

The Spiritual Dispositions of Emerging Teachers: A Preliminary Study

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Introduction

A growing number of scholars consider spirituality to be a critical component of effective teaching, teacher leadership, and dynamic organizational life. We share this view and our particular interest lies in understanding the connections between teachers' perceptions of themselves as spiritual beings and leaders and the dispositions of honesty (truthfulness and fairness in dealing with others), humility (modesty in behavior and attitude and a genuine willingness to learn), and a commitment to service to others (assisting or benefiting others). Beazley (1997) identifies these dispositions as essential to the effective operation of an organization and, while his research focused primarily on business organizations, we believe that these dispositions also contribute in important ways to the effectiveness of schools. This research serves two purposes. First, we explore the relationships between teacher's perception of their own spirituality and leadership and three dispositions considered to be important to organizational effectiveness: honesty, humility, and service to others. We examine this relationship through a quantitative research design. This approach differs from much of the existing research on spirituality, which is qualitative in design and theoretical in nature. Second, the Spiritual Assessment Scale was originally developed to measure the dimensions of spirituality among business leaders and has not been used with professional educators. We have adapted the instrument to fit this population. The second purpose

of this research is to test the validity and reliability of the instrument. Our assumption is that the instrument will prove both reliable and valid for use for all populations.

Review of the Literature

The body of research literature on spirituality has expanded rapidly over the past few years, first in the academic field of business and then crossing over into education and educational leadership. We organize our discussion of the literature around several themes. First, we offer a consideration of the definitions of spirituality and some of the underlying assumptions of the concept. Then we review the connections between spirituality and teacher preparation, with a particular focus on the relevance of spirituality to teacher preparation. We then examine the literature on the role of spirituality in the education of children, youth, and adults. A discussion of spirituality and leadership is followed by a brief discussion of the barriers to spirituality inherent in educational organization. We conclude with an explanation of why spirituality should matter to educators and education.

Defining Spirituality

“Spirituality” is a broad term with no generally agreed upon definition. Cacioppe (2000) conceptualizes spirituality as the discovery of a meaning, a value, or a purpose for one’s life and work. Ellison (1983) considers spirituality as a part of humanity’s on-going search for meaning and purpose embodied in a super-rational being or a force greater than the self. Mitroff and Denton (1999) see spirituality as one’s effort to live an integrated, rather than compartmentalized, existence. Fullan (2002) writes that spirituality involves identifying a moral purpose for our lives that will connect principled behavior to something that is greater than we are. Houston and Sokolow (2006) note that spirituality requires a person to make a concerted effort to go outside of the self to locate that part of the human being that is more than material and that once found provides a connection to the infinite. Mayes (2001a, p. 6) defines spirituality as “the pursuit of a trans-personal and trans-temporal reality that serves as the ontological ground for an ethic of compassion and service.” Finally, Beazley (1997, p. 13) writes that spirituality consists of a faith relationship with a transcendent power that lies beyond and is independent of the material universe. The term “spirituality” describes a relationship with the transcendent and non-material and a commitment to an idea or cause that is greater than the self.

However varied the definitions of spirituality may be, they share

certain underlying assumptions. First, it is generally understood that spirituality can exist independent of any particular religious tradition or of a belief in “God,” however that concept may be defined (Houston, 2001; Lewis & Gerow, 2000). Second, the terms “spirituality” and “religion” are not synonymous. As Tisdell (2001, p. 1) observes, a religion is an “organized community of faith that has a written code of regulatory behavior.” Spirituality, on the other hand, concerns individual belief in and experience of a higher power or purpose that reaches beyond our own limited existence. Spirituality encompasses such things as a recognition of the presence of a transcendent purpose or being; an awareness of the self as more than material; and an appreciation of the impact of the self on the lives and well being of others (Stiernberg, 2003). Spirituality can flourish in a number of organizational and personal contexts, with or without affiliation to an organized religious group, and without adherence to a body of prescribed beliefs. Under these conditions, religious persons, secularists, and atheists can all be considered spiritual in some meaningful way.

Spirituality and Teacher Preparation

Discussions of the relationship of teacher quality and student achievement have focused recently on the knowledge, skills, and dispositions teachers bring to their work with students (Thornton, 2002; Howard, 2005). National standards for preparation of teachers such as the National Board for Professional Teaching Standards (NBPTS) and the National Council for the Accreditation of Teacher Education (NCATE) address these areas. While accredited teacher preparation programs must attend to the development of teacher’s knowledge, skills, and dispositions, emphasis tends to be placed on the development of the first two, rather than the latter (Mayes, 2001a; Palmer, 2003; Thornton, 2002). The tendency of teacher preparation programs to focus heavily on developing measurable teacher knowledge and skill may be dictated by state and national educational policies, exemplified by the No Child Left Behind Act (2000) and reliance on high-stakes standardized testing to measure student achievement. It must also be recognized that content knowledge and teaching skill are relatively simple to assess through written tests and direct observation of emerging teachers as they work with students. It should not be surprising that many teacher preparation programs define teaching competence solely in terms of the mastery of subject matter and a demonstrable set of technical skills. Collinson (1999) dismisses this approach as a “how to” version of quality teaching and calls for a new definition of teaching excellence, one that is built on a tripartite concept of teaching. This new definition includes

the teacher's *professional knowledge*, e. g., knowledge of subject matter, curriculum, and pedagogical skills; *interpersonal knowledge*, which reflects the teacher's relationship with students, the local community, and the educational community; and *intrapersonal knowledge*, which represents the teacher's knowledge of self and commitment to an ethos of caring and a disposition toward continuous learning which influences the teacher's decisions and has the greatest impact on students. One's perception of himself or herself as spiritual and as a leader are components of *intrapersonal* knowledge and can contribute to teachers' commitment to developing a caring relationship with students and to enhancing teachers' ability to reflect critically on their own performance with students. Collinson concludes "while the rhetoric on teachers as decision makers and teachers as reflective practitioners increases, ethics and disposition remain such a neglected part of teacher education that they are almost nonexistent" (Collinson, 1999, p. 7). No definition of excellent teaching can be complete without paying attention to teachers' understanding of their own spirituality.

Our current understanding of teacher dispositions is grounded in the literature of philosophy and psychology (Thornton, 2002). Dispositions have been variously described (Howard, 2005; Ritchhart, 2001). They can be conceptualized as patterns of behaviors that are exhibited frequently and intentionally; as a series of mental tendencies that objectify one's patterns of thinking; or as attitudes, beliefs, and behaviors that enable teachers to function effectively in a diverse and multicultural society. The NCATE (2008) definition of dispositions is perhaps the most well known. Dispositions are defined as:

Professional attitudes, values, and beliefs demonstrated through both verbal and nonverbal behaviors as educators interact with students, families, colleagues, and communities. The positive behaviors support student learning and development.

The difficulty here is not in *describing* a desirable set of dispositions, but in assuming that this list is comprehensive. Teachers' understanding of their own spiritual values may contribute to their propensity to behave towards students in ethical and caring ways and to view issues of equity and social justice more positively.

Mayes (2001a) argues that the spiritual aspects of teaching need to be addressed in teacher education programs. However, work by Nord (1990) and Serow, Eaker, and Ciechalski (1992) indicate that, although spirituality can be a powerful motivating force for many people who choose teaching as a career, this aspect of teachers' lives is largely ignored in teacher preparation programs. Instead, too many teacher preparation

programs opt for an interpretation of teaching that is prescriptive and technical in nature (Mayes, 2001b). This neglect of spirituality in teacher preparation programs is “existentially inauthentic” (Mayes, 2001a, p. 5) because it ignores a powerful motivating force for many teachers and closes off the development of the kind of teacher reflectivity that can lead to powerful learning for both teachers and students.

Critical reflection is an important part of teacher education and teacher development (Richardson, 1990). Through critical reflection, teachers delve deeply into the pedagogical, political, and biographical assumptions that they have internalized and that impact teaching practice, whether consciously or unconsciously. Typical reflective practices include journal-keeping, dialogues, seminars, and action research (Valli, 1993). Critical reflection permits the teacher to identify unacknowledged assumptions about teaching and alter them if needed. The goal of reflection is for the teacher to become more instructionally effective, more personally satisfied with what he or she does, and more sensitive to the social and political implications of teaching (Bullough & Gitlin, 1995). However, Mayes (2001a/2001b) suggests that current forms of critical teacher reflection are inadequate because the spiritual dimension is excluded. A reflectivity that excludes spirituality is incomplete because it does not take the teacher’s personal spiritual commitments into account. There is a growing consensus among scholars who suggest that spirituality is a missing component of a comprehensive understanding of what makes for effective teaching and a neglected aspect of teacher preparation.

Spirituality and Student Learning

The literature linking spirituality and education is growing. Adult educators (English & Gillen, 2000; Jones, 2005; Tisdell, 2000; 2001) recognize spirituality as one of the ways through which adults construct knowledge and make meaning (Glazer, 1999; Vella, 2000). Lerner (2000) found spirituality to be potentially emancipating for adults, enabling them to recognize the value of pluralism and to honor the expression of spirituality in different cultures and religions. Tisdell (2001) notes that spirituality contributes to a commitment to social justice among many female adult educators. Finally, Jones (2005, p. 1) identifies the connection between spirituality and education among adult students and educators as “a deep connection between student, teacher, and subject” that cannot help but be “intensely relevant.”

Spirituality also has a place in the educational development of children and youth. Brown (1998) argues that spirituality is critical for students to fully develop as human beings. Schools should create opportunities for students to reflect on their experiences, emotions, and beliefs and

teachers should be trained to encourage contemplative reflection in their students and themselves. Palmer (2003, p. 376) asks: "Is there a 'spiritual' dimension to good teaching? If so, do spiritual considerations have a place in teacher education?" He answers both questions in the affirmative. Palmer defines spirituality as "the eternal human yearning to be connected with something larger than our own egos" (2003, p. 377) and contends that an educational process that ignores spiritual questions produces people who are "spiritually empty at best and spiritually toxic at worst" (2003, p. 379). Since spirituality is such a critical aspect of student development, Palmer argues that pre-service teachers need to be taught both how to understand their own spiritual inner terrain and to assist their students in the development their individual spiritual state. A spiritual perspective can assist teachers to not only understand themselves more fully, but also improve the quality of their teaching and their relations with students.

Spirituality and Leadership

The relation between leadership and spirituality has been a particularly popular topic in the management literature. Mitroff and Denton (1999), for example, noted that business executives found spirituality to be an appropriate topic of discussion in their organizations. Interviews with business leaders linked spirituality with positive outcomes both organizationally and personally. Business leaders who identified their organizations as "spiritual" also believed them to be more profitable. An understanding of spiritual values also contributed to the executive's realization of their full potential as people and to view their purpose as service to the community, to humankind, and to future generations. Miller (2003) found a belief among business leaders that spiritual values helped to build the character and reputation of the organization that is needed for growth. With spiritual values leaders can inspire followers to believe in the potential for human growth and their ability to make contributions to the organization as a whole (Starrat & Buare, 1995). Levy (2000, p. 130) discovered that spirituality provided the "compass" for what leaders do and constituted the leader's "inner voice" in creating a vision, making decisions and guiding employees.

Other management scholars (Bhindi & Duigan, 1997; Lewis & Geroy, 2000; Neal, 1997) describe additional reasons for the need of a spiritual dimension to leadership. These include a more culturally diverse workplace, increased tolerance for spiritual beliefs in society, and a trend toward more ethical leadership practices. Also involved is a shift away from traditional and hierarchical leadership styles and toward a more collaborative, inclusive, and empowering approach to leadership.

Greenleaf's (1997) concept of the leader as servant and steward has renewed relevance to leaders in both business and education.

The linkage of spirituality and leadership also appeals to scholars of educational leadership. Fullan (2002), Houston & Sokolow (2006), and Hoyle (2002) speculate about the relationship between spirituality and the practice of educational leadership. Fullan (2002) calls on educational leaders to adopt leadership practices that are connected to a cause that is greater than themselves and that is related to human and social development while Hoyle (2002) writes that spiritual values are absolutely necessary if educational leaders are to help students become successful and ethical persons. Houston and Sokolow (2006, p. xiv) point out that many of the values, beliefs, and principles that guide the work of educational leaders have spiritual roots. They conclude; "[t]he more in touch you are with those spiritual roots, the more enlightened your leadership becomes and the more effective you are in leading other to a better future." Enlightened leadership is grounded in spiritual principles because these principles tell leaders not only what the right thing to do is, but also how to go about achieving it in the right way.

Other scholars approach the study of spirituality and leadership through racial, gender, and religious perspectives. Michael Dantley (2002) rejects traditional notions of positivism and rational-linear thinking upon which traditional approaches to educational leadership are grounded and rejects them. Instead he calls for a leadership approach rooted in African American spiritual values. According to Dantley, a leadership approach based on positivism isolates the affective and spiritual realms of human life and places them outside of the public sphere. An African American spiritual perspective, on the other hand, reintroduces the whole person into the public arena "and legitimates the realm of spirituality as a genuine voice in the educational leadership discourse" (2002, p. 351). Dantley's rejection of positivism's hierarchical, linear, and compartmentalized approach to leadership is echoed elsewhere (Mayes, 2001b; Palmer, 2003; Tisdell, 2001).

Other researchers (Eagly & Johnson, 1990; Jones-Johnson, 2001; Parrish, 1999; Ward & Hyle, 1999) report that female educational leaders find a spiritual perspective to be integral to how they lead. In contrast to their male counterparts, female educators tend to define their leadership approach as one framed by ethical and values-based practices, a search for meaning in work, a focus on the whole individual, collective vision building, and the sharing of power and authority. Incorporating aspects of spirituality into their leadership practice appears to be a strong suit for female educational leaders.

The connection of spirituality and leadership can also be understood

from the perspective of a particular religious tradition. Christianity (Dantly, 2005; Driscoll & Wiebe, 2007; Mayes, 2001b); Buddhism and Taoism (Hill, Herndon & Karpinski, 2006); and Judaism (Sherer, 1998) each provide valuable insights and practices to guide spiritual development.

Barriers

Barriers to the development of spirituality also exist in educational settings. Palmer (2003) observes that teachers are wary of discussing spiritual issues in the classroom and, when they do raise these concerns, receive resistance to dealing with these issues from their students. Student resistance to the discussion of spiritual issues arises from two sources. First, students learn from an early age that the school is not the place to raise spiritual questions. These topics are assumed to be the province of the family or the religious community to which the student may belong. Second, faculty members have little experience in dealing with spiritual issues in the classroom, too few models to follow. Efforts to examine these questions become so clumsy that students understandably shy away from them. Mayes (2001a) agrees, noting that teachers are not taught to attend to their own spiritual development through critical reflection so are not equipped to assist students in that process. More importantly, while many teachers are aware of what they are not allowed to discuss in the public school classroom, they are less clear on what is permissible. Obviously, way must be found to overcome these barriers and to provide models for teachers and students to discuss spiritual issues.

The Importance of Spirituality

If spirituality is understood as the discovery of meaning for one's life and commitment to an idea or cause that is greater than the self, there is ample justification to include it as an essential component in teaching, learning, and leadership. First, perceiving oneself as spiritual is a part and parcel of the intrapersonal knowledge that Collinson (1999) considers a part of her tripartite definition of effective teaching. When teachers understand their own spiritual nature, they may be more inclined to build caring relationships with students and more likely to make decisions that place the needs of their students foremost. Second, as Serow, et. al. (1992) and Mayes (2001a) point out, spirituality is a powerful motivating force for many teachers, first to enter and then remain in the profession. Spirituality also serves as a counterbalance to an interpretation of teaching that is overwhelmingly prescriptive and technical in nature. Third, teachers' recognition of their own spirituality may contribute to their ability to reflect critically on the internalized and

often unacknowledged assumptions that support teaching practices and interaction with students. Critical reflection can help teachers become more instructional effective and more sensitive to the needs of their students. Furthermore, spiritual understanding is one of the ways through which adults construct knowledge and make meaning (Glazer, 1999; Vella, 2000.) Spirituality also supports teachers' commitment to social justice and diversity in society (Tisdell, 2001.) Finally, spirituality is an essential element of students' full development as human beings (Brown, 1998.) If students are to develop this capacity fully, teachers must provide opportunities for them to reflect on their experiences, emotions, and beliefs. This will only happen if teachers recognize their own spiritual terrain and are trained to encourage and guide reflection in their students. An education that ignores spirituality is, at best, incomplete.

The Study

This study investigates emerging teachers' perceptions of spirituality. Spirituality has received increasing attention by scholars and practitioners who believe that it contributes in unique ways to organizational success and personal efficacy (Beazley, 1997; Cacioppe, 2000; Driscoll & Weibe, 2007; Palmer, 2003). Teacher educators and emerging teachers themselves may benefit from an awareness of what spirituality is and how it presents itself in their lives, their teaching, in the lives of their students, and in their own leadership behavior. As role models, teachers have daily opportunities to influence the lives of their students and the lives of other adults in the school as well as parents, families, and communities. An understanding of their own spirituality can shape the ways, in which educators exercise that influence.

In particular, this study addresses two research questions:

1. Is the Spiritual Assessment Scale a reliable instrument to measure the perception of spirituality among emerging teacher candidates?
2. Is there a statistically significant relationship between emerging teacher candidates' perceived spirituality and leadership and the dispositions of honesty, humility and service-to-others as measured by the Spiritual Assessment Scale?

The Instrument and Sample

The Spiritual Assessment Scale was developed by Hamilton Beazley to measure the dimensions of spirituality among business leaders. The original sample consisted of 332 participants in graduate Business Ad-

ministration programs at a university in the Washington, D. C. area. A description of the development of the scale and a statistical analysis of the results of the pilot administration of the Spiritual Assessment Scale can be found in Beazley (1997) *Meaning and measurement of spirituality in organizational settings: Development of a spirituality assessment scale*. Alpha coefficients for the original administration of the scale can be found in Table 2 below.

The Scale rests on the assumption that although spirituality cannot be determined by direct observation, it can be inferred through stated beliefs, feelings, and in some cases, actions. The statements on the Scale are designed to elicit those beliefs, feelings, and actions. The Scale reinforces the authenticity of response by assuring anonymity to the responders. In addition to the Likert-type responses, participants were asked to react to three open-ended questions that probed their religious affiliation, if any, their perception of their own spirituality, and their conception of themselves as an educational leader.

The sample population for this study consisted of 331 students enrolled in an undergraduate course for emerging teacher candidates at a large south-central regional state university. Participation in the study was voluntary and a University Institutional Review Board (IRB) exemption was obtained prior to distribution of the instrument to participants. In addition to responding to the items on the scale, participants were asked to identify their ethnicity and to indicate whether or not they belonged to an organized religious group, and perceptions of self as spiritual person and/or leader. Of the 331 copies of the Scale that were distributed, 259 (78%) were completed and returned. The ethnic distribution of the 259 respondents to the Spiritual Assessment Scale is displayed on Table 1.

Definitions

The definitions used in the Spiritual Assessment Scale are based on definitions and terminology developed by Beazley (1997) and Fowler (1981). The relevant definitions include:

Table 1
Ethnic Distribution of Respondents

<i>Ethnic Identity of Respondents</i>	<i>Number of Respondents</i>
White Non-Hispanic	182
Hispanic	48
African American	13
Asian/Pacific Islander/Other	11

- *Spirituality* is defined as a faith relationship with the [sic] Transcendent.
- *A faith relationship* is defined as a trust in, and loyalty to, centers of value that are of ultimate concern to a human being and to the images of power with which an individual aligns him-or herself.
- *The Transcendent* is defined as that which is beyond and independent of the material world.
- *Leadership* is defined as the ability to influence the work of others in an organizational setting.
- *Perception* is defined as awareness derived from cognitive or sensory processes.

The Spiritual Assessment Scale measures an individual's spirituality as expressed in two dimensions: the definitive dimension and the correlated dimension.

- *The definitive dimension* refers to a specific set of behaviors that are central to the concept of spirituality. These are prayer and meditation.
- *The correlated dimension* refers to behaviors and dispositions that are not exclusive to spirituality but that contribute to its definition. These behaviors cannot be considered part of the definitive dimension because they may be correlated with influences other than spirituality. These are honesty, humility, and service to others.
- *Honesty* is defined as the quality or condition of truthfulness with self and others, fairness in dealing, and the absence of fraud, deceit, and dissembling.
- *Humility* is defined as modesty in behavior, attitude, and spirit marked by a willingness to learn, to be wrong, and to put other's agendas ahead of one's own.
- *Service to Others* is defined as an act of assistance or benefit to others.

Findings

Responses to the Spiritual Assessment Scale were analyzed using SPSS 12.0. Analysis of Variance was performed to determine if there were significant differences among demographic groups and the dispositions of Honesty, Humility, and Service to Others. No significant difference appeared between ethnicity and the correlated disposition and spirituality.

To determine reliability of the Scale, alpha coefficients were calculated for the instrument as a whole and for each of the three correlated dispositions under study. The results of this calculation are displayed on

Table 2. Beazley, in his original research, determined the reliability of the construct with Thurstone judges. He also calculated the coefficient alphas after data collection. These data are shown on Table 2. Reliabilities for Honesty, Humility, and Service to Others were determined by calculating coefficient alphas. The alpha scores are lower than predicted by the Thurstone judges in the original study, but are consistent with the coefficient alphas found by Beazley in his original research. However, the overall coefficient of the correlated dimension (.90) was satisfactory.

The data were analyzed with logistic regression. This analysis uses continuous or categorical data to develop a predictive model of a binary dependent variable or variables. In this study, the three dependent variables are Religious Affiliation, Perceived Spirituality, and Perceived Leadership. Logistic regression of Religious Affiliation with Honesty, Humility, and Service to Others showed a significant positive relationship between religious affiliation and honesty ($B=.54$, $p=.01$). The odds ratio for this result is 1.71. In other words, respondents who had strong characteristics of honesty were 71% more likely to be affiliated with a religious organization than respondents who did not show this disposition. There was no significant relationship between religious affiliation and humility ($B=-.18$, $p=.44$) or Service to Others ($B=-.06$, $p=.78$). Logistic regression for Perceived Spirituality failed to indicate any significant relationship with Humility ($B=-.23$, $p=.44$), Honesty ($B=.33$, $p=.20$), or Service to Others ($B=.21$, $p=.45$).

Regression of Perception of Leadership with Honesty, Humility, and Service to Others showed a positive relationship between perception of Leadership and Humility ($B=1.87$, $p=.01$) but no significant relationship with Honesty ($B=.622$, $p=.38$) or Service to Others ($B=.48$, $p=.44$). The odds ratio for the relationship between Perception of Leadership and Humility is 6.50. Respondents who identified themselves as leaders were 5 times more likely to possess those characteristics associated with Humility than respondents who did not. This is a very large odds ratio and must be taken with some caution since respondents were asked to

Table 2
Alpha Coefficients for the Spiritual Assessment Scale

<i>Scale or Disposition</i>	<i>Thurstone Reliability</i>	<i>Alpha (Beazley's study)</i>	<i>Alpha (this study)</i>
Spiritual Assessment Scale			.90
Honesty	.97	.68	.54
Humility	.97	.58	.46
Service to Others	.98	.69	.70

self-identify as leaders. It is not possible from this sample of emergent teachers to conclude that the same relationship would exist in serving teachers identified by principals and colleagues as leaders. Further research is needed.

Conclusion and Implications for Further Research

The purpose of this study was to answer two questions. First, can the Spiritual Assessment Scale measure spirituality among emerging teacher candidates? Second, is there a statistical relationship between participants' perception of their own spirituality and leadership and certain dispositions believed to be important to organizational effectiveness? Alpha coefficients calculated for this population of participants (emerging teachers) were similar to alpha coefficients calculated for the original population (graduate students in business administration). The Spiritual Assessment Scale does measure the dimensions of spirituality among emerging teachers.

The data indicates a mixed response to the second research question. A strong positive relationship appears to exist between affiliation with an organized religious group and Honesty. Participants with a strong inclination towards honesty were 71% more likely to claim affiliation with an organized religious body than those who did not possess this characteristic. Similarly, participants who perceived themselves as leaders were five times more likely to possess the characteristic of Humility than those who did not. It will be intriguing to determine if results differ when others identify participants as leaders. The lack of a positive relationship between the perception of spirituality and the dispositions of Honesty, Humility, and Service to Other may or may not be significant. Further research is called for.

Understanding the knowledge, skills, and dispositions needed by successful teachers is an important consideration for teacher educators. A growing number of scholars consider spirituality to be a critical component of teaching, leadership, and organizational success. Beazley's (1997) identification of Honesty, Humility, and Service to Others as playing a key role in enhancing individual efficacy and overall organizational effectiveness can be applied to both business enterprises and schools and cannot be ignored. Understanding how these dispositions contribute to the preparation of emergent teachers and are manifested in the lives of practicing teachers provides insights for teacher educators, school leaders, and others who are concerned with the full intellectual and moral growth of children and young persons.

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