21st Century Theories of Education Administration

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Contents

Chapter 1 Pennington, R. (July 2009). Leadership: A Practitioner's Bridge from Theory to Practical

1.1 Forward

Educational administrative practitioners evaluate theories, implement practices and refine leadership strategies daily. The exploration of the leadership gap between theory and praxis is a quantum undertaking. Quantum physicists explain the predictable behavior of particles and the energy they contain using quantum mechanics (Izquierdo-Aymerich and Aduriz-Bravo 2009). The manipulation and prediction of behavior allows leaders to bring about desired outcomes. Leadership, a human phenomenon embedded in culture, represents many things to different people (Ciulla 2008). Researchers have examined leadership skills from a variety of perspectives (Ciulla 2008). No single trait or combination of traits has been identified that fully explains a leaders' ability to bring about positive change, but most agree there are energy investments necessary in all areas (Robinson, Lloyd et al. 2008). There exists a plethora of leadership theories, styles, paradigms and ideas. Leadership from the educational perspective takes many forms and presents many challenges. In an attempt to examine leadership from several diverse perspectives, topics such as Leadership for Technology, Transformational vs. Servant Leadership: A Comparative Analysis, Synergistic Leadership: A Gender Inclusive Theory, Spiritual and Ethical Leadership, Leading from Below the Surface, Leading in Rural Appalachia, How Leaders Use Their Opposable Minds will be investigated.

According to the quantum theory, leadership at the atomic level involves transferring discrete packets of energy into particles to propel them into an excited state (Izquierdo-Aymerich and Aduriz-Bravo 2009). In order for particles to remain in this new environment, energy must be constantly supplied to the particle. In order for leaders to initiate change, large investments of energy must be made initially to effect change. Once a quantum leap has been made, the energy required to maintain the change is exponentially less than that required to effect the original change. Leadership at the atomic level is independent of state. Effecting change from a transformational, spiritual, synergistic, or emotional vantage point requires the input of quantum packets of energy. Whether Leading from Below the Surface, in rural Appalachia or with an Opposable Mind, leaders cannot opt for energy input below the threshold required to effect change. From the quantum frame of reference, it is an all or nothing process. Without the required discrete packet of energy input, particles quickly come to rest in the non-excited state. The law of conservation of energy governs energy investments made by educators. The finite amount of energy in all systems can be converted in form, but no new energy can be created. Effective leaders

find a way to sustain necessary energy input in spite of stresses placed on other critical system components(Wells 2009).

The goal of this project is to produce a working body of leadership theory and information addressing issues of teaching and learning. Finding ways to effect change and balance the energy needs of delicate systems becomes more challenging every day. As administrative practitioners, the opportunity to quantum leap from theory to practice occurs often. Individuals will examine parallel theories, derive new ideas and present concepts drawn from both theory and practice. The Virginia Tech Doctoral Cohort hopes to succeed in advancing the understanding of different approaches to leadership and the methods by which leadership can be practiced more effectively.

1.1.1 References

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Chapter 2 Nicely, K., Womack, J., & Wright, L. (July 2009). Emotional Intelligence and Effective Leadership: Implications for School Leaders

2.1 Introduction

Working in teams, rather than as individuals, is foundational to learning within modern organizations (Senge, 1990). Within the context of schools, teams may take many forms. For example: (a) leadership teams share decision making, (b) interdisciplinary teams create integrated learning experiences, and (c) collaborative teaching teams differentiate instruction for individual learners.

Collaborative professional learning and decision making offer a promising model for transformational change within schools, but it is a complex endeavor presenting multiple challenges. Collaborative inquiry and decision making require individual teachers to take risks as their successes and failures are shared publicly within the group. Differing interpretations of data and varying perspectives on appropriate courses of action naturally lead to conflict which, if not managed, can result in a diminished sense of efficacy or, worse, complete group paralysis (Emihovich & Battaglia, 2000).

Principals and other school administrators who lead from below the surface (Creighton, 2005) understand that authentic collaboration yields opposing ideas which, in turn, may produce heightened anxiety. Change theorists such as Fullan (2001) advocate that school leaders must be equipped to manage the inevitable intense emotions that arise from authentic collaboration and changes in practice. Specifically, emotional intelligence has been identified by researchers (Mills, 2009; Moore, 2009; Sala, 2003) to be one such tool that is positively associated with effective leadership.

2.2 Definitions of Key Terms

2.2.1 Emotional Intelligence

Emotional intelligence has been defined in the literature as the awareness of and ability to manage one's own emotions as well as the emotions of others (Salovey & Mayer, 2000). Salovey and Mayer described emotional intelligence as a motivational force and

a means of effectively managing human interactions. Goleman (1995) added that emotional intelligence includes the ability to analyze and understand relationships, take someone else's perspective, resolve conflicts, and manage one's own anger.

2.2.2 Effective Leadership

Many books and articles have been written on the topic of *effective leadership*. A definition of effective leadership varies among experts. Questionnaires, such as the Leadership Practices Inventory created by Kouzes and Posner (1995), have been used to measure leadership effectiveness. Kouzes and Pousner believe that effective leaders engage in five practices; model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart (1995). These practices and other leadership concepts provide a means of shaping a model leader. Understanding that effective leaders will also hold individual leadership traits, defining the term in a general sense is a challenge. For the purpose of our chapter, we will define effective leadership as "the art of mobilizing others to want to struggle for shared aspirations" (Kouzes & Posner, 1995, p. 30).

2.2.3 Collaboration

In practice, *collaboration* is sometimes mistaken for cooperation. Though the word "cooperation" is a common synonym found as a thesaurus entry, the idea of collaboration goes beyond mere cordial association to include the concept of teamwork and partnership; collaboration involves individuals whose work is interconnected in meaningful ways and collectively focused on common goals. Collaboration results in a change of behavior and a product that is superior to what individuals could have achieved on their own (Corrigan, 2000). Two preconditions for authentic collaboration among team members are: (1) members are intellectually and emotionally engaged in the process, and (2) members are willing to struggle with opposing ideas and work through conflict rather than avoid it.

2.2.4 Professional Leadership Communities

Collaboration is described in the literature as a key feature of *professional learning communities*, (Hipp, Hufman, Pankake, & Olivier, 2008; Levine & Marcus, 2007). Hord (1997) defines a professional learning community in a school as "the professional staff learning together to direct their effort toward improved student learning," (p. 3). Five common features of this type of structure are shared values, focus on student learning, collaboration, deprivatized practice, and reflective dialogue (Louis & Marks, 1998). In an era of accountability for increased student achievement, the tasks of a

professional learning community within schools are clear: identify what students should know, determine how learning will be measured, and respond to students who do not demonstrate learning (Moore, 2009b).

2.3 Literature Review

Salovey and Mayer (1990) are among the key researchers of the past twenty years who have advanced emotional intelligence as a valid component of what intelligence is understood to be. In their construct, emotions are either positive or negative responses to events and motivate people to act in certain ways, including prioritizing their actions. A person exercises emotional intelligence when he assesses and expresses his own emotions, recognizes emotions in other people, and is motivated to adapt his behaviors accordingly.

Goleman (1995) drew from the work of Salovey & Mayer (1990) and other theorists to further describe what it means to be emotionally intelligent and he explained why emotional intelligence is an important dimension of human interactions. Goleman built part of his case on human physiology, describing the role of two parts of the brain: the thalamus and the *amygdala*. The amygdala serves as an emergency response mechanism through which signals are sent from the brain to other parts of the body before stimuli have been fully processed by the neocortex. These signals trigger emotional responses which can be determining factors in whether a person remains safe when confronted with physical danger (i.e. the fight or fight response) or whether he laughs or cries when told he has just been fired from his job. Goleman provided many examples of scenarios in which a person's emotional response to a situation can become more important that the person's cognitive ability. Fortunately for school leaders who want to gain these skills, Goleman concluded that the ability to assess and manage one's emotions in a given situation can be learned and improved.

Palmer (2003) further developed the conceptualization of emotional intelligence by applying a goodness of ft analysis to instruments that measure emotional intelligence. He found that no one instrument clearly emerged as a statistically good fit for conceptualizations of emotional intelligence. Palmer proposed a new taxonomy that included a dimension associated with leadership: Interpersonal Management, refering to the ability of someone to manage his own emotions and manage the emotions of others. The addition of the management dimension to previous conceptualizations of emotional intelligence further established the role that emotional intelligence plays in effective leadership.

Mills and Rouse (2009) stated, "That there is a moderately strong relationship between emotional intelligence an effective leadership" (p. 2). They conducted a meta-analysis to determine if a relationship exists between emotional intelligence and effective leadership. The results of the study suggested a moderately strong relationship between emotional intelligence effective leadership, r .383, p<.05.

Mills and Rouse also suggested that emotional intelligence is a concept that school leaders should assess for themselves and that it should be incorporated in the

evaluation process. School leaders who understand their own emotional intelligence are able to lead and interact with others more effectively. Also, the researchers suggested that emotional intelligence be used as an assessment tool for those entering educational leadership preparation programs.

Stone, Parker, and Wood (2005) reported on the Ontario Principal's Council leadership study that explored the relationship between emotional intelligence and school leadership. The study examined emotional and social competencies of school leaders and considered the information as a guide for planning professional development activities. Stone, et al., considered three ratings from principals and assistant principals, both elementary and secondary, and male and female. The ratings were self-reported using the *Emotional Quotient Inventory*. Stone, et al., concluded that there was a significant relationship between emotional

intelligence and leadership, $p<.001$, as measured by these self assessments. When supervisors and staff assessed the skills of the principals and vice principals, however, Stone, et al., found that the relationship between emotional intelligence and leadership was not significant, $p>.05$. In summary, the researchers found it important to evaluate leadership using multiple raters to consider different perspectives of an individual's leadership ability.

In Moore's book, *Inspire Motivate Collaborate: Leading with Emotional Intelligence* (2009a), the author researched the importance of emotional intelligence and the influence it exerts on leadership. Pointing out that while not all people recognize emotional intelligence as a viable leadership skill, Moore argued that emotional intelligence influences relationships with parents and all stakeholders.

Moore (2009a) also discussed the impact emotional intelligence has on decision making for leaders. Reviewing the history of research previously conducted on emotional intelligence, Moore used the information to identify the areas of emotional intelligence that leaders should implement in their leadership. The importance of understanding not only one's own emotional intelligence but also the means by which a leader must manage and express those emotions were discussed at length in Moore's book.

By examining the emotional intelligence of staff members and determining effective ways to manage environments that are influenced by emotional intelligence, leaders can create cooperative learning situations that will benefit students (Moore, 2009a). According to Moore, emotional intelligence is not stagnant, but rather something that can be improved and learned. By posing case studies, suggesting thought-provoking questions, and offering suggestions on the ways leaders might improve their emotional intelligence, readers were guided towards these opportunities.

Designed to be a training book for building professional learning communities that are geared towards school improvement, Moore (2009a) presented the rationale for accepting emotional intelligence as a necessary skill for leaders, and he provides the techniques to recognize, to implement and to improve those emotional skills.

2.4 Implications for School Leaders

The positive association between effective leadership and emotional intelligence reported in the research has implications for school leaders in different stages of development. Pre-service school leaders should be assessed for emotional intelligence skills and their university preparation programs should include training to further develop their skills through problembased learning. Practicing school leaders should use emotional intelligence skills to assess and manage their own emotional responses as well as the emotions of staff members as they engage in collaboration through professional learning communities. Finally, school districts should provide in-service professional development for practicing school leaders on how to use emotional intelligence to effectively lead collaborative efforts in schools.

As school leaders seek to transform schools, they should consider emotional intelligence to be among the factors that influence the success of these transformations (Moore, 2009a). Change does indeed provoke emotions and frequently not ones that are considered pleasant. Effective leaders understand that emotional intelligence can be developed (Goleman, 1995; Moore, 2009a). School leaders can implement these skills to create successful professional learning communities in which stakeholders share ownership and collaborate to achieve.

2.5 Case Study and Activity

2.5.1 Case Study

Case Study

While discussing a parental concern with a teacher over an assignment that had been made by a substitute during the teacher's absence, the principal questioned the teacher on her inconsistent attendance. After having admitted that she had failed to properly prepare for the assignments that she had left for her students while absent, the teacher's defense for the situation during her absence placed blame for the substitute. Implying that the substitute had not followed her directions, the principal interjected that the teacher's poor attendance had also been a factor in the problem, including the inconsistent quality of instruction and the resultant opportunity for miscommunication. When the principal noted that she had been absent one fourth of the time over the last six weeks, the teacher immediately broke in to tears and offered to resign.

After resigning, the teacher cited one reason for the decision as that of betrayal on the principal's behalf. She stated that he principal had approved personal leave for her to travel and visit with her son and that this approved leave accounted for the majority of the time she had been absent.

Approaching the discussion from a perspective of positional leadership rather than one of emotional leadership, the principal failed to recognize the emotions from both sides of the desk as they existed at the time. The combination of the principal's anger over the teacher's failure to provide a quality program for her students, and the teacher's feelings of failure and vulnerability contributed to the breakdown in this situation. It is obvious that this confrontation represented only a minute piece of the relationship that existed between the principal and the teacher. While the teacher's attendance was a contributing factor to the parental concern, the administrator does have ownership in the attendance pattern of the teacher, given the fact that approval had been secured prior to the absence. The discussion should have centered on ways to assist the teacher in performing her job in a more professional manner and not on the administrator's anger with the teacher.

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2.5.2 Activity

> # Activity
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> As a school leader, commit to learning more about your own emotional intelligence and its role in defining you as an effective leader. Complete a self assessment instrument and ask selected staff members to provide you with feedback as well. An easily accessible instrument is Palmer's GENOS Emotional Intelligence Inventory (Concise) available in Moore (2009a). After collecting the feedback, reflect on its implications for you as a school leader.
>
> Choose a collaborative team within your school and conduct an observation of one of its regular meetings. Use scripting to record specific exchanges among team members that involve emotional responses. Note elements of the decision making process that were influenced by emotions. In a follow up meeting with the team, share your observations in a constructive manner that helps the team members better understand their own facility with emotional intelligence.

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Chapter 3 Bizzell, B. (July 2009). Leading in Rural Appalachia

3.1 Introduction

"Most of the difficulties facing education in Appalachia are prevalent throughout the nation, but some are peculiar to the region. Many of the latter have been engendered by the socioeconomic pattern imposed on the region by its historical development and geography. A vicious cycle of poverty and poor education has been generated and perpetuated" (Carmichael, 1968, p. 17).

The previous quote from Benjamin Carmichael was taken from an article he wrote in 1968. Is the Appalachia of 2009 different from Carmichael's Appalachia? Do the schools in Appalachia require a different sort of leadership from that exercised in other regions? This module will examine the theories of (a) culturally responsive leadership, (b) leadership for social justice, (c) a leadership model designed specifically for leading schools in rural Appalachia, and (d) leadership development program proposals related to the models.

Geographically (see Figure 3.1), Appalachia is defined as those areas from southern New York to northern Mississippi that follow the ridges of the Appalachian Mountains (Appalachian Regional Commission, 2009). Culturally, Appalachia was characterized from the nineteenth century to the 1960s and 1970s as isolated, homogeneous, family centered, religiously fundamentalist, and poor (Lewis & Billings, n.d.). In contrast to this characterization, Lewis and Billings described "a much more diverse and dynamic Appalachia" that may, in fact, not be a subculture at all except to the extent that other rural regions would be considered subcultures (p. 16). In terms of educational attainment, Appalachia is improving, but continues to lag behind the nation. The gap between Appalachia and the nation, in terms of percentage of adults who are college graduates, increased slightly during the 1990s (Haaga, 2004).

Figure 3.1 The Appalachian Region as defined by the Appalachian Regional Commission (Sokol, 2005).

3.2 Definition of Terms

The following terms are relevant to this discussion: (1) culturally responsive leadership, (2) leadership for social justice, and (3) place based education. Culturally responsive leadership involves providing leadership for teaching that recognizes students' home cultures, maintains high academic expectations, and uses instruction that addresses the variety of educational needs of diverse learners (King, Artiles & Kozleski, 2009). *Leadership for social justice* has as its focus, equity. At its core, social justice has three goals; (a) raising academic achievement for all students, (b) preparing students to live as critical citizens, and (c) structuring schools with heterogeneous, inclusive environments (McKenzie et al., 2008). *Place based education* [1] focuses upon the use of students' local political, social, cultural, natural, and economic environments to enhance learning (Smith, 2002). There are clear connections as well as overlap among these terms.

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1. *Place based education will not be examined independently within the literature review section as the review of culturally responsive leadership and the rural Appalachia model (Johnson et a;., 2009) include this concept.*

3.3 Literature Review

3.3.1 Culturally Responsive Leadership

Culturally responsive leadership may provide some guidance in leading schools in rural Appalachia. The term culturally relevant pedagogy was used by Ladson Billings in her classic book, The Dream keepers (1994). She called for a redesign of learning environments that would respond to the educational needs of diverse learners, in part, by incorporating students' cultural backgrounds into their instruction. While cultural responsiveness is not exclusively applied to race, Ladson Billings examined the teaching of African American students who were experiencing academic success (1995). Culturally responsive teaching today continues to focus upon race, but also, more broadly, upon ethnicity and language diverse students (King et al., 2009).

A culturally responsive approach could be employed in rural Appalachia. While the students of Appalachia are generally neither African American nor language diverse, it can be argued they live in a distinct culture. Appalachian students also share with African American and language diverse students a status within the larger culture that often devalues their home culture. Both the people and the natural resources of Appalachia have been exploited (Johnson, Shope, & Roush, 2009). A culturally responsive approach to teaching would seem appropriate as a means to meet the educational needs of Appalachian students and provide them with the means to enhance their social and economic futures.

Culturally responsive teaching requires culturally responsive leadership. Farmer and Higham (2007) proposed a design for university graduate programs that produce culturally responsive leaders. In support of the need for such programs they stated "personal conditioning and bias, coupled with firmly established institutional traditions, limit the development of culturally responsive leaders" (p. 3). They suggested changes to admission requirements, program design and curricular content. They argued that program curricula be infused with elements that require participants to examine culture in order to breakdown ethnocentric cultural bias.

School principals lead instruction, model behavior, guide faculty conversations, and have great influence over school climate and culture (Darling Hammond, LaPointe, Meyerson, Orr, and Cohen, 2007; Leithwood, Louis, Anderson and Wahlstrom, 2004). Using that influence to support a culturally responsive school that recognizes the unique contributions of students' home culture would benefit the students of Appalachia.

3.3.2 Leadership for Social Justice

Closely related to cultural responsiveness is the idea of social justice. McKensie et al. (2008) defined social justice to include the goals of academic achievement and critical consciousness, both of which align with the definition of cultural responsiveness. They included inclusive practices as the third goal of social justice in their definition noting that students with disabilities and students who are language diverse are often taught in segregated settings.

McKensie et al. (2008) suggested a design for a leadership development program in which principals would be prepared for social justice work. As with Farmer and Higham's (2007) design for a leadership program focused upon cultural responsiveness, McKensie et al. made suggestions for both student selection and curricular components.

McKensie et al. (2008) argued for a stringent process of student selection. They specifically identified three criteria for selection: (a) an understanding of and commitment to social justice issues, (b) outstanding teaching skills, and (c) demonstrated leadership ability. They argued that without such requirements, it would be unrealistic to expect adequate preparation of leaders for social justice in the typical two year program.

In terms of program design, McKensie et al. (2008) argued that elements of social justice be embedded throughout the leadership curriculum. Consistent with the goals used in their definition of social justice, the curriculum they proposed included critical consciousness, a strong emphasis on instructional leadership, and planning for inclusive structures and student supports. Finally, the authors argued for an induction program that extends the development of leaders beyond graduation.

3.3.3 A Model for Educational Leadership in Rural Appalachia

This section will briefly explore a model of educational leadership proposed for educators serving in rural Appalachia (Johnson et al. 2009). Johnson et al. proposed a model of leadership that is organized around three components: knowledge, people, and place. This model, while unique, includes components of cultural responsiveness and social justice. It has the dual goals of developing "leaders who can move forward educational goals while contributing to sustaining and revitalizing rural communities" (para. 6).

The first component of this model is knowledge (Johnson et al., 2009). Johnson et al. proposed a construct termed systemic knowledge. Systemic knowledge combines traditional academic or curricular knowledge with contextual knowledge. Contextual knowledge is that knowledge which is learned informally and connects with place and culture. Johnson et al. argued that systemic knowledge prepares students for the

variety of contexts in which they will live their lives while honoring the culture of the student. Honoring their culture, the authors argued, teaches the students that they and their culture are important. Leaders must understand, according to the authors, that knowledge is power and that power can work to help marginalized students overcome inequities. With greater emphasis upon state academic standards and assessments, devoting time and resources to contextual knowledge will require strong leadership.

The second component of the model is place (Johnson et al., 2009). The authors argued that standard curricula and instruction have created a situation in which students from substantially different places receive substantially identical educational experiences. Johnson et al. acknowledged the need for basic skills, but pointed out that marginalized populations, such as those in rural Appalachia, may not connect with or have their needs fully met by the standard curricula. He argued that place based learning strategies that include standard academic content, but also emphasize the local community and service learning could better address the needs of students.

Johnson et al. (2009) argued for an expanded role of the school as a community center. They described the concept of place conscious capacity building as including three things to support community:

(a) professional development for educators that addresses the specific characteristics of a particular place,

(b) broadened, meaningful roles for community members within the school, and

(c) structures that lead to long term improvements in student and community outcomes.

Johnson et al. argued that this expanded role is especially important in rural Appalachia because of the lack of other "institutional places" (para. 13).

The third component of the model is people (Johnson et al., 2009). Johnson et al. described its people as "the primary asset to benefit schools and communities in rural Appalachia" (para. 14). They emphasized locating and building relationships with those outside the school who have legitimate, authentic leadership authority. Additionally, the authors argued that educational leaders should use their authority to empower and advocate for the people in their community.

3.4 Conclusion

Should educators invest valuable time and resources in efforts to respond to students' culture? Is social justice worthy of our efforts to restructure schools? Teachers' home cultures are often different from many of their students. In 2000, only 24.4% of the adult population were college graduates (Haaga , 2004). Accordingly, the vast majority of children in our schools live in homes with parents who are not college educated. This fact alone is an argument for educators to be more cognizant of and attentive to their students' home cultures. Despite efforts, there remain gaps in the achievement

between marginalized groups and white, middle class students. Ensuring equity in educational opportunity should be a value we embrace.

The model proposed by Johnson et al. (2009) provides a framework where the definition of knowledge includes knowledge learned informally outside school. The model includes an emphasis on the community in which the school is located. It recognizes, values, and advocates for the people of the community. This model's use is certainly appropriate for, but should not be limited to, schools in rural Appalachia. Schools in Appalachia are more alike than different from other schools. Schools, even within the same district, are unique and draw students from unique communities. Johnson provided a model of leadership that could be used in most, if not all, schools. Students in all schools benefit from having educators who understand and appreciate students' home communities and cultures, and who embed this knowledge within the curriculum and instruction. As Johnson et al. noted, "the power to effect change can evolve from understanding knowledge in the place where one is standing and with whom one is standing" (para. 24).

3.5 Implications for School Leaders

3.5.1 Implications for Practice and Leadership Development

Educational leaders must regularly examine their practices and the practices of others in their school to ensure that students are served equitably and that students' home cultures are understood and valued (Johnson et al., 2009). Leaders must be deliberate in their efforts to get to know their schools' communities including the people, places, and practices that make each community unique. This will require spending time outside the school and in the community.

Educational leadership program leaders must be willing to redesign programs in order to include more stringent admission procedures and curricula that address cultural responsiveness and social justice (Farmer & Higham, 2007; McKensie et al., 2008; Johnson et al., 2009). This will be challenging as programs try to maintain enrollment numbers (Farmer & Higham) and keep programs to their current length (McKensie et al.).

3.6 Case study and Activity

> # Activity
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> **Gaps in Practice**
>
> - Identify the various home cultures of the students in your school or district.
> - Describe the institutional culture of your school or district.
> - Identify areas in which the institutional culture of your school or district is not inclusive of students' home cultures.
> - Describe what school leaders can do to support and facilitate a culturally responsive approach to teaching and learning in your school or district.

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Chapter 4 Bezy, K., & Makolandra, J. (July 2009). Spiritual and Ethical Leadership

Figure 4.1 Meaningful life

4.1 Introduction

The unexamined life is not worth living. In the translation of Plato's Apology, Socrates said this before his execution for corruption of the youth of Athens. He was offered freedom as an exile, but he chose to die because he claimed that one must look deeply into life to look for meaning (Hamilton & Cairns, 1961). Why did Plato write this? What did he mean? Are there implications for leadership? These are major questions that form the foundation of spirituality in leadership.

One can look to leaders of the past who performed leadership tasks with what seemed to be a deeper purpose. These leaders took on the leadership roles motivated by more than pay or personal glory. Often it would have been easier to have declined the leadership role in order to avoid personal loss or misfortune. This theme occurs early in literature in the epic stories of ancient people. Throughout history we also find people who embraced leadership at great personal loss. While these people may seem heroic and bigger than life because of their fame and the continuous retelling of their stories, they are ordinary people who were driven by forces that can drive any one of us.

Ethical leadership does not always have the legendary status of the ancient Greeks and Romans or even American icons like George Washington or Abraham Lincoln. All children learn about George Washington's story of telling the truth of chopping down the cherry tree. However, we do not have to look too far back in our nation's history to discover leadership figures that have questionable ethics; the Watergate scandal with President Richard Nixon, the IranContra scandal with Colonel Oliver North, and the Monica Lewinski and President Clinton. These and other scandals have brought to light the need for those in power to lead in an ethical manner. Leaders are expected to reflect and uphold the morals, norms and principals of conduct that are universal to the population they are leading. They must assess and reflect upon all conditions and possible outcomes prior to making a decision.

Leaders, both in and outside the field of education, can benefit from a close examination of their reasons for leading. The depth from which our strength comes can be described as a spiritual dimension and the outcomes of decisions will be judged against what is considered to be ethical.

The word spirituality comes from that Latin word *spiritus*, which means breath, energy, courage, vigor, and soul (Simpson, 1960). We often look at the word spirituality as a religious word, but it has a meaning more basic to every one of us. It can be seen as the life force that moves us. It is that element that makes humans different from statues and robots. Other English words derived from *spiritus* are aspire, respire, inspire, and conspire. The latter word has definitions on both sides of the goodness spectrum, but I am looking at the definition that involves breathing together or working together. Leaders whom others aspire to follow are often said to be charismatic. Charismatic comes from the Greek word χ[U+03AC]ρισμα, which means a grace, favor, or a free gift (Liddell, 1972). Combining these concepts leads one to consider gifts or favors that come from nourishing the deeper forces that drive us.

The word Ethics is derived from the Greek word εθος meaning "moral character, nature, disposition, habit, and custom." ("The American Heritage Dictionary of the English Language," n.d.). The meaning of ethics has not changed in centuries. The modern day definition is the principles of conduct governing an individual or a group ("The Merrian-Webster Online Dictionary," 2009). We often use the word in defining a person's behavior; did he act in an ethical way in making the decision. People in leadership positions are trusted to make an ethical decision. That is, leaders are trusted by their subordinates to act in a way that is a commonly agreed upon fairness for everyone.

4.2 Purpose

Why is it important to study the connection of spirituality to leadership? And why is it important to study ethics? There is an increasing body of literature on the spiritual dimension of leadership. To know what motivates us or what nourishes us will give us insight into how to cultivate this force of motivation. Spiritual practices used by religious leaders may be used by secular leaders who are searching to improve their

leadership. It is important and useful to develop one's inner life to be able to draw upon the strength that can be found there (Sparks, 2007). Sergiovanni (1992) stated that leadership is shaped by a person's interior world . One's interior world contains a picture of what effective and high quality leadership is. We use this picture to compare and contrast what we see in the exterior world. The task is to cultivate the interior world to perfect that picture and to discover ways to draw strength from it.

According to Strike (2007), this inner picture must reflect the morals and norms established by the society or organization in which the leader is serving. A contrast of ideology in what is commonly accepted will bring conflict in the decisions made by a leader. An example of this could be the entry of a black student into a school prior to the civil rights movement and today. Prior to the Brown vs. Board, it was socially acceptable not to admit a student into a school solely on the color of their skin. However, given the same situation today, it would be unethical, and illegal, not to admit a student solely on the color of their skin. To be considered ethical, leaders must uphold the law and more importantly, refect their aligned social and personal morals with their decisions.

4.3 Conceptual Definitions

Spirituality

A key issue in this study is the definition of *spirituality*. It is common to link spirituality with religion. Indeed it is mostly used in that context. From the days of Biblical Abraham, to the writings of Saint Paul, up to the Protestant Reformation spirituality was closely connected with religion. The reformers thought that religion had become too political and sought to free the practice of religion from the ties to earthly institutions. The reformers wanted believers to concentrate on the interior world of faith rather than the exterior world of religious practices. This led, indirectly and unintentionally, to a separation of spirituality from religion (Jamison, 2006). Williams James, in 1902, proposed separating religion from spirituality in order to study personal spirituality (Jamison, 2006).

While many writers discuss religious spiritually, there are writers who explore the elements of spirituality that can be generalized to a secular usage. Often writers associate spirituality with a search for meaning (Carroll, 2001). In her seven part definition of spirituality, Tisdell (2003) stated that in its deepest form spirituality is about meaning making. Meaning, or purpose, becomes tightly woven into one's existence and influences other aspects of life (Sawatzky, Ratner, & Chiu, 2005).

In examining the interior world, one is looking both beyond the outside physical world that can be perceived by the senses and within the self that has been formed and influenced by the same senses. Thus one transcends the physical, psychological, or social facets of life (Sawatzky, et al., 2005).

Spirituality is not a passive, inert characteristic. It makes life more than bodily functions and chemical processes (Porter, 1995). The Latin etymology of the word

spirituality is life or vigor. *Spirituality* is not an academic study. It is studied with the purpose of experiencing it. Spirituality is a way of life and not a series of mystical, isolated experiences (Spohn, 1997). How can a person experience spirituality? Are there practices that help a person encounter life's deepest meanings? The practices or activities are a part of spiritual development. Spiritual development is discovering personal genuineness; finding meaning, purpose, and direction in one's life; "continually transcending one's current locus of centricity"; and "developing a greater connectedness to self and others through relationships and union with community" (Estanek, 2006, p. 273).

According to Rose (2001), spirituality involves these three elements: (1) some sort of experience of matters of essential concern dealing with meaning and reason, (2) some exertion in spiritual development, and (3) a life entwined with selfless activities (Rose, 2001). In a discussion with Father Thomas Berry (personal communication, December 22, 2008), a priest in the Congregation of the Passion of Jesus Christ, the term spirituality was described as an effort to identify the world of meaning. He said that a spiritual leader acts for the purpose of the work itself and not for personal gain or benefit

In summary, there are three themes that are seen in the literature in defining spirituality. First, spirituality is an attempt to find meaning in one's life. Secondly, one is driven to seek this meaning outside of selfish and personal desires. Spiritual people perform their actions without regard to personal gain or loss. Thirdly, there are practices that can help people develop their spiritual or interior lives. These practices assist with pursuing the first and second themes. *Spiritual Leadership* is defined as looking out for the welfare of others in such a way that a task is completed and the group, however large or small, is unified throughout the process. Leadership is a motivation to change (Fry, 2003). Kouzes and Pozner (1987) write that "leadership is the art of mobilizing others to want to struggle for shared aspirations." (p. 30). The leader is both an organizer and a parent figure. The idea of *shared aspirations* brings a sense of community into the definition.

Integrity

Integrity is the correlation between the interior values of a person and the actions and decisions of the same person. Integrity includes the ability to disregard personal desires and appetites when they conflict with well thought out and internalized values. Integrity will often be tested and strained.

Community

Community is used on several levels. It means the connection shared by the members of a group. It can reach beyond the group. Community can stand for the connection some feel they have with the natural world and the universe. It indicates the place people feel they have in the world. It is often the basis for meaning or purpose. Other words for community are membership and connectedness.

Meaning

Meaning is used to indicate the value of the work. It directly afects motivation. The more meaningful the work the harder people will work to attain completion. Meaning is associated with purpose and calling.

Ethics

Ethics in educational leadership is multidimensional, however in the context of spiritual leadership the focus is thought of in two diferent dimensions; the ethics of care and the ethics of justice (Starratt, 2004).

Ethics of Care

The ethics of care is also referred to as the ethics of common good. In this context, ethics for leaders are bridging the political, communal and economic norms into an action that is good for all (Knapp, 2007). No one person, policy, or organization is given preferential treatment, but all are given equal weight in making decisions. In education, the administrator must take into account the effects of the decision on the student, school and division, not only the policies involved, but the effects on the culture and school climate. What is good for all is, at times, in direct conflict with what is good for the individual. The leader must overlook any personal bias and make a decision that takes into account the care of the entire division.

Ethics of Justice

Ethics of justice is the actions of a leader that are considered right and fair. These actions are not only ensuring that the law and school board policies are followed but questioning the validity of the laws and policies when they are in confict with the norms, customs and morals of the organization in which they are applied. Justice in these terms goes beyond the courts and school board and force the leader to apply the necessary fair treatment to all, regardless of the law or policy. The idea of challenging the agreed upon social norms that laws and policies may seem idealistic, however, if leaders are to act in an ethical manner, they must challenge these norms. The ethics of justice forces leaders to always question the validity of policies in light of what is fair given the morals and norms of the organization they lead (Starratt, 2004).

4.4 Literature Review

The idea that there may be people who are more attuned to spirituality can be found in the work of Abraham Maslow. Maslow described the hierarchy of needs that humans have (Lowry, 1973). He discussed higher and lower needs. The needs range from simple life sustaining needs to the need for humans to be respected. At the top of his triangle, Maslow described the self-actualized person (Maslow, 1970). People at this level still need the lower levels to sustain them, but they are less dependent on them.

Maslow (1970) described self-actualized people as psychologically healthy. They are not afraid to make mistakes but rather choose to learn from them. They tend to jump right in to their work and attempt to do their best. They are accepting of self, others, and their surroundings. They are humans in the fullest sense of the word; comfortable with themselves and honest (Lowry, 1973). Self-actualized people are spontaneous, both outwardly and inwardly. They can see reality easily, denoting a great feeling of experiencing the present ("Self-actualization," n.d.).

A key in Maslow's description of self-actualized people is the detachment from things. This detachment helps one to concentrates and to act without fear of personal loss; a trait that a leader must have. While these people are focused on the ends, they do not lose sight of the importance and value of the means. They, in fact, see the means as ends in themselves as they experience them, thus seeing their deeper significance. This approaches what Maslow calls a mystic experience. The everyday moments produce emotions, feelings of wonder and awe, and appreciation of their meaning. Maslow says that centuries ago such people would have been called "Godly."

Here Maslow is setting the stage for a nonreligious spirituality. Self-actualized people are spiritual people. They look for and find meaning in events as did the biblical people. They understand values and can easily apply values to life situations with little difficulty (Lowry, 1973; Maslow, 1970).

Spirituality in leadership is being discussed in different disciplines. Sergiovanni (1992) looked at the spirituality in educational venues. He said that leaders build communities of learners and cultivate the leadership potential of followers. He stated that beliefs and values inform the theories and reflections, which, in turn, affect the decisions and actions of leaders. Leaders' actions ultimately are derived from leaders' interior values and visions.

Sergiovanni (1992) makes a point about authenticity. Leaders are the same person at home and at work. Leaders must be in touch with basic values and base decisions and actions on those values. Leaders who are authentic people are more effective in leading communities of followers to see that they are interconnected with each other. Being led by the meaning of the work, the followers will be led by intrinsic values rather than by rewards.

Sergiovanni (1992) noted that an important aspect of leadership is being a servant. True leaders put their own interests behind those of others. Only secure leaders can give power to others. They do not put their position ahead of the people (Maxwell, 1999). The idea of servant leadership is missing from most theories of leadership (Sergiovanni, 1992). A servant leader may appear weak. It takes a secure leader to serve others.

Peter Vaill (Vaill, 1998), a thinker in the business world, writes that the boundary between the secular and the sacred needs to be redefined. He discusses the idea of managerial leadership. This discussion describes leaders who work within the systems they are changing. Managerial leaders are interested in values and community.

Vaill (1998) reports that for the past 30 years there has been a battle in the academic world between the idea of a managerial leader as a pragmatist and the idea that such a leader is reflective. On one side the academicians argue for the emphasis to be put on the action and results of a leader. The other side emphasizes the wisdom, perception, and the complexity of the leader. Thomas Aquinas said *contemplarietcontemplataaliistradere*, translated as contemplate and give to others the fruits of your contemplation. Aquinas is proposing compromise between the two camps of the contemplative monk and the religious leaders working in the secular world. This is exactly what Vaill proposes. There is to be a balance between the two ideas. Managerial leaders have an interior life which affects their actions. They reflect deeply on experiences, examine consequences, and dialogue with stakeholders. This

entails a search for meaning. Vaill calls for leaders and followers to discover their interconnectedness.

Recently more writers have looked at spiritual leadership as it applies to education. Blankstein, Houston, and Cole (Houston, Blankstein, & Cole, 2008), editors of The Soul of Education Leadership, discussed many aspects of the place of spirituality in leadership. Houston and Sokolow (2006) examined eight principles that shape effective leadership. These are principles that are used by enlightened leaders who are in touch with their spirituality. Leaders' intention is where the plan of action starts. Intention attracts people, aligns actions, and focuses energy. Attention to thought also focuses energy. Leaders pay attention to their thoughts, others, situations, and issues. Attention greatly helps to reduce distractions. Enlightened leaders realize that all have gifts and talents. Leaders discover their own gifts and lead others to find their gifts. They celebrate the uniqueness of each individual. Gratitude is the fourth key principle. Leaders are aware of life's blessings and see goodness in obstacles and adversaries. They are grateful for opportunities to help others. Unique life's lessons help leaders to see experiences as part of human development and spiritual growth. Each ending is a new beginning. The connectedness of all things illustrates a *holistic perspective*. Small changes create large effects. Leaders see that the parts and the whole are related. They identify patterns and show them to others in the organization. Houston and Sokolow emphasize *openness* as a key principle. Spiritual leaders foster openness in their leadership. Openness in turn promotes growth in self and others. Trust is the last principle. Trust allows people to grow. The authors encourage leaders to trust themselves, others, and the Universe. This trust stems from integrity that is woven through the eight principles of spiritually grounded leaders.

Spirituality in leadership is absent from early theories of leadership (Vaill, 1998). Yet, the spirituality of leaders has direct influences on leadership. Looking at ancient people who had a more holistic idea of life leads us to a fuller realization of a force that plays a role in how values turn into action, the place of integrity or authenticity, and the interconnectedness of life. Current writers are helping us understand this newly discovered power and its manifestations.

4.5 Implications for School Leaders

The basic tenets of spiritual and ethical leadership styles demand a change in the way principals are trained. The training that stresses the principal as the instructional leader and the manager of a school will have to have as its foundation the elements of community, meaning, and integrity. This has to come before the specific training needed in the job. The reason for this is because leaders have to be spiritual people who act with a sense of integrity before they can take on the training for a specific leadership position. While is may not be possible to create a spiritual person through a series of principal preparation programs, the program should teach the spiritual practices that will help the principal candidate move in that direction. Practices such as reflective journaling, meditation, reading, self examinations will be part of the curriculum.

School leaders make decisions quickly and often. All decisions must be grounded in the ethical system that the school leaders have adopted. These decisions must be consistent with the mission of the school, which speaks to the issue of integrity and meaning or purpose. Principals have to have a good understanding of their personal ethical systems and know how these systems can be put into action. The theme of community comes into play as well because decisions have ramifications that may help or hurt the school community, or the wider community.

The feeling of community needs to be created by the school leaders. School spirit is not a new concept for school leaders. The spiritual sense of community is a wider concept for spiritual leaders. The school spirit which includes things like cheering on one's team, and wearing school colors is only the beginning of community in the spiritual sense. School leaders will lead their followers, staff and students, into a realization that they are an integral part of the community of the school, the community of their region, the community of the environment, and even a part of the community of the universe. While this may seem bizarre, there is great need to see where one fits into the universe to understand the importance of one's actions and their ramifications.

The spiritual aspect of community points to the importance of relationships. Community is not only a concept; it is real and it involves people relating to other people. These relationships are healthy interactions that will lead to a building up of the other. Even a damaged relationship, if handled correctly by the leader, will lead to a stronger bond once resolved. The give and take, the comings and goings of members, the friendships in an organization are reflections of how the world works and how the environment works. The knowledge of the staff and students that the school community is in sync with the natural world is comforting and gives deeper understanding of the meaningfulness of the work.

4.6 Case Study & Activities

How do school leaders put into action the spiritual and ethical elements of leadership? A practical case study that all school leaders have struggled with will help the reader to see a practical application.

Suppose that you are a principal of a successful school. You have worked to develop your spirituality and you take seriously the desire to act in an ethical manner. One of your teachers is poor. He mistreats students, infects your staff with his bad attitude, and he blames his failures with the students on your inept (his opinion) leadership. Unfortunately he is not blatant in his behavior. He knows how to conduct a good class when you are observing. He does his supervision and other duties. His actions are hard to document.

One day you find out that he is applying to transfer to a school in another school district. The principal of the receiving school has called you for a reference. What kind of reference do you give him?

Answer the same scenario as though you are the director of human resources in the school district where the poor teacher is employed. His principal has shared the teacher's performance with you. Should you receive the call from the principal who is considering hiring him? How do you respond to the request? What is the thinking that influences your answer? How is your thought process different from that of the principal in the first part of the scenario? What types of ethical decisions are in conflict?

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Chapter 5 Leonard, N., & Jones, A. (July 2009). Synergistic Leadership Theory

5.1 Introduction

Synergistic Leadership Theory (SLT) is a 21[st]century leadership theory that provides a framework to examine and reflect on the feminine voice in educational leadership (Irby, Brown, & Yang, 2009). This theory gives consideration to the necessity of the alignment and harmony of four interconnected elements of leadership. These elements include: (a) organizational structure, (b) leadership behaviors, (c) external forces, and (d) beliefs, attitudes and values. Figure 1. depicts the SLT's four equal and interactive factors which are identified by four stellar points with six interaction pairs. This model can be rotated on any apex and still maintain its shape, thereby indicating no structural hierarchy or linear connotation, rather, suggesting that each factor equally affects the success of the leader in context, as well as the organization (Irby et al.). Being a holistic leadership theory, SLT integrates these external forces which lend to the perception of a leader's success and effectiveness. It is unique from other leadership theories because it is gender inclusive and acknowledges that women bring leadership behaviors differing from traditional male leadership behaviors (Irby, Brown, Dufy, & Trautman, 2002). Additionally, acknowledging the presence of external forces that drive educational leaders to collaborate and strategize makes SLT unique from other leadership theories.

5.2 Definitions of Terms

Gender Inclusive: Operationally defined as the acknowledgment of the female perspective and experiences in conjunction with the leadership attributes inherent to both males and females (Irby, Brown, Yang, 2009).

Attitudes, *Beliefs, and Values*: Operationally defined as foundations for the guiding principles that influence leadership behavior as demonstrated through actions (Irby, Brown, Yang, 2009).

Leadership Behavior: Operationally defined as behaviors which are characteristic of both male and females in leadership positions and may range from autocratic to nurturer (Irby, Brown, Yang, 2009).

Organizational Structure: Operationally defined as the characteristics of an organization and may range from a collaborative feminist style structure to a tightly bureaucratic structure (Irby, Brown, Yang, 2009).

External Forces: Operationally defined as factors that are outside the organization and not controlled by the leader of the organization (Irby, Brown, Yang, 2009).

5.3 Literature Review

5.3.1 Organizational Structure

According to SLT, organizational structure includes promoting nurturing and caring, rewarding professional development, and valuing members of the organization (Irby, Brown, Yang, 2009). Dispersing power within an organization is a portion of the SLT model and has been the focus of studies on women in leadership. In a study of six female leaders, Muller (1994) investigates empowerment as a leadership component. The female leaders in the study empowered others by fostering individual growth and creativity and recognizing the growth potential of others. The leaders in the study did not demonstrate a desire to have individual power but instead a desire to foster a powerful environment by empowering those around them. These female leaders empowered the organizational structure of the work environment by strengthening and valuing individuals which lead to greater successes of their organizations.

Eagly (2007) examines the changing leadership needs in today's climate of work force diversity, complex relationships, and internal and external interdependency. According to Eagly, traditional ways of managing are being challenged and approaches to leadership which are typically observed by female leaders were examined. The ability to communicate, collaborate and form networks are valued more in today's work culture. These attributes which are traditionally attributes of female leaders, have lead to a greater acceptance of females in leadership positions. The holistic culture of organizations to communicate, problem solve and collaborate has lead to a progression of a gender inclusive approach to leadership. Although Eagly's study is not focusing on SLT, its findings support the structure of SLT and the basic premise of the recognition of gender inclusive leadership styles.

5.3.2 Leadership Behavior

Depending upon the concern, female administrators may demonstrate leadership behaviors along a continuum ranging from autocratic to collaborative decision making. Along this continuum, inclusive, nurturing and *task oriented* behaviors are characteristic of synergistic leadership theory. In 2008, the Aldine Texas Independent School District (http://www.aldine.k12.tx.us/index.cfm) received recognition for academic excellence in urban education under the direction of Superintendent,

Wanda Bamberg. Described as a visionary with high expectations, Bamberg uses a team approach to address the challenges in her school district. Student advisory groups, teachers, building level and district level administrators are assigned specific tasks to achieve Aldine Independent School District goals (Pascopella, 2008). Receipt of national recognition for student achievement despite obstacles experienced in an urban environment is evidence of effective leadership.

Grogan (2005) in a study on female superintendents reported that women enjoy teaching and view themselves as educational leaders that affect student learning . The Maryland State Department of Education Superintendent Nancy Grasmick demonstrates leadership behaviors focused on student needs and teacher development at the classroom level. Grounding the decision making process is the yearly school visit goal of approximately 100 schools. State Superintendent Grasmick reported that tough decisions are made easier with the thought of doing what is right for her 900,000 students (Chase, 2006).

5.3.3 Attitudes, Beliefs, and Values

Beliefs, attitudes, and values impact upon a leader's decision making and are consequently reflected in the organization. Valuing character, ethics, and integrity, respecting the need for professional growth, and building trust and support among employees are elements of SLT as outlined in the tetrahedral model (Irby, Brown, Yang, 2009). Female leaders are perceived as effective when the beliefs, attitudes, and values of an organization are perceived to be genuinely reflected in her behaviors (Kawakami, White, & Langer, 2000). These findings support the assertions of SLT that there is interconnectedness of the attitudes, values, and beliefs of an organization and the leader. Irby, Brown, &Yang (2009) write "For 21[st]century leaders, understanding the attitudes, values, and beliefs of themselves and of the individuals they lead is critical to moving the vision of the organization forward" (p.6).

5.3.4 External Forces

External forces influence the perceptions, actions and expectations of an administrator. School administrators may experience pressure from national and state regulations, community action groups and governmental agencies. The decision making process can be facilitated by using an inclusive approach to address the issue. Consideration of potential political outcomes resulting from the decision making process is characteristic of synergistic leadership behavior. The implementation of standardized testing in many states to address federal No Child Left Behind (NCLB) (No Child Left Behind Act of 2001, Pub. L. No. 107 110, 115Stat. 1425) legislation requirements has many implications for building administrators. These implications include but are not limited to school accreditation, student achievement, community satisfaction or dissatisfaction, and teacher accountability.

Building administrators must be the cheerleader that encourages students and teachers to perform at high levels. Effective administrators remove personal agendas and political posturing to address external pressures using a team approach (Hargreaves, 2004). The charismatic building administrator understands that the provision of social and emotional supports is critical to the success of teachers (Groves, 2005). Groves suggests that female leaders have an advantage over men in the area of connecting and providing emotional support. Teachers are expected to build relationships with students to positively affect the teaching and learning process. Just as teachers must address the affective domain of their students, administrators must address the affective domain of their teachers.

Similar to the NCLB act that was established to ensure that children from all economic backgrounds and ethnicities achieve at high levels, England has The Children's Plan: Building Brighter Futures directed by the *Department for Children*, Schools and Families (DCSF, 2007). The Children's Plan: Building Brighter Futures outlines various goals for addressing specific student and family needs. These goals have tremendous implications and expectations for school leaders. The influence of governmental agencies cannot be ignored and must be embraced as suggested by synergistic leadership theory. Changes in education law encourage leaders to work collaboratively with community stakeholders to achieve mandated outcomes. The leader must abandon the top down approach to harness and channel the collective energy of moral purpose accomplish great things (Munby, 2008).

5.4 Implications for School Leaders

Successful leaders demonstrate leadership behaviors ranging from autocratic decision making to collaborative practices within the organization. Michele Rhee, of the Washington D.C. school district, has demonstrated behaviors on this continuum as she has sought to improve the low performing schools within her large urban district. She has excused ineffective teachers and principals and provided incentives of six figure salaries to highly effective teachers. External forces of the urban school district have included the teacher's union, school board, the mayor, city administrator, and parents. Michelle Rhee's belief that Washington D.C. schools can be improved with effective staff and leadership has caught the attention of the nation (Thomas, Constant, & Wingert, 2008).

Implications for school leaders include the recognition that effective leadership in public schools in the 21st century must include the balance of external forces, leadership behavior, organizational structure, and attitudes, and values and beliefs of organization. Educational leaders of the past have been able to operate within the confines of their own organizational structure using traditional leadership approaches. Successful leaders of today, such as Michelle Rhee, are exemplifying a holistic approach to leading within their organizations. SLT provides a gender inclusive theoretical framework for leaders to develop and cultivate effective 21st century leadership within our schools.

Leading complex educational organizations that produce students ready to compete in a global market requires the expertise of many. Using SLT as a lens to view modernist leadership theory enables one to understand that women can lead effectively without having to behave aggressively or in a masculine manner to be successful. Female administrators are encouraged to take a stand when having to make tough decisions while being mindful of the ripple effects that may result from the decision. Similarly, female administrators are encouraged to utilize a collaborative approach to decision making when possible, never losing sight of the emotional needs of individual members on the team.

5.4.1 Activity

> # Activity
>
> Given what you know about modernist and synergistic leadership theory, interview four male high school principals and four female principals on the scenarios listed below.
>
> Using the tetrahedron model, Click Here to Display Tetrahedron Modelexamine the differences in their approach to address the issue.
>
> - A star athlete has requested to stay on the football team despite a failing grade in English.
>
> - A popular, veteran teacher is not meeting the academic standards for all students.

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Chapter 6 Williams, S., & Jones, F. (July 2009). Transformational Leadership and Servant Leadership: Is There a Difference?

6.1 Introduction

Numerous articles and books have been devoted to leadership styles in the realm of education. This paper will focus on the comparison of two styles: transformational and servant leadership. Both leadership types are gaining attention and they have similar strengths which give people reason to believe that either style may be appropriate to bring about real change in organizations (Stone, Russell, & Patterson 2003). The origins of transformational leadership can be traced to the 1978 publication by James McGregor Burns in which he discussed the ability of leaders, in many different jobs, to inspire staff to work with more energy, commitment, and purpose (Burns, 1978). Leaders believed that the commitment and energy could transform an organization by persuading colleagues to work together to achieve a vision. Over the years survey instruments have been created to assess the strengths of transformational leadership (Bass & Avilio, 1994). Many of these same instruments have been used in the studies of the theory of transformational leadership.

The purpose of servant leadership is to make sure that the leader's priority is to serve others, and to make sure that other people's needs are served before the leader's (Greenleaf, 1991). Interest has grown in the education community about the promise and influence of servant leadership. Servant leaders are special because their type of leadership skill set can inspire others to join in on their special vision of what a school should look like. There are teachers in the school who believe that the more autonomy they are given to make a choice, then the more free they feel and more willing they will be to work hard for the leader (Senge, 1990). An important reason for looking at both of these types of leadership is that styles are changing frequently with complacency growing which poses major challenges for school leaders today.

6.2 Definition of Key Terms

6.2.1 Transformational Leadership

Over the last twenty-five to thirty years, arrays of conceptual models have been employed in research of educational leadership. The 1990s brought leadership models that included shared leadership, site-based management, empowerment, and organizational learning (Hallinger, 2003). Transformational leadership has arguably been a predominant major approach and the backbone or base of these models. Within the area of education, Phillip Hallinger gives his refection of transformational leadership in the following statement (2003):

Transformational leadership focuses on developing the organization's capacity to innovate. Rather than focusing specifically on direct coordination, control, and supervision of curriculum and instruction, transformational leadership seeks to build the organization's capacity to select its purposes and to support the development of changes to practices of teaching and learning. Transformational leadership may be viewed as distributed in that it focuses on developing a shared vision and shared commitment to school change.

This statement coincides with Yukl's view of transformational leadership that points out; in essence, transformational leadership is a process of building commitment to organizational objectives and then empowering followers to accomplish those objectives (Yukl, 1998).

6.2.2 Servant Leadership

In the essay that was first published in 1970, The Servant as Leader, Robert K. Greenleaf coined the phrase "Servant Leadership". In that essay, he said (1970):

"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 person is sharply different from one who is **leader** first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature."

"The difference manifests itself in 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 those served grow as persons? Do they, **while being served**, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? **And**, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?"

6.3 Literature Review

Below is a narrative review of literatures that compare and contrast two leadership styles: transformational leadership and servant leadership. Overall, according to the literatures the conceptual framework for each leadership style is very similar. Still, there is one underlining factor that causes the two leadership styles to differ. While one factor may seem minuet, the factor in question can cause an overwhelming difference within an organization. With the studies, we will analyze (a) transformational leadership, (b) servant leadership; and (c) the difference between the two leadership styles. When the literatures are combined, it appears that while the two leadership styles are very similar, arguably there is at least one difference.

Transformational leadership is concerned with the performance of followers and also with developing followers to their fullest potential (Bass & Avolio, 1990a). A. *Gregory Stone, Robert F. Russell, and Kathleen Peterson (2003). A. Gregory Stone, Robert F. Russell,* and *Kathleen Peterson (2003)* was of assistance in supporting the current study of the relationship between transformational and servant leadership. The study conducted by Stone et al. (2003) was not based on school leaders, but instead focused on various leaders within organizations. The study proved important in validating the current study because the authors' purpose was similar to that of the current study. Stone, Russell, and Peterson (2003) compared the difference between transformational and servant leadership. The validity and importance of the study was verified through other studies and articles that used the same characteristics and qualities when describing the two leadership styles (Stone et al. 2003). For example, according to Farling, Stone, and Winston (1999), servant leaders provide vision, gain credibility and trust from followers, and influence others. Comparably, Bass (1985) said transformational leaders transform the personal values of followers to support the vision and goals of the organization by fostering an environment where relationships can be formed and by establishing a climate of trust in which visions can be shared. Within each statement from these different studies, the authors used two characteristics that are important in the conceptual framework of both leadership styles: trust and vision. It was noted that the concepts hold many similarities, and they are complementary theories in many respects. Nonetheless, they ultimately form a distinctly separate theoretical framework of leadership because of one primary difference. The difference is reflected in the following statement by A. Gregory Stone, Robert F. Russell, and Kathleen Peterson (2003):

The principal difference between transformational leadership and servant leadership is the focus of the leader. While transformational leaders and servant leaders both show concern for their followers, the overriding focus of the servant leader is upon service to their followers. The transformational leader has a greater concern for getting followers to engage in and support organizational objectives.

Given the information presented, it appears that both leadership styles have advantages and can bring real change in organizations. The world has become more complicated, and dynamic times require dynamic driven leaders (Williams 1998).

Transformational leadership and servant leadership offer conceptual frameworks that may prove beneficial in managing and leading our educational environments during these changing times.

6.4 Case Study and Activity

Transformational leadership can also be an integral part in terms of being an effective leader in terms of eliciting parental involvement in the schools. In 2000, Hamilton Academy was identified by the state as a school that was in desperate need of improvement and was placed under a registration review (Giles, 2008). One example of how transformational leadership could make a positive change in schools was a case study of Hamilton Academy which was a school with low enrollment, a transient student population, and a weak administration with little parental support. Teachers argued that one of the reasons achievement was low was the lack of parental involvement and that the administration had not pursued it. This was a school that was in an urban neighborhood setting and the parents were accustomed to being left out of the school business and they were disillusioned with the school's leadership. Using the traditional leadership model, a new principal came into a difficult situation and attempted to create strong relationships and a supportive culture for teachers, students, and parents (Giles, 2008). The principal saw that the transformational model was one that could be used not to exclude parents from the school, but to include them. This top down approach was one that designed to specifically address the changing of the culture in the urban neighborhood school (Giles, 2008). The approach coincided with an increase in good relationships with parents and students in which they could see that the principal truly cared about the progress of each individual student. The principal also spent considerable time to make sure the parents had a voice in their children's education and this allowed them to ease their distrust of the administration (Giles, 2008). The parents were responding well to the principal's transformational leadership and the expectations that were being put upon their children. Parents of the children positively attributed this change of culture to the leadership of the principal. They remarked that they saw the principal as caring, professional, and someone that communicated well (Giles, 2008). The use of transformational leadership was highly effective in changing the culture inside and outside of the school, all for the benefit of the students and their achievement.

We are always saying that aspiring leaders do not get to see enough of what good principals do in the field. This is where the aspiring leaders see how principals handle certain situations and how they treat their students, teachers, and parents. A good idea would be for schools to send aspiring leaders to a particular school one day to let them see for themselves examples of servant and transformational leadership. It would behoove aspiring leaders to go and investigate schools to see if leaders are using either traditional or servant leadership. This would allow them to learn some interesting lessons about leaders and the styles they use while at work. A good activity for interns to use would be to have a questionnaire with yes or no questions which the intern would have to use after following the leader around for a few hours during a

school day. This would be part of an activity that would immerse the intern into what would be a great connection between aspiring and practicing school administrators. An activity like this would be of great help to aspiring administrators for a few reasons. One, they would get to see what these two types of leadership truly looks like in the field. Second, they would see that both of these leadership styles allow the principal a great chance to support both students and teachers. The end of the day could be used to go over the questionnaires and time would be given to debrief with the practicing leader to discuss what the aspiring leader saw and what they learned from it. An activity like this is one that could inspire a new leader and allow them to see a new thinking of leadership and what it looks like in action during a school day.

6.5 Implications for School Leaders

The potential impact on a school which is led by someone who practices one of the theories mentioned could be powerful. Greg Brown, principal of Giles County High School in Giles, Virginia was interviewed and is currently practicing servant leadership in his own school and sees it as a positive tool to be used. Brown said that a leader practicing servant leadership "is only as strong as the faculty" (Brown, 2009). The servant leadership model for leaders can have a far reaching impact, which could affect the leader, the staff, and the entire school. Brown said that he purposefully goes around his school every morning to ask his faculty, "What can I do to help you?" (Brown, 2009). In servant leadership, this line of action is an example of the leader giving teachers the opportunity to give their views and advice about the school culture. The implications of this type of input is important because the staff feels more of a part of the decision making process and empowers them considerably. Brown believes that this type of leadership will empower the teachers and allow the faculty the feeling that they should do more and can do more both in an instructional and management way (Brown, 2009). In today's schools this type of leadership is vital because the school leader has to have an eye on many different aspects of the building. Brown believes that servant leadership will allow him and other school leaders to take full advantage of the power in numbers that a school's staff has (Brown, 2009). Brown wants to make sure that every voice is at least heard as he said, "An assertive leader will get more out of the faculty instead of a dictator. This has turned more than an 8 to 4 job for both faculty and administrators." (Brown, 2009). The fact is that the faculty wants their voice to be heard and servant leadership could be powerful force in a school when used correctly.

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Chapter 7 Richardson, T., Delp, C., & Wood-Setzer, G. (July 2009). Leading from Below the Surface A Non-traditional Approach to School Leadership

7.1 Introduction

When one tosses a stone in the water, it sinks to the bottom and although one may not see it anymore, the effects that the rock has on the surface of the water are visible and extend outward influencing everything on the surface. The ripple effect spreads slowly and intentionally even after the stone has fallen to the bottom. The stone cannot be seen, but has made a lasting impression on the water. As educational leaders, we hope our influence can make a positive, lasting impact on teaching and learning like the stone created on top of the water. In Leading from Below the Surface (2005), Theodore Creighton reveals a nontraditional approach to educational leadership. He compares school leadership to an iceberg and encourages educational leaders to discover what lies beneath the surface and withstand the urge to focus only on what is evident.

7.2 Evidence-Based Decision Making

Creighton discusses evidence based decision making in Leading from Below the Surface (2005). A critical component of evidence based decision making is a willingness to investigate the existing data. Currently, most school leaders do not go beyond what is readily apparent with their data to see what other inferences can be made. To be able to have the most impact upon the lives of students, administrators at all levels must go further that what meets the eye.

In Leading from Below the Surface, Creighton refers to the children that are sometimes "below the surface" including children of color and non-English speaking students, many of whom are considered subgroups by the federal legislation, No Child Left Behind (No Child Left Behind Act of 2001, Pub. L. No. 107110, 115Stat. 1425.). The NCLB standards require schools to identify students that are in particular subgroups such as Black, Hispanic, English Language Learners (ELL), Special Education and Economically Disadvantaged. School leaders must monitor achievement and progress

of children in the respective subgroups in order to achieve Adequately Yearly Progress (AYP).

Educators often refer to achievement gaps that occur between African American students when they are compared to Caucasian students, but with the influx of refugees from Africa, there are some schools that have a majority of students that are considered a part of the Black Subgroup, that are also receiving ELL services. This phenomenon impacts this particular subgroup because the nation's largest immigrant and/or refugee population consists of Hispanic students and they have a defined group in NCLB. Does the performance of the ELL students positively or negatively affect performance in achieving AYP for specific subgroups? Does the roll of ELL learners influence outcomes on AYP? To answer these questions, one must make evidenced based decisions that investigate from below the surface.

Schools with high ELL populations that include African students must identify and monitor the achievement of both groups when coupled within a large African American student community. Africans should be treated with the same degree of conscientiousness as minority, special education children because of the impact that those particular students have on achieving AYP. Perhaps a school has an achievement gap, meaning Caucasians score 1520% higher on standardized tests than their African American counterparts. The school may also have a high African population that has recently migrated to the U.S. Does the performance of the African students have a positive or negative impact on the performance of the Black subgroup as a whole?

7.2.1 Case Study

Case Study

At a suburban high school, the Effective School wide Discipline (ESD) committee kept track of discipline data. The team disaggregated how many referrals students had for different locations of the school, times of day, gender, ethnicity, etc. The ESD team tracked the referrals and analyzed the data but no patterns surfaced. The ESD team decided to look below the surface and go beyond the set requirements. The ESD team looked at the referrals by individuals and realized that 44% of the referrals came from only 5% of the students. This was alarming so collectively the group investigated ways to improve this pattern.

The ESD team decided to look for positive incentives. First of all, the team targeted that list of students who had recurring discipline problems and their grade level administrators called them in individually. The administrators told the student that they wanted to see progress with his/her behaviors and let the student know that they would be invited to a pizza party during their lunch at the end of the semester if the student didn't get any more referrals. There were only about six students who made it through the next three weeks without getting in trouble and qualified for this reward but many of them did try to do better so the school's discipline numbers began to decrease.

Next the ESD team looked at the timing and realized that March and May were the months with the most referrals so the team strategized on how to decrease the discipline during those two months. For March, the team did prize drawings. Any student who did not get a referral would have their name entered into the drawing. For May, the ESD team did a Student Staff Triathlon and those students who did not have referrals could attend and those who got in trouble during the month had to go to a designated room and do homework.

Along with the above mentioned procedures, the ESD committee asked staf members to write positive referrals during the year for students whom they witnessed going above and beyond. The teacher wrote comments on the form and put it in their administrator's mailboxes. The administrators called those students into their offices and gave the students the form with their added comments, a pass for free ice cream and called the students parents. It was amazing to hear the surprise from a parent when an administrator called home for something positive and to see how much something small like this actually meant to high school student. The added benefit was that the discipline referrals decreased by over 20% from the year before. For an administrator, that equates to time during the school day to focus on other leadership aspects.

7.3 Accountability

The No Child Left Behind (NCLB) Act of 2001 has been a major instrument driving the accountability movement of American schools (No Child Left Behind Act of 2001, Pub. L. No. 107110, 115Stat. 1425.). Each year the standards for NCLB become more stringent. Educators feel the constant pressure to meet the annual yearly progress goals of NCLB. The scores on the standardize test become the obvious accountability measures of the school for the educators, public, and politicians. The scores for the number of students passing the state standardized tests are reported publically and how schools get judged and used as a measurement of a school's success.

7.4 Case Study

Case study

Some educators leading below the surface make it their mission to help these students improve academic performance. The math teachers at a rural middle school created an afternoon tutoring program on Tuesdays and Thursdays. Students were required to sign up for the tutoring prior to attending and parents were required to document how the student would be getting home. Tutoring was offered to all students, but the math teachers targeted some students that showed a need improvement of basic math skills. Student data was used from a variety of sources to create the student list. Parents of students with the greatest need were contacted by mail regarding the program and followed up with a phone call.

The math teachers worked together to create sessions that included math manipulative, computer programs, and small group instruction. Knowing the students would be hungry after school, they asked parents to bring in snacks for those staying after school. The Parent Teacher Organization (PTO) was asked to provide gift certificates to be used in a drawing at the end of the program.

The tutoring program was very successful with over thirty students participating. The math scores were the best in years. Many students who failed the Standard of Learning math test in the past developed math skills that enabled them to pass the current math test.

While the NCLB has created its long list of challenges for school systems across the country, one of the main benefits of it is that school systems everywhere are paying attention to those students who are considered to be "below the surface": students with disabilities, children of color, limited English speaking students. At risk students are identified before the school year starts. Those students are conscientiously placed with the teachers who best match their learning styles. Their progress is closely tracked during the year and instead of quietly falling through the cracks, they are pulled out of electives or gym once or twice a week for remediation. This made a tremendous difference with Standards of Learning scores. This is what accountability is all about.

7.5 Concluding Thoughts

When school leaders settle for the obvious, they only see what is on the surface. As Creighton refers to the 10% of the iceberg that is visible above the water, administrators often narrowly focus on only what they can see. Evidence based decision making and accountability afford school administrators at all levels the opportunity to delve deeper which will allow for more successful school leadership.

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Chapter 8 Overfelt, C., & Hutton, D. (July 2009). Technology in Leadership

8.1 Introduction

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Overfelt and Hutton draw on the recent literature and experts (Horn, 2009); to argue "if computers in the classroom were the answer, there would be evidence by now; however, test scores have barely budged" (Christensen, Horn, & Johnson, 2008) and "fundamentally, the basic model of the classroom hasn't shifted at all to unlock computers' potential to modernize and make instruction studentcentered. We've got the tools, but are we leading with them" (Horn, 2009). Overfelt and Hutton caution education leaders to guard against letting the tools "lead us."

The authors also suggest there are three dangerous paradoxes technology leaders must face and learn to lead through:

1. Technology can improve the interaction and dialogue between teachers and students, resulting in improved teaching and learning …… BUT it can also isolate, marginalize, and reduce effectiveness in the classroom.
2. Technology can offer its power to all students …… BUT it can also segregate and deny that power.
3. Technology can assist with engaging students in meaningful learning and promote higher-level thinking …… BUT it can also mirror traditional instructional pedagogy.

Figure 8.1 Technology

8.2 The 21st Century is NOW

What is technology education leadership in the 21st Century? CLICK HERE TO FIND OUT! (http://www.res.k12.va.uslonline/webcreight.com/index.htm)

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