduced to bytes. Personal human interaction has been replaced by anonymous, cyber space interaction. The increased isolation and anonymity resulting from all of this technological advancement has created a generation of students with different values and different needs. Schools are blamed by some for society's ills; teachers and administrators are becoming frustrated, defensive and burned out. How do educators prepare students for a life whose values are so radically different from the one in which they, the educators, have known? How does one lead in such an environment, and what type of leadership model does that leader use?

In that environment, the leader must seek to fill the human void - the loss of self, of meaning, of hope, of vision. People feel inconsequential in the face of technology, and the unfathomable direction in which the society is headed. It takes soul, vision, and the ability to build a sense of community. It takes one who knows and understands her/his place in the world. There is a desperate need for spiritual
leadership as the means of bringing meaning back to life, of reenergizing the soul with purpose and direction, of overcoming the void that isolation has wrought.

Educational leaders must begin to address the spiritual void that plagues so many in society, particularly the youth. Palmer (2001) writes that the marriage between education and the sacred has not always been a happy one. Indeed, it has been "messy." Educators quickly site the First Amendment to the Constitution, and the "separation of church and state" as the reasons for keeping spirituality out of the educational environment. Additionally, one does not need to look far into history to see clear examples of the dangerous mess that can happen when sacredness gets institutionalized. However, can a system of education continue to refuse to engage with the mess? Palmer argues that educators must be willing to join life where people live it. And they live it at this complicated intersection of the sacred and the secular (Palmer, 2001).

**Purpose of the Study**

The purpose of this study was to determine if spiritual leadership can be defined and categorized as a model of effective school leadership in independent schools, and what characteristics, if any, are held in common by those identified as "spiritual leaders." Effective school leadership was defined in terms of the servant-leadership and moral leadership models, and was identified as the leader’s having vision and creating community/developing human resources. The manner in which the leader’s spirituality informs the decisions and practices involved in those areas of educational leadership, vision and human resources/community building, was explored to determine if there were any identifiable patterns/similarities.
There has been little research conducted on the identification of spiritual leadership as a model for effective school leadership. This study will contribute to the literature available on this style of leadership. It was hoped that specific leadership practices could be identified, as well as common traits shared by those identified as spiritual leaders. Such informed knowledge may provide options for leadership in independent schools both within and outside of New Jersey.

Research Questions

The following questions guided the study:

- How do those identified as intrinsically spiritual persons in independent schools define spirituality?
- Do those who are identified as intrinsically spiritual persons share common leadership traits?
- Does the leader’s spirituality inform leadership practices specific to human resources/relations and vision within the school community?
- Can spiritual leadership serve as a model for effective leadership in independent schools?

Definitions

The study itself provided a working definition of spirituality and spiritual leadership. Effective leadership was defined in terms of the servant-leadership and moral leadership models, which are included in the literature review (chapter 2).

Based on the methodology used, the following terms will also require definitions:
Independent School

A special part of the private school universe is the independent school, governed by a board of trustees and funded through tuition and gifts. This structure of governance and financing distinguishes independent schools from tax-supported public schools or church-supported parochial schools (Relic, 2000, p. 95).

Parents pay tuition to have their child attend the independent school. Independent schools value diversity, and are committed to enrolling students of every ethnic, cultural, and socio-economic background. Generous scholarships are given based on need. Students must be accepted into an independent school; therefore, most schools require a rigorous admissions process. This process includes, but is not limited to, a classroom visit and/or interview, standardized testing, student transcripts, and teacher recommendations. (NJAIS, 2001).

An independent school is committed to providing individual attention, small classes, high academic standards, and a strong, dedicated faculty free to pursue excellence in education according to its individual philosophy. The school is responsive to the needs of parents, and considers parents to be partners in their child’s education. Parents are invited to become part of the school community and to support the school’s values and goals.

New Jersey Association of Independent Schools

The New Jersey Association of Independent Schools (NJAIS) was incorporated in 1960 as a non-profit organization serving independent elementary and secondary schools throughout the state of New Jersey. The association welcomes diversity of its 67 member schools with a total enrollment of approximately 25,000 students. The
mission of NJAIS is fulfilled by supporting and strengthening the independent schools in New Jersey, working to promote independent education on regional and national levels, providing professional development opportunities for faculty, administrators, and trustees, and representing independent school interests on the New Jersey Education Commissioner’s Advisory Committee for Nonpublic Schools (NJAIS, 2001).

Head of School

The Head of School of an independent school is the chief school administrator within the school community. The number of administrators functioning under the Head of School is dependent upon the size of the school. For example, a K-12 independent school may have three separate divisions - lower, middle and upper - operating within the school community. Each of these divisions would have its own director, or division head, who would report to the Head of School. A school may have only one division, two, or even three within its community. In the case of a single division school, i.e. a high school (9-12) or elementary school (K-8 or K-6), the Head of School functions in much the same way as a principal. Whatever the makeup of the school, the Head of School is the chief administrator, and answers only to the Board of Trustees. The Head of School is in charge of the entire school community, including not only the divisions, but also all departments (business, development, admissions, and education). The Head can be likened to the school superintendent in a public school district.

Limitations of the Study
The limitations of this study included focusing only on independent schools; more specifically, independent schools having membership in the New Jersey Association of Independent Schools (NJAIS). Independent schools are private schools that traditionally enroll students that are of exceptional academic ability. The schools selected for this study have admissions policies and procedures that allow for selectivity of the student population; therefore, outstanding testing scores, for example, would not be used as criteria for determining “effectiveness” of the school. Additionally, independent schools require tuition as part of a contractual agreement for attendance. Students and families who do not adhere to the contractual agreement of the school are asked to leave the school.

The study was a two phase study. There were limitations imposed because of the research design; namely, only those scoring high on the intrinsic religiosity items of the Religious Orientation Scale and agreeing to participate in the second phase of the study were eligible to take part in the interview phase. This limits the number of participants available for the second phase of the study. The researcher was not able to explore the leadership style of those who do not meet the just-stated criteria, including those who scored above the mean on the extrinsic sub-scale or those who scored below the mean on the intrinsic sub-scale of the Religious Orientation Scale.

This study also focused only on the leaders and their leadership practices in the schools, though there are other factors contributing to the effectiveness of a school; i.e. faculty attitudes and expertise, parental involvement, curriculum, to name a few. The researcher was not able to interview other members of the school community due to the need for anonymity of the school leader and his/her school. Additionally, the
findings of this study were self-reported by the school leader. An ethnographic study which would expand the research to include other constituent groups within the school community could provide more depth. However, time constraints did not permit this to occur.

Finally, time constraints did not allow for research involving the Heads of School in independent schools in other parts of the nation. The study was confined to independent schools located in the state of New Jersey.
CHAPTER II

Literature Review

The purpose of this chapter is to provide definitions and theory for the research questions posed for this study. It is structured into three sections. The first section deals with spirituality, and the attempt to define it in such a way that does not express a bias toward one religion or theological framework. It also explores the question of how to identify or define the inner experience of spirituality when that experience is so ambiguous. Allport’s (1950) classic study of the function of religious sentiment in the personality of the individual was used as the framework to determine the religious orientation of the individual.

The second section of the literature review deals with the concept of effective school leadership. For the purposes of this study, effective school leadership was defined in terms of the servant-leadership model (Greenleaf, 1977) and the moral leadership model (Sergiovanni, 1992). These two models provided the theoretical framework for the spiritual leadership model in independent schools in New Jersey.

The final section of the review deals with an overview of the literature on spiritual leadership. The current trend of movement away from “management” and toward “leadership” in organizations is interesting in light of the attempt to combine spirituality with leadership. Certainly if one considers the symbolic or human
relations frames of restructuring organizations (Bolman and Deal, 1997), one can already detect elements of spirituality in those leadership designs.

Spirituality

Spirituality is an attitude or a way of life that recognizes something that might be called spirit. Religion is a specific way of exercising that spirituality and usually requires an institutional affiliation. Spirituality does not require an institutional connection (Halford, 1999). At no point during the course of this study was spirituality to be confused with a specific religious belief, though some of the subjects did, in fact, practice a specific religion or espoused a certain religious belief.

Spirituality transcends the ordinary; and yet, paradoxically, it can be found only in the ordinary. Spirituality is beyond us, and yet is in everything we do. It is extraordinary, and yet is extraordinarily simple (Bolman and Deal, 1995). Spirituality is a way of living. Spiritual persons tend to bring that depth and sensitivity and reverence to all or most of what they do...respond(ing) to other people and to situations with an openness, acceptance and reverence”” (Starratt and Guarec in Keyes, Hanley-Maxwell, Capper, 1999).

Spirituality begins at the core of your being, and with the quest to figure out what it is that drives you. Because each person is an individual, uniquely his or her own, spirituality is something that is found within each person and experienced in a manner that is unique to that individual. Spirituality is deeply personal, the whole of our deepest religious beliefs, convictions, and patterns of thought, emotion, and behavior in respect to what is ultimate, to God (Carr, 1988). Though spirituality is found at the core of every human being, it certainly is not an individualistic venture. Spirituality is
experienced not only from within, but through the process of living and experiencing
the wonder of this life. Would one need to have the “eyes” of spirituality in order to
recognize the extraordinary nature of the mundane moments of life?

Spirituality is an expanding of self rather than simply an exercise in introspection,
as one sees life in the context of a bigger picture, and the recognition that there is
more to life that what is immediately visible. Spirituality is the basic feeling of being
connected with one’s complete self, others and the entire universe. If a single word
best captures the meaning of spirituality and the vital role that it plays in people’s
lives, that word is “interconnectedness” (Mitroff and Denton, 1999).

Interconnectedness is not synonymous with institutionalization. A spiritual person
may choose to find people with like beliefs, attitudes, or experiences of the spiritual,
and thus practice that spiritual sense in a more formalized way, i.e. religion.
However, one need not have a religion in order to be spiritual. Spirituality is an
attitude or a way of life that recognizes something we might call “spirit”. Spirituality
does not require an institutional connection (Heald, 1999).

How, then, can one define this inner, personal experience called spirituality when
it is so ambiguous and unique to every individual? Spirituality is generally believed
to be a phenomenon that is too soft, too nebulous, and too ill-informed for serious
academic study. It is difficult to define, thereby rendering it nearly impossible to
examine (Mitroff and Denton, 1999).

According to Mathews-Treadway’s (1994) results in a study which did, in fact,
examine the relationship between optimism and well-being to religiosity found that
there is a correlation ($r=.24$, $p<.05$) between optimism and an intrinsic religious
orientation. It is possible that an intrinsic religious orientation causes optimism. This interpretation suggests that a personal relationship with a Higher Being causes a positive outlook on life. In other words, people who spend time in prayer and meditation out of a desire to do so (rather than out of a desire to please others) have a more positive outlook on the world, life, and the passing of time (Mathews-Treadway, 1996).

In his book, The Individual and His Religion, Allport (1950) proposed that there were two different religious experiences: intrinsic and extrinsic. Perhaps the briefest way to characterize the two poles of subjective religion is to say that the extrinsically motivated person uses his religion, whereas the intrinsically motivated person lives his religion. Persons with this (extrinsic) orientation are disposed to use religion for their own ends. In theological terms, the extrinsic type turns to God, but without turning away from self (Allport and Ross, 1967).

On the other hand, intrinsically oriented people live their religious/spiritual convictions. They go to church and pray because they are living out their beliefs, not trying to attain some other reward. Having embraced a creed, the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion (Allport and Ross, 1967).

Allport's formulation of intrinsic and extrinsic religious orientation has generated a massive amount of empirical research (Hood, 1985). Allport and Ross (1967) developed the Religious Orientation Scale based on Allport's theoretical attempts, dating back to 1950 (Donahue, 1985), to measure intrinsic religiousness (I) and extrinsic religiousness (E). The Religious Orientation Scale has 20 questions, 11 of
which refer to extrinsic motivation and the remaining 9 to intrinsic motivation. A 5-point Likert-type scale, ranging from strongly agree to strongly disagree, is used to measure responses. Clearly, in some sense, Allport sought the truth of religious commitment in pure form, a faith that was reasonable and legitimate for psychologically mature persons (Hood, 1985).

Although Allport’s definitions (intrinsic and extrinsic) were clearly value-laden and reflected a conservative Christian perspective, considerable research has utilized both his concepts and the Religious Orientation Scale (ROS) that he developed to measure it (Hunt and King, 1971). In the process, the I-E concepts have been refined and redefined, evolving to a point where a person with an extrinsic orientation may be defined as one who “subordinates and tailors religious practices and beliefs to the satisfaction of personal motives,” and the person with an intrinsic religious orientation as one who “subordinates and tailors personal motives and practices to the precepts of religion” (Dittes, 1971). As a personality variable defined in this way, religious orientation should be a useful way to understand the religious attitudes of the heterogeneous western population regardless of religious tradition or affiliation (Knight and Seldacek, 2001).

For many people, spirituality is often defined in terms of religious affiliation, or religiosity. Perhaps the reason for this is because most of what is spiritual, or most of the experiences and education that people receive regarding the spiritual, initially takes place in churches or other religious organizations/institutions. The “separation of church and state,” as safeguarded by the Constitution of the United States, ensures that no mention of the religious or spiritual take place in the public forum.
Effective School Leadership

At the deepest level, the values of authentic leadership are characterized by three things: personal ethics, vision, and belief in others. Leaders who are followed are authentic; that is, they are distinguished not by their techniques or styles but by their integrity and their savvy. Integrity is a fundamental consistency between personal beliefs, organizational aims, and working behavior. It is increasingly clear that leadership rests on values, that commitment among constituents can only be mobilized by leaders who themselves have strong commitments, who preach what they believe and practice what they preach (Evans, 1996).

One of the most important aspects to effective leadership is to know one’s self. Without knowing one’s self, and accepting one’s self, it would be impossible to be authentic. Without self-acceptance, one is insecure and unable to empower others or even accept others. In Leading With Soul, Bolman and Deal (1995) explain that leading is giving. The essence of leadership is not giving things or even providing visions. It is offering one’s self and one’s spirit. Gifts of authorship, love, caring, power, and significance only work when they are freely given and freely received. One who neither knows, nor accepts him/herself, would find it impossible to give freely because of fear and insecurity.

There is a type of leadership currently gaining more attention in educational circles; namely, servant-leadership. Robert Greenleaf (1977) wrote the seminal work on this concept of servant-leadership. The essential problem with leadership, as he saw it, was that positional power tends to make people selfish and self-protective and stifles self-transcendence (Beare, 1999). To the contrary, the servant-leader is servant
first. It begins with the natural feeling that one wants to serve, to serve first, then conscious choice brings one to aspire to lead. That is sharply different from the one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions (Greenleaf, 1977). He goes on to state:

The difference between servant-first vs. leader-first is the care taken by the servant first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer is: Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (p. 13)

Many business and non-profit organizations have made a shift toward servant-leadership as a way of being in relationship with others. Servant-leadership seeks to involve others in decision making, is strongly based in ethical and caring behavior, and enhances the personal growth of workers while improving the caring and quality of organizational life (Spears, 2000). It is that kind of selfless, large-souled, expansively visioned leadership which many long for and esteem.

Not everyone, however, longs for that type of leadership. The servant-leader’s focus on the “other” may seem to some to be passive leadership. Some have criticized that servant-leadership is little more than a clever gimmick. Leadersdirect, 2001 publishes the following criticism of servant-leadership:

In fast moving markets where constant innovation and new directions are regularly sought, leaders cannot help but make people feel uncomfortable at times. Their focus must be primarily external, not so much internal on the needs of followers...What kind of role model for developing leaders is
provided by a manager who is primarily a nourisher of others, a servant type? The danger of the servant-leader concept is that it can prevent us from seeing that anyone at any level can be a leader and that to do so they have to be competitive high achievers who are determined to excel and differentiate themselves from others... Consider carefully what it means to be a servant. A servant must be unquestioningly dedicated to serving his master’s every whim... A servant is essentially a slave and a slave who challenges his master is either a dead slave or a free man – hence no longer a slave. Basically, the point here is that the whole idea of leader-as-servant is conceptually bankrupt (Leadersdirect, 2001).

Is that a fair assessment of servant-leadership? Consider the characteristics of leadership already deemed to be effective in the educational arena, and compare those to the characteristics of servant-leadership. The Southwest Educational Development Laboratory indicates that leaders of educational change have vision, foster a shared vision, and value human resources. They are proactive and take risks. Leadership requires vision. It is a force that provides meaning and purpose to the work of an organization. Leaders of change are visionary leaders, and vision is the basis of their work (Southwest Educational Development Library, 1999).

A set of ten characteristics of the servant-leader has been identified as being of critical importance, and central to the development of servant-leaders. These characteristics include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears, 2000). These ten characteristics of servant-leadership
are by no means exhaustive. However, they do give an indication of the concepts that are central to the style of leadership expected by those who identify themselves as servant-leaders.

Gramick (2001) asserts a concept of leadership that is grounded in the New Testament, and she cites specific biblical references which record incidents of Jesus’ modeling and instructing his disciples on the concept of being a servant (e.g. Matt. 20:25-27 - “You must be a servant of the rest”; John 15:5 – washing the disciples’ feet). Additionally, she cites studies where the most outstanding traits of Catholic women in leadership positions were vision, power-sharing, and caring/community building. These are the characteristics of those who follow the servant-leadership model, as well as for those who practice the participatory model of leadership.

However, the servant model has elements of spirituality and motivation involved that are unlike any other model of leadership set forth in the current literature.

One of the tenets of servant-leadership is that everything begins with the initiative of an individual. What happens to values, and therefore to the quality of our civilization in the future, will be shaped by the conceptions of individuals that are born of inspiration. The very essence of leadership, going out ahead to show the way, derives from more than usual openness to inspiration. Too many who presume to lead do not see more clearly and, in defense of their inadequacy, they all the more strongly argue that the “system” must be preserved – a fatal error in this day of candor... A leader initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success (Greenleaf, 1977).
Greenleaf further explains that every achievement starts with a goal. The one who states the goal must elicit trust, especially if it is a high risk or visionary goal, because those who follow are asked to accept the risk along with the leader. Leaders do not elicit trust unless they have confidence in their values and competence, and unless they have a sustaining spirit that will support the tenacious pursuit of a goal. For something great to happen, there must be a great dream. This is vision, the mark of an effective leader.

There are unfortunate examples in history of visionary leaders who elicited the trust of their followers who, in turn, supported them in the tenacious pursuit of a goal. There are some who are critical of the spiritual or servant-leader model of leadership who are quick to point out the dangers inherent in following such leaders. For every Ghandi, Mother Teresa, or Martin Luther King one cares to nominate, it is equally possible to point to instance after instance of regressively narcissistic and paranoid charismatic leader figures (Gronn, 1999). It may not be possible to come to a global consensus on truth, morals or values held in common (there are those who kill for the sake of their cause). Nor is it possible to ensure that a visionary, spiritual leader would travel down the path of morally acceptable behavior.

The link between servant leadership and moral authority is a tight one. Moral authority relies heavily on persuasion. At the root of persuasion are ideas, values, substance, and content, which together define group purposes and core values. Servant leadership is practiced by serving others, but its ultimate purpose is to place oneself, and others for whom one has responsibility, in the service of ideals (Sergiovanni, 1992).
Sergiovanni (1992) wrote the seminal work on moral leadership in education. For him, moral authority must serve as the basis for leadership. Values play an important role in constructing an administrator’s mindscape and in determining leadership practice (p. 9). How does a leader formulate his/her values, and how does that leader determine if they are right for the educational setting in which he/she is leading?

Sergiovanni (1992) identifies two types of authority from which a school administrator develops his/her values: secular authority and sacred authority. The term *secular* refers to the authority of rule or law (as represented in legal codes) and to systems of bureaucratic rules and regulations. The term *sacred* refers to the authority of religious tracts, the authority of professional or community norms and shared purposes, and the authority of the democratic ideal or other ideals (p. 12). In school management and leadership practices, sacred authority is often ignored. It is thought to be weak, impressionistic concepts, more myths than reality – ideas to be avoided, if not scorned (p. 13). Sacred authority has virtually no standing within academic conceptions of management, and so the values that emerge from their use are unofficial. From sacred authority come such values as purposing, or building a covenant of shared values, one that bonds people in a common cause and transforms a school from an organization to a community (p. 15).

In attempting to capture the meaning of spirituality and the vital role that it plays in people’s lives, the word “interconnectedness” (Mitroff and Denton, 1999) has already been utilized for the purposes of this study. Moral leadership also calls for a type of leadership that builds community and connectedness. The idea of a school as a learning community suggests a kind of connectedness among members that
resembles what is found in a family, a neighborhood, or some other closely knit group, where bonds tend to be familial or even sacred (Sergiovanni, 1992).

Communities are defined by their centers — repositories of values, sentiments, and beliefs that provide the needed cement for bonding people together in a common cause (Shils, 1961). Centers govern what is valuable to a community. They provide norms that guide behavior and give meaning to community life. Community centers operate much the same as official religions do, providing norms that structure what we do, how we do it, and why we do it. The norms then guide the journey through community life (Sergiovanni, 1992, p. 47).

Community has been defined as a group of individuals who have learned to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to rejoice together, mourn together, and to delight in each other, and to make others’ conditions their own. The facets of community are interconnected and profoundly interrelated. The characteristics of a true community are inclusivity, commitment, peace and love (Peck, 1987).

The effective school leader must be the person who navigates that journey through community life. It becomes incumbent on that leader to determine who makes up the community, and how to get all members of the community to work together. Such a task requires vision, as well as an ability to develop human resources. What is the mission of the school? What makes our school unique? How do we work together? How are students, parents, teachers and staff valued? These are the most critical
questions to answer in the moral leadership model, for the right kind of leadership in
the schools is the type that fosters a learning community.

One of the responsibilities of moral leadership, and servant-leadership for that
matter, is to give a sense of direction, to establish an overarching purpose. Doing so
gives certainty and purpose to others who may have difficulty in achieving it for
themselves. But being successful in providing purpose requires the trust of others
(Greenleaf, 1977, p. 15). Sergiovanni explains that for trust to be forthcoming, the
led must have confidence in the leader’s competence and values. Further, people’s
confidence is strengthened by their belief that the leader makes judgments on the
basis of competence and values, rather than self-interest (p. 125).

Effective school leadership is defined in terms of Sergiovanni’s moral leadership
model because of the moral leader’s role in the school as “head learner” (p. 126).
This is described as the most crucial role for the educational leader, because it is the
most important enterprise of the schoolhouse. The leader must experience, display,
model and celebrate what it is hoped and expected that teachers and pupils will do.
The leader must be the leader of learners.

The leader must also be the “leader of leaders” in the moral leadership model. As
the leader of leaders, the school administrator must work hard to build up the
capacities of teachers and others. This is achieved through team building, leadership
development, shared decision making, and striving to establish the value of
collegiality. Successful leaders of leaders combine the most progressive elements of
psychological authority with aspects of professional and moral authority (p. 123-4).
Spiritual Leadership

Many are beginning to realize that there is a spirituality of leadership and leadership from one's soul which may indeed be a different order of leadership. "Soul" is a term which simply means one's essential self, one's essence, one's deep being. It is a personal experience. The Latin root of "spirit" is "to breathe" and hence "to have life." Spirit, then, is simply livingness, life, existence, beingness, and the Ground of All Being. There are varying beliefs about what life is, but spirit is the term that comprehends them all. Spirituality is not talking about the morality of leadership or its ethics. Most definitely, spiritual leadership is not synonymous with religious leadership in the narrow definition of religion. Spirituality is a universal human quality which transcends time, culture and formal religion (Beare, 1999).

Thomas Moore, in The Care of the Soul (1994), says it is impossible to define precisely what the soul is: Definition is an intellectual enterprise anyway; the soul prefers to imagine. We know intuitively that soul has to do with genuineness and depth. Kempis (1530) believed that he is truly great who has great charity, and that he is great who is little in his own sight and who set at naught all worldly honor. Spiritual leadership demands knowledge of oneself, and a realization of one's place in the whole realm of the universe. Christianity teaches, "The one who would be great among you must be your servant, and whoever must be first among you must be your slave, even as the Son of man came not to be served, but to serve, and to give his life as a ransom for many" (Matthew 20: 26-28). The teachings of Buddha also advocate knowledge of self and like humility:
Love yourself and be awake-today, tomorrow, always. First establish yourself in the way, then teach others, and so defeat sorrow. To straighten the crooked, you must first do a harder thing-straighten yourself. You are your only master. Who else? Subdue yourself. And discover your master. (adapted from the Dhammapada, translated by Thomas Byrom) (Kornfield, 1993, p. 65)

Perhaps there is truly a universal definition of spiritual leadership, one which correlates the need to recognize a higher being, to know oneself, and then to extend oneself to others in service. In order to be effective, one must challenge oneself to find the principled core that lies within (Covey, 1992). Spiritually guided leadership focuses on three relational dimensions: the leader’s relationship with self, considering the respect for self as the gateway to all knowledge; the leader’s relationship with a power or force greater than him/herself; and the leader’s relationship with others (Keyes, et al., 1999). The Christian would recognize the likeness of this theory with “the great commandment”: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself” (Matthew 22: 37-39).

Perhaps the greatest characteristic that would define spiritual leadership is to love. Love is a willingness to reach out and open one’s heart. It is not something that is spoken about, particularly in terms of leadership, because love usually evokes feelings of vulnerability. To love is to give and to empower. Hoarding power produces a powerless organization. Giving power liberates energy for more productive use (Bolman and Deal, 1995). Power offers an easy substitute for the hard
task of love. It is easier to be God than to love God, easier to control people than to love people, easier to own life than to love life (Nouwen, 1989).

In his book, Principle-Centered Leadership, Stephen Covey (1992) offers a philosophy to life and living which, if followed, could lead to significant meaning and fulfillment. His inside-out approach is a spiritual prescription for leadership, as he recognizes the need for a leader to know him/herself fully in order to offer the kind of effective leadership that can transform organizations and lives. Centering life on correct principles - fairness, honesty, integrity, service - those recognized by major religions, is the key to human effectiveness, both personal and organizational.

Throughout all of the research on servant-leadership, spirituality and spiritual leadership, common themes emerge over and over again: the knowledge and acceptance of self, centrality of people and relationships, and articulation of a vision. There is first, and most importantly, the knowledge of the self from which flows a sense of humility and security. One who knows him or herself is not insecure or threatened by others. They do not live in fear. In turn, they are less threatening and can foster a spirit of trust within the school, church, or organization in which they are entrusted to lead. There cannot be trust in an environment of fear.
CHAPTER III

Methodology

This study examined the practice of spiritual leadership as a model for effective educational leadership in independent schools. The study was guided by, but not limited to, the following questions:

- How do those identified as intrinsically spiritual persons in independent schools define spirituality?
- Do those who are identified as intrinsically spiritual persons in independent schools share common leadership traits?
- Does the leader’s spirituality inform leadership practices specific to human resources/relations and vision within the school community?
- Can spiritual leadership serve as a model for effective leadership in independent schools?

The study drew on data from the Heads of independent schools in the state of New Jersey. There were two distinct phases of this study. The first phase was exploratory and was used to determine the sub-sample for the second phase of the study. The Heads of School in independent schools in the state were surveyed in the first phase to determine if they were intrinsically religious by means of responses to the Religious Orientation Scale (Allport and Ross, 1967). In the second phase, interviews were conducted with five Heads of School who were selected based on
their responses to the Religious Orientation Scale and their expressed willingness to participate in phase two of the study. The narratives of the interviews of the five educational leaders were examined to determine if there were leadership characteristics in common among those leaders, particularly with regard to practices related to vision and human relations within the school community. Qualitative research methods were utilized to uncover theoretical elements used in the formation of meaning in the area of spiritual leadership.

Research Methods

Because of the limited empirical research that exists regarding spiritual leadership as an effective model for educational leadership in independent schools, it was not appropriate to present an initial hypothesis and alternative hypotheses for testing and evaluation. To allow the data collected for this research to generate ideas, themes and categories, and to develop a theory on spiritual leadership as a model for effective educational leadership, grounded theory (Glaser & Strauss, 1967) was used.

Grounded theory is a general research methodology, a way of thinking about and conceptualizing data (Strauss & Corbin, 1990). It is not considered to be discipline-bound. Rather, it is a set of procedures for analyzing data that will lead to the development of theory useful to that discipline (Leedy, 1997). Similarities and differences in the responses to the interview questions were analyzed to determine if there were shared themes in the definitions of spirituality, as well as the leadership styles and practices described by the intrinsically spiritual leaders. The similarities and differences in the data were used to determine if the nature of leadership of the
intrinsically spiritual leaders could be defined as spiritual leadership, and whether that style of leadership would be an effective model of leadership in education.

**Participant Selection**

The focus of this study was to determine if spiritual leadership can be a model of effective leadership in independent schools. A sub-problem of the study was to determine the "spiritual" orientation of the leader, and whether or not that spiritual orientation was exercised by the leader in his/her administrative position in the independent school setting.

The Religious Orientation Scale (Appendix A) was sent with a letter of solicitation (Appendix B) to every Head of School in each of the 67 independent schools in the New Jersey Association of Independent Schools. The two-phase method of this study was explained in the letter of solicitation, pointing out that the results of the survey would be studied and used to determine the nature of the second phase. Based on the responses of those surveys sent out in the initial phase, five of the independent school Heads of School who completed the Religious Orientation Scale were asked to participate in the second phase of the study. Each Head of School had the opportunity to express interest/non-interest in possible participation in the second phase by checking the appropriate response to that question regarding participation. The question regarding interest in the second phase of the study was included as an item on the additional questions attached as an addendum to the Religious Orientation Scale. The addendum also included questions regarding gender, number of years in an independent school administrative position, and number of years in the current position.
The 67 heads of school were asked to complete the survey and return it to the researcher. These surveys were randomly coded in order to determine the ownership of each of the surveys. After receiving the completed Religious Orientation Scales from the independent school Heads of School, the results were analyzed and used to determine the sub-sample for the second phase of the study.

*Research Instruments*

The Religious Orientation Scale was the instrument used to identify the “spiritual” orientation of the respective Head of School. Of the twenty items comprising the Religious Orientation Scale, nine items measured intrinsic religiosity, while eleven items measured extrinsic religiosity.

Allport’s formulation of intrinsic and extrinsic religious orientation has generated a massive amount of empirical research (Hood, 1985). The reliability of the Religious Orientation Scale’s intrinsic scale ranges from adequate to excellent, with Cronbach’s alphas most typically in the mid .80s (Donahue, 1985). Internal consistencies reported for the Religious Orientation Scale’s extrinsic scale are invariably lower, with Cronbach’s alphas most typically in the low .70s (Donahue, 1985). The lower reliabilities associated with the extrinsic scale, although subject to criticism, can be attributed – at least in part – to the scale’s tapping of multiple manifestations of the extrinsic orientation (Hill and Hood, 1999).

An analysis of the reliability of the Religious Orientation Scale used in this study reports an alpha of .8430 for the intrinsic scales. Similar to the findings of researchers regarding the reliability of the extrinsic construct, an alpha of .6503 for the extrinsic scale is reported for this study. A closer analysis of the responses shows
that there is greater variability between and among the five response choices for those items measuring intrinsic religiosity than were reported for those questions measuring extrinsic religiosity. The responses for the extrinsic items tended to fall between the agree (3) and strongly disagree (1) choices as opposed to the responses for the intrinsic items, which fell more evenly among all five response choices.

The Religious Orientation Scale (ROS) has twenty questions, eleven of which refer to extrinsic religiosity and the remaining nine to intrinsic religiosity. A 5-point Likert-type scale, ranging in options from strongly agree to strongly disagree, was used to measure responses to each of the questions which focused on either intrinsic or extrinsic motivation as expressions of religion or faith. Though the scale is not the only determinant of an individual’s spirituality or spiritual nature, it was the method chosen to determine whether or not spirituality plays any role in the life of the individual leader. An extrinsically religious person is one who uses his/her religion for his/her own needs. Intrinsically orientated people live their religious/spiritual convictions. Therefore, this scale was used to answer the question of whether or not the intrinsic spirituality of the educational leaders participating in this study impacted their leadership styles and practices in their respective administrative positions.

Given the 5-point (1 = strongly disagree to 5 = strongly agree) response format, separate summation of the respective scale items yielded score ranges of 11-55 for the extrinsic scale and 9-45 for the intrinsic scale.

Extrinsic and intrinsic Religious Orientation Scale items are best treated as composing distinct scales, owing to the absence of a straightforward inverse relationship between the two orientations. A scoring issue linked to validity is
whether and how individuals should be assigned religious-orientation type labels based on their extrinsic and intrinsic scores. A median-split approach to classification evolved, in which four groups (extrinsic, intrinsic, those who tended toward agreement on both the intrinsic and extrinsic scales, and those who tended toward disagreement on both scales) are created based on whether individuals score above or below the respective extrinsic and intrinsic medians for that sample (Hill and Hood, 1999, p. 145).

For the purposes of this study, those scoring above the median for the intrinsic scale, and therefore in the intrinsic grouping, were identified as a potential participant in the second phase of this study. The respondent, in addition to scoring above the median score, had to have expressed an interest in participating in the second phase in order to be included in the sub-sample.

*Data Analysis*

Using a constant comparative method of analysis, data was continuously checked and re-checked, and comparisons were made to discover similarities and differences between leaders. This technique allowed the researcher to discover patterns regarding spirituality types, definitions of spirituality, leadership styles, leadership traits, leadership practices, and effectiveness of the schools based on established criteria. The relationship between leadership styles and attitudes were studied, as well as interview results compared, in order to see whether or not there was a relationship that could lead to the conceptualization of a type of leadership style that could be labeled "spiritual." Data was also compared in order to determine the relationship, if any, between that leadership style and effective school leadership.
Data Interpretation

A total of sixty-seven Religious Orientation Surveys were mailed to the Heads of the independent schools who are members of the New Jersey Association of Independent Schools. These surveys were randomly coded to ensure anonymity. Forty-one of the surveys were returned to the researcher’s post office box used exclusively for this study. Of the forty-one respondents, nine expressed an unwillingness to complete the survey. In some cases, the Head of School expressed the reason for not wishing to participate. Examples of those reasons included, “I do not consider myself to be a ‘spiritual leader,’” “I do not share the details of my personal religious practice,” “Wish I could help, but I fill out too many of these now,” and “I will not participate in this study.”

Thirty-two Heads of School, or 47% of the total population, completed the survey and returned it to the researcher’s post office box. The years of total administrative experience among the thirty-two respondents ranged from one through thirty-seven years, with the mean number of cumulative years experience at 19.39. Eighteen of the thirty-two respondents (56%) recorded years of experience higher than the mean, having spent over 20 years in administrative positions. However, the number of years at the current position as Head of School ranges from one to twenty-eight, with the mean number of years among the thirty-two respondents at 7.28. In fact, sixteen of the respondents (50%) have been working at their current position as Head of School for less than five years.
Given the 5-point (1 = strongly disagree to 5 = strongly agree) response format, separate summation of the respective scale items yielded score ranges of 11-55 for the extrinsic scale and 9-45 for the intrinsic scale. The mean score for total responses on the intrinsic scale was 34.00. The mean score for total responses on the extrinsic scale was 23.59. Exactly 50% of the thirty-two respondents (sixteen) scored above the mean (34.00) on the intrinsic scale; 46.87% of the thirty-two respondents (fifteen) scored above the mean (23.59) on the extrinsic scale.

Of the thirty-two Heads of School who completed the survey, eleven were from religious independent schools. These schools included nine Catholic schools, one Episcopal school, and one Jewish school. The remaining twenty-one Heads of School who responded are the chief school administrators of non-religious, independent schools. For the purposes of this study, the schools will fall under two major categories/groupings: religious and non-religious independent schools.

The difference between the scores on both the intrinsic and extrinsic scales between those Heads of religious independent schools and those of non-religious independent
schools was significant. The mean intrinsic score for religious school Heads was 39.18. This score is 5.18 points higher than the mean score for the sample population (m=34.00). Of greater significance is the fact that the mean intrinsic score for Heads of religious schools is 8.03 points higher than for the respondents from non-religious schools (m=31.15). On the extrinsic scale, the difference in mean scores was less dramatic. The mean extrinsic score for religious school Heads was 22.09, 1.50 points lower than the mean score for the sample population (m=23.59). The mean extrinsic score for respondents from non-religious school Heads was 24.50, a slight .91 points higher than the sample population, and 2.41 points higher than their religious school counterparts. These scores indicate that overall the Heads of non-religious independent schools who responded to the survey scored lower on the intrinsic scale and higher on the extrinsic scale than did the Heads of religious independent schools.

Figure 2

![Graph showing comparison of mean scores between religious and non-religious schools](image)

Thirty-two of the sixty-seven Heads of School completed the Religious Orientation Scale; fifteen of the respondents were male, seventeen of the respondents were female.

There was a statistically significant difference between the mean scores for male respondents (m=31.27) and female respondents (m=36.56) for the intrinsic sub-scale on
the Religious Orientation Scale. An independent t-test indicated a mean difference of -5.30 between scores of male and female respondents and a t value of -2.337 which was statistically significant at the .05 level of significance (.027). The mean difference (2.56) between male (m=25.00) and female (m=22.44) scores on the extrinsic sub-scale were not statistically significant. The difference in intrinsic and extrinsic scores between male and female follows a pattern similar to the difference in intrinsic and extrinsic scores between religious and non-religious schools; namely, that the group scoring higher on the intrinsic sub-scale scores lower on the extrinsic sub-scale.

Figure 3

For the purposes of this study, those scoring above the median for the intrinsic scale, and therefore, in the intrinsic grouping, were identified as a potential participant in the second phase of this study. Sixteen of the thirty-two respondents scored above the mean of 34.00 on the intrinsic scale. The respondents, in addition to scoring above the median score, had to have expressed an interest in participating in the second phase in order to be included in the sub sample. Fifteen of the thirty-two respondents indicated a willingness to participate in the second phase of the study. When combining the criteria for participation in phase two of the study, a total of ten Heads of School scored
above the intrinsic mean (34.00) and also indicated a willingness to participate in the second phase of the study.

Of the ten Heads of School who were eligible, three expressed that they were not available for an interview at this time, and one did not return the solicitation phone call asking for an interview. One Head of School spoke twice with the researcher on the telephone, and requested that the initial letter of solicitation, the survey questions and the interview questions be faxed to her. That Head of School finally decided to not participate in the interview process. In the end, five Heads of School comprised the sub-group that participated in the second phase of the study.

Table 1

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The five administrators participated in a one-hour, in-depth interview which further explored their ideas and definitions of spirituality, the spiritual nature of their own lives, and how that spirituality informs their leadership style and practice with particular emphasis on vision and human relations within the school community. The grounded theory approach allowed for similarities and differences to unfold. The patterns, or lack of them, were explored in order to determine if there were leadership characteristics in common with those who are considered to be intrinsically spiritual based on the Religious Orientation Scale, and whether or not those characteristics and
leadership practices could be put into a theoretical framework which more clearly defines spiritual leadership as a model for effective school leadership. Effective school leadership was defined in terms of the servant-leadership and moral leadership models.

The interview questions (Appendix C) used in the second phase of the study were developed by the researcher. A panel of four experts tested and approved the interview questions.

Data of interviews conducted in the second phase of this study are presented in narrative form, with verbatim narratives of the interviews included in the appendix (D). Narratives were interpreted and analyzed to determine if there were any similarities in leadership practices with regard to the leader’s vision and human relations/community building. Data from both the Religious Orientation Survey and the interviews were analyzed to determine if there is a pattern of leadership that can be determined to be “spiritual”, and if that spiritual leadership can serve as a model for effective educational leadership in independent schools.
CHAPTER IV

Presentation of Results and Analysis of the Data

This study examined the question of whether spiritual leadership could be identified as a model for effective educational leadership in independent schools. There were two distinct phases of the study. The first phase was exploratory, and sought to identify those leaders in independent schools who could be identified as "spiritual." The Religious Orientation Scale (Allport and Ross, 1967) was sent to the Heads of School of the 67 independent schools who are members of the New Jersey Association of Independent Schools. A final question on the survey asked whether or not the subject would be willing to participate in the second phase of the study. A subject's eligibility for participation in the second phase was determined by his/her responses to the Religious Orientation Scale and his/her willingness to participate in phase two.

Based on eligibility requirements for phase two of the study, five Heads of School were selected to participate in the one-time, one-hour interview which further explored their ideas about spirituality, their leadership traits and leadership practices. Each of the five interviews was conducted at the office of the respective Head of School at a time that was convenient to him/her. The interviews were tape recorded, and transcribed verbatim (Appendix C). Based on a grounded theory approach to research (Glaser and Strauss, 1967), the data collected through these interviews generated ideas, themes and categories which determined a definition of spirituality
utilized by the independent school leaders, and whether that spirituality influenced the leadership traits and leadership practices of the leaders presented in this research study.

Phase One - The Religious Orientation Scale

The first question in this research study was to determine whether or not there was a "spiritual" quality in each of the Heads of School of the member schools of the New Jersey Association of Independent Schools. This spiritual quality was defined for purposes of this research as an intrinsic religiosity. Allport (1950) describes the intrinsic approach to religion as a healthy one, as the individual lives one's faith within the framework of his/her beliefs, and allows it to shape his/her goals and decisions. Whether or not each Head of School was intrinsically religious was determined through the use of the Religious Orientation Scale (Allport and Ross, 1967).

Sixty-seven Religious Orientation Surveys were mailed to the Heads of independent schools in who are members of the New Jersey Association of Independent Schools. The surveys were coded to ensure anonymity. Forty-one of the surveys were returned to the researcher. Nine of the forty-one expressed an unwillingness to complete the survey; thirty-two Heads of school completed the survey. For the purposes of this study, those scoring above the median for the intrinsic sub scale, and therefore, in the intrinsic grouping, were identified as potential participants in the second phase of the study. Sixteen of the thirty-two respondents scored above the mean of 34.00 on the intrinsic scale.
The respondents, in addition to scoring above the median score, had to have expressed an interest in participating in the second phase of the study in order to be included in the sub sample. Fifteen of the thirty-two respondents indicated a willingness to participate in the second phase of the study. When combining the criteria for participation in phase two of the study, a total of ten Heads of School scored above the intrinsic mean (34.00) and indicated a willingness to participate in the second phase of the study; namely, the one-time, one-hour interview which further explored spirituality, leadership traits, and leadership practices.

After the final analysis, five Heads of School were both eligible and available to participate in phase two of this study.

*Phase Two – Interviews with Heads of School*

This section deals with the responses of the five Heads of School to the twenty questions asked of them during the interview process. The questions were designed to explore the attitudes, ideas, and opinions of the participants first with regard to spirituality, and second, with regard to how their beliefs and experiences of spirituality inform their educational leadership practices, if at all. The five leaders were first asked to define spirituality, and then to consider their own spirituality at a deeper, more personal level. The focus then switched to their leadership traits and leadership styles which they implement at their respective independent schools. A particular emphasis was placed on their leadership practices specific to human resources, human relations, and vision within their school communities. Finally, an attempt was made to discern if there was enough in-common among these leaders to determine if a type of leadership
called, "spiritual leadership," could be identified, and if that type of leadership could serve as a model of effective leadership in independent schools.

This section will first deal with a general description of each of the interview participants, making sure that their anonymity as well as that of their schools is protected. The data collected in the interviews will then be presented in terms of the questions addressed: Defining Spirituality, Leadership Traits, Leadership Practices, and Spiritual Leadership as a Model for Effective School Leadership.

Interview Participants

Five Heads of School of independent schools in New Jersey met the criteria for participation in phase two of the study. Pseudonyms are used to identify the leaders, thus protecting their anonymity as well as that of their schools. The pseudonyms have absolutely no meaning and no connection to other individuals. The leaders will be identified as Paul, Mary, Ruth, Matthew, and John.

The five leaders indicated on their respective Religious Orientation Survey that they would be interested in participating in the second phase of this study. Each provided his/her name and telephone number, and was very accommodating when solicited for the interview. In addition to agreeing to the interview, each also scored above the mean score of 34.00 on the intrinsic scale. Out of a possible score of 45 on the intrinsic scale, their scores were as follows: Paul-35, Ruth-39, Matthew-39, Mary-43, and John-43. Though the score on the extrinsic scale was not considered for the purposes of this study, four out of five did score below the mean score of 23.59 on the extrinsic scale: Paul-17, Ruth-20, Matthew-18, Mary-21, and John-25. Combined intrinsic and extrinsic scores were not considered in this study because "extrinsic and intrinsic
Religious Orientation Scale items are best treated as composing distinct scales, owing to the absence of a straightforward inverse relationship between the two orientations.” (Hill and Hood, 1999, p. 145)

There were varied amounts of administrative experience among the group members. One leader has twenty-six years of experience and has been at his current position for the past twenty-one years. The remaining four leaders have been at their current positions for less than six years. Three of the four leaders have fifteen years cumulative administrative experience.

What was most significant about the group was that all five are practicing Roman Catholics. This is interesting in light of the fact that Allport was undoubtedly influenced by his cultural, familial, and personal ties to a North American Protestant articulation of Christianity in his construction of the Religious Orientation Scale (Wulff, 1997). In other words, the scale was not written with a bias toward Roman Catholicism, which might have explained why this group of five scored high in the intrinsic sub-scale. Quite to the contrary, Roman Catholics have not historically been encouraged to engage in “bible study” or “read literature about my faith” – two questions included in the Religious Orientation Scale which are part of the intrinsic sub-scale – outside of the formal “church” proper. It was by chance that the five leaders interviewed for this study were practicing Roman Catholics.

Another significant fact about the participants in phase two of this study was that four of the five leaders are members of a religious community. Both females are members of religious orders of nuns, and are referred to as “Sister.” Two of the three males are also members of religious orders, and are referred to as “Father.” Members
of religious orders, such as those to which the four belong, generally take vows of poverty, chastity and obedience. All four of these participants live within a community of priests or nuns respectively.

It is significant the four of the five leaders are members of religious orders, that four of the five schools headed by these leaders are single-sex, religious (Catholic) schools. The priests each head all-boy secondary schools; the nuns each head all-girl secondary schools. The fifth participant heads a K-12, non-religious, co-educational day school. Each one of these schools is a top academic institution, and would be deemed “effective” by current societal standards of education.

The independent schools which are headed by the five participants in this study are all day schools, and are among the most outstanding academic institutions in the state. Among the criteria that would deem these schools “effective” are their test scores, college placement, and course selections. In one school, the mean SAT I verbal and math scores for the class of 1999 were 650 and 670, respectively. Another school had mean SAT I verbal and math scores for the class of 2000 at 589 and 567, respectively. One school had three national finalists in their class of 2000; another had more than 25% in the classes of 1997, 1998 and 1999 named National Merit Scholars, Semifinalists, or Commended students. Nearly 100% of graduates enroll in four year colleges and universities, including the most competitive Ivy League schools. Twelve AP courses are offered at one institution; eleven at another.

Since each of the schools headed by the five leaders is an independent school, each has an admissions process through which they are able to attract and enroll the top students in the area. Their private school status and the families’ selection of that
school motivate each school to work hard at maintaining their top students and their top rankings, as students and their families may opt to leave the school at any time. By the same token, any students who do not perform or abide by the principles set forth by the respective independent school are asked to leave.

Defining Spirituality

The most difficult task in trying to either identify spiritual leaders or a type of leadership that could be called “spiritual” is to define spirituality. This difficulty is evident in the fact that the five leaders gave five different answers and explanations to the question, “How do you define spirituality?” In simplest terms, the participants defined spirituality as a journey; a lifeblood, an outward manifestation of inner convictions, a relationship, and something internal that has to be learned.

Mary’s definition most closely fit with Mitroff and Denton’s (1999) defining spirituality as “the basic feeling of being connected to one’s complete self, others and the entire universe” (p. 1). In addition to defining it “very simply as a relationship with God’s spirit,” Mary was quick to point out “that spirituality is more than relating to God’s spirit as transcendent spirit. It’s also relating to God’s spirit within people, so that spirituality is really much broader than trying to find God out there. It’s trying to seek God where God is in me and in other people.”

Ruth’s definition also referred to the feeling of being connected to one’s self. She defined “spirituality as the lifeblood that runs through the living person. It’s what ‘causes us to be’ – the identity, the core of the person.” John agreed that it is “something internal.” However, John also believes that spirituality is “something that has to be learned.” He believes strongly in the centrality of religion in the development
of personal spirituality: it must be "developed and nurtured through a faith-filled atmosphere — again, be it at home or in the family — and centered upon religion, by all means, faith and a religion or belief." Though he would agree that spirituality goes beyond oneself and connects a person to others, namely, "to love God and love others and care for others," his definition of spirituality focused on other needs as well:

To grow and be nurtured and developed by outside forces, kind of, and then deepened internally by the individual as they would mature and grow themselves. And you would always need to develop it internally, but also be assisted and helped by outside direction and guidance.

For Matthew, spirituality is a way of living. However, the way of living has to be a reflection of an inner conviction. "Spirituality to me is a way of living that expresses a faith life. Spirituality is the outward manifestation of inner convictions about God, humanity." He further explained that the inner conviction can be "in some cases shared convictions; they might be in some cases individual."

Paul, the only leader interviewed who is not a member of a religious community, is a married lay person with children. He owns his own home and also has use of the residence provided by his school. His answer about spirituality was quite interesting in light of those facts: "I define spirituality as opening yourself to the reality that you're not in control of things." It's "trying to figure out what plan has been developed for you. In my case, it's (developed) by God. How you are in the journey basically, which is really us getting from where we are in the material world back to the Creator, who is God."
Paul’s inability to definitively describe himself as a “spiritual person” was also significant, as he is the only one of the five who was reluctant to do so. He had some difficulty answering this question, “Do you consider yourself to be a spiritual person?”, as you could hear the struggles of a man living in this world who is trying to figure out what it truly means to be a spiritual person:

That’s a tough question for me to answer. I’d like to think I am, but I don’t think anybody can definitely say that they are a spiritual person and be completely comfortable with that, I guess. I try to be, I think about it, I’m conscious of it...um, but there are times that I lapse back into being a material person – and not in terms of wealth, but in terms of things of this life, things of the earth. I am struggling to be a spiritual person, and I am struggling to be a more spiritual person I guess is probably the answer.

While Paul discussed his “struggle to be a more spiritual person,” three of the four remaining leaders identified the need to make an “effort” at being a spiritual person; that being spiritual was something they were “trying” to be. Mary’s answer was direct, short and to the point: “Yes, I do. Because I do make daily, hourly effort to see where God is and to hear what God is saying.” Matthew also described himself as spiritual because of the commitment that he has made to try to respond to God’s invitation:

I consider myself to be spiritual because I do have a faith commitment, an understanding about God’s role in this world. I try to respond to God’s invitation to me to believe in Him, to believe in how He has manifested himself through His Son, Jesus, through His church, through His gifts of the Holy Spirit.
So, I am spiritual in that I am trying to respond to that. You know, the reality of God’s revelation of Himself.

The idea that one has to make an “effort” at being spiritual was also echoed by John: “I can only say that I try to be, and I work towards it.” Though John was certain that he considered himself to be a spiritual person, he added another element to his identifying himself as being spiritual – the fact that it is not up to him to judge whether or not he is, in fact, a spiritual person.

Whether I am or I am not, I guess that’s up to God’s judgment or other people’s judgment. I believe I feel what, I know what it is to be a spiritual person, and I strive for that. Again, I can’t judge that. Other people would have to make that judgment or decision.

Ruth was the only leader who definitively described herself as spiritual, and gave several reasons why she could define herself as such. “I do consider myself to be a spiritual person. Several reasons. The first one – it helps to define me as a person, my spirituality. It also gives me the ability to focus, to get on with life, to deal with the challenges – positive as well as negative challenges.”

One could conclude from the responses that whether or not you define yourself as a spiritual person depends, in some measure, on your commitment to “trying” to be.

Why is it that the spiritual, or being a spiritual person, takes effort? Some theologians have stated that human beings live “east of Eden.” Borg (1997) explains that human life began in the Garden of Eden, in the presence of God, but something happened so that we are no longer aware of that. Life in history is typically experienced as life outside the garden, life unaware of the presence of the sacred. We are estranged
because our five senses are most capable of experiencing the visible world of our ordinary experience. Human beings are capable of perceiving more, as some mystics suggest, but most of the time humans do not perceive the world of the Spirit. To perceive the world of the Spirit would take effort; an opening of the self to the reality of the Spirit. This opening begins the process by which the self at its deepest level is reoriented and transformed. The five leaders have opened themselves to this process, this journey, but have yet to arrive at their final destination. In the meantime, they make the effort to perceive the world of the Spirit.

The spiritual leaders experience the "spiritual" in their lives in many similar ways. When asked, "Where and how do you experience the 'spiritual'?", four responded that they experience the spiritual everywhere and anywhere. Paul remarked, "It can be anywhere and anytime...It isn't just in a church or in a place of worship, it's anywhere." For Ruth, "I would say in practically, if not all, aspects of life...God is communicating through whatever." Matthew said, "Well, I think the goal is everywhere at all times...You try to be aware that God IS present and is always present in all ways at all times." Finally, Mary thought for a while and then asserted, "I think I experience the spiritual when I take time to reflect that God is in the moment."

John Calvin, in his seminal work, Institutes of the Christian Religion, agreed with the five leaders that the knowledge of God is evident in his creation. Calvin writes:

Since complete happiness is knowing God, in order that no one should be prevented from finding that happiness...he has displayed his perfection in the whole structure of the universe. So he is constantly in our view and we cannot open our eyes without being made to see him...Wherever you look, there is no
part of the world however small that does not show at least some glimmer of beauty; it is impossible to gaze at the vast expanses of the universe without being overwhelmed by such tremendous beauty... The superb structure of the world acts as a sort of mirror in which we may see God. (Lane and Osborne, 1987, p. 32-3).

Mitroff and Denton (1999) identified “interconnectedness” as the single word that best captures the meaning of spirituality and the vital role that it plays in peoples’ lives. Interconnectedness is not synonymous with institutionalization. However, a spiritual person may choose to find people with like beliefs, attitudes, or experiences of the spiritual, and thus practice that spiritual sense in a more formalized way. Four of the five participants expressed a need to be connected to others in a communal prayer life, thus enforcing this notion of interconnectedness with others who are on a similar spiritual journey. What was evident through the enthusiasm with which each of the leaders spoke was their love and gratitude for being part of a larger prayer group and faith community.

Mary expressed it best: “This is one of the joys and the blessings of religious life – there is a very routine prayer life. I do have my hour a day for a time of personal prayer and contemplation. It is part of our constitution in our community to have that hour. We have community prayer every morning, and during that prayer we share faith experiences on what the scripture means to us. So that sharing of faith is extremely important to me and it certainly is a daily spiritual experience for me.”

Ruth’s answer was almost an exact duplicate of Mary’s: “I live in a religious community so we pray every morning together. This morning, in our morning prayer,
one of the things that I said we all needed to take with us as a challenge for the day was
to look at everyone and every situation we came in contact with as a way of listening to
God. That God is communicating through whatever.” Even Paul, though he does not
live in a religious community, discussed the ways that he participates in communal
prayer:

That I have time to slow down and just slow down and think of the events of the
day and my place in the universe. I find that mass is, for me being a Roman
Catholic, a good time to be reminded of that each week, on a weekly basis. I try
to go to a Wednesday morning, 6 a.m., men’s prayer group at my parish. And
that helps in that regard as well. I got involved in a retreat program two years
ago at our church, and I am kind of still involved in that.

John sees prayer and his prayer life to be the most essential component of trying to
be a spiritual person:

I would say I experience it (the spiritual) in prayer life, is where I would
experience the spiritual and where I would pull from for the strength which I
need to try to be a spiritual person. And it’s just a faith that I would have that
God assists me in trying to be spiritual through quiet prayer, through formal
prayer, that’s where I would experience I would say God’s presence to me. I
don’t think I would stand a shot at being spiritual, or trying to be spiritual,
without prayer.

Prayer was identified by each of the five participants as critical to their spirituality,
whether communal prayer, formal prayer or private prayer. For them, prayer is not
addressing a distant being who may or may not be there. Rather, within the
framework already established that God is anywhere at any time, God is one with
whom they are already in relationship. For those who have such an awareness of the
spiritual, Borg (1997) explains that prayer becomes the primary individual means of
consciously entering into and nurturing a relationship with God. Prayer is attending
to the relationship one has with God.

In addition to these similarities of experiencing the spiritual anywhere at anytime
and prayer, there were other ways of nurturing their spiritual life that were unique to
each of the five leaders. Paul really enjoys his morning runs. He gets up before 5
a.m. each day in order to have that time to himself. “I am very naturalistic,” he
asserted, as he explained why he experiences the spiritual outside on his runs/walks.
He also could not stress enough his need for quiet. “Anywhere and anytime that it’s
quiet, that there is peace, and that I have time to slow down and just slow down and
think of the events of the day and my place in the universe.” During the course of his
answer, Paul identified “mysticism”, and the mysticism of the Roman Catholic
church, as something that he enjoys. He mentioned a Taize\(^1\) service that he had
recently attended:

(I) was great, it was wonderful, it was other-worldly...I really like that. I
taught Japanese and Chinese history and I studied Buddhism as an intellectual
exercise in college, so I am kind of fascinated by the spiritual aspects and the
traditions and how similar they are even though we always seem to fight over
it.

\(^{1}\) A typical Taize service consists of prayer, readings from scripture or other sources, chants and
hymns, and silence all within a subdued and candle-lit environment.
Ruth spoke of experiencing the spiritual in people. Elaborating on her perspective “to look at everyone and everything... as a way of listening to God,” she spoke about a community service trip with a group of senior students:

A dramatic way of experiencing the spiritual. But then I had lunch with the seven girls, and that was incredible just to hear them talk about their angst in life because they are all waiting for college acceptances, and all of that. But also their sense of groundedness — there’s substance to them — and that to me is a definite experience of the spiritual.

Matthew described experiencing the spiritual in terms of how he lives his own life in response to his understanding of God. He asserted with real conviction that life must be lived in light of the stated relationship with God.

That any chore, any joy, any sorrow, any tragedy, any great good fortune, can be understood — and should be understood — in light of that fundamental relationship with God that is at the core of a person’s being. Now you grow in that as you live your life. It doesn’t happen overnight... (it’s) a lifelong conversion and an awareness of God’s presence.

Matthew’s statement confirms, once again, that spirituality is a lifelong process and a lifelong effort. If one is aware of the spiritual and constantly seeking, then the awareness of God will change and mature with time and experience.

While continuing on the theme of interconnectedness, the leaders were asked to describe how they see themselves in relation to the rest of the universe. The answers were unanimous: as a very small piece of a larger whole. Both Paul and Ruth said at the onset of their answer, “As a very small piece of it, a very small piece of it,” and “I
see myself as a piece of the whole.” Matthew and Mary remarked that they had come to a new and different understanding of themselves and their place in the universe as they have gotten older. In addition to seeing themselves as a small piece of a tremendous universe, they also came to realize that they were not at the center of the universe. Instead, they were somewhere off to the side.

Mary expresses another theme common to all of the leaders; namely, that even though they are each but a small piece of the universe, they are, in fact, a piece of a whole. There is a connection to all of the other pieces that make up the whole, the universe. “We are somehow all connected to this life that is all mysterious still to us,” explained Mary. Ruth expresses her view in this way:

When you study the new cosmology now – even the new age kind of focus on spirituality – that’s very easy for me to move with because it’s that sense that everything is created as part of a whole. There is a oneness with the earth and whatever.

“As I have grown older,” Matthew explains, “I have accepted myself as a part of a large universe which doesn’t revolve itself around me, and isn’t all about me.”

Additionally, though each leader viewed his/her place in the universe as small, it is yet significant since each person’s piece of the whole is special and important. John described this phenomena best:

I see myself as a very small part of that (the universe). But yet, I do believe – I have a firm belief – in the fact that God has a calling for absolutely everyone in the universe. To steal from spiritual writers - we all have a calling to do something that only I can do. No one else can do what God is asking me to
do, and I can’t do what God is asking somebody else to do. So as small as I am in a part of the universe, it is a very important part, as is everybody’s else’s a very important part. So I will try my very best to do what God is asking me to do, as I am a firm believer that God calls each one of us to do something special.

Matthew would agree with John, as he finished his answer to this question with the following statement: “I just hope to make my own part – my own contribution – in that part of the universe which I touch.” Paul’s expression of that very same viewpoint went like this: “And there is a way out there, and there is a way that God has decided for me and you, and it’s different for each one of us. And the spiritual journey is opening yourself to that, and to whatever that call is and accepting it though it may scare the hell out of you.”

When Paul refers to “a way out there,” he is drawing on his study of Asian history. “The concept of Taoism kind of fascinates me.” It is worth noting that four of the five leaders mentioned sources outside of their faith traditions that influenced their thinking about their place in the universe. Ruth mentioned that, “years ago I was very influenced by Chardin and his whole sense of the ‘oneness’ of the universe.” Matthew referred to his favorite radio personality, Jonathan Schwartz. And for Mary, she thought back to a book that she had read previously: “Interesting though, this question makes me go back to the book you may have read, Belonging to the Universe, by an Austrian brother, David something... with a scientist Kapra, and there

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2 Pierre Teilhard de Chardin (1881-1955) was a visionary French Jesuit, paleontologist, biologist, and philosopher who saw humans heading for an exciting convergence of systems, an “Omega point,” where the coalescence of consciousness will lead us to a new state of peace and planetary unity.
having this discussion about theology, science, revelation, spirituality... Very interesting book.”

The final interview question dealing with spirituality focused on the manner in which these leaders nourish their spiritual selves. The responses were unanimous. Prayer and reading were the most commonly cited means of nourishing the spiritual self by all five people. Another theme that was repeated over and over was the fact that each of these leaders was in need of finding some quiet time in their extremely busy lives as a means and a source of spiritual nourishment. Matthew spoke specifically about the struggle to find time, and how the prayer life that he should have as a man living in a religious community is not the prayer life that he can have as the headmaster of a school.

I try to read portions of the bible every day – I expose myself to sacred scripture. Then I try to pray. It’s usually prayer on the run. It’s no longer a wonderful half hour when I am all alone in the chapel. I just don’t have time for that – or I don’t make the time for it. But I don’t know if that is spiritually bad anyway. I have been led to be less compulsive about my prayer life, and have, in a sense, tried to put my trust in God in a very busy and active life.

Matthew’s answers reflected a peace and a resolve that he had come to after struggling to be and to do everything. He indicates that he has become less “compulsive” about his prayer life; perhaps the busy Head of School who identifies himself/herself as a spiritual person feels guilty at times for not finding the time to pray and nourish that spirituality. Matthew has worked through that, and has put his trust in God who knows and understands the circumstances of his life. In other
words, Matthew now prays for nourishment and connection, not out of compulsion or
guilt.

The need for quiet and peace -- and the struggle to find even a moment -- was
repeated over and over by each of the remaining leaders. Again, it takes effort. Paul
said that he has to get up at "quarter of five in the morning just to have the solitude to
write and to run." For Ruth, "Probably the quiet time is the most essential -- to be
able to move apart -- even sometimes in the midst of the day even for a few minutes."
Mary finds that she must MAKE the time to go off by herself in order to replenish
herself. John repeats exactly the same sentiment as did each of his four other
colleagues. He said: "(I nourish myself) through, as much as I possibly can, quiet
time -- asking God for the help I would need to quietly listen to God giving me the
spiritual strength and nourishment which I would need."

Echoing a previously stated need for community prayer and for being a part of a
whole, the leaders also cited retreats as a source of nourishment. Retreats are days
when, as an individual or as a group, one goes away for a quiet time of prayer and/or
reflection. Retreats vary in length, and may or may not have a common theme.
Additionally, given their Roman Catholic tradition, each of the leaders mentioned
his/her need for the Eucharist. The Eucharist, what Roman Catholics believe is the
Body and Blood of Christ/the Real Presence of God, is celebrated within the context
of the mass. The Eucharist, or Holy Communion, is one of the seven sacraments of
the Catholic church. The mass is a community celebration.
The only difference, or response that was not echoed by the others, came from John. He mentioned the importance of other people, especially his students, as sources of spiritual nourishment:

(I nourish my spiritual self) From others, from listening to advice or direction or guidance from other people. And just working with young people, that kind of restores you, maybe not here and now but when you see what they achieve or accomplish later on in their lives— the efforts you tried or offered to them, it did pay off. It kind of keeps you going spiritually and in your vocation, your calling.

Leadership Traits

The link between spirituality and leadership traits lies in the knowledge of self. Moffett (1994) implores leaders to focus on self-knowledge, maintaining that it is the “gateway to all knowledge” and can free individuals from the contemporary constraints of directing their energies toward wanting, having, and doing. (p.28)

Few would argue the fact that there is a certain degree of freedom that comes from having self-knowledge. When an individual knows him/herself, acknowledging one’s strengths and weaknesses, then he/she can learn to accept those traits and become less self-absorbed with filling personal needs.

Self-knowledge is particularly important for those in leadership positions. Without knowing one’s self, and accepting one’s self, it would be impossible to be authentic. Without self-acceptance, one is insecure and unable to empower others or even accept others. Bolman and Deal (1995) assert that leading is giving. The
The essence of leadership is not giving things or even providing visions. It is offering one’s self and one’s spirit.

With this theory about self-knowledge and authentic leadership in mind, the five leaders in this study were asked to identify their strengths and weaknesses. Ruth’s response is in direct correlation with theories about authentic leadership: “My greatest strength – probably my own sense of person, of who I am.”

Calvin asserts that “our wisdom, if it is to be thought genuine, consists almost entirely of two parts: the knowledge of God and of ourselves. As these are closely connected, it is not easy to decide which comes first and gives rise to the other” (Lane and Osborne, 1987, p. 21). It is significant to discover that three of the five leaders each described their faith as their main strength. Mary was quite certain as she answered, “I think faith definitely is probably one of my strengths.” The same could be said for John who said, “I would certainly say a love and trust and belief in God.” Matthew elaborated on the reasons why he believes faith is his greatest strength:

That’s hard to answer. I guess my greatest strength is a sense that I’ve been called by God…to live this life. And if I accept that – that God has called me – then everything that happens…can be understood as hopefully somehow God’s plan for me – the challenges that God wants me to face.

A sense of trust and confidence can come from living a life of faith, as Matthew explains it. To live trusting that the challenges in life happen for a reason, and that God has a plan specifically for each individual, frees a person from self-doubt about decisions and insecurity about the future. Trust and confidence are tremendous leadership qualities. Greenleaf (1977) explains that every achievement starts with a
goal. The one who states the goal must elicit trust, because those who follow are asked to accept the risk along with the leader. Leaders do not elicit trust unless they have confidence in their values and competence. A leader must have confidence and inner strength. A leader who has trust in a Greater Being may be able to trust more in return.

For Paul, trust is both his greatest strength and his greatest weakness. He identified "my compassion" as his greatest strength, but went on to explain:

It (compassion) is also my greatest weakness. It's also what gets me -- I think -- in trouble. I think I trust people too much at times, and I get burnt on that, and I get disappointed and frustrated. But I would rather err on the side of believing somebody and giving them a break, I guess, than the other way.

Matthew would probably agree with Moffett's assertion that self-knowledge frees individuals from the contemporary constraints of directing their energies toward wanting, having, and doing. Knowing yourself and your weakness does not guarantee that you would never direct your energies toward wanting, having and doing. Matthew shared:

My greatest weakness might be my ego - my desire for gratitude or acknowledgement. I am not physically in great shape, I do not always have a sense of humor, I don't have the greatest personality -- but those are not great weaknesses, in a sense. This might be far greater.

Matthew's struggle with his ego is indicative of a person of faith, or a person seeking the spiritual way in this life. John Calvin wrote that "vanity and pride are always present when men seek for God. Men are never really convinced of their own
insignificance until they contrast themselves with God’s majesty” (Lane and Osborne, 1987, p. 23, 28). This struggle, though Matthew identified it as a personal weakness, is actually a tremendous strength. Most people would never risk such introspection and honesty. The acknowledgment of personal weakness may influence the spiritual leader to be less critical of others.

It was not surprising to the researcher that the three remaining leaders identified a weakness that is directly related to the demands of their position. For Ruth, it is “trying to be too many things to too many people. Just wearing down to the point where it takes more energy than it should to get back up again.” For both Mary and John, it’s projecting aspects of their own personality onto others. Mary said, “I think very, very high expectations of myself and of others. Impatience when the systems don’t function correctly, or with the obstacles that come along.” John responded in like-manner: “Certainly one would be impatience. I kind of want things done, like many of us, yesterday, that type of thing.”

The leaders were asked to identify the three words that best describe their leadership style. There were absolutely no duplicate answers, though there were similar themes. Words like collegial, caring, collaborative and inclusive were used. Each one’s style, though unique, was yet similar in the sense of caring and other-oriented. The words these leaders used to describe their leadership styles do not resound in typical management jargon. Words like “direct”, “manage”, or “supervise” were not mentioned. Instead, there was a palpable sense that the “other” is respected, whether the other is a teacher, student or parent. Their words do not speak of hierarchy or power. They speak of a different type of leadership, the type of
leadership that seeks to empower other people and create a climate of warmth and trust.

"Taking risks" is a leadership trait not shared by the five leaders in this study. Only one leader, John, answered "true" when asked "if this statement was true or false about your leadership style: I like to take risks." Interestingly enough, John simply answered "true" and did not elaborate further. Three leaders described themselves as being somewhat of a risk taker. Paul said, "True, yes I do. Not as many as I should or I used to, but I do." Ruth said, "I would say more true than false." Mary described herself as "not the riskiest person in the world." Only one leader, Matthew, said, "Well, in all fairness, probably false." He explained that the reason that he is not a risk taker is because "I don't really try to get people nervous - Oh God, what is he going to do next? I like to think things through and make sure that they are just, wise, intelligent, fair." His reason for not being a risk-taker, in other words, was out of his concern and thoughtfulness for the people with whom he works.

Leadership Practices

Twelve of the twenty interview questions sought to explore the actual leadership practices of each of the five participants. The questions were designed to determine if the leaders' spirituality influenced their leadership practice; specifically, those practices dealing with human relations/resources, community and vision. The first two interview questions in this category were totally open-ended, and gave no indication as to the specific areas just mentioned.
Roskind (1992) believes that workplaces desperately need to focus on cooperation rather than competition which, in turn, would contribute to the creation of a sense of oneness and connection. The five leaders participating in this study indicated by their answers to the question, “What is it that you are most committed to in your role as Head of School?”, that they would agree with Roskind’s theory. Building a community committed to collaboration and mutual respect and love was the dominant theme in the participants’ answers.

Mary gave her most direct and definitive answer of the entire interview to this question. She asserted the answer in three words: “Collaboration. Inclusivity. Inclusivity.” Ruth’s answer was also rather definitive: “Probably trying to live and continue working in a peaceful environment. We work very hard in our school to engender that sense of community.”

Both Paul and John elaborated on their answers, and spoke rather passionately about how important it was to build community. Both focused on the members of the community; namely, the students and faculty, and about the need to value people as human beings. Paul explained that “it’s kids and adults learning together -- being a community of learners, which is messy, to be honest with you, it’s very messy. But it’s what school should be about; it is what life is about.” For John, the community extended beyond the walls of the school, and included all of humanity. He said in his role as Head of School, he is most committed to:

(Instilling) in the faculty and staff and students that they be spiritual persons to the extent of their doing what is right. You know, loving God -- whoever God is to them, and loving their fellow man/woman -- doing what is right for
their fellow man and woman, and striving to be as good a person themselves
as they can be. I guess I feel that everything else is secondary to that.

In attempting to capture the meaning of spirituality, the term interconnectedness
has already been utilized in this study. Moral leadership (Sergiovanni, 1992) is a type
of leadership that builds connectedness and community. The idea of a school as a
learning community suggests a kind of connectedness among members that resembles
what is found in a family, a neighborhood, or some other closely-knit group, where
bonds tend to be familial or even sacred. The leaders interviewed for this study
confirm this link between connectedness and community. The effective school leader
must be the person who navigates that journey through community life. It becomes
incumbent upon that leader to determine who makes up the community, and how to
get all members of the community to work together, as these five leaders strive to do.

The next question on leadership practice was also not directed to any particular
aspect of leadership; instead, it was to determine what each of these leaders
personally viewed as the MOST important aspect of their job as the chief
administrator of the school. The question did not ask what the most important aspect
of the job was in relation to any specific constituency group or situation or task. It
was a wide open question which challenged each leader to decide what he/she
thought was the most critical aspect of the job as Head of School of an independent
school. The researcher had assumed that the Heads of School would identify “fund
raising,” or some other administrative responsibility as the most important aspect of
their jobs, particularly given the governance and finance structure of the independent
school. Scientific skepticism might lead one to assume that since the leaders were
aware of the topic of this study, there may have been an expectation on their part for a more spiritual or philosophical answer to this question. There would be no way to either prove or disprove this assumption.

All five answers were either relational or dealt with the leader’s own spirituality. Realizing a responsibility to foster connections involving a variety of constituencies, including teachers, students, and parents, these leaders emphasized collaboration and trust in forming and maintaining effective relationships. This relational aspect is identified by authors of popular management literature as a common element of spirit-centered leadership. The primary aspects of connection described by such writers are (a) a connection to something greater than oneself, and (b) relationships with self and others (Yoder, 1998).

Matthew’s answer was very practical. He said that “hiring” was the most important aspect of his job. “If I bring in great people, good people, it’s a win-win for everybody.” Ruth had previously identified “inclusive” and “spirit-connected” as the words that best described her leadership style. It was not surprising, therefore, to learn that for her the most important aspect of her job was “relationship with people.” There is no doubt that John and Mary’s spirituality impact upon their leadership practices. Each of these leaders identified “to be a spiritual leader” as the most important aspect of his/her job. Mary said, “That is primary.” John asserted that “there is no other way.” Their answers were that simple, and needed no further elaboration.
It was Paul's answer that was most interesting. His answer was totally self-less, and indicated a level of concern not only for his school community, but also for the most unlikely of people, his successor.

(The most important aspect of my job is) making the school safe for my successor. That is the greatest thing that a leader can do -- it's not what you do while you are there almost, it's what happens after you leave, I think. That's really my belief in leadership, which again isn't really a classical view of it, and I don't care.

Henri Nouwen (1989) wrote:

The world in which we live -- a world of efficiency and control -- has no models to offer to those who want to be Shepherds in the way Jesus was a shepherd. Even the so-called 'helping professions' have been so thoroughly secularized that mutuality can only be seen as a weakness and a dangerous form of role confusion. The leadership about which Jesus speaks is of a radically different kind from the type of leadership offered by the world. It is servant-leadership... in which the leader is a vulnerable servant who needs the people as much as they need him or her. (p. 44)

Robert Greenleaf wrote the seminal work on the concept of servant-leadership as an effective type of organizational leadership. The main premise is that the servant-leader, rather than seeking power, is a servant first -- the one who wants to serve those who are entrusted to his/her leadership. Servant-leadership seeks to involve others in decision making, is strongly based in ethical and caring behavior, and enhances the
personal growth of workers while improving the caring and quality of organizational life.

Though Greenleaf is rightly credited for originating the model of servant-leadership as an effective mode of organizational leadership, the idea or philosophy is rooted in the teachings of Christianity. Jesus is quoted in the gospel of Matthew as saying, “If one of you wants to be great, he or she must be servant of the rest” (Mt. 20:27). That direct biblical quote formed the basis of the eleventh interview question; however, the researcher did not identify the author of the question or its Christian roots. The leaders were simply asked if they agreed or disagreed with that statement, and why or why not. Two of the leaders, given their status as members of a Christian religious community, could not ignore the fact that the quote is from the New Testament scriptures, and are the teachings of Christ. “I can’t disagree with Jesus!” was the way Mary expressed this point.

All five leaders were in total agreement with the quote from the bible referring to servant leadership. Matthew’s answer about servant leadership was similar to the answer he gave about his greatest weakness; namely, his ego. He spoke in terms of what it is that motivates him to be a leader, and on how the words of Jesus go right to heart of why he does what he does. His answer related the struggles which sometimes exist with ego and power in leadership:

I think again that what it says to me reminds me of another headmaster who once talked to me. He doesn’t need to be headmaster; he does it out of agape, out of love, out of a willingness to serve. And I pray that for myself that I am not doing this because I NEED to be headmaster. I never asked for the job -- I
know that – ever. I never implied to anyone that I wanted it – please give it to me. But I worry sometimes when I think it might begin to be creeping in that I might be getting too comfortable, that I kind of want this or kind of think that I deserve it... Because it should all be done out of love; it should all be done out of freedom to serve, to give to others.

Mary spoke in terms of being able to draw out “the best potential from the people that you are working with. It’s being a servant, really.” She views her responsibility to bring out each person’s potential as the servant aspect of her role. She is, however, also quick to point out that there is also a level of authority involved, but not in terms of dominating. “There is an aspect of authority, there is no doubt about it. There has to be some authority in the leadership model, but it is serving.”

Ruth and Paul also acknowledged the need to be able to have authority and make tough decisions. “I know in authority and I know in leadership there are times when the buck stops here, and you have to step up to it,” said Ruth. Their answers spoke to the criticism that exists with regard to servant-leadership. Some of the opponents of servant-leadership as an effective model of organizational leadership are quick to point out this impression that the “servant” is weak, or lacking authority. The servant-leader’s focus on “the other” may seem to some to be passive leadership. What kind of role model is provided by a leader who is primarily a nourisher of others, a servant type?

An answer to that criticism can be found in the answers provided by Ruth and Paul. Ruth explained that a “part of it is that you can’t ask somebody to do what you
won’t do yourself.” Paul referred to his days in training for the United States Marine Corp to elaborate on his reasons for agreeing with the servant-leader model:

I will tell you what it means to me, and I will tell you that I do agree with it and why... One of the things that the Marines taught me is you never ask your troops to do anything that you wouldn’t do. And I think that is what this is saying. I think that the best leader is the one who is behind the scenes and allowing others to step to the front with guidance, with direction, with parameters. The most effective leader is not the one who is in the spotlight. It’s not George Patton; it’s Omar Bradley, really. It’s being the soldiers’ general, and that’s what this is. It is obviously very Christ-like reference. You have to be willing to let go and develop others to really achieve greatness. And that is the mark of a great leader, I think.

John agreed with the “modeling behavior” aspect of servant-leadership, stating that he would respect a leader and be able to respond well to a leader who acted in humility and showed that he/she cared. He believes that people will respond to him with more enthusiasm if they sense his humility. “You have to be a humble person, a true humility,” he said. “If people see that in you, then they are willing to work with you and for you.”

Having identified servant-leadership as a style of leadership which they could agree with and practice, the leaders were then asked to come up with a metaphor that would describe “the relationship between you and your subordinates.” In being true to their servant-leader style, three of the leaders immediately pointed out to the researcher that they do not view the people that they work with as “subordinates.”
“Colleague is probably a term I am more comfortable with,” was the way one leader expressed dissatisfaction with the word “subordinate.”

The leaders were in agreement that it was difficult to think in terms of a metaphor. They each answered the question in terms of a hierarchy, or lack of it. “Paternal” or “paternalistic” was a word that was mentioned by Paul and by Matthew. Matthew described himself as being “paternal, without being condescending. Maybe when I get older it will be a different type of paternalism, but I would like to still think that I am a nurturer, a mentor.” Paul, on the other hand, referred to paternalism in a much more negative light. He explained what he experienced when he arrived at his current school:

The place was very paternalistic in part because the place had always been designed that way. I am trying to make…my administrative subordinates take on more responsibility and make their own decisions and know that I am going to trust their judgment.

Paul’s attitude toward his “administrative subordinates” is one which Sergiovanni (1992) speaks about in his moral leadership model. He asserts that the effective school leader must also be a “leader of leaders,” and work hard to build up the capacities of teachers and others. This is achieved through team building, leadership development, shared decision making, and striving to establish the value of collegiality.

John’s answer would also support Sergiovanni’s assertion, as John prefers to let his staff work on their own, trusting that they will follow his example of hard work and do what they are supposed to do. He explained:
I don’t tell them what to do – they know what I want them to do. Also, they know they have a job to do, and they know I let them do it. And so I would say I have a good relationship with all those who so-called work for me. I’d rather they work with me and they are not subordinates, and so on. I think it’s very cooperative.

The answers of the two female administrators were remarkably similar. Both mentioned that they were not interested in having a hierarchical model; instead, they wanted something “peer-connected,” “collegial,” and “collaborative.” Amazingly, both used the “circular” or “bubble” shape to describe the design of their relationships among members of the community. Ruth described her relationship with her school community as “a feminine model. It’s more much circular than hierarchical.” Mary used the metaphor of a “web” to describe the relational model within her school:

The benefit of the model (web) in the long run is that everyone feels that they belong because they all have their say – a very strong collaborative model. We see ourselves fitting together - the student body, the parents... everybody who belongs to this school can find him/herself somewhere on this chart – everybody, everybody.

Evans (1996) believes that at the deepest level, the values of authentic leaders are characterized by three things: personal ethics, vision and belief in others” (p. 291). The next four questions included in the interview were designed to challenge the leader to think in terms of their personal ethics and vision. The questions dealt with the uniqueness of each school, the vision that the leader has for his/her school, the
values that inform his/her decision making, and the manner in which those values were formed.

There were significant differences in the answers identifying what makes each school unique. Both female leaders had the same answers and the same insights. Ruth replied, “I think the sense of community is very prevalent with our students, our faculty and our parents.” Mary elaborated a bit more on that special feeling that her school has:

I think there is an unusual spirit of warmth around here. The overriding word is that the atmosphere is so friendly. The environment is so warm! They (the students) just say that over and over and over again. It’s a feeling of community, a feeling of belonging. Really, they love it.

John and Matthew had the exact same first response: “I can’t say because we are Catholic. There are other Catholic schools.” John, however, after considering all practical matters, did acknowledge “something that you just can’t put your hand on. It’s not concrete, but it’s there.” He was referring to the same thing as Ruth and Mary described; namely, some type of feeling – of atmosphere. John explained,

I see something among our students and among our alumni – there’s just some type of a feeling which they have for one another while they are here and when they graduate, and among alumni and all ages, and so on- there’s just a bond there which other schools may also feel they have that, I don’t know.

But I know that we certainly have that.

Matthew’s response was significant because he again referred to his answer about his own personal weakness; namely, his ego. He asserted that his school is not
unique, not in the sense that it is Catholic and not in the sense that they do a good job.

He explained:

I am not so sure that we are unique, and that is not such a bad thing to not necessarily be totally unique. We are not the only wonderful school. There are a lot of wonderful schools out there and I think that is being real, too. Again, you end up with that ego issue – that you can end up with too much ego sometimes – that weakness that I talked about. That can come through institutionally and that would not necessarily be a good thing. There are previous headmasters who really ‘rah-rahed’ the school, and I am not quite that way because I don’t know if that is all that healthy. Because then people are afraid to complain or criticize, and you need those complaints and criticisms sometimes to do a better job. You shut down criticism by being too – ‘we are the greatest.’ And I don’t know if I want to go that way.

Ryan and Kenen (2000) contend that “without goals we flounder. Without demanding goals, we settle for mediocrity. Schools must hold high expectations, both for academic performance and for character” (p. 313). The leader’s vision sets the standard for the school; the leader’s challenge is to get the community to commit to and work toward his/her vision. Paul’s most prized vision for his school was a direct extension of what he sees as being unique about his school. Paul spoke about the way his school, which does not have as large a student population as others, is unique and better, in some respects, from the larger independent schools with whom his school competes. “I think our size makes us unique. My base vision is to see this school as a realistic alternative to some of the bigger independent schools. Kids can
really grow and flourish here at this school because of its small size." He includes specifics about what he would like to see each child achieve, and the type of environment in which he would like to see them achieve it. He said, "a pre-K – 12 school, that is known for academic excellence but in a nurturing supportive environment so that each child reaches their potential. And that our kids come out of here and have a sense of who they are within society, and that they can make ethical decisions and give back to the society."

The answers given by the remaining four leaders were quite obviously impacted by their spirituality. Both female leaders answered similarly again to the question about their vision for their schools, this time not necessarily in what they said, but in the direct, one-sentence, to-the-point answers which they gave. For Ruth, "Again, I would go back to that sense of community – an inclusive community." Mary's said it was "forming young women in faith and drawing out their greatest potential."

The answers which Matthew and John provided were also more spiritually grounded. Matthew asserted that he did not "want it to be a hotbed of charismatic religious faith, but I would like – if possible – that kids saw that the school is connected to the gospel. That they are meeting people who take the gospel seriously. That would be a wonderful thing." John's answer was spiritual and also very personal. He mentioned that he would envision "that we would be a truly spiritual, God-loving, Christian-living school."

For four of the school leaders, their spirituality impacted very concretely on their vision for their schools, mentioning specifically faith, the gospel, and a god-loving community. This confirms Allport's (1950) assertion that the intrinsically spiritual
person lives life wholly oriented and integrated with his/her spiritual beliefs. Greenleaf (1977) also discussed the need to cultivate a deep inner spiritual life that does not equate simply with adhering to organized religion or fundamentalism. It means finding a meaning, or an essence to life that makes a person optimistic and shapes his/her goals and decisions. The vision of the spiritual leader comes from having a sense of a bigger picture, that there is connection to a greater purpose.

The leaders were then asked to consider their own personal ethics and to identify those values which inform their decision making. The similarity in their answers was significant, as integrity and honesty were the values consistently identified by the participants. Only Matthew mentioned values which were practical in nature. He mentioned common sense, and the need to be practical when making decisions or judgments that impact the school.

The only question among the twenty asked during the interview which was answered almost identically by all five leaders dealt with how the values used in decision making were formed. The answers included family, church/faith/religion, spirituality, education, experiences, community, and formal studies. The answers provided also indicated the most direct relationship to each individual's spirituality and spiritual growth, which was not surprising. Values are typically informed by faith, church, moral awareness, education and family. Each leader recognized the importance of forming values within the educational experience; therefore, instilling the values of honesty, integrity, fairness, sensitivity, respect, forgiveness and compassion was mentioned as an integral component of the experience that each leader aspires to provide at his/her respective school.
The five participants had earlier described spirituality in terms of a process, or an effort that must be consistently made. The process involves an opening of the heart, or trying to be aware, of a God who is always present, anywhere. For Borg (1997), the fruit of this process of spirituality is compassion. He states that God's will for us is to become more compassionate beings, to love others, to give love. If spirituality does not lead to compassion, then the journey is skewed or not complete. Compassion is the primary sign of spiritual growth; it must be nurtured and shared.

One of the ways that each educational leader accomplishes this task of engendering compassion is to develop a sense of mutuality and community. Over and over again the five participants expressed how important building and maintaining a sense of community within the school environment was to them. The question was therefore asked, "How do you build a sense of community in your school?" There were both similarities and differences in the answers provided by the participants. All were in agreement that building community is done in many, many ways. "You build community certainly by giving them the experience of it," was the way Matthew described it. The only difference in their answers was the manner in which building community is accomplished. There were many types of community-building events described; some student to student, others faculty to faculty, still others within the school community, and finally events which reach out to the outside community. All of these events contribute to building that special bond which unites a school and transforms it from an institution to a close-knit, nurturing, united community.

With regard to student events, those mentioned included, assemblies, Awards Night, big sister/little sister programs, peer leaders, peer tutors, birthday celebrations,
a retreat program, and having the students grouped together in homeroom settings. Special community-building activities also focus specifically on faculty. These include faculty meetings, prayer at the beginning of faculty meetings, faculty retreats, celebrating faculty birthdays, and the formation of a sunshine club. There were many, many whole school activities mentioned by the leaders. Some include middle school overnights, homecoming, sporting events, community announcements on the PA system, and assemblies. Most importantly, the leaders spoke of whole school activities which also involve the greater community.

The need to reach out and be connected to the larger community was held up by each of the participants as essential to community building. This need perhaps stems back to each of their unique perceptions of self in relation to the universe and the interconnectedness which is one of the hallmarks of spirituality. Additionally, popular management literature suggests that leaders whose spirituality influences their leadership view everything that exists as part of a larger whole (Yoder, 1998). Diane Dreher (1996) describes such leaders as people who see how the daily details fit into the larger patterns of significance, remaining mindful of the belief that we are all part of something larger than ourselves.

There were many outreach community events mentioned. These included a trip to the Community Food Bank in Hillside, NJ, collecting toys for children in a nursery school in Newark, NJ at Christmas time, a walk-a-thon to benefit the victims of the September 11, 2001 national tragedy, a funeral celebrated at the school for a recently-graduated student. A few of the school had suffered loss on September 11th. Ruth and Matthew mentioned September 11th in particular, and spoke of the profound
effect it had had on their communities and on building community. "The whole terror attack on September 11th has been a profound experience for us here in terms of community building," mentioned Ruth, "cause from that day, up to and including the present time, we have done things intentionally to bring the girls and the faculty together to try to help people to feel more safe and more secure."

Matthew shared his September 11th experience and its impact on community building:

And when September 11 happened, one of my first comments to the students when I called them together that morning was that whatever we have to face we will face it together. We are in this together. We will deal with this together. We are in this together, and I think experiencing that they come to feel that. And they like what it feels like.

Building on their beliefs of the importance of community, the leaders were asked to describe, in one word, the relationship they have with those who make up community; namely, the teachers, the students, and the parents. The answers between them were varied; however it was significant that three of the leaders repeated the same word for all three constituent groups. For Matthew, the word was "affection." John and Mary offered more than one word repeatedly for all three groups. For John, the words were "interest and caring;" for Mary they were "gratitude, affirmation and enthusiasm." And though Ruth’s words were not exact and repeated, the theme was the same: teachers she identified as "co-workers," students she identified as "co-learners," and parents she identified as "partnership."
Each of these leaders works in independent schools that pride themselves not only on their sense of community, but also on academic excellence. Since the schools are private, independent schools, each Head of School must be concerned with attracting and maintaining the top students if their school is to remain viable and competitive. Students today must be able to gain acceptance into the top colleges and universities, and also be capable of competing in an ever-shrinking global market. Keeping this reality in mind, the leaders were asked to identify, after all is said and done, what is the most important thing or subject that we can teach our students. Each of the answers offered by the leaders had a direct relationship to the spirituality which they had articulated at the beginning of the interview.

All of the answers reflected a belief that all are connected to the greater whole, the interconnectedness which is the hallmark of spirituality. For Paul, “the most important thing that we can teach our students is that they are not the center of the universe.” Ruth focuses her answer on the connection to others, and the need to have “reverence and respect for each other. And that, in turn, goes out to the next community level, to the earth, to the environment, the whole thing.” John also speaks of respect, and the responsibility to extend that respect to those outside of the self. He answered:

I would have to just say really a respect and love of God, and a respect and love of themselves. If they have that, they can do a lot of other things. But that’s more important than, you know, learning to read, write, think, talk and everything else. If you don’t have that, then you’re not going to do the other things, or do them well.
Spiritual Leadership as a Model for Effective Independent School Leadership

One of the "Top Ten Issues and Trends" identified by the National Association of Independent Schools in its communications with schools is "leadership in flux". Independent school leaders have discovered that their constituents are increasingly expecting new models of leadership, more responsive leadership styles, a clearer strategic focus -- in fact, "a vision" for the future of what the school could and should become. Some of the questions which independent school leaders are asking are:

What should a school do in order to bring its pedagogy and curriculum to a higher level? What skills and values will students need to be successful in future educational settings, as employees in the workplace, as family members, and as citizens? What is the vision for the 21st Century School? (Bassett, 2002)

Before assessing whether or not spiritual leadership can be used as a new, more responsive model for effective independent school leadership, "spiritual leadership" must be clearly defined. Patterns or similarities were discovered by the researcher in the answers given by the five Heads of School that pertained to spirituality and leadership practice which definitively lead to a clearer understanding of this leadership model.

A definition of spiritual leadership formed from this study is one which correlates the need to recognize the existence of a higher being and then to make the effort to be in relationship with that Higher Being through knowledge of self and service to others. The Higher Being was referred to as "God" by all five participants. The need to know oneself in relation to God and to the rest of the universe was described as a lifetime journey that takes constant, routine and deliberate effort to both foster and
understand. This search and this effort to find God in the anywhere and everywhere is the essence of what it means to be a spiritual person. What was most important to the five participants was that the spirituality each one came to recognize in his/her own way had to be lived and evident not through words, but through actions; the actions of a spiritual leader. To foster a connectedness between God (Higher Being), the greater universe, the known self, and others is the daily challenge. This definition of spiritual leadership is similar to the one posed by Keyes, et. al. (1999) which states that spiritually guided leadership focuses on three relational dimensions: the leader’s relationship with self, considering the respect for self as the gateway to all knowledge; the leader’s relationship with a power/force greater than him/her self; and the leader’s relationship with others.

This study first attempted to determine if the intrinsic spirituality of the five educational leaders informed their leadership practice with particular regard to human resources/relations and vision for the school. Having analyzed the interview responses, it can be stated definitively that the leaders’ spirituality informed practices specific to human resources and vision within their respective schools. These spiritually-informed practices comprise what has just been defined as spiritual leadership. Can spiritual leadership serve as a model for effective leadership in independent schools in New Jersey? Effective school leadership was defined in terms of the moral leadership and servant-leadership models.

Developing human resources or fostering human relations within the school has become an increasingly important aspect of leadership in independent schools. Heads of School must meet the desire for collaboration while maintaining the need for
decisive leadership. The independent school environment poses unique challenges. Independent schools traditionally attract constituency groups - parents, teachers and students - who could be termed “high achievers,” and who are committed to excellence in education. That commitment includes high levels of participation at all levels. Students have been selected from a very competitive admissions process. Teachers are held in high esteem and are deeply respected for their professionalism and expertise, and are respected as individuals. In the independent school, teachers are given the freedom to develop their own curriculum, and are expected to bring their knowledge, creativity, and experience to the classroom. The parents are the third group with which a solid relationship must be fostered. The parents of the independent school world are deeply invested in their child’s education, and expect the relationship with the school to be highly collaborative and cooperative.

Mary described an important aspect of her position as Head of School as “juggling a lot of different relationships.” John communicated the difficulty of dealing with the different relationships: “Just trying to bring the whole picture together: families, students, faculty, administration, staff – just trying to put it all together” is a major challenge. Matthew described his student population as “very bright kids – you can’t manipulate them. They’d see right through that anyway. They are too smart and you don’t want to insult them.” Instead, the approach which Matthew takes with his students is to love them. “I love the people who I work with, I love the students who are here. I hope I’m loving towards the people.” The independent school leader must be genuine and lead by example if he/she is to be successful in fostering human relations within the entire institution.
The five leaders each had a sense of humility about them which flowed from their self-knowledge and self-assessment. They knew their strengths and their weaknesses, and were not afraid to share them. From this sense of humility came a style of leadership which can only be described as collaborative and non-threatening. Each of them chose to follow the servant-leadership model, a model that has been described as “servant-first.” The mark of the servant-leader is that he/she wants first to make sure that the other people’s highest priority needs are being served. It seemed that each of the leaders was centered on what was best for the school and its students rather than on what was best for him/her self. Perhaps this was because all five leaders saw themselves not as the “center of the universe,” but as “a piece of the whole...a very small part.” There was a respect for the piece that each and every person has in the whole. “So as small as I am in a part of the universe, it is a very important part, as is everybody else’s a very important part.” Each of the five leaders, drawing on this spiritual belief of “oneness” and “connectedness,” spoke of human resources or human relations not in terms of managing or maneuvering, but in terms of community and community building.

Sergiovanni (1992) in the moral leadership model identified the sacred as a source of authority from which a school administrator develops his/her values. From sacred authority come such values as bonding people in a common cause and transforming a school from an organization to a community. Whether or not an educational leader believes that his/her job is to transform the school into a community depends upon what one defines as the goal of education, or of the particular school. There was a time when independent school educators, particularly those in the most highly
competitive schools, espoused the theories of "rugged individualism" and "survival of the fittest" as most appropriate in preparing students for their futures (Peck, 1987). Competition was the name of the game. Today, that philosophy has changed dramatically. The dawn of technology and the ever-shrinking world, multiculturalism, and diversity issues have led educators to embrace the concept of community and community-building as essential to educational success.

The five leaders interviewed for this study all stressed their strong desire to develop a sense of community and belonging in their schools. This is the essence of moral leadership. Sergiovanni (1992) defines the moral leader's role in the school as "head learner," a description with which Paul would agree. He described his school as a "learning community," and expressed his belief that "school should be about kids and adults learning together." Ruth is most committed to "engender that sense of community" and to try "to live and work in a peaceful environment." It's also the "sense of community" that makes her school, and Mary's school unique. It was Mary's "community" and "experience of living with an enormous diversity of people" that helped her to form her values in life. For John, it's the "bond", the "feeling which they (constituency groups) have for one another" that connects a student to his school long after he graduates.

Building community is essential not only for the sense of inclusivity, belonging and connection that it brings, but also as a means of motivating people. The effective school leader must be the person who navigates the journey through community life and get all people to work together. The leaders in this study talked about how they get people to work in a "strong collaborative model." The benefit of the collaborative
model is that others are empowered to “make their own decisions,” “say their perspective or correction on items,” “have their say,” and “know the job they have to do.” The five Heads would agree with Peck (1987) who says that a community is a group of all leaders. Sergiovanni (1992) refers to the Head’s role in this model as being the “leader of leaders.” Paul would explain that to be a “leader of leaders” means being “willing to let go and develop others to really achieve greatness.” The school administrator must work hard to build up the capacities of teachers and others. This is achieved through team building, leadership development, shared decision making, and establishing the value of collegiality.

This approach taken by the five leaders also resonates with Greenleaf’s theory of servant-leadership. The servant leader seeks to develop those with whom he/she works, so that they can develop their full potential. Mary explained that leading is serving; “it is drawing out the best potential from the people that you are working with. It’s being a servant, really.” John believes his “servant-model” style of leadership actually motivates people to do their best. “I think they see the care I have for them... They know the energy, the work, the time, the effort that I put into it and they are willing to do the same because they see that I am doing what I am asking them to do.”

The idea of connectedness was central to the answers provided by all five Heads of School. Connectedness was not only described in terms of collaboration and building community, but it was also defined in terms of connection to something greater than oneself. In a discussion about the future of independent school education,
Fran Scoble (2002), in *Is School Good for the Soul?*, refers to Palmer’s theories about spirituality and connectedness in schools:

In his challenging and provocative book, *The Courage to Teach*, Parker Palmer makes the following observation: If we want to develop and deepen the capacity for connectedness at the heart of good teaching, we must understand -- and resist – the perverse but powerful draw of the ‘disconnected’ life. By the ‘disconnected life,’ Palmer means the failure to ground our work in authentic connections to the self, to others, and to our own deep values, settling instead for the comfort of objective technique and methods that distance us from the very values that could give our work deeper meaning. He goes on to describe his idea of connectedness this way. ‘The courage to teach is the courage to keep one’s heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, require (*Independent School*, p. 42).

Connection to self, others and deep values are part of what the five participants also envisioned for the future of their schools. The five participants shared visions of nurturing, supportive communities as critical to their mission. For three of the leaders, that community included a connection to faith, a place where their students could reach their full potential amidst a community of faith and caring. That same community vision was also expressed as the hope for individual students, as the independent school leaders identified some aspect of “connectedness” as the most important thing/subject that we can teach our students. Paul wants his students to
realize that they are not the center of the universe. Mary envisions her students being integrated, spiritual people. For John, his sense of connectedness was rooted in the knowledge and love of God and self.

Spiritual leadership is a topic that continues to gain both attention and momentum in the educational arena. One reason for this growth is in response to the current trends in our culture. Cobb (2002) asserts:

We live in a culture of deep profanity. Listen to the language of the school corridor. Look at the profane images that saturate the media. I don’t want to overstate this. But it leads me to suggest that much of the behavior in our children that we regard with distress or concern is directly attributable to the absence of the opportunity afforded our children to experience reverence, to understand the meaning or experience of the sacred. Reverence is the very touchstone of all faith traditions. It is also the place where education and morality intersect (Independent School, p. 26).

Independent school educators today are faced with the challenge of not only providing their students with the knowledge and the skills they will need to be successful in life, but also with providing the educational setting that will provide the values and morals which will help to define not only what their students become in life, but also who they become as human beings. This challenge calls for an effective type of leadership which is responsive to those specific needs. Spiritual leadership, with its characteristics of community-building, connectedness, collaboration, and vision, is the model of leadership which would prove to be effective in meeting the changing needs of the independent schools.
CHAPTER V

Conclusions, Implications, and Recommendations

The purpose of this study was to determine if spiritual leadership could be defined and categorized as a model of effective school leadership in independent schools, and what characteristics, if any, are held in common by those leaders identified as intrinsically religious. Effective school leadership was defined in terms of the servant-leadership and moral leadership models, and was identified as having vision and creating community/developing human resources. The manner in which the intrinsically spiritual leader's beliefs informed decisions and practices in the areas of leadership practices, particularly human resources/relations and vision, were explored to determine if there were any identifiable patterns and similarities. A grounded theory research approach was utilized to analyze data (Glaser and Strauss, 1967). Similarities and differences in the responses to the interview questions were analyzed to determine if there were shared themes in the definitions of spirituality, as well as the leadership styles and practices described by the intrinsically spiritual leaders. The similarities and differences were used to determine if the nature of the leadership of the intrinsically spiritual leader could be defined as spiritual leadership, and whether that style of leadership would be an effective model of leadership in independent school education.

There were two distinct phases of the study. The first phase was exploratory, and sought to identify those leaders in independent schools who could be identified as
“spiritual.” The Religious Orientation Scale (Allport and Ross, 1967) was sent to the Heads of School of the sixty-seven independent schools who are members of the New Jersey Association of Independent Schools for the purpose of identifying intrinsically religious leaders. There were twenty items on the Religious Orientation Scale; eleven items measured extrinsic religiosity, nine items measured intrinsic religiosity. A 5-point, Likert-type scale, ranging in options from strongly agree (5) to strongly disagree (1) was used to measure responses of each of the questions.

Forty-one of the sixty-seven Heads of School returned the surveys to the researcher; thirty-two of those who returned the survey actually completed the survey. Sixteen (50%) of those respondents who completed the survey scored above the mean (34.00) on the intrinsic sub-scale. A final question on the survey asked whether or not the subject would be willing to participate in the second phase of the study. A subject’s eligibility for participation in the second phase was determined by his/her responses to the Religious Orientation Sale; namely, scoring above the mean on the intrinsic sub-scale, and his/her willingness to participate in phase two. Ten Heads of School met both eligibility requirements for participation in phase two; five were finally selected.

The five Heads of School selected for phase two of the study participated in the one-time, one-hour interview which further explored their ideas about spirituality, their leadership traits and leadership practices. The data collected through these interviews generated ideas, themes and categories which determined a definition of spirituality utilized by the independent school leaders, and whether that spirituality influenced their leadership traits and leadership practices. Finally, those leadership
practices were analyzed to determine if a type of leadership known as spiritual leadership could be definitively identified, and whether it could serve as a model of effective leadership in independent schools.

Conclusions

The conclusions from this study are based on the analyses presented in Chapter Four. At the very heart of this research lay the most profound and elusive problem of having to define spirituality. The definitions of spirituality presented in this study represent the experiences of those who have been identified as intrinsically religious people, people who integrate their faith and beliefs into the actions of their lives. Perhaps the definition of spirituality would not be the same if given by those who are not intrinsically religious. That possibility only exemplifies the difficulty and the profundity of defining such a highly personal aspect of human life.

The discussion about spirituality with the five participants confirmed the fact that it is difficult to find a universally accepted definition of spirituality, perhaps because there is no single definition that could adequately grasp its complexity. Spirituality is as unique as the person who tries to define it. It is an enormously personal experience that reflects but an inkling of that inner most part of each person who seeks to understand the meaning and the wonder of life. And so, it is not surprising that the definition of spirituality presented by each of these educational leaders was unique to his/her person, and to his/her sum-total of experiences in life.

As individual as each definition was, there were common elements to the experiences of spirituality described. There was the theme of connectedness — connectedness to self, others and the universe. But the most important connection
needed to be within the self; that what one believed or came to experience as the spiritual must also be outwardly manifested in word, deed, and most importantly, in attitude. Every leader expressed the viewpoint that the spiritual, or God, could be found anywhere, anytime, and in any place. For that reason, they needed to be able to recognize the spiritual in every moment.

To be able to recognize the spiritual in every moment takes effort. All five leaders expressed the fact that daily they try, they make the effort to be spiritual. Perhaps it is just that – the willingness to seek and to be spiritual – that defines one as a spiritual person. Each of them expressed a sincere longing to live in concert with the spirituality they already have come to know and experience in their innermost beings.

But each of them also has a hunger to know more, to feel more, and to experience more because it was clear that trying to be a spiritual person was a struggle. Finding and being in community with like-minded people who have that same core, that same belief, and that same mission was described as being both meaningful and empowering to each of the five. Communal prayer, retreats and the mass were ways that these leaders had in common in which they nourish their spirituality in community.

The need to find the time to nourish themselves while being in the top administrative positions at their respective independent schools was another theme the five had in common. Each of these leaders has etched out some sort of routine to their day in order to find the time to pray, whether individually or communally, or to be quiet. The need for quiet could not be overstated. This quiet time was a re-fueling time for the soul, the innermost being. Finding the time and having a routine prayer
life is difficult but necessary in order to stay nourished in the midst of a hectic and demanding schedule. It is also necessary to reconnect oneself and keep the priorities in order.

Each leader saw him or her self as a small, but important piece, of a much larger universe. As part of a whole, each person saw him/her self as being connected to a larger entity, a larger existence. And, although each leader saw him/her self as a small piece, each also expressed the belief that each small piece has a unique and critical role to play. Each person in the universe has a mission and a purpose, and part of life’s journey is to find out what that mission or purpose is on the earth. The interconnectedness of all of life was central to their understanding of spirituality. Eastern religions, cosmology, New Age spirituality, and other sources outside of their faith traditions have influenced each of these leader’s ideas about connection to a greater universe. There also seemed to be agreement that although for each of these leaders spirituality was connected to God and Jesus, it did not have to be so for others whose belief system is not theocentric, Christian, or Roman Catholic.

John Calvin wrote, “It is evident that man never arrives at true self-knowledge before he has looked into the face of God and then come away to look at himself...Men are never really convinced of their own insignificance until they contrast themselves with God’s majesty” (Lane and Osborne, 1987, p. 23). The researcher has concluded that this is truly the most significant aspect of spirituality, the essence of what it means to be a spiritual person. Throughout all of the research on servant-leadership, spirituality and spiritual leadership, the knowledge and acceptance of self is the most essential trait a spiritual leader can possess. Perhaps, as
Calvin wrote, a true sense of self can only come when one looks into the face of God, or a Higher Being, and realizes, with humility, his/her place in the context of all of life and of the universe. This is the starting point on the journey, the beginning of the effort which must be made to understanding the meaning of life, the connectedness in the world, and the mission which each person has to fulfill.

The search for spiritual meaning has recently gained attention and momentum in the popular culture. This search must re-emerge into the independent school curriculum as well. Independent schools must acknowledge once again that the spiritual component of a human being is real and viable and must be nurtured just as the intellectual, emotional, psychological and social components are nurtured. The Head of School must be the “head learner” in this undertaking, refocusing the vision and the goal of education to include the effort at finding spiritual meaning in life. The values and morals of a spirit-centered school, including integrity, respect, justice and collaboration, must be at the foundation of rigorous programs already in place in the schools. To accomplish such a goal would require spiritual leadership and a commitment to foster the values of that leadership model.

Acknowledgement of personal weakness may influence the spiritual leader to have a realistic image of him/her self and to be less critical of others. The humility of each one of these leaders was striking. No one had a “pumped-up” image of him/her self. Each one was humbly trying to find the way, and to do a good job at being Head of the School. They defined a “good job” as creating community. “Community” in the spiritual leadership model is defined as empowering others, being receptive to the needs of others, helping all constituent groups to realize their potential, and leading
all members of the school community to find their own authentic selves. The leaders also expressed the desire that they would be recognized as spiritual persons, not by their words but by their actions. Each embraced and practiced the model of servant-leadership in their work as Head of School. Their words and actions were also indicative of the moral leadership model which recognizes the need for connections and community in our schools, with a “leader of leaders” who has vision and elicits the trust of those whom he/she leads at the helm.

Spiritual leadership can serve as a model of effective leadership in independent schools. The independent schools are rigorous and competitive, with highly motivated constituencies; namely, parents, students and teachers. The Head of School, who needs to negotiate the relationships with and between these different constituencies, would be well-served to utilize the “leader of leaders” approach with the faculty and parents, as well as the “head learner” approach with the students. Additionally, as Palmer (1998) points out, independent school leaders and educators must develop and deepen the capacity for connectedness for its students, and to resist the powerful draw of the disconnected life. The increased use of technology, and the resulting isolation and anonymity which it produces and encourages, will only deepen the problem of disconnectedness. Connectedness, on the other hand, is the hallmark of spiritual leadership. With its characteristics of community-building, collaboration, and vision, it would certainly prove meaningful if utilized within the independent school setting.

Four of the five leaders interviewed in this study are the heads of religious (Catholic) independent schools. This might lead to the conclusion that spiritual
leadership is appropriate, or effective, only in a religious school setting. The researcher concludes from this study that a leader need not work in a religious independent school setting in order to espouse these characteristics of spiritual leadership. Each leader identified the challenge of spiritual persons as being able to find God in all of the moments of life — anywhere and at any time. “Anywhere” means not only in those traditionally religious settings, be it church or religious school. “Anywhere” means in both religious and non-religious schools. Community building, collaboration and connectedness are universal themes and have no allegiance to one faith or religious tradition. Therefore, those aspects of spiritual leadership can be utilized in any setting by any person who takes on the challenge of making the effort to see life through a “spiritual” lens, and to find meaning along the journey of life.

Implications

This study provided a great deal of information for reflection. The survey results indicate that spirituality and spiritual leadership is a topic which both generates interest and about which little is known in independent schools in New Jersey. Forty-one of the sixty-seven Heads of School who received the survey responded to the researcher. Although nine of those forty-one chose to not complete the actual survey, some did take the time to send personal notes or write personal comments on the survey sheet, expressing opinions about the topic of the research. The five Heads of School who participated also expressed genuine interest in the topic as an area for further research and study. Conferences or workshops on spirituality and spiritual leadership should be developed with special emphasis on the unique challenges of the
independent school, and offered to Heads of School and those who hold other administrative positions. Courses on this topic must also be developed and offered at the graduate level. The literature shows that emphasis is currently being placed on reintroducing spirituality and religion in schools. This emphasis is geared mainly toward the student; similar emphasis must be placed on the need for spirituality in leadership.

The question of whether or not a person needed to be “spiritual” in order to practice spiritual leadership is one which was not specifically stated for study in this research project. However, the assumption was made that this was, in fact, true. The similarities in the answers about spirituality, leadership traits and leadership practices provided by the five leaders in this study indicate that one does need to have an experience of the spiritual in order to be a spiritual leader. The primary aspect of that spiritual experience must be the knowledge of self in relation to a Greater Being and the rest of the universe, and the commitment to make the effort to live the spiritual experience out in all aspects of life. Self-knowledge and self-acceptance have been identified in the literature as the most important aspect to effective leadership. The essence of leadership is in offering one’s self and one’s spirit. Further research and study is required in order to provide an intellectual perspective on this topic which is sometimes viewed or being “soft” or too subjective for serious academic consideration. Conferences not only offering a spiritual experience in terms of self-knowledge and self-acceptance, but also the empirical research to validate the model of leadership should be made available to independent school administrators.
There was a statistically significant difference between the mean scores for male respondents \( m=31.27 \) and female respondents \( m=36.56 \) for the intrinsic sub-scale on the Religious Orientation Survey. An independent \( t \)-test indicated a mean difference of -5.30 and a \( t \) value of -2.337 which was statistically significant at the .05 level of significance (.027). This implies that females are more intrinsically spiritual or religious than males, and that they integrate their beliefs into their lives at a significantly higher rate than do males. There has been significant research in the area of gender differences in leadership models. Brunner (1998) concluded that females tended to utilize collaborative decision-making more than males.

Collaborative decision making is a hallmark of empowering others, which relates to the spiritual leadership characteristics of building community and collaboration. If the assumption, however, is correct that one needs to be a spiritual person in order to be a spiritual leader, more research would be needed to determine if female leaders would be more apt to practice the spiritual leadership model than their male counterparts.

One fact that cannot be overlooked in this study is the fact that four of the five leaders were the Heads of religious (Catholic) schools. All four of those schools were single-sex high schools, and all four of the leaders were members of religious communities. It was not surprising to the researcher that those leaders were identified as intrinsically religious based on their responses to the Religious Orientation Scale, or that their spirituality informed their leadership practices in their respective independent schools. The question that remains, however, is whether or not their personal experience of community, or the single-sex nature of the school, contributed
to the school's community feel, or the "bond" as it was described in the study, and if that bond is greater than could be created in a non-religious or co-education independent school that is led by a lay person. A comparative study of the two types of schools, or the two types of leaders, would need to be conducted with very specific criteria or focus indicated at the onset of the research.

Recommendations for Further Study

In addition to the areas discussed in the Implications section which would merit further study, the following recommendations are being made for future research studies relative to spiritual leadership in independent schools:

1) Repeat the phase two portion of this study (interviews) with those Heads of School who scored higher on the extrinsic sub-scale than they did on the intrinsic sub-scale on the Religious Orientation Scale. Conduct a comparative study to analyze the similarities and differences in the answers to the interview questions not only among the extrinsically spiritual leaders who participate, but also between the intrinsically spiritual leaders already interviewed in this study. Determine if there are differences in definitions of spirituality, leadership traits and leadership practices between those who are extrinsically religious and those who are intrinsically religious.

2) Expand the theoretical understanding of "spiritual" persons to determine the sub-sample for research similar to what was presented in this study. For the purposes of this study, the Religious Orientation Scale was used, and those who were found to be intrinsically religious were considered "spiritual." Further research would expand upon that definition, or means of determining the "spiritual" leader, as the
definition of “spiritual” is too broad to limit it to one measure. If the whole concept of spirituality is to have epistemological integrity, then a broader definition of spirituality – a definition that engaged members of a variety of religions, spiritual beliefs, and faiths, including Eastern beliefs, atheist, New Age, as well as traditional beliefs such as those in the Judeo-Christian tradition – would need to be formulated.

3) Revisit the five independent school leaders who participated in the interview portion of this study to get further refinement on their spiritual beliefs, as well as the leadership practices informed by those beliefs. Questions included in this follow-up study might address the challenges which these leaders face as spiritual persons, conflicts that arise between belief and practice, their own definitions of spiritual leadership (as opposed to spirituality), the aspects of spiritual leadership which they view as different from other leadership models, and whether or not they view spiritual leadership as a model of effective leadership for independent schools.

4) Conduct an ethnographic study in the schools led by those determined to be spiritual leaders. This study could be conducted over the course of a school year, and include interviews with members of the various constituent groups in the school, school artifacts, observations in the classrooms and at community events, as well as interviews with the Head of School.

5) Do a comparative study between the leadership practices of Heads of School of religious independent schools and non-religious independent schools. This study could focus on the criteria for effective school leadership delineated in this study;
namely, the servant-leadership and moral leadership models. Leadership traits and practices common to those models of leadership could be defined, and a survey or interview protocol could be constructed. The responses from leaders of the two types of schools could be compared to determine similarities and differences, if any, in their leadership styles and practices, and whether those differences were significant.

**Concluding Thoughts**

The changes that have taken place in society over the past twenty years are mind-boggling. The dawn of technology has propelled human beings into an ever-shrinking world that moves with lightening speed. It has also brought about a decrease in personal human interaction, as machines have replaced the human voice and the human touch. Worse yet, the void of human interaction has been filled with a glut of information and media influences that have resulted in the moral decay of the culture. This is the world of today's youth, the only world they have ever known and ever experienced. Educators today are faced with the enormous task of attempting to stay ahead of these enormous changes themselves while at the same time preparing its students for a future world that no one can begin to comprehend.

What will the 21st century independent school look like? Will it be a one-room schoolhouse filled with the latest in technological equipment? Will teachers be present in the same building as their students, or will distance learning provide students with more meaningful, and realistic experiences than they can currently have in the traditional independent school classroom? Will the student ten years from now even know what textbooks look like, or will the “palm pilot” be the only tool the
student will need? Will SAT’s and other standardized tests be the means to assess a student’s academic ability, or will the Ivy League and other competitive universities change the criteria for admission? The list could go on and on, all of it mere speculation.

The only certainty one will have as we look into the 21st Century is that human beings will not change. Though the world changes, and the experiences change, the basic needs of human beings will never change. Humans are social creatures in need of meaningful relationships. Humans are also intellectual, emotional, and physical beings; there will always be the need for food, water and shelter. Most of all, human beings are spiritual beings, and as the world spins ever more quickly out of control, human beings will search for meaning and purpose in life.

Schools have forsaken the spiritual component of the human experience out of fear. There is the fear of violating laws of church and state, and the fear of proselytizing if the topic of religion or spirituality is even discussed. But the baby has been thrown out with the bath water. Students need to understand that there is a greater meaning in life, and that they are a small, but important part of a greater whole. They need to understand reverence, and to see those adults in their lives be reverent to something that they may not completely understand, but know is greater than they are. Reverence for something greater inspires one to be more accountable, more introspective. If we never look up, or out, or beyond ourselves, then we are deluded into thinking that we are greater than we really are.

Humility is the hallmark of greatness in a human being, and in a leader. “If one wants to be great, he/she must be servant of the rest” (Mt. 20:27). Humility, however,
can only be understood within the context of the spiritual. Calvin’s metaphor describes it best:

If, at midday, we look down at the ground or on any object which is lying around, we think our eyesight is strong and accurate. But when we look up at the sun and gaze at it with no protection, the vision which was fine for the earth is so dazzled and confused by the brilliant sunlight that we have to admit that clear sight for earthly things is very dim when applied to heavenly. It is exactly the same when it comes to assessing our spiritual qualities. So long as we do not look further than those around us, we are quite satisfied with our own righteousness, wisdom and virtue (Lane and Osborne, 1987, p. 22).

If independent schools are to be great in the 21st Century, if we are going to form leaders who will lead with humility, and if we are going to commit ourselves to preparing students who not only do great things but who are great people, then it is time that we have the courage to look up into the sun. Spiritual leadership is the model of effective leadership in independent schools that will propel us into the 21st Century leading the way in educational excellence.


Appendix A

Head of School Survey
Religious Orientation Scale
Instructions

Please indicate the extent to which you agree or disagree with each item below by using the following rating scale:

1 strongly disagree   2 disagree   3 neutral   4 agree   5 strongly agree

1. It is important for me to spend periods of time in private religious thought and meditation. 1 2 3 4 5

2. If not prevented by unavoidable circumstances, I attend church. 1 2 3 4 5

3. Although I believe in my religion, I feel there are many more important things in my life. 1 2 3 4 5

4. I try hard to carry my religion over into all my other dealings in life. 1 2 3 4 5

5. It doesn’t matter so much what I believe so long as I lead a moral life. 1 2 3 4 5

6. The primary purpose of prayer is to gain relief and protection. 1 2 3 4 5

7. The church is most important as a place to formulate good social relationships. 1 2 3 4 5

8. What religion offers me most is comfort when sorrows and misfortune strike. 1 2 3 4 5

9. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services. 1 2 3 4 5

10. I pray chiefly because I have been taught to pray. 1 2 3 4 5

11. Quite often I have been keenly aware of the presence of God or the Divine Being. 1 2 3 4 5

12. Although I am a religious person I refuse to let religious considerations influence my everyday affairs. 1 2 3 4 5

13. A primary reason for my interest in religion is that my church is a congenial social activity. 1 2 3 4 5

14. I read literature about my faith (or church). 1 2 3 4 5
15. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship. 1 2 3 4 5

16. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being. 1 2 3 4 5

17. One reason for my being a church member is that such membership helps to establish a person in the community. 1 2 3 4 5

18. The purpose of prayer is to secure a happy and peaceful life. 1 2 3 4 5

19. My religious beliefs are really what lie behind my whole approach to life. 1 2 3 4 5

20. Religion is especially important because it answers many questions about the meaning of life. 1 2 3 4 5

Personal Information

Years of administrative experience: Head of School _____ Other _____

Years in current position as Head of School: _____

Gender: Female _____ Male _____

Choose one:

_____ I would NOT be interested in participating in the second phase of this study.

_____ I would be interested in participating in the second phase of this study. You can contact me via telephone at my school whose name is listed below:
Appendix B

Letter of Solicitation to Heads of School
October, 2001

Dear Head of School:

I am a doctoral student in the College of Education and Human Services at Seton Hall University. I am also currently the Director of the Middle School at the Kent Place School in Summit, NJ. I am requesting your voluntary consent to participate in my dissertation research.

The title of my dissertation is *Spiritual Leadership in Independent Schools in New Jersey*. Spiritual leadership is a fascinating, yet relatively new, subject in the area of educational leadership that is increasingly gaining attention. I am hoping to make a significant contribution to the research in this new field by trying to determine if spiritual leadership can be defined and categorized as a model of effective school leadership in independent schools in New Jersey, and what characteristics, if any, are held in common by those identified as “spiritual leaders.” At no time in this study is “spiritual” defined in terms of any specific faith or religion, nor is it contingent upon any religious affiliation. Additionally, the focus of this study is not on the answers of the individual administrators responding to the survey, but on the trends, which are evident through an analysis of the responses of the participants.

This is a two-phase study. The first phase involves completion of the enclosed survey, the Religious Orientation Scale, by the 67 Heads of School who are members of the New Jersey Association of Independent Schools. This survey should take no longer than 10 minutes to complete. There are no right or wrong answers. You will notice there are also four personal information questions, the last of which indicates your willingness to participate/not participate in the second phase of this study. If you are interested in participating in the second phase of the study, please check the appropriate response on the Personal Information section of the enclosed survey. You are also asked to include your school name so that I can contact you via telephone for possible participation in the second phase of the study.

Based upon responses to the Religious Orientation Scale, Heads of School who have expressed a willingness to participate in the second phase of the study will be contacted. This second phase would involve one, 1-hour, face-to-face interview with me (the researcher) at a time and place convenient for both the subject and the researcher. There are 20, open-ended interview questions which you would be provided with in advance. I will also provide you with an Informed Consent for Interview Form that will be reviewed and signed at the time of the interview.

Please respond to the enclosed survey by November 21, 2001, and return it in the stamped envelope provided even if you are not willing to participate in the second phase of the study.
Your participation in either/both phases of the study is completely voluntary, and you may withdraw from the study at any time.

The identity of the individual respondents and the name of the respondent’s school will never be used in the research project. The anonymity of those participating in this study and of their schools will be protected. The enclosed surveys have been randomly coded to ensure anonymity.

Data provided by you will be handled with the strictest confidentiality, as the researcher will securely store all data connected with this study for three years in a locked cabinet which only the researcher will have access to. The master list of respondent codes will be kept separate from the collected surveys. No other individual will have access to this information.

Please be assured that there are no anticipated risks to you or to your school for participating in this research project.

There are also no expected benefits to be derived individually by you or your school by completion of this survey or participation in the interview.

This project has been reviewed and approved by the Seton Hall University Institutional Review Board for Human Subject Research (IRB). The IRB believes that the research procedures adequately safeguard the subject’s privacy, welfare, civil liberties, and rights. The Chairperson of the IRB may be reached through the Office of Grants and Research Services. The telephone number of the office is 973-275-2974.

Your completion and return of the attached survey indicates your understanding of the project and your willingness to participate. Should you have any questions relative to this survey, please call me at 908-273-0900, ext. 255.

I thank you for your time and consideration in this matter.

Sincerely,

Karen Rezach
Appendix C

Head of School Interview Questions
1. How do you define spirituality?

2. Do you consider yourself to be a spiritual person? Why?

3. Where and how do you experience the "spiritual?"

4. How do you see yourself in relation to the rest of the universe?

5. How do you nourish your spiritual self?

6. What is your greatest strength?

7. What is your greatest weakness?

8. What three (3) words best describe your leadership style?

9. What is it that you are most committed to in your role as Head of School?

10. In your opinion, what is the MOST important aspect of your job?

11. What does this quote mean to you in terms of leadership: "If one of you wants to be great, he or she must be the servant of the rest." Do you agree or disagree? Why?

12. What metaphor would you use to describe the relationship between you and your subordinates?

13. What makes your school unique?

14. Is this statement true or false about your leadership style: I like to take risks.

15. What is your one, most prized vision for your school?

16. What values inform your decision-making in your position?

17. How did you form those values?

18. How do you build community in your school?

19. What, in your opinion, is the most important thing/subject that we can teach our students?

20. What word would you use to describe your relationship with each of the following: Teachers? Students? Parents?
Appendix D

Responses to Interview Questions
Matthew's Interview

1. That's a good question. I mean spirituality to me is a way of living that expresses a faith life. That's kind of a quick answer, but, spirituality is the outward manifestations of inner convictions about God, humanity — it has to be about God — though I assume there are definitions of spirituality that are non-theocentric. But, to me it involves convictions about God. They might be in some cases shared convictions; they might be in some cases individual.

2. I consider myself to be spiritual because I do have a faith commitment, an understanding about God’s role in this world. I try to respond to God’s invitation to me to believe in Him, to believe in how He has manifested himself through His Son, Jesus, through His church, through His gifts of the Holy Spirit. So, I am spiritual in that I am trying to respond to that. You know, the reality of God’s revelation of Himself.

3. Well, I think the goal is everywhere at all times. One of the goals of life in my context, a baptized person, but in a broader context, any spiritual person I guess, is that you try to be aware that God IS present and is always present in all ways at all times. That any chores, any joy, any sorrow, any tragedy, any great good fortune, can be understood — and should be understood — in light of that fundamental relationship with God that is at the core of a person’s being. Now, you grow in that as you live your life. It doesn’t happen overnight, and in my own particular Benedictine tradition as a Benedictine monk, there’s the concept of a conversion of life — a lifelong conversion and an awareness of God’s presence.

4. Jonathan Schwartz is my favorite radio personality. He had a wonderful moment when he talked about when he was a young man that if he did a painting of himself, he would make himself very large in the center. And now as an older man — he’s probably in his 50’s — he would do the painting with himself as a figure much smaller, over to the side. And I think that has very much summed up my own life journey, that as I have grown older I have accepted myself as a part of a large universe which doesn’t revolve itself around me, and isn’t all about me. And that it is bigger than I, and I just hope to make my own part — my own contribution — in that part of the universe which I touch.

5. Very practically. Of course, I have the prayer life of a monk which, as headmaster, is very hard to be faithful to. I certainly say my morning and evening prayers of the church, you know, morning prayer — vespers. I certainly try to go to the Eucharist a number of times each week, not on a daily basis. I would like to on a daily basis, but I can’t. I try to read portions of the bible every day — I expose myself to sacred scripture. Then I try to pray. It’s usually prayer on the run. It’s no longer a wonderful half hour when I am all alone in the chapel. I just don’t have time for that — or I don’t
make the time for it. But I don’t know if that is spiritually bad anyway. I have been led to be less compulsive about my prayer life, and have, in a sense, tried to put my trust in God in a very busy and active life.

6. That’s hard to answer. I guess my greatest strength is a sense that I’ve been called by God to live the Benedictine life, to join St. Mary’s Abbey, and to live this life. And if I accept that — that God has called me — then everything that happens through that coming to have been at St. Mary’s can be understood as hopefully somehow God’s plan for me — the challenges that God wants me to face.

7. My greatest weakness might be my ego - My desire for gratitude or acknowledgement. I am not physically in great shape, I do not always have a sense of humor, I don’t have the greatest personality — but those are not great weaknesses, in a sense. This might be far greater.

8. I hope collegial, careful/thoughtful — those are almost 2 words that say the same thing — I hope caring. I do — I love the people who I work with, I love the students who are here. I hope I’m loving towards the people.

9. Being honest. Trying very hard to be fair and honest. I would also like to think I am committed — that people can see that I believe in Jesus - and that is at the center of who I am.

10. Probably hiring — trying hard to attract the best people to come and work here. The better the people who work here with me, the less I have to work — the less problems I have. The whole place rises to the best level. So if I bring in great people, good people, it’s a win-win for everybody.

11. I agree. I think that as a Christian, you know, because the words come from Christ, you have to interpret them — you have to make them happen in your life. You can’t just take them as another opinion of leadership as you might from any number of leadership books coming out of some business school or something like that. I think again that what it says to me reminds me of another Benedictine headmaster who once talked to me. He doesn’t need to be headmaster, he does it out of agape, out of love, out of a willingness to serve. And I pray that for myself that I am not doing this because I NEED to be headmaster. I never asked for the job — I know that — ever. I never implied to anyone that I wanted it — please give it to me. But I worry sometimes when I think it might begin to be creeping in that I might be getting too comfortable, that I kind of want this or kind of think that I deserve it. And again that might go back to that earlier question about weakness — about attention and... I get nervous whenever I begin feeling that I am thinking that way. Because it should all be done out of love; it should all be done out of freedom to serve, to give to others.
12. I like that word "colleagues." I use it often in addressing the faculty. I like to think that I will listen to their ideas, even listen to say their perspective or correction on items. I don't know if that is a metaphor. And I guess, too, there is an element - not with all of them because I can't say that I care equally about all of them. There are some who I don't get along with, and I know that they don't like me. And I am uncomfortable with them - 1 or 2 like that, not very many. But I guess I must always be just - I must always be fair, honest with them. And with the vast majority I think I am also able to be a help - paternal, without being condescending. Maybe when I get older it will be a different type of paternalism, but I would like to still think that I am a nurturer, a mentor.

13. Well, there are other Catholic schools, there are other Benedictine schools. I guess there aren't another Benedictine school in Morristown, NJ, or in Morris County. But there is another one in Newark which is not too far away. I am not 100% sure we are totally unique. I think we do a good job and we're good for that purpose, and we get a good product. We do find teachers who do an excellent job, who inspire their students and care for them, coach them or captain them in some activity and all that. But I am not so sure that we are unique, and that is not such a bad thing to not necessarily be totally unique. We are not the only wonderful school, there are a lot of wonderful schools out there and I think that is being real, too. Again, you end up with that ego issue - that you can end up with too much ego sometimes - that weakness that I talked about. That can come through institutionally and that would not necessarily be a good thing. There are previous headmasters who really "rah-rahed" the school, and I am not quite that way because I don't know if that is all that healthy. Because then people are afraid to complain or criticize, and you need those complaints and criticisms sometimes to do a better job. You shut down criticism by being too - "we are the greatest." And I don't know if I want to go that way.

14. Well, in all fairness, probably false. I used the word before that I intend to be thoughtful. I am not really brazen, I don't really try to get people nervous - Oh God, what is he going to do next? I like to think things through and make sure that they are just, wise, intelligent, fair. So I guess I am not - no, I am such a risk taker, to be honest with you.

15. I don't want it to be a hotbed of charismatic religious faith, but I would like - if possible - that kids saw that the school is connected to the gospel. That they are meeting people who take the gospel seriously. Yeah, that itself would be a gift to them if that was true. And it might very well be true, I am not saying it isn't. That would be a wonderful thing.

strengthen the challenge that the school tries to present? Will it also strengthen our nurturing of our students? Those are some of the values, or virtues, or criteria by which I try to make a judgment.

17. Well, thank God I was blessed with educational opportunities right from the beginning of my life. I went to wonderful schools. My mother was a very practical woman, kind of -- I don't want to say "bottom line" that's not true because she taught us a strong love of the underdog - that is not always practical to do. Still, she would kind of -- both feet were firmly planted on the earth-type person. I also feel I have a degree in educational administration - that was also very practical and helped form some decision-making concerns. Also, the example of the other people here.

18. It has to be somewhat subtle. I mean, we have very bright kids -- you can't manipulate them. They'd see through that right away. They are too smart and you don't want to insult them. I think that you build community certainly by giving them the experience of it. For example, my first year, a boy who had just graduated died at college. And you know I made it very clear to the students that the funeral was going to be here and that we wanted to support the family. I didn't order them to come to the funeral, but I certainly made it very, very clear. And I think they felt in that awesome way when there is such a turnout of people that this is what it is about. And when September 11 happened, one of my first comments to the students when I called them together that morning was that whatever we have to face we will face it together. We are in this together. We will deal with this together. And, you know, when there is a big sport event, I tell the students that we really want everyone there to support the team. So giving them that experience -- what does it mean to be with everyone else cheering on the team, consoling the grieving person, facing together a scare or terrorists. We are in this together, and I think experiencing that they come to feel that. And they like what it feels like. I like experiential learning. In our retreat program they go up to prayers with the monks, I hope that experiencing the monks' life as a community they see that we are a community as an extension of that monastic life.

19. The gospel, of course: The revelation of God through His Son. But even -- it's like pre-evangelization -- obviously the ability to communicate, to read, to concentrate, to articulate -- that would be pre-evangelization to that most important lesson. So, in a sense by teaching them to think sharply and intelligently and critically, to express themselves, and to read with focus and concentration, we are hopefully giving them the skills that will enable them to learn that fundamental lesson.

Ruth’s Interview

1. I define spirituality as the lifeblood that runs through the living person. It’s what – to use that philosophical question, “what causes us to be?” - the identity, the core of the person.

2. I do consider myself to be a spiritual person. Several reasons. The first one – it helps to define me as a person, my spirituality. It also gives me the ability to focus, to get on with life, to deal with the challenges – positive as well as negative challenges.

3. I would say in practically, if not all, aspects of life. I live in a religious community so we pray every morning together. This morning, in our morning prayer, one of the things that I said we all needed to take with us as a challenge for the day was to look at everyone and every situation we came in contact with as a way of listening to God. That God is communicating through whatever. Like this morning I went with a group of our seniors to take toys that we collected down to the Babyland Nursery in Newark. Now THAT’S a dramatic way of experiencing the spiritual. But then I had lunch with the 7 girls, and that was incredible just to hear them talk about their angst in life because they are all waiting for college acceptances, and all of that. But also their sense of groundedness – there’s substance to them – and that to me is a definite experience of the spiritual.

4. I see myself as a piece of the whole. Years ago I was very influenced by Chardin and his whole sense of the “oneness” of the universe. And when you study the new cosmology now – even the new age kind of focus on spirituality – that’s very easy for me to move with because it’s that sense that everything is created as part of a whole. There is a oneness with the earth and whatever.

5. Quiet time. Some reading. Praying. Probably the quiet time is the most essential – to be able to move apart – even sometimes in the midst of the day even for a few minutes. It’s re-energizing.

6. My greatest strength – probably my own sense of my person, of who I am. Would not have been my answer a few years ago. Part of it is that age of growth and age and wisdom and all of that.

7. Trying to be all to too many people. Just wearing down to the point where it takes more energy than it should to get back up again. I have a better sense of balance.

8. Inclusive. Spirit-connected. And a certain confidence in the people that I work with.
9. Probably trying to live and continue working in a peaceful environment. The fact that it is Advent – a lot of the visionary language of Isaiah comes to mind. We work very hard in our school to engender that sense of community.

10. Relationship with people. Surprise, right?

11. I agree. Part of is that you can’t ask somebody to do what you won’t do yourself. The other part of it is that it is a level ground. If I am willing to be in the servant role with you or to you, then I am willing to be your peer. I know in authority and I know in leadership there are times when the buck stops here, and you have to step up to it. But there are so many times that to be on an equal playing, level field I think just gets us so much further in life.

12. I believe we are a metaphor of peer connected rather than different levels. You know like I think of my religious community background – it’s that sense of sharing life with each other, common life, you know – we’re sisters. And I know it’s sometimes a misused term, the term “sisterhood,” but I get a sense of that from the people I work with even though some of them happen to be men. But it’s that level rather than a hierarchical structure. In fact, we sometimes talk about the different styles of leadership and the different styles of running school, and I describe our model here as a feminine model. It’s much more circular than hierarchical. Collegial.

13. I think the sense of community is very prevalent within our students, our faculty, and our parents. Not all parents, because not all parents are that closely connected with us. But the ones that are really have it.

14. I would say more true than false.

15. Again, I would go back to that sense of community – an inclusive community.

16. Justice, charity, integrity. That’s probably it in a nutshell.

17. My own life experience, my own education, my spirituality.

18. Oh, a lot of ways. We collect toys for children at Christmas and take some of them off and deliver them. In terms of the faculty level, we meet as a faculty several times a month. We begin the year and also the second semester with a retreat day for the faculty. We pray at the beginning of every faculty meeting. Some of them more intense than others. We have a lot of programs at school: big sister/little sister, peer helpers, peer leaders – they all enable community to be built. Our girls are in homerooms, and we try to work celebrating birthdays in homerooms. We celebrate faculty birthdays. We try to mark special occasions by bringing people together. The whole terror attack on September 11th has been a profound experience for us here in terms of community building. Cause from that day, up to and including the present
time, we have done things intentionally to bring the girls and the faculty
together to try to help people to feel more safe and more secure.

19. I think reverence and respect for each other. And that, in turn, goes out to the
next community level, to the earth, to the environment, the whole thing.

20. Teachers: I think I have a good relationship with teachers. How would you
describe it? I think we’re co-workers - co-workers.
Students: Somewhat co-workers or co-learners. But, there is a little more
ease on the faculty level. And that has to do because they are adults and kids
are kids.
Parents: Partnership in raising their daughters. Neither one of us are alone in
this charge that we have. Together we can do it – like the motto, “NJ and
You.” I just thought of that.
Mary's Interview

1. I define it very simply as a relationship with God's spirit. I went away for a year for formation...a wonderful course in spirituality. What I have come to appreciate more is that spirituality is more than relating to God's spirit as transcendent spirit. It's also relating to God's spirit within people, so that spirituality is really much broader than trying to find God out there. It's trying to seek God where God is in me and in other people.

2. Yes, I do. Because I do make daily, hourly effort to see where God is and to hear what God is saying.

3. This is one of the joys and the blessings of religious life – there is a very routine prayer life. I do have my hour a day for a time of personal prayer and contemplation. It is part of our constitution in our community to have that hour. We have community prayer every morning, and during that prayer we share faith experiences or what the scripture means to us. So that sharing of faith is extremely important to me and it certainly is a daily spiritual experience for me. (4 in her community) I do have a spiritual director so that is another opportunity for me to tap in and to reflect on what is happening to me. Spiritual reading through our own spiritual material that comes into our house. But I think that as I look back to question 1, I think I experience the spiritual when I take time to reflect that God is in the moment.

4. What a good question, what a wonderful question. I think that this has been a growing experience for me through the last couple of decades to feel connected to creation in a different way. And I think that as we move on in science and so on and see how enormous – they talk now about 2 billion stars in the universe – I mean, it is kind of mind boggling. But that we are somehow all connected to this life that is all mysterious still to us. There is so much that we don't know. Interesting though, this question makes me go back to the book you may have read, Belonging to the Universe, by an Austrian brother, David something...with a scientist Kapra, and there having this discussion about theology, science, revelation, spirituality...it's a taped session that they put into a book. Very interesting book. I think you would enjoy it. Yeah, I like that question. Sometimes I don't want to be, but we are!

5. Yeah, this is a repeat of what I said in #3: praying, reading, retreat. You know we retreat occasionally. Last Sunday I took a few hours off and had a few hours of prayer for myself. We have a prayer/reflection room with the Blessed Sacrament right here, and we also have our chapel in the convent. It's nice to come over here. So, retreat days, you know actually cultural events – if I ever have the time to do it, I can't tell you when I've actually treated myself to anything like that – but those are also spiritual experiences for me. I am hoping during the holidays I will have time to take in some things that will
be nourishing like that. Experiences with my community at the province level are also very nourishing. So those are some things.

6. I didn’t know if you meant as a human being or as a person in this school. I think “faith” definitely is probably one of my greatest strengths. I think my creativity. And I think a certain adaptability.

7. I think very, very high expectations of myself and of others. Impatience when the systems don’t function correctly, or with the obstacles that come along. I think those are the two biggest areas there. It’s all process. Nothing is ever decided upon instantaneously – it is a process. That’s the way life moves. That’s the way the universe moves: it’s process, it’s chaos. Yeah, it’s the challenge to be able to thrive or survive in sort of chaotic situations. But I think I can do that most of the time, but it’s pretty chaotic – life is. But in a school you’re more aware of it because its involving the different constituents.

8. I would say collaborative, communicative, sincerity... I also have creativity again. Enthusiasm, I guess, but you only want 3! What are really the 3? Well, collaborative, creativity and sincerity... communication sits under collaborative.


10. Well, I would say it is to be a spiritual leader - that is what the job description is. That is primary. It’s juggling a lot of different relationships.

11. I can’t disagree with Jesus! Why do I agree with Jesus’ comment that we need to be in service of the rest? Well, it seems to me that that is what leadership has more to do with than it has to do with dominating or authority. There is an aspect of authority, there is no doubt about it. There has to be some authority in the leadership model, but it is serving. It is drawing out the best potential from the people that you are working with. It’s being a servant, really.

12. Yeah, I wouldn’t use the word “subordinate.” We don’t use that vocabulary here probably to begin with. Colleague is probably a term I am more comfortable with. But I would think of “WEB.” This is actually our logo. This is our leadership design – here, take a copy of this. When we first met in 1995, the 3 of us (administrative team) had some time to sit down and reflect. We looked at the verbal descriptions of our jobs – they scare me. Words like that always scare me. They are 1-15... Some of them you are able to risk to do them, but a lot of it you do because of an inner call, a sense of mission, or whatever it might be. So we sat down to figure out what we wanted. The very first thing that we said was that we did not want the hierarchichal model. We wanted something that shows collaboration – that’s the key. At the same time we were talking about that, our campus minister gave me, Leadership in
the New Science by Margaret Wheatley—are you familiar with that? Excellent, excellent book. It gave us some framework to think of how we wanted to do a logo. And we took some reflection time to scribble around. I took a cereal bowl and a glass and a little shot glass and I started doing bubbles (on paper) of what would describe who we would be working with. And we came up with a model that would show that the 3 of us work together very, very closely. And that this is where we come together. And we started out 3 times a week coming together because it was so new to us and it was a new model for the faculty. The model takes endless time because it is so much dialogue. But, the benefit of the model in the long run is that everyone feels that they belong because they all have their say—a very strong collaborative model. (Describes the relationships with various constituencies between and among the 3 administrators). This has changed. If I showed you the original one...this is the second time this model has been changed which really pleases me because we can show the living adaptation that we’ve made for the needs that we have here. (Continues to discuss the various constituencies and responsibilities of the 3 chief administrators: president, principal and dean of students) Now, the 3 of us meet every Tuesday and Friday—we only meet twice a week. That helps you understand a little bit of what I mean by the “web.” We see ourselves fitting together—the student body, the parents...everybody who belongs to this school can find him/herself somewhere on this chart—everybody, everybody.

13. Well, I think our approach to leadership is one thing, for sure. And I think there is an unusual spirit of warmth around here. Right now, at this time of the year, I take every lunch period and I invite a different table of 9th graders to come up and eat with me in the conference room. So I have anywhere from 5 to 11 kids. And in a quick half hour I ask them why they came to this school and why they like it—they are all happy little angels. And over and over and over again—I can’t tell you—the overriding word is that the atmosphere is so friendly. The environment is so warm! They just say that over and over and over again. It’s a feeling of community, a feeling of belonging. Really, they love it. It has given me a real lift.

14. Yeah, I am not the riskiest person in the world, but I am willing to take a risk that is something that has come out of what I would see as real creative energy. I think that this (the web) came out of real creative energy—when the 3 of us worked at it, talked about what values we wanted to incorporate into our style. And so I—yes, I am willing to take risk. A big area would be in the area of finances. I know nothing about finances. You know, I am a music teacher by trade...but I thought, “Why can’t I learn?” I enjoy taking that type of new risk. I know I am going to have help.

15. Well, forming young women in faith and drawing out their greatest potential.
16. Well, I think sensitivity to the people that we are working with. Respecting them as people created in God’s image. And I think that compassion is extremely strong. Our principal is an extremely compassionate woman. I think the other big thing is honesty. Yeah.

17. That is kind of tough. I guess my family life, my life experiences: my family, my town – my little New England town that I grew up in, my community, my education all through, my religious community certainly, and my studies, and my experience of living with an enormous diversity of people.

18. Well, you know, because it is such a strong thing in our philosophy: the whole statement of philosophy says that our underlying sense of mission is really taken from that scriptural passage, “That all may be one.” So, community is very, very strong with us. So we build it through prayer, we build it through ENORMOUS dialogue - frequent and constant. Nothing is ever decided without a lot of thorough dialogue. Evaluations – everything we do is evaluated so that everyone gets a chance to make a comment on things. I think we certainly build it by this model of relationship and stressing relationship within the departments and all of that. I think the little things - like me just meeting the students for me to get to know them - that forms community. I think our programs for the students, our big sister - little sister program, is one that forms community. Our faculty has a sunshine club - I mean that is another community experience. I don’t know - there are many things...I can’t think of others off the top of my head. But there are things...I write a ton of thank-you’s...time consuming...that builds community. They want to be recognized. We do the announcements on the PA...congratulating anyone for anything they’ve done. A kid came in here this morning and said I just want you to know that I was chosen for “Who’s Who” for the second year in a row. You know, that’s wonderful...so a little note will have to go out to her. Those are the things that build community.

19. I think to be a spiritual person, and an integrated person. To me, those would be the words.

20. Teachers: Yes, I think...well, enthusiasm for their work, gratitude and affirmation. Students, well, gratitude, affirmation and enthusiasm. And parents, gratitude, affirmation and enthusiasm. I guess it is the same for all 3 groups - that is interesting.
Paul’s Interview

1. I define spirituality as opening yourself to the reality that you’re not in control of things. The path and the journey that you’re on—trying to figure out what plan has been developed for you. In my case, it’s by God. How you are in the journey basically, which is really us getting from where we are in the material world back to the creator—who is God.

2. That’s a tough question for me to answer. I’d like to think I am, but I don’t think anybody can definitely say that they are a spiritual person and be completely comfortable with that, I guess. I try to be, I think about it, I’m conscious of it...um, but there are time that I lapse back into being a material person—and not in terms of wealth, but in terms of things of this life, things of the earth. I am struggling to be a spiritual person, and I am struggling to be a more spiritual person I guess is probably the answer.

3. I would say a lot of places. Morning walks, morning runs—outside, actually, is big for me in that regard. I am very naturalistic. Certainly at mass I do. But it can be anywhere and anytime. Anywhere and anytime that it’s quiet, that there is peace, and that I have time to slow down and just slow down and think of the events of the day and my place in the universe. And I find that mass is, for me being a Roman Catholic, a good time to be reminded of that each week, on a weekly basis. I try to go to a Wednesday morning, 6 a.m., men’s prayer group at my parish. And that helps in that regard as well. I got involved in a retreat program two years ago at our church, and I am kind of still involved in that. But it isn’t just in a church or in a place of worship, it’s anywhere. It’s anywhere that I find to be peaceful, to be quite honest with you. And I experience it in a lot of ways. I experience it in terms of—I have become more a believer that God puts people and situations in your life to teach you lessons and to bring you along on the journey. So I experience it there—maybe not when I am in the middle of it, but maybe later on if I have enough perspective on it I am better, I think, at seeing that. Also, just kind of a mystical way...I think the mysticism of the Catholic church is something that I enjoy. My wife and I and my father-in-law went to a prayer service right before Advent began. Taize—it was great, it was wonderful, it was other-worldly. It was chant, it was silence, it was prayer, the only illumination was with candles, it was music...I really like that. I taught Japanese and Chinese history and I studied Buddhism as an intellectual exercise in college, so I am kind of fascinated by the spiritual aspects and the traditions and how similar they are even though we always seem to fight over it.

4. As a very small piece of it, a very small piece of it. Now, because of my study of Asian history, the concept of Taoism kind of fascinates me, or “the way.” And there is a way out there, and there is a way that God has decided
for me and you, and it’s different for each one of us. And the spiritual journey is opening yourself to that, and to whatever that call is and accepting it though it may scare the hell out of you. So I see myself as part and parcel of it.

5. Prayer, reflection, some writing, reading, this prayer group, weekly mass, retreats. I try to work on the — I went to a chiropractor years ago, a fascinating guy. And I had never gone to one. His whole thing is the whole triune — body, mind and spirit. The physical is often times a manifestation of the spiritual. He got me writing - journal writing - and I found about a year and a half ago after about a year of it that every few days I was writing this petition or prayer in a journal. I get up at quarter of five in the morning just to have the solitude to write and to run.

6. Probably my greatest strength – that’s a tough one – I think my compassion.

7. And it is also my greatest weakness. It’s also what gets me – I think – in trouble. I think I trust people too much at times, and I get burnt on that, and I get disappointed and frustrated. But I would rather err on the side of believing somebody and giving them a break, I guess, than the other way. That’s what I think — who knows what other people think, though I need to know that my question 20!


9. I think it’s making this school more kid-centered and valuing each child. Now there are a lot of ways that manifests itself. It might be how you hire, who you hire, personality types, how you structure the school, what changes you make. I really think that is what I am most committed to. Schools should be about kids, and about kids and adults learning together. And that is important to understand too — that it’s kids and adults learning together — being a community of learners… which is messy, to be honest with you, it’s very messy. But it’s what school a should be about, it is what life is about.

10. I learned this from some other former head of school, and it is a great line, and it’s really what I tried to do at my former school as an upper school head, and it’s what I am trying to do here because you never know when you are going to be called elsewhere, frankly — making the school safe for my successor. And that is what I did at my former school. And that is my proudest. It wasn’t turning a disaster pit into a blue ribbon school, it wasn’t college placement, it wasn’t any of that stuff. It was that I took this job on a Wednesday, and on a Friday my successor was chosen… and that was my proudest accomplishment there. And my successor has done a wonderful job there. That is the greatest thing that a leader can do — it’s not what you do while you are there almost, it’s what happens after you leave, I think. That’s
really my belief in leadership, which again isn’t really a classical view of it, and I don’t care.

11. I will tell you what it means to me, and I will tell you that I do agree with it and why. It means to me something that—very briefly, very briefly in my life—I was in officer candidate school in the Marine Corp. And I had shoulder surgery in high school and when I was in training it was ripped out again. And I had to go back home to get it repaired again, and there was about 4 or 5 days left until what they call graduation, and they wanted me to go back to do the whole thing to eventually be commissioned. And I said, “Well, I don’t want to be a Marine officer that badly.” But one of the things that the Marines taught me is you never ask your troops to do anything that you wouldn’t do. And I think that is what this is saying. I think that the best leader is the one who is behind the scenes and allowing others to step to the front with guidance, with direction, with parameters. The most effective leader is not the one who is in the spotlight. It’s not George Patton, it’s Omar Bradley, really. It’s being the soldiers’ general, and that’s what this is. It is obviously very Christ-like reference. You have to be willing to let go and develop others to really achieve greatness. And that is the mark of a great leader, I think.

12. I have absolutely no idea. I have looked at it. Well, when I got here (this school), the place was very paternalistic in part because the place had always been designed that way. I am trying to make it—I am trying to make my administrative subordinates take on more responsibility and make their own decisions and know that I am going to trust their judgment. Giving them parameters, and all that stuff. Metaphorically, I have no idea how to describe that. Yeah, I really don’t know how to describe it. My first year here I had to call the local parent who owns a nursery to ask for cow manure for the garden because everyone was afraid of her. That typified to me everything was put on the Head, even calling for “you know what.” What I have been trying to do since I arrived here is push things down and put things where they belong. If a kid has a problem with a faculty member well, gosh, go to the faculty member first, and then go to the department chair and then go to the dean and then come to me. Now what metaphor is that? I don’t have any witty or insightful thing to tell you. If I do, then I will call you.

13. I think our size makes us unique. I think our one campus, K-12, makes us unique. Because of our size we came up with three core values: the first core value is that everyone counts at this school. And I think that that’s a tremendous asset to the school. An example is a kid that just got into St. Lawrence. He’s a good student, not a great student, awful tester. He took honors courses here, he took AP courses here, the coaches’ award winner for soccer, he got the lead in the musical, he is a peer leader, he ran the field day for K-12 – RAN it, parent volunteers, faculty, RAN it – is a volunteer fireman locally. This is a kid, frankly, at a bigger school would not have had the opportunity to do all those things because there are so many people, and so
many talented people, but he is just one story. There are many more. Our kids get into better colleges than some of our bigger name-brand independent school competitors because our kids are coming out with that profile. So I think that makes us unique. We are like a day school that has a boarding school feel.

14. True, yes I do. Not as many as I should or I used to, but I do. I don’t give myself as much credit for taking risks, but as I look back on my tenure here, yeah.

15. I’m awful on this vision thing because I really don’t understand it. I have come to learn what my strengths are and what my weaknesses are, and I don’t think in those ways. I guess I do, but I can’t put it in these terms. I would like to see this school be a K-12 school, probably a pre-K – 12 school, that is known for academic excellence but in a nurturing supportive environment so that each child reaches their potential. And that our kids come out of here and have a sense of who they are within society, and that they can make ethical decisions and give back to the society. My base vision is to see this school as a realistic alternative to some of the bigger independent schools. Kids can really grow and flourish here at this school because of its small size.

16. Integrity – are you the same person in public as you are in private? Honesty and consistency are very important values. You have heard the expression, “street angel, house devil?” Clinton was an example of someone like this, which meant that he was lacking in integrity. Your integrity has to be consistent.

17. Family and church. I went to Catholic grade school from grades 1-5. I formed my values through friendships, experiences, all of that.

18. A lot of different things: there’s the annual pancake breakfast, orientation overnights, middle school overnights, I started the whole upper school and middle school for the first time went to the Community Food Bank in Hillside – they had never done that and that builds community, the walk-a-thon was a wonderful event K-12 which brought a great sense of community. We have assembly once a week, which as the younger kids get older they come to it, but that’s a sense of community and gathering. Awards Night is K-12. We try to make everybody feel they are part of a whole. We have upper schoolers who do literacy work – reading work in the lower school. So those are some of the ways that we do it. I started a homecoming as a family celebration – but those are some of the ways.

19. The most important thing that we can teach our students is that they are not the center of the universe, I think.
20. Teachers: supportive, I think. Students: I think approachable. Parents:
   Probably, well, it doesn't describe the relationship, but I probably think I'm an
   enigma to a lot of the parents. I don't think they know what to make of me, or
   how to read me, and I think that — I think that's perfectly fine — but I think that
   bothers them because I think that they figured they could read the other guy, I
   think. But that's not a relationship.
John's Interview

1. Certainly it's something internal, and I think it's something that has to be learned, preferably at an early age, preferably by example of people, whether it be by parents or family, and then developed and nurtured through a faith-filled atmosphere -- again, be it at home or in the family -- and centered upon religion, by all means, faith and a religion of belief. In my case, it would be in God, in Jesus, in the Catholic tradition, the Catholic faith, and that spirituality to love God and love others and care for others would/ has to grow and be nurtured and developed by outside forces, kind of, and then deepened internally by the individual as they would mature and grow themselves. And you would always need to develop it internally, but also be assisted and helped by outside direction and guidance. My particular faith, the Catholic faith, we believe in the grace of sacraments, the grace would come from God to deepen one's spirituality, and the eagerness, the willingness, the desire, the want, the love to share spirituality with others I think more so by example and doing more than by word, but by all of those areas.

2. I hope I am a spiritual person. I would consider myself to be -- at least to make every effort and attempt to be what I would believe to be a spiritual person. Whether I am or I am not, I guess that's up to God's judgment or other people's judgment. I believe I feel what, I know what it is to be a spiritual person, and I strive for that. Again, I can't judge that. Other people would have to make that judgment or decision. I can only say that I try to be, and I work towards it. You know, you have your ups and downs, you strive to be what you believe you should be in the eyes of God and doing the work -- in my I believe in my faith is -- the work of Jesus as a priest and a teacher and an administrator and a helper of other people. As I say, you have your ups and downs, but you always are trying to be that spiritual person. So, ah, I guess those are the reasons, you know why, as well as, as best I can say that I am making every effort -- I'm trying.

3. I would say I experience it in prayer life, is where I would experience the spiritual and where I would pull from for the strength which I need to try to be a spiritual person. And it's just a faith that I would have that God assists me in trying to be spiritual through quiet prayer, through formal prayer, that's where I would experience I would say God's presence to me. I don't think I would stand a shot at being spiritual, or trying to be spiritual, without prayer.

4. I see myself as a very small part of that. But yet, I do believe -- I have a firm belief -- in the fact that God has a calling for absolutely everyone in the universe. To steal from spiritual writers -- we all have a calling to do something that only I can do. No one else can do what God is asking me to do, and I can't do what God is asking somebody else to do. So as small as I am in a part of the universe, it is a very important part, as is everybody's
else’s a very important part. So I will try my very best to do what God is asking me to do, as I am a firm believer that God calls each one of us to do something special. I feel now he’s called me to be a priest, he’s called me to be an educator, an administrator of a school, and that is what He wants me to do right here and now. And he calls me to do specific things throughout each day - to provide for the well-being of other people.

5. I would say, as I mentioned before, through prayer, and through, as much as I possible can. Quiet time – asking God for the help I would need to quietly listen to God giving me the spiritual strength and nourishment which I would need. And then from others, from reading, from listening to advice or direction or guidance from other people. I would say mostly through prayer life and through, again it would be a liability as a priest to offer mass and celebrate mass – that would certainly be a source of spiritual nourishment and strength for me. And I think in administering the sacraments to others – again, a source of spiritual strength. And just working with young people, that kind of restores you, maybe not here and now but when you see what they achieve or accomplish later on in their lives – the efforts you tried or offered to them, it did pay off. It kind of keeps you going spiritually and in your vocation, your calling.

6. I think I have a care for people. I would say certainly a love and trust and belief in God – what God wants me to do. I believe I try to do what I am doing for the good of the young people I have been – kind of – placed in my charge, you might say. So I would say a love of God and a love of neighbor which encourages me to do for others.

7. Certainly one would be impatience. I kind of want things done, like many of us, yesterday, that type of thing. And probably another weakness would be maybe not finding enough time, making enough time, to really deepen or grow spiritually. You know, not learning how to give up other things that would be, you know, certainly school-related or work-related. Spending more time in trying to grow spiritually.

8. Example. Ability to do even the smallest, or the – what’s the right word – menial job. Feeling or sympathy/empathy.

9. I would say to instill in the faculty and staff and students that they be spiritual persons to the extent of their doing what is right. You know, loving God -- whoever God is to them, and loving their fellow man/woman – doing what is right for their fellow man and woman, and striving to be as good a person themselves as they can be. I guess I feel that everything else is secondary to that – that’s the most important, although people put a lot of stress on everything else- the academic, the social, the cultural, the sports, and everything else. You know, we put a lot of effort into all those things, but in
reality if we haven’t taught our people to be good, ethical and moral, and might the right decisions, then we have failed in our work with them.

10. As a priest and headmaster, I guess the most important aspect of my job would be to be a spiritual leader of the school. There is no other way. And I would think a lay person in a public school setting would want to be the spiritual leader of the school. So I would feel that would be my role, to be a spiritual leader.

11. I do agree, and I don’t think I take it in a trite way at all. I do believe that if you really want to be a leader, you really have to consider yourself a servant-leader, and serve not only the students, but you serve faculty. You have to be a humble person, a true humility. If people see that in you, and then they are willing to work with you and for you. I think if students see that you really care for them and you are willing to serve them and go all out for them, and parents, if they see that, if faculty sees it — you know you have won a lot of people over. Myself, I would respect that type of person. I mean people that would be my authorities — people that I would have to answer to or respond to — I would have greatest respect for them if that’s the type of leader they were. I would like to think that’s what people are looking for in me or in anyone who is a leader.

12. I don’t know if it’s a metaphor, but I would say respected, accepted. I think they know I’m with them, I’m for them, I’m in their camp. Again, kind of how you are looking for that. I put a lot of faith and trust in all of the so-called subordinates — you know I don’t look upon them in that way — but they kind of know — I don’t tell them what to do — they know what I want them to do. Also, they know they have a job to do, and they know I let them do it. And so I would say I have a good relationship with all those who so-called work for me. I’d rather they work with me and they are not subordinates, and so on. I think it’s very cooperative and — I’m not blowing my own horn, but I think I have a very good relationship with them. I think they see the care I have for them, for the students, for the school. They know the energy, the work, the time, the effort that I put into it and they are willing to do the same because they see that I am doing what I am asking them to do.

13. Well, can’t say because we’re Catholic. There are a lot of Catholic schools, so that doesn’t make us unique in that way. I see something among our students and among our alumni — there’s just some type of a feeling which they have for one another while they are here and when they graduate, and among alumni and all ages, and so on — there’s just a bond there which other schools may also feel they have that, I don’t know. But I know that we certainly have that. It’s something you just can’t put your hand on. It’s not concrete, but it is there. So, as I say, it’s certainly unique to us, whether other schools feel have that. Maybe some similar type schools — private schools —
would feel they have it. I am not in any derogatory way at all, but public school people say that they don't have it.

14. It's true. Do you want an answer? Does it have to be explained, or what?
True.

15. You know it's not easy to say. Two veins. One vision would be that we are a school whereby everybody was, you know, doing what our goal would be — that we would be a truly spiritual, God-loving, Christian-living school. So that would be certainly one vision. And then a physical vision would be, you know, would be exceptional in our academics and so on. I guess in a concrete way I have a vision of how the physical set-up of the school would be. We are in the midst of a capital campaign developing the physical plant in the school. So that certainly would be a prized vision that I have — to see that completed. I don't think — you can't have one without the other, I guess.

16. Honesty. Fairness. Caring. Justice. Forgiveness. I would have to say the good of the school, the good of the student, the good of the family. The well-being of others and the school. I would think that basically is it. I don't know if I answered it.

17. I would say through spirituality. Through something that was instilled in me by word and example, by faith, by religion, by formal religion courses, by education, by example of others, and then hopefully there has been a part of my life in trying to develop and work on them over the years of spiritual growth and study and training and so on. You continually try to improve on them and deepen them in your life, and apply them when and wherever it's necessary.

18. I would say, number 1, by example, by my presence. Maybe by example and presence, and then, probably thirdly, by word and encouragement, inspiring others to form that same kind of community that I would like to see - a bond among faculty, a bond among students. Just trying to bring the whole picture together: families, students, faculty, administration, staff - just trying to put it all together mainly by hoping that the presence the work I would do, the effort I would do, the interest, enthusiasm, the personal touch, encouragement that I would try to give to others and create. I would say that the positive attitude that I try to live and instill by example and by word. I am not always successful in this by any means - but it's an on-going effort, a never-ending effort to build that community. Perseverance I guess, too, because you are never 100% successful at it. It gets knocked down and you pick it back up and you move on and so forth. So, it would be an ongoing, determining, persevering effort.

19. Again, it's two-pronged, I guess. I would have to just say really a respect and love of God, and a respect and love of themselves. If they have that, they can
do a lot of other things. But that’s more important than, you know, learning to read, write, think, talk and everything else. If you don’t have that, then you’re not going to do the other things, or do them well.

20. Teachers: Interest in them, I guess, care for them.
   Students: Basically the same, you know. An interest in them, a care for them, a love for them.
   Parents: A responsibility to them to care for their sons.