

UNIVERSITY OF EDUCATION, WINNEBA

TEACHERS' SPIRITUALITY IN INSTRUCTIONAL LEADERSHIP AND ITS
INFLUENCE ON ACADEMIC PERFORMANCE: A CASE STUDY OF NKAWIE
SENIOR HIGH SCHOOL IN ATWIMA NWABIAGYA DISTRICT

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**A Dissertation in Department of Educational Leadership, Faculty of Education and
Communication Sciences, submitted to the School of Graduate Studies, University
of Education, Winneba, in partial fulfilment of the requirements for award of the
Master of Philosophy (Educational Leadership) degree**

AUGUST, 2015

DECLARATION

STUDENT'S DECLARATION

I, SAMSON WUMBE, declare that this Dissertation, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and that it has not been submitted, either in part or whole, for another degree elsewhere.

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SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of Dissertation as laid down by the University of Education, Winneba.

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DEDICATION

To my family, especially my precious wife, Lydia Wumbe, my children, Suzannah, Cecilia and Joshua Wumbe.



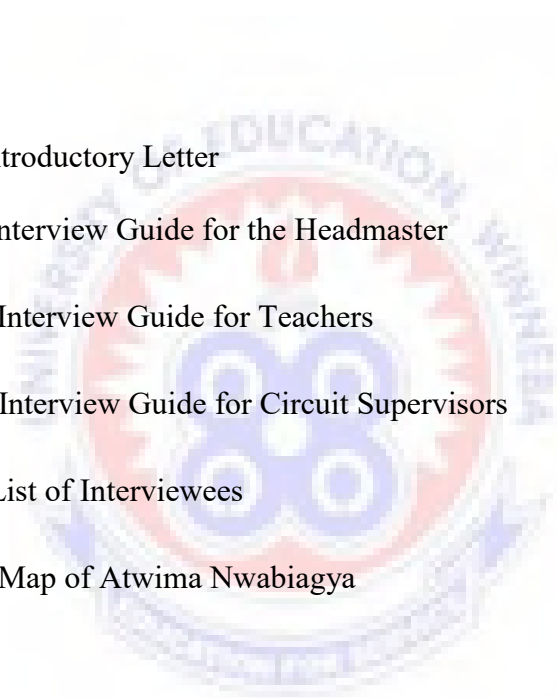
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GLOSSARY

CSs	Circuit Supervisors
HD	Headmaster
INSET	In- service education and training
NSHS	Nkawie Senior High School
TCH	Teacher
SP	Spirituality
SIL	Spirituality in Instructional Leadership
LS	Leadership



ABSTRACT

This study explored the perceptions of teacher's spirituality in instructional leadership and its influence on academic performance in Nkawie Senior High School in the Atwima Nwabiagya District. A purposive sampling design was used to select a sample size of 20, involving a headmaster, teachers and circuit supervisor from Nkawie Senior High School and the District Education office, Nkawie. Qualitative interview was used to solicit information from the participants selected. Four (4) research questions were set. The data was analyzed manually by using case-study located within the interpretive-qualitative framework. Data was prepared across the respondents, immersed, transcribed, themes generated, and coded and described. Findings indicated that spirituality in instructional leadership is total dependence on deity for help and guidance in all activities. Respondents were of the view that spirituality is related to religion but not formal education. Some suggested that spirituality can be practiced by exhibiting faithfulness, truthfulness, commitment, justice, love, honesty towards co-workers. Findings also indicated that in this 21st century, instructional leaders who are honest, just, faithful, truthful, and who hate immorality and depend on God are those who can lead our educational institutions. The results also informed us that spirituality in instructional leadership help them take right decisions, plan, execute, and help an effective management of school and improve teachers' academic performance. It was concluded that the main factor that affect teachers' academic performance is spirituality in instructional leadership not understood. Based on the findings of the study, it was recommended that spirituality in instructional leadership practice should be captured in the national educational curriculum and be taught in schools.

CHAPTER ONE

INTRODUCTION

Background to the Study

Spirituality is an important phenomenon in the lives of people in the world. Every human being, whether male or female has something to believe in. This is especially true in Ghana, as spirituality has become a subject of discussion in Ghanaian society today. In Ghana, the media, such as TV3, GTV, Metro TV, TV Africa and other media houses, educators and citizens in general, recognize spirituality as an important component in human life. Christian, Islamic, Traditional leaders and their members also discuss some level of spirituality. Leaders exhibit spirituality to the extent that the masses of the people see themselves to be practicing spirituality in their homes and workplaces, especially those who call themselves spiritual people. Spirituality penetrates every part of life in Ghanaian society and has become a part of our culture.

Ghana as a nation has numerous religions. Larunga (1992) observed that among all the ethnic groups in Ghana, myths are advanced forms of stories that carry spiritual instructions which include symbols that stand supreme in all their celebrations from birth to adulthood and death as well as during major cultural celebrations like giving a new born baby a name, during female initiation to adulthood and during marriage. All the three religions in Ghana have their beliefs and moral values such as faithfulness, commitment, truthfulness, and respect for their cultural practices that are connected to their religions. For example, traditional religious people believe that at the beginning of an event the departed souls are invited to join the living souls for that event. At the end of the occasion, libation is offered to the

departed souls which they believe are among them. The living make commitments in respect to the dead souls and vow to care of the children they left behind. The Christian religion also has its own beliefs which they practice and instruct their young ones in their churches with the help of their spiritual leaders. The Islamic religion, attach beliefs and cultural values like honesty, respect to elders, commitment to serve their object of worship (Allah), faithfulness and truthfulness.

Churches are filled to capacity with great numbers of worshippers on Sundays; Mosques are filled with Muslims to capacity giving reverence to their Allah every Friday, while traditional worshippers are trooping in to the shrines in every part of the country. These worshippers are found in Ghanaian schools, occupying leadership positions and others work as employees. Different leadership styles have been practiced in schools; yet, teachers' academic performance is below standard which has negative impact on students. Stephen Adei (2015) advocates that mission' schools should return to the church. According to Aremu and Sokan (2003), between 2004 and 2007 releases of Senior Secondary Certificate Examination results (SSCE) conducted by West African Examination Council (WAEC) justified the problematic nature and general low performance of students. Is it the problem of principals, teachers or poor supervision of circuit supervisors? But the reality is that when it comes to practicing spirituality in our homes, workplaces and our personal relationships, especially between leaders and subordinates, these relationships are abysmal. This has become a major concern in institutions in the country.

However, what then is spirituality? Spirituality is something which is often debated and commonly misunderstood. A lot of people confuse spirituality with religion and so bring pre-existing beliefs about the impact of religion to discussions

about spirituality. All religions emphasize spirituality as being an important part of faith; and it is possible to be spiritual without necessarily being a part of an organized religious community. According to an article written by REACH.COM on (04 September, 2015), numerated the types of spirituality:

Mystical Spirituality- Is based around a desire to move beyond the material world, beyond the senses, ego and even beyond time. This approach centers on personal relationships and a sense of unity with all things.

Authoritarian Spirituality- Is a particularly strong form of spirituality based around a need for definition and rules. This type of spirituality is particularly common in specific religious practices.

Intellectual Spirituality- focuses on building knowledge and understanding of spirituality through analyzing history and spiritual theories. This approach can be found in the study of religion, also known as theology.

Service Spirituality- Is a common form of spirituality in many religious faiths. This is predominantly built around serving others as a form of spiritual expression.

Social Spirituality is often practiced by people who experience a spiritual feeling in the company of others. Social support is often seen as one of the important aspects of spirituality in general. It is worth to looking at the meaning of the word spirituality. According to Simpson (1960), the word spirituality comes from the Latin word *spiritus* which means breath, energy, courage, vigor and soul. He added that the word spirituality is often viewed as a religious term; however it has a deeper meaning. Spirituality may be viewed as the life force that moves humanity. Spirituality is that element that makes humans different from animals, statues and robots (Simpson,

1960). Also, Puchalski, Ferrel, Virani and Otis-Green (2009) contends that spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the sacred. Again, English words derived from *spiritus* include aspiring, respire, inspire and conspire. Though conspire has definitions on both ends of the goodness spectrum, Simpson looks at the definition of conspire that involves breathing together or working together. According to Liddell (1972), leaders whom others aspire to follow are often said to be charismatic. Charismatic comes from the Greek word “*xarisma*” (charisma) which means divinely inspired gift, grace or talent, as for prophesying, healing, favor, or a free gift. Combining these concepts leads to the definition of considering gifts or favours that come from nourishing the intense, internal forces that derive spiritual leaders (Liddell, 1972).

Many people see spirituality as a great way of seeking solace and peace in their life. It can often be practiced alongside things like yoga, which ultimately focus on stress relief and release of emotion. Spirituality is also used as a way of gaining perspective, recognizing that our role in life has a greater value than just what we do every day. It can separate a person from dependence on material things and establish a greater purpose. Some people also see spirituality as a way of coping with change or uncertainty.

Some sociologists, such as Reid-Merritt(2000) suggests that the term, *Spirituality* has connection to others, nature, and a Higher Being, while Lee and Smith(1996) found that participants in feminist spirituality constructed connectedness as to the feminine goddess. However, by connecting to the feminine, it does not discriminate the possibility of other connectedness. Spirituality is for everybody.

Furthermore, Reich finds out the understanding in terms of the philosophy of spirituality. Emmons (1999) says that spirituality is typically defined in terms of a personal quest for understanding life, answers to ultimate questions about life, about making meaning, and about relationship to the sacred or transcendent.

Koenig and McCullough (2001) argue that spirituality is different from religion in the sense that religion is typically defined as an organized system of beliefs, practices, rituals, and symbols designed to facilitate closeness to the sacred or transcendent (that is God, higher power or ultimate truth/ reality). The ultimate intent of religion is to foster an understanding of one's relationship and responsibility to the supernatural and others in living together in a community. Spirituality, on the other hand, is to foster meaning and purpose, rather emphasizing that one should live a life that supports fairness, honesty, dignity, honor, tolerance and support of the democratic community building as people living together. Ver Beek (2000) defined religion as generally considered as an institutionalized set of beliefs and practices regarding the spiritual realm, while spirituality describes the personal and relational side of those beliefs, which shape daily lives. According to him, spirituality and religion are inseparable because you cannot be spiritual without being religious. The two are intertwined in terms of practice. Many people experience and describe their spirituality through the practice of their religious values.

Again, Pope Francis (2013) states that the terms religion and spirituality are often used somewhat interchangeably; however, it is important to recognize the distinction between them. The term religion implies an institutional framework within which a specific theology or doctrine is advocated and pursued, usually among a community of like-minded believers. Spirituality, on the other hand, transcends the

normal parameters of organized religion, suggesting a broader scope of human involvement that emanates from the inner essence of a being. At the level of the individual, it often implies action borne of a faith commitment which may or may not be informed or circumscribed by allegiance to a particular religious practice (Francis, 2013).

Also, a theological understanding of spirituality, as discussed by Peterson (1997), states that spirituality is the attention we give to our souls, to the invisible interior of our lives that is the core of our identity, this image of God, souls that comprise our uniqueness and glory. Peterson goes further to explain that spirituality is the concern we have for the invisibility that inheres in every visibility, for the interior that provides content to every exterior. It necessarily deals much with innerness, with silence, with solitude. It takes all matters of the soul with utmost seriousness. The content of Christian spirituality is how God revealed Himself to man through Jesus Christ. In practicing Christian spirituality, the aspirations are for holiness, goodness, truthfulness, commitment, justice and fairness as we practice spirituality (Peterson, 1997).

Ewert Cousins (1986), states the universal understanding of spirituality. He considers spirituality as concerned with the inner movements of the human spirit towards the real, the transcendent, and the divine. Spirituality is understood as wisdom intended to help one follow a path, guiding one on a journey towards the goal of spiritual realization. Cousins also emphasizes that following such a path today should include dialogue with other spiritual traditions in the world. Spirituality may thus be seen as a faith's wisdom to live that faith. Such a position recognizes the vital relationship between faith spirituality; spirituality is a lived experience. But spirituality also relates to theology, to an intellectual discipline of study and critical

reflection, and this discipline has grown into independent study and degree programmes over the last few decades (Cousins, 1986).

Wilson (2004) writes to support the view of philosophy of spirituality and emphasizes how masses of Ghanaians claim to be spiritual. For instance, religious leaders, state leaders, parliamentarians, educational leaders and even ordinary Ghanaians believed to have been connected to God or gods as a point of contact in terms of worship, are believed to be practicing spirituality in their daily lives (Willson, 2004).

According to Sarpong (1974), people with spirituality consider everything that God made crucial, believing that humanity, both old and young have dignity. In Ghana, people believe that everyone will be judged for his or her actions. Majority of people comport themselves in order to avoid the penalty of any action. Most peoples' spirituality begins from pregnancy and never ends. They consult a Supreme Being for safe delivery. As a result, they treat one another and strangers with great respect, showing hospitality, love, concern and dignity toward one another (Sarpong, 1974).

Spirituality penetrates through peoples' daily lives. For instance, in times of marriage people consult their Creator for successful marriages, even in times of their daily work (Sarpong, 1974). Dankwah (1994) observed that peoples' daily business is attached to their spirituality. Ghanaians express their spirituality through practicing their religious values which appear through their actions, attitudes and good characters (Dankwah, 1994). It is shown in their desire to keep them from offending the ancestors and trying to remember them in the positive way and be part of their daily lives. Brokensha, Warren and Werner (1980) said that for most people of the north and south of Ghana, spirituality is integral to their understanding of the world

and their place in it, and so it is central to the decisions they make about their communities' development. In fact, their spirituality affects their decisions on who should care for their sick child, when and how they plant their fields (some people go as far as pouring libation, offering prayers and incantations), and whether or not to participate in risky but beneficial social action.

Leaders consider spirituality in their leadership as a key to hold on to certain virtues, these are: respect for others, reliability, honesty, tolerance, and respect for the law in society, justice, faithfulness, fairness, compassion and caring. According to Freshman and Brenda (1999), people who claim to be spiritual also mean reaching higher levels of consciousness in relation to a Supreme God, gods or Allah through the practices of religious values. Literature has indicated that spirituality brings about some positive effects in an organization's community.

The outcomes of spirituality are established in many studies. According to Krishnakumar and Neck (2002), when people experience spirituality it increases creativity, honesty, commitment, faithfulness, love, and trust in their workplaces and enhances a sense of personal fulfillment of employees. This implies that the educational institutions in Ghana need leaders who practice these values. Circuit supervisors, head teachers and teachers need to adhere to these qualities in their daily activities in order to enhance effective teaching and learning or instruction. Heaton, Schmidt-Wilk and Travis (2004) stated that when people claim spirituality they are more intelligent and wiser. Miller (2000) stated that spirituality brings about more empathy and less anxiety among employees. Harung, Heaton, Graff and Alexander (1996) and Heaton (2004) observed that when people are spiritual they are happier than their non-spiritual employees. Pawar (2008), Defoore and Renesh (1995) also

observed that headmasters, circuit supervisors and the teachers as well as those who are spiritual are introspective, truthful, creative and being able to carry on effective instruction in the classroom (Garcia-Zamor, 2003). Hendricks (2003), made an agreement that spirituality affects organizations and their employees in a positive way. This occurs as the results of the employees practicing prayer, meditation, exercising righteous living which uses to bring about positive effects in organizations like educational institutions.

Institutional teaching is a type of instruction that goes on in the schools, technical institutions, colleges, polytechnics and universities. Banahene and Sarfo (2010) described institutional teaching as a well-organized and best-known kind of organizational modalities for any institution. In view of this, scholars and educators prefer to call this type of teaching that goes on in colleges, schools and universities as 'Instruction'. In instructional teaching, there is the presence of a well defined syllabus, time table, planned lessons and organized mode of assessing students. Instruction also involves a process of reinforcing principles which must be followed; instructional objectives are drawn, the entry behaviors of students are considered and including instructional strategies (Banahene & Sarfo, 2010).

From the definition of instruction, Duke (1987) inclined that instructional leadership, for example, encourages a focus of improving the classroom practices of teachers as direction for the school, in terms of teaching and learning. Besides that, Flath (1989) indicated that instructional leaders involve themselves in setting clear goals, allocating resources to the instruction, managing the curriculum, monitoring lesson plans, and evaluating teachers. In brief, instructional leadership reflects those actions; decisions and attitudes of principals take to bring enhancement in school performance (Flath, 1989). Sokolow (2002) draws a connection between spirituality

and instructional leadership: Many of the values, beliefs and principles that guide and sustain us have underlying spiritual roots. The more in touch we are with the spiritual roots, the more enlightened our leadership become in leading others to a better future (Sokolow, 2002). Solomon and Hunter (2002) also draw a link between spirituality and instructional leadership by saying that ‘when spirituality is understood as a ‘meaning system’, it can play an important role in effective instructional leadership (Solomon & Hunter, 2002).

Bhindi and Duignan (1997) proposed that spirituality and instructional leadership can help restore human, ethical and spiritual dimensions of organizational relationships and make organizations better places to work in terms of quality performance of principals, circuit supervisors and teachers and which indirectly influence students’ learning. West-Burnham and Richmond (2003) suggested the connection between spirituality and instructional leadership which included three subcategories called *caring* for others, such as headmasters care for the teachers and students they work with, *transcendence*, depending on God as their source of wisdom and *seeking* for good for the school improvement, truth and forgiveness (West-burn & Richmond, 2003).

Statement of the Problem

According to Uduh (2009), the high percentage of candidates who failed WASSCE yearly is reflected in the low percentage of the candidates that meet the university admission requirements. The situation is so pathetic that stakeholders keep on wondering why this level of education has persistently failed to meet the yearnings and aspirations of the society. He added that apart from the fact that the mass failures of students in public examinations constitute wastage of investment in secondary

education, it puts a big question mark on the quality of secondary education in Ghana. Each time the results of students in Senior School Certificate Examination (SSCE) are released, it has been a tale of woes and national embarrassment.

As already pointed out, most people in Ghana are believed to be spiritual, e.g. religious leaders, lay people including teachers, head masters and circuit supervisors. All these people exhibit some level of spirituality. The question is, can the high levels of spirituality practiced in Ghana by these instructional leaders lead to improved teaching and learning performance? Aremu and Soka (2003) stated that between 2004 and 2007, release of Senior Secondary Certificate Examination results (SSCE) conducted by West African Examination Council (WAEC) justified the problematic nature and general low performance of students. If teachers, headmasters and circuit supervisors are spiritual and are supposed to be truthful, just, reliable, committed, honest and dedicated to their service, why do some students fail in examinations? Can teachers help elevate instructional leadership? With reference to spirituality in Ghana, can it help change teaching and learning performance?

Considering these low standards, what role do instructional leaders play in Ghanaian schools? In Ghana, we have three religions: Traditional, Christianity and Islamic. The headmasters, teachers and circuit supervisors are believed to belong to any of these religions. They claim to be practicing some level of spirituality but academic performance is below the standard. Therefore the study seeks to investigate the role of these instructional leaders play in addressing the falling standard of academic performance of students.

Within the school as an organization, teachers are employees working hard to impart knowledge into school children in Ghana. Head teachers act as leaders and

make sure that teachers perform their roles effectively and pupils' learning is enhanced. Circuit supervisors ensure that effective teaching and learning goes on in the schools within their jurisdiction. Is there an element of spirituality in the school set up as these individuals strive to achieve instructional effectiveness?

Forms of leadership styles have been practiced, yet, moral conduct and students' performance is below standard. This dissertation explores teachers' spirituality and instructional leadership, and the role it can play in solving academic failure in Ghana. It also looked at the importance of spirituality and Instructional Leadership; the influence of spirituality in instructional leadership and the way forward to improve spirituality and instructional leadership in Ghana.

Purpose of the Study

The purpose of this study was to explore the perception of teachers on spirituality in instructional leadership and its influence on academic performance in Nkawie Senior High School.

Objectives of the Study

To achieve the purpose of this study, the following objectives were set:

1. Investigate the concept of spirituality as understood by school leadership (head, teachers and circuit supervisors).
2. Investigate the perceptions of teachers, head teachers and circuit supervisors on spirituality in instructional leaders through qualitative data.

3. Examine the influence of spirituality on Circuit supervisors and teachers in academic performance at Nkawie Senior High School.
4. Explore best practices and the significance of spirituality in instructional leadership.

Research Questions

This study addressed the following questions:

1. What is the concept of spirituality among school leadership (i.e Head, Teachers and CS) in Nkawie Senior High School?
2. What are the perception of the teachers, head master and circuit supervisor on the practice of spirituality in instructional leadership?
3. What is the influence of teachers' spirituality on school academic performance?
4. How significant is spirituality in instructional leadership of the head, teachers and the circuit supervisor to inform best practice in Nkawie Senior High School?

Significance of the Study

The significance of this research stands on three strengths: best practices, content development policies and furtherance of research. It will provide a new face of schools' activities. The findings of the study will provide teachers an insight concerning the importance of transferring their spirituality into the classroom during instruction. In practice, spirituality should be encouraged. But to what extent and how shall it be well measured in terms of best practices. The findings of this study will

also help the headmaster, teachers and circuit supervisor know the impact of their spirituality on students' academic performance and how their spirituality affects general activities of their school environment.

Secondly, the nation's education system should have a content development policy in Spirituality based on qualitative data. This study is significant because the results will also inform school administrators of how to allocate resources in order to foster and sustain spirituality in instructional leadership and withdraw themselves from a bureaucratic system of handling schools. The study will aid instructional leaders to pursue professional development and be well equipped to take the role of leadership, and be creative and innovative as far as spirituality is concerned.

Thirdly, research in this area in Ghana is minimal. For this reason, the findings of this study will improve performance of the head teacher, teachers and circuit supervisor as far as spirituality is concerned in the pursuance of their academic duties in their various schools.

Lastly, the research will support instructional leaders to link spirituality with secular education in order to develop new strategies of instruction in the classroom, which will impact general academic performance of schools in the district and the nation at large.

Delimitation of the Study

A selected Secondary School in the Atwima Nwabiagya District was the researcher's boundary set for the research. The participants were headmaster, teachers and Circuit Supervisors who were selected from a public school and the Nkawie Education office in the Atwima Nwabiagya District in the Ashanti Region of Ghana.

Limitations of the Study

A nationwide study would have been very appropriate for the researcher to involve many Senior High Schools all over the country, but the difficulty involved is the movement from one location to another and logistical constraints. Kusi (2012) indicated that when it comes to case selection, one of them is manageability. This is because of the manageability reasons that are why the researcher limited the study to a smaller sample of teachers, instructional leaders, and CS for manageability purpose.

Therefore, the researcher has considered those factors mentioned above and decided to limit the case selection to the teachers, instructional leaders(principals) and circuit supervisors in Atwima Nwabiagya District (AND) second circle institutions.

The Operational Definitions of Key Terms

It was also imperative to give the operational definitions of the variables on the topic (Spirituality, Instructional leadership and Academic performance).

Spirituality is defined as a search for meaning, for unity, for connectedness, for transcendence, for highest human potential.

Instructional Leadership means a situation where principals integrate collaboration, peer coaching, inquiry, collegial study groups, and reflective discussions into a holistic approach to promote professional dialogue among educators.

Academic Performance is defined as the observable and measurable behaviour of a student in a situation.

Organization of the Study

This work is organized into five chapters. The first chapter of the study deals with the introduction which includes background to the study, the problem statement, the purpose of the study, objectives of the study, research questions, the significance of the study, the delimitation, limitation and ends with operational definitions of the variables.

Chapter two is a review of related literature which deals with spirituality in instructional leadership and its' influence on school performance, workplace spirituality and similarities of forms of leadership styles and spirituality.

Chapter three includes the methodology used for the study, the research design, population, the sample size and the sampling procedure; as well as the data collection instrument. It discusses how the instrument used for data collection was administered.

Chapter four deals with the results / findings of the study. It specifically deals with the data collected from the research participants (headmaster, teachers and circuit supervisor) on spirituality in instructional leadership, its' impact on school performance in Nkawie Senior High School. Chapter five is about the discussion, summary of the main findings, conclusions and recommendations.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The study covers three sections: Section one discussed the concept of spirituality in leadership; the theoretical frameworks and philosophy of spirituality and instructional leadership; spirituality and instructional leadership. Section two focuses on the role of instructional leaders as far as spirituality is concerned, the influence of spirituality in academic performance and the importance of spirituality in instructional leadership. Section three examines a way forward in improving spirituality in instructional leadership. Section four looks at the summary of the literature review, which indicated how the previous study gives rise to challenges that the current study explores.

The Concept of Spirituality in Leadership

First, let's examine the connotation of the words "spirit" and "leader". According to the Oxford Dictionary of Current English (2005), the spirit is traditionally believed to be the vital animating force within living beings. The spirit relates to the deeper sense, meaning and the importance of something. The dictionary's definition of a leader is the one who shows the way by going in advance, or the one who causes others to follow some course of action or line of thought. This implies that a leader is the one who influences followers to think or behave in a certain way. When the two terms are put together, a leader who incorporates spirituality into her or his leadership is the one who causes others to seek out and understand their inner selves and who fosters a sense of meaning and significance among his or her followers towards achievement of a common goal (Oxford

Dictionary, 2005). In the other way round, the definition of spirituality in leadership is a holistic approach to leadership in which the leader makes an effort to encourage a sense of importance and interconnectedness among employees (Giacalone & Jurkiewicz, 2003). African understanding of spirituality in leadership is discussed by some scholars.

In Dei's (2010) article, he said that to engage in spirituality as a theory of African resistance to Euro-colonial education, he sees spirituality in African leadership as embodied as in African learners as embodied subjects. Example, the power of neo-liberalism and its approach to compensatory and intending as a remedy to education is nothing more than simply putting the problems on the person. According to Ahmed (2007), a re-defined decolonized education is to build spirituality, politically and materially sustainable communities of learners. Education works as pedagogy of hope through resistance and having faith in our abilities to re-structure our own future as Africans (Dei, 2010).

Researchers such as Paris (1995) and Shorter (1974) claimed that African people all over the world share a spirituality that has been known as excellent. Spirituality has been found to be the bedrock of African leadership and their experiences and practices. Again, researchers such as Jones (2003), Murtadha-Watts (1999) and Reid-Merritt (2000) who studied black women leaders found that a profound spirituality imbued their leadership experiences and consistently appeared as a source of resiliency amidst structural sexism and racism. Dillard, Abdur-Rashid and Tyson (2000) also observed that spirituality penetrates the teaching and research of black women scholars of whom Murtadha-Watts (1999) referred to the participants in

her study as ‘spirited sisters’, black women leaders from whom spirituality was a constant source of inner power, divine direction and courage under fire.

Besides, the Encyclopedia of Business written by Bamberg-Merritt (2007) defined spirituality in leadership to mean that the leader’s focus will be less on formal position, power and more on people; less on conformity and more on transformation and diversity; and less on controlling and more on partnership; collaboration, and inspiration. Spirituality in leadership is more concerned with the development of employees as a whole, or leaders who exhibit compassion to other employees, superiors, subordinates and customers (Bamberg-Merritt, 2007).

Furthermore, Harrington (2004) suggested that spirituality in the workplace is about people who perceive themselves as spirited beings, whose spirits desire and need to be energized through work. It is about experiencing real purpose and meaning at work beyond paychecks and performance reviews. Spirituality is about people sharing and experiencing some common attachment, attraction, and togetherness with each other within their work unit and the organization as a whole (Harrington, 2004). According to Mitroff and Denton (1999), workplace spirituality involves the effort to find one’s ultimate purpose in life, to develop a strong connection to coworkers and other people associated with work, and to have consistency or alignment between one’s core beliefs and values of their organization (Mitroff & Denton, 1999).

Dantley (2005) defined spirituality as the influential part of human kind that allows us to make meaning of our lives, it is what compels us to make human connections, and it provides for us our sense of ontology and teleology, our sense of being and purpose for being. Emmons (1999) described it as a search for meaning, for unity, for connectedness, for transcendence, for the highest human potential. Again,

Fry (2003) sees spirituality in leadership as a model that appeals for virtuous leadership practices and intrinsic motivating factors to model a sense of meaning, purpose and interconnectedness in the workplace. Spirituality in leadership helps spiritual leaders discover subordinates' needs for spiritual survival as expressed through calling and membership (Fry, 2003). According to De Pree (1989) that spiritual leaders foster leader-follower relationship by sharing values, open-ended commitment, mutual trust and concern for the wellbeing of others. Also, it is very important to view some of the spiritual and instructional leadership theories composed by scholars.

Giacalone and Jurkiewicz (2003) attempted to define spirituality as dynamism, purposefulness, ethics, and transcendence, usually of the material world, striving for self-perfection, interconnectedness, mystery and belief in higher power in a non-religious way. They see the concept of Ghanaian spirituality as a complex element. In this purpose, they understand spirituality to be the "spirit", that is life force, energy, essence of a specific culture, expressing the most basic values of that culture. Organizational Spirituality theorists, according to Hendricks and Hendricks stated that spirituality affects organizations and their employees in a positive way.

The word 'Religion' has been defined by many scholars and researchers. According to William Collins English Dictionary (2012), religion is defined as a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.

Nukunya (2003) suggested that religion may be described as the beliefs and practices associated with the supernatural. The concept embraces many aspects of man's relations with the supernatural which include, magic and witchcraft; as well as practices associated with the ancestors. Frazer (1980) demonstrated that religion is seen as beliefs and acts which aim at the propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life. Durkheim (1959) expanded the definition of religion as a unified system of beliefs and practices relative to sacred things set apart and forbidden beliefs and practices which unite into one single moral community called a church, all those who adhere to them.

Mattis and Jager (2001) suggested that spirituality is interrelated with two significant concepts: religion and religiosity. They defined religion as a shared belief system typified by principles, customs, practices, and rites in believing God or many gods. However, religiosity is the performance of these principles, customs, practices and rites. It is also suggested that religiosity does not necessarily mean a belief in religion. An individual may think of religiosity as part of a cultural practice without an actual belief in religion. With this mind, spirituality and religiosity are different concepts; however, both religiosity and spirituality have the same belief systems. Spirituality connotes an actual belief that might fall outside an organized religion (Mattis & Jager, 2001).

Kinjerski and Skrypink (2004) suggested the differences between spirituality and religion. He observed that religion is outward focused on rites and rituals, while spirituality is focused inward and is non-dogmatic, non-exclusive, gender neutral, and non-patriarchal. Spirituality is described as the awareness of the Divine ground/

principle of our Being, as characterized by our effort to live in harmony with the Divine principle.

According to Dhiman (2000), workplace spirituality is defined to be primarily an individual phenomenon comprising of either distinct individual effort or organizational efforts (Dhiman, 2000). It refers to effort toward integration of spirituality and work by both individual and organization. Enactment of spirituality is a result of positive relationships between an individual's spiritual quest and the organization's environment in which this is enacted (Dhiman, 2000).

However, Seaward (1995) argues that spirituality can be described in a variety of ways, such as higher consciousness, transcendence, self reliance, love, faith, enlightenment, community, self-actualization, compassion, forgiveness, mysticism, a higher power, grace and a multitude of other qualities.

Hooks (2000) contends that spiritual life is about commitment to a way of thinking and behaving that honors principles of inter-being and interconnectedness. Spiritual leaders, such as Gandhi, Martin Luther King Jr, Rosa Parks and Mother Teresa were people who took action for peace and social justice. Dorn (2002) that those spiritual leaders were peace activists and they were also good examples of how the inner cultivation of personal spirituality can lead to leadership for social change (Dorn, 2002). This implies that as instructional leader, or headmaster, the circuit supervisors and teachers should advocate for the practice of spirituality, which embraces commitment, faithfulness, dedication, fairness and justice so that our schools will embrace change from the status quo to the betterment.

Theoretical Framework

The present study embraces the spirituality leadership theory propounded by Fry (2014), who stated that in this modern era, many scholars are interested in inquiry within the broader context of workplace spirituality. The spiritual leadership theory emerges from interaction of altruistic love, vision, and hope/faith in organizational members. He added that spiritual leadership taps into the fundamental needs of both leader and followers for their spiritual well-being through enhancing their sense of calling toward the unit and its goal and vision and sense of membership with the group (Fry, 2014). Spiritual leadership serves to foster higher levels of organizational commitment, productivity, and performance (Fry, 2005).

Based upon Jody Fry's theory, head teachers, circuit supervisors as well as classroom teachers need to develop the spirit of altruistic love towards each other as they work together in the school organization. Also, having a theory touches on spiritual leadership vision as they lead. Vision serves the three important functions in spiritual leaders' life: it is clarifying the general direction of change, simplifying decisions and helping to quickly and efficiently coordinate actions (Fry, 2005). This implies that a head teacher needs a vision, that is, to dream about the future of the school, and think strategically how he/she can influence classroom teachers to buy his/her vision.

Another area workplace spirituality theory looks at is an organizational commitment. In this case, head teachers, circuit supervisors and classroom teachers who are employees of the government, should have a sense of calling and membership and become attached, loyal to and want to stay in the organization that has cultures based on the values of altruistic love (Fry, 2014). Productivity and

continuous improvement: employees who have hope or faith in the organization's vision and who experience calling and membership will do what it takes in pursuit of the vision to continuously improve and be more productive in academic performance (Fry, 2005).

According to Fry's spirituality theory, highly committed productive employees who are motivated to continuously improve key organizational processes will also be motivated to produce high quality products and provide outstanding customer service. This should then be reflected in higher organizational profit and increased sales growth. The theory of spiritual leadership always appeals to virtuous leadership practices and intrinsic motivating factors to cultivate a sense of meaning, purpose, and interconnectedness in the workplace (Fry, 2003). Hendricks and Hendricks (2003) composed an organizational spirituality theory which stated that spirituality affects organizations and their employees in a positive way. This occurs as the results of the employees' religious practices: prayer, meditation, exercising righteous living which is used to attain positive effects in organizations like educational institutions.

According to Organizational Spirituality theorists, Krishnakumar and Neck (2002), the experience of spirit at work is linked with increased creativity, honesty, ethical sensitivity, trust and commitment in the workplace, along with an enhanced sense of personal fulfillment of employees.

Fox (1991) composed a theory of spirituality. He sees spirituality as the essence of being alive. He sees spirituality as emanating from the spirit and from our connection to the spirit of the cosmos. Fox puts it in his breath taking style: the spirit is life, ruah, breath, wind. To be spiritual is to be alive, filled with ruah, breathing deeply, in touch with the wind. Spirituality is a life-filled path, a spirit-filled way of

living. All who embark on a spiritual path need to be willing to learn and to let it go; to know that none of us has all the answers? The path that spirituality takes is a path away from the superficial into the depths; away from the outer person into the inner person; away from the privatized and individualistic into the deeply communitarian (Fox, 1991).

Reave (2005) suggested that leadership effectiveness and success depends on the consideration of spiritual values, which are spiritual ideals, for instance, honesty, and humility, commitment, justice, peace, and integrity. Instructional leaders, such as, headmasters, teachers and circuit supervisors can only succeed, when they practice spirituality in their leadership career, by holding onto these values mentioned above. There was a special suggestion that workplace spirituality is nourished by calling or transcendence of the self within the context of a community based on the values, such as, love (Reave, 2005). This collection of articles opined that satisfying these spiritual needs in the workplace positively influences human health and psychological well-being and forms the foundation for spiritual leadership. Literature suggested that tapping into these basic needs, spiritual leadership can produce follower trust, integrity, intrinsic motivation, and commitment that are necessary to optimize human well-being, social duty and organizational performance (Reave, 2005)

This concept of Spiritual leadership could be viewed as an emerging construction within the broader context of workplace spirituality that taps into an organizational member's needs for transcendence and connection, to intrinsically motivate oneself and others and satisfy fundamental needs for spiritual well being through calling and membership (Fry, 2003). More explaining was done on spiritual leadership by (Fry, 2005) who then suggested that spiritual leadership emerges from

the interaction of altruistic love, vision, and hope/ faith in organizational members. This emergence of spiritual leadership then taps into the fundamental needs of both leader and followers for their spiritual well-being through enhancing their sense of calling toward the organization and its goals and vision and sense of membership with the group. As shown, spiritual well-being (i.e., calling and membership) then serves to foster higher levels of organizational commitment, productivity, and performance.

Southworth (2002) composed an instructional leadership theory by saying that instructional leadership is likely to be more effective when it is conceptualized as “broad” rather than “narrow” because it increases the scope for other leaders to play a role as well as the principal and because it recognizes how social organizations operate. Sheppard (1996) stated that effective instructional leadership integrates collaboration, peer coaching, inquiry, collegial study groups, and reflective discussion into a holistic approach to promote professional dialog among educators. Jenkins (2009) claimed that instructional leadership requires principals to free themselves from bureaucratic tasks and focus linking spirituality with principal’s leadership for the improvement of teaching and learning.

Bush and Glover (2002) see instructional leadership as focusing on teaching and learning and on behavior of teachers in working with students. Leaders’ influence is targeted at student learning through teachers. The emphasis is on the direction and impact of influence rather than the influence process itself. Apart from looking at some of the spirituality and instructional leadership theories, it is also imperative to look at the conceptual framework of spirituality and instructional leadership.

Conceptual Framework

The researcher has gone through the concepts of spirituality in leadership, the theories of spirituality and instructional leadership. After the role of instructional leaders has been looked at, the researcher has come out with a conceptual framework models.

For Krishnakumar and Neck (2002), the experience of spirit at work is linked with increased creativity, honesty, ethical sensitivity, trust and commitment in the workplace, along with an enhanced sense of personal fulfillment of employees. That is, if one is spiritual at the workplace, he should exhibit such values as honesty, commitment, trust, faithfulness and be sensitive to the needs of employees. In the school setup, the principal and circuit supervisor should be guided by these values in dealing with their subordinates. The teachers, on the other hand, should make sure that these core values reflect in their daily interactions with students.

Again, Hendricks and Hendricks (2003) organizational spirituality theory which stated that spirituality affects organizations and their employees in a positive way emphasizes the need for workers to be spiritual at the workplace. This occurs as a result of the employees' prayer, meditation, exercising righteous living which helps to attain positive effects in organizations like educational institutions.

Once Circuit Supervisors, head teachers and teachers imbibe these values of spirituality in their day to day activities, there could be an enhanced student academic performance and a kind of training that will make these students very useful to the communities within which they find themselves. The researcher thus proposed models that could guide Circuit Supervisors, headmasters and teachers to help them achieve their aims of providing quality education for their students.

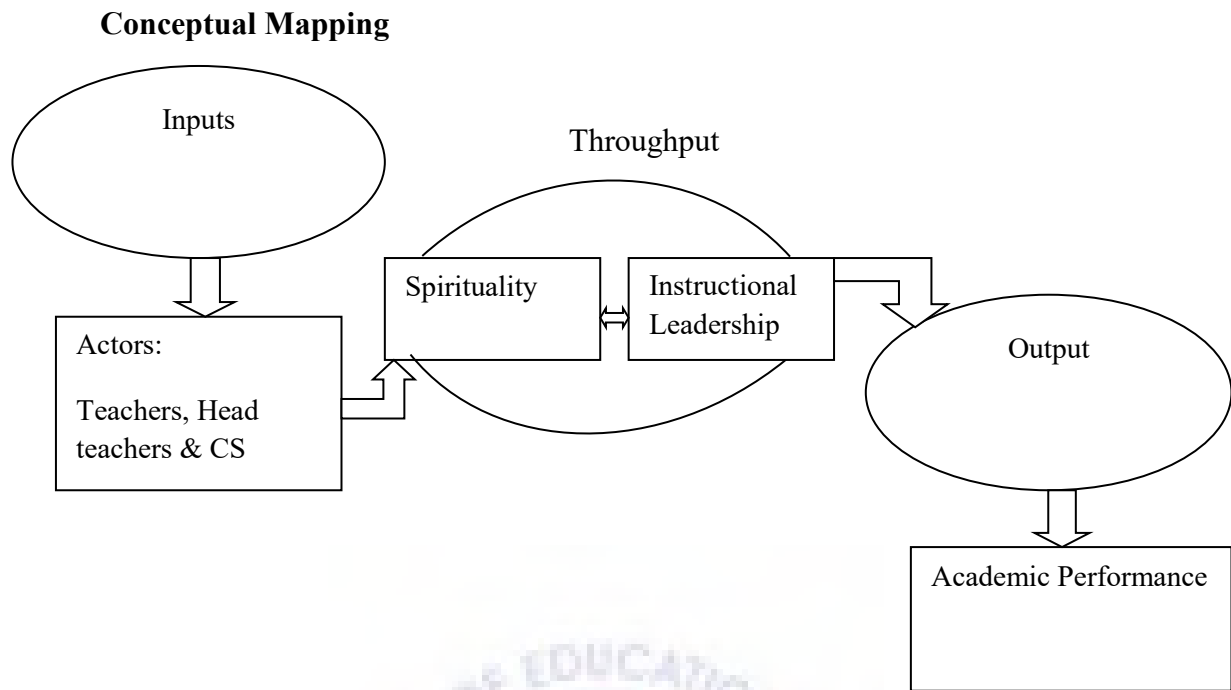


Figure 1: A Conceptual Mapping of Spirituality and Instructional Leadership

From Figure 1, the actors (Teachers, head teachers and Circuit Supervisors) are the inputs. If these actors have some kind of spirituality exhibited in their instructional leadership role, there will be an improved academic performance in their output of work. Spirituality could address human problems by encouraging the educational leaders, such as head teachers, classroom teachers and Circuit supervisors to promote progressive curricular innovations, encourage active classroom engagement, and radically restructure the school community relationship to enhance students' academic performance.

The second model is a proposed one which indicates how spirituality and instructional leadership should be operated in Senior Secondary Schools if instructional leaders, classroom teachers and Circuit Supervisors are guided by the spiritual values on the diagram C. The model will educate us on the principles of Spirituality practices in a school's environment. It will also reveal to us that if the school head, teachers and

circuit supervisor practice their spirituality, it will definitely influence their daily activities in the school community.



The Practice of Spirituality in School Community

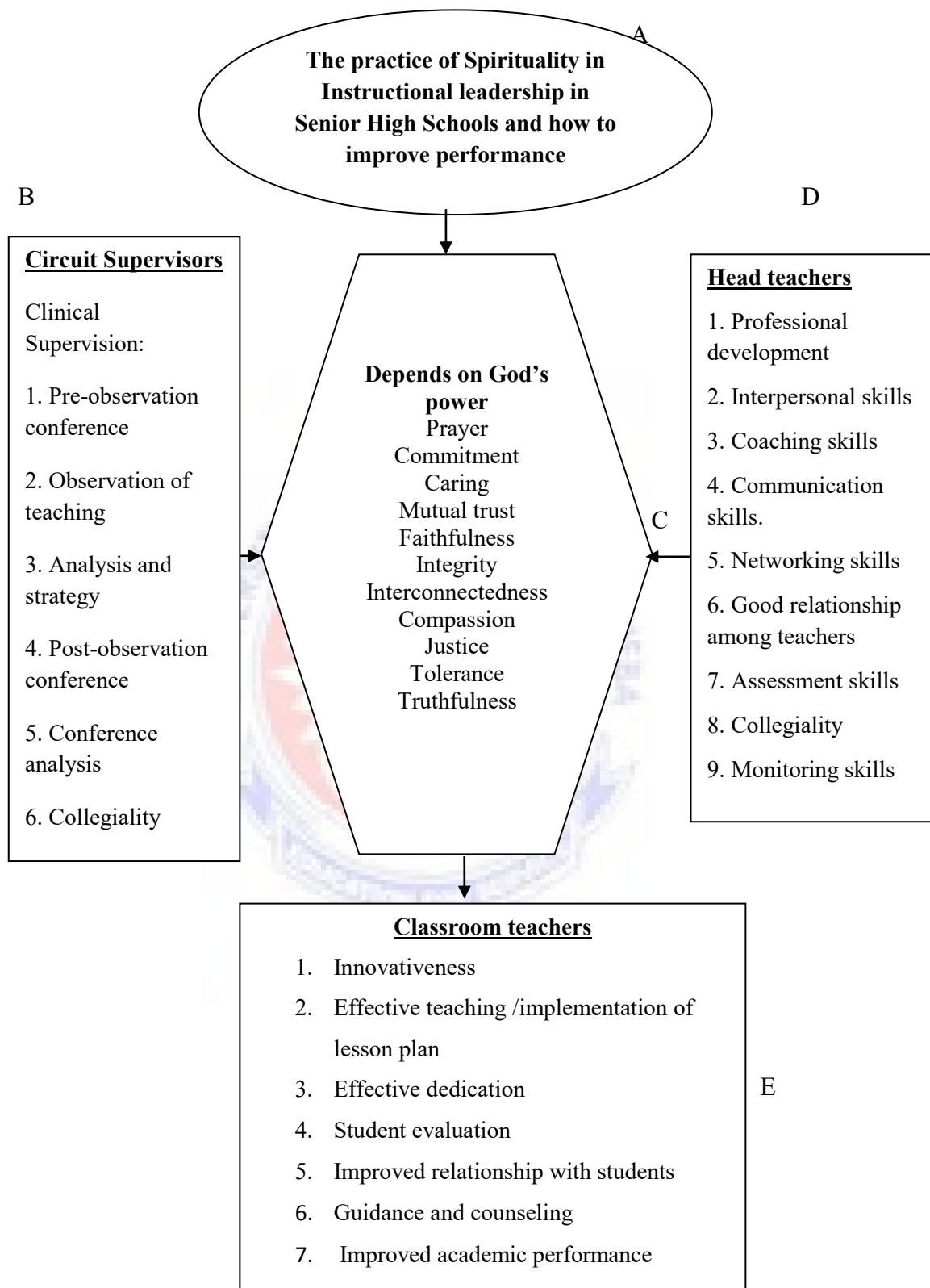


Figure 2: A proposed model of Spirituality and Instructional Leadership

In the model, box (A) shows how various leaders in the school environment such as circuit supervisors, head teachers and classroom teachers could be practicing spirituality in instructional leadership and how it can improve performance within schools in the Nkawie Senior High School.

Southworth also propounded an instructional leadership theory indicated that instructional leadership is likely to be more effective when it is conceptualized as “broad” rather than “narrow” because it increases the scope for other leaders to play a role as well as the principals and it recognizes how social organizations operate (Southworth, 2002). It implies that for a school to improve performance standard, various leaders who are within the school environment, such as circuit supervisors, head teachers and as well as classroom teachers should see effective collaboration as a key in the school system.

The researcher uses Snyder and Lopez (2008) theory to explain how instructional leaders should practice spirituality. In the above model, box ‘C’ indicates that when circuit supervisors possess spiritual qualities, such as love for head teachers, are prayerful and build mutual trust, having compassion toward them, patience, caring, forgiveness, commitment, justice and tolerance, considering ethical sensitivity as a key, personal responsibility and having a sense of harmony with school environment as indicated in the model, then in box ‘B’, CSs should be able to promote clinical supervision and should let it be the order of the day. Scholars see clinical supervision as a partnership in inquiry. The purpose of the supervision process is to help teachers modify existing teaching practices in a way that makes sense to them and is controlled by them. The supervisor’s role is to help the teacher select goals for improvement, select teaching issues to be examined, and find ways to

assist the teacher to better understand his or her teaching practice (Sergionanni & Starratt, 2002).

For supervision to be effective and improve school performance the researcher prefers to use five components identified by Goldhammer (1969), they are as follows: pre-observation conference,(where the circuit supervisor and the teacher meet initially to discuss what the teacher will be teaching before he starts), observation conference(that is where the teacher starts the teaching while the circuit supervisor observes the proceeding), analysis and strategy(that is where both the circuit supervisor and analysis the strategy will use), post observation conference(that is after the teacher has finished teaching on the blackboard then both the teacher and circuit supervisor analyzed the strengths and weaknesses of the presentation) and post conference analysis. If circuit supervisors promote clinical supervision among principals/headmasters, there would be massive improvement of academic performance in a school setting.

From the diagram (box 'D'), when principals or head teachers practice their spirituality by depending on God and are prayerful, being dedicated, having spiritual qualities, such as faithfulness, justice, commitment, interconnectedness, integrity, truthfulness, consider ethical sensitivity as a key among teachers, trust, caring, forgiveness and are patient as they walk a life- spirit-filled path, then they carry their duties effectively (Fox, 1991). The researcher refers to Garcia-Zamor's theory that spirituality in principals' leadership encourages leaders, such as head teachers to consider commitment, trust, honesty and caring as significant in their leadership (Garcia-Zamor, 2003).

Therefore, if principals or head teachers walk in spirit-filled living, then they should be able to promote their role effectively. Instructional leaders such as principals or head teachers are responsible for coaching their colleague teachers in the classrooms. The mission of a coach is to help teachers learn and apply new knowledge and skills that improve the academic performance of all students (Boone, Hartzman & Mero, 2006). Based upon Boone, Hartzman and Mero theory of instructional leadership, headmasters or principals must promote professional development, interpersonal skills, collegiality, coaching skills, networking skills, communication skills, and building relationship skills among teachers. When assessment skills are implemented by spirit-filled head teachers effectively, it will serve as an influential factor to the classroom teachers and can trigger an improved teachers' performance within a school environment.

With reference to box 'C' in the diagram, contained values or beliefs need to be practiced by instructional leaders who consider spirituality as a key in leadership. Circuit supervisors, principals/headmasters and classroom teachers should totally depend on God's power and be prayerful, having faith, love, trust, honesty, truthfulness, integrity, justice, tolerance, commitment and peace (Serviovanni, 1992).

In box 'E', classroom teachers as spiritual leaders should depend on the transcending power of God, practicing their spiritual beliefs, such as faithfulness, prayer, honesty, trust, tolerance, commitment and truthfulness as stated in box 'C'. The researcher makes reference to Boone, Hartzman and Mero's theory that classroom teachers who act as spiritual leaders are responsible of coaching their colleague teachers for the purpose of improving performance of all students (Boone, Hartzman & Mero, 2006). Therefore classroom teachers should be able to promote

and implement effective innovation skills, effective teaching/ implementation of lesson plan, student evaluation skills, improve relationship with students, provide guidance and counseling in a school environment which could lead to improved students' performance.

Spirituality and Instructional Leadership

Miller (2000) suggested that when there is the presence of spirituality in school organization, there is less anxiety among instructional leaders; teachers are able to create a sense of happiness in environments which intend influence learning improvement. Also, Bush and Glover (2002) viewed instructional leadership as focusing on teaching and learning and on the behavior of teachers in working with students. Leaders' influence rather than the influence process itself. Spirituality at workplace is viewed as linked with increased creativity, honesty, trust, and commitment in the workplace, along with an enhanced sense of personal fulfillment of employees (Krishnakumar & Neck, 2002).

Covig (1996) opined that spiritual development may possess a sacredness which communities can celebrate, and again possesses a secular currency to improve schools and leadership within them. Spiritual development among instructional leadership encourages and facilitates positive changes in the school community and the lives of those within the school. However, instructional leaders who fail to realize the potential of spiritual development miss the strengths of its application in school leadership (Covig, 1996). In fact, leading with spirit is not something easily learned by reading a book or attending leadership workshop? We even question whether or not it can be acquired. We do know however, that we can recognize leaders with

spirit. These folks have some obvious qualities - a combination of head and heart, mind and body, and intellect and feeling toward others. Leaders with spirit have a deep sense of values and beliefs - and a willingness to expose those values and beliefs for inspection and dialogue with others (Covig, 1996).

According to Krishnakumar and Neck (2002), instructional leaders' behaviors are undergirded by spirituality grounded in six beliefs: *valuing* personal struggle, *recognizing* the dignity of all people, *blending* the personal and professional, *believing* people are doing their best, *listening* and *dreaming*. Linking spirituality and instructional leadership helps leaders to be honest in dealing with colleague teachers and students as well. According to Garcia-Zamor (2003), spirituality in principals' leadership encourages leaders to consider commitment as a key in their leadership. In this case, leaders transfer what they believed into their workplaces and practice their beliefs. According to Bass and Steidlmeier (1999) state that both instructional leadership and spirituality have points of convergence of building consensus among workers.

An effective instructional leadership integrates collaboration, peer coaching, inquiry, collegial study groups, and reflective discussion into a holistic approach to promote professional dialog among educators. Instructional leaders see spirituality useful as a learning tool through which they can critically examine their professional practices (Sheppard, 1996). Spirituality is also linked to the influential role instructional leaders or principals' leadership relating to school wide reform. Community schools, care in schools and personalized schools, discusses the growing problems that many students experience namely, alienation, loneliness, disengagement or failure. Marshak (1999), Noddings (1992), Strike (2000, 2004),

discusses how leadership can address these issues and move towards the wider educational goal of growing students into good citizens. The paper also looks at some of the key roles instructional leaders play in school environment.

The Role of Instructional Leadership

For a school as an organization to be successful, there should be clear roles and responsibilities. Lines of authority should be clear. There should be excellent communication among the instructional leaders, teachers and as well as circuit supervisors. Every staff member should know what is expected of them. Lateness and absenteeism are not tolerated. Boone, Hartzman and Mero (2006) in their article, *Influence by Instructional Leadership*, have enumerated some duties of instructional leaders to include; Instructional leaders are responsible of coaching their colleague teachers in the classrooms. The mission of a coach is to help teachers learn and apply new knowledge and skills that improve the academic performance of all students. Also, it is the role of principals to organize new strategies to improve instruction. They are there to explain their duties to the staff members, inviting the staff to change with them. The principals must explain the importance of moving from teacher-directed to student-centered classrooms and stressed the need for rigor and bell-to-bell instruction in every class (Boone, Hartzman & Mero, 2006).

It is the role of instructional leaders to organize professional development plan for the staff members, such as the teachers. The cornerstone of the improvement of a school is the professional development. They should involve all the staff members to work on school's improvement plan, to collaborate in teams, to receive targeted training in improving instruction, and to participate in their critical friendship group

which is believed it will provide a way for teachers to give one another feedback on lessons, having annual professional development calendar in the plan.

Blasé and Blasé (1998) stated that the responsibilities of instructional leaders are talking with teachers, such as having conferences where decisions are taken concerning the promotion of instruction in classrooms, promoting teachers' professional growth and to foster teacher reflection. Leithwood, Louis, Anderson and Wahstrom (2004) observed that the duties of instructional leaders are to encourage a focus on improvement of the classroom practices of teachers as directed by the school. Hallinger and Heck (1996) that the role of instructional leader is to define the schools mission, managing the instructional program and promoting a positive learning climate of the school.

Instructional leadership behaviors associated with promoting professional growth and staff development yield positive effects for classroom practice (Blasé, Blasé and Larson, 1998, 1999a, 1999b; Sheppard, 1996; Knight, 2000). In particular, leaders that engage in behaviours that inform staff about current trends and issues, encourage attendance at workshops, seminars, and conferences, build a culture of collaboration and learning, promote coaching, use inquiry to drive staff development, set professional growth goals with teachers, and provide resources foster teacher innovation in using a variety of methods, materials, instructional strategies, reflective practice, and technology in the classroom. This, in turn, increases the likelihood of increased student achievement (Blasé & Blasé, 1998; Sheppard, 1996).

In addition, Whitaker (1997) also identifies four skills which are very important for instructional leaders:

Effective instructional leaders need to be resource providers. It is not enough for principals to know the strengths and weaknesses of their faculties; they must also recognize teachers' desires to be acknowledged and appreciated for a job well done. From the writer's experience, teachers seek only tiny morsels of praise and the assurance that someone is there to support them as a resource provider.

Instructional leaders need effective instruction and proper instructional resources to be effective. Teachers count on their principals as resources of information on current trends and effective instructional practices. Instructional leaders are tuned into issues relating to curriculum, effective pedagogical strategies, and assessment. For example, teachers often seek advice from their instructional leaders. They seek accurate suggestions from their heads on the best way to reach a child who is not grasping concepts.

Effective instructional leaders need to be good communicators. They need to communicate essential beliefs regarding learning, such as the conviction that all children can learn.

Effective instructional leaders need to create a visible presence. This includes focusing on learning objectives, modeling behaviors of learning, and designing programs and activities on instruction. As an administrator, it is very important to spend more time in helping the teachers in developing new skills (Whitaker, 1997).

According to Concordia University(2016), gave another definition of instructional leadership which involves setting clear goals, managing curriculum, monitoring lesson plans, allocating resources and evaluating teachers regularly to promote student learning and growth (Whitaker, 1997).

Four instructional leadership skills principals must have: Effective use of resources: It is not sufficient for principals to just know their faculty's strengths and weaknesses. If specific resources can benefit the staff, the teachers should be ready and prepared to provide them. They should also clearly recognize that teachers thrive on being appreciated and acknowledged for good performance..

Of course, headmasters, teachers and circuit supervisors should be excellent communicators. Interpersonal or people skills are crucial to the success of them. They must be able to communicate their beliefs pertaining to education, including the conviction that every student is capable of learning. These skills inspire trust, spark motivation and empower teachers and students.

Teachers rely on headmasters and circuit supervisors and administrative officials to be sources of information related to effective instructional practices and current trends in education. The instructional leaders should be tuned in to all of the important issues and current events related to curriculum, effective assessment and pedagogical strategies.

Lastly, good teachers should be a positive, vibrant and visible presence in the school. Modeling behaviors of learning, focusing on learning objectives, and leading by example are crucial to the success of instructional leaders. In addition to these four qualities, successful instructional teachers should also have excellent planning and observation skills as well as proficiency in research and evaluation of both staff and student performance.

Spirituality and Transformational Leadership

Graham (1991) and Farling, Stone and Winston (1999) asserted that spiritual leadership is similar to transforming leadership, in that both approaches encourage leaders and followers to raise one another to the higher levels of motivation and

morality. Spiritual leadership models appeal to leaders and followers to practice virtuousness and intrinsic motivation as factors to cultivate a sense of meaning, purpose, and interconnectedness in the workplace (Fry, 2003, p. 28). Transformational leadership is seen as a vehicle for promoting and developing the instructional leadership capabilities of classroom teachers and those leaders with direct responsibility for promoting learning (Hallinger, 1992, p.143).

Barbuto and Wheeler (2006) stated that the role of a spiritual leader is to serve followers while the role of transformational leader is to inspire followers to pursue organizational goals. Hoyle (2002) puts it simply that transformational leadership is leading with love. That the style of leadership is beyond leading with heart, soul, and morality and moves on to the concept of love in an attempt to re-teach the lesson of history's great leaders. The most powerful leaders in history are remembered not for their positions, wealth, and number of publications or position but for their unconditional love for others. Leading with love revisits ideas that guide human kindness, social justice, and servant leadership and rediscovers ways to replace anger, mistrust and hatred with love (Hoyle, 2002, p.13).

Looking at the meaning of *Agape* in Greek it is as the highest form of love. *Agape* is unselfish love, love for unlovable people, and love that overwhelms animosity in schools and other organizations. Spiritual leadership always identifies follower needs for spiritual survival as expressed through calling and membership as result variables, while calling and membership are inherent in transformational leadership attitudes (Fry, 2003). Spiritual leaders themselves are driven by a sense of inner calling and meaning before assisting others to develop these values. Spiritual leaders do what they can to foster leader-follower relationships characterized by share

values, open ended commitment, mutual trust, and concern for the welfare of the other party (Fry, 2003).

Stone, Russell and Patterson (2004) indicated that the primary purpose of transformational leaders is always concern for massive performance beyond expectation (Stone, Russell & Patterson, 2004, p. 355). Whitehead and Whitehead (1991) see spiritual leaders as those who help other people find meaning in their own lives. Vandever and Menefee (2010) outline the behaviors of transformational leaders: the leader creates and communicates a vision for the organization, he/she promotes intelligence and careful problem solving and gives personal attention to his or her followers and treats each employee individually. While Nair (1994) stated that spirituality embraces honesty, truth, trust, integrity, trained conscience, courage and a sense of service.

Looking at what other writers have said about transformational leadership and spirituality, it is agreed that the capstone of transformational leadership is spirituality. It is believed that leaders are the symbolic soul of the organizations they lead, and that great leaders respond from the higher levels of spirit, and grow from the inside out (Hoyle, 2002, p.13). Several scholars supported that spiritual leadership calls for a power greater than mere human knowledge and experience. Also, the spiritual and administrative sides are of equal importance when guiding a school system dedicated to helping each student become a successful and ethical individual. By observing what others said, spiritual leaders assert that without a spiritual side, a leader lacks depth in understanding human motives and can destroy organizations and innocent lives. Therefore transformational leaders need to embrace spirituality in their

leadership career because leadership without God's hand on it attracts failure. It is also imperative to examine spirituality and moral leadership.

Spirituality and Moral Leadership

Moral leadership is concerned with values and beliefs of leaders. The concept is similar to spiritual leadership with strong values and beliefs which leaders practice. Moral leadership provides the school with a clear sense of purpose. The moral dimension of leadership is based on normal reasoning, rationally based on what we believe and what we consider to be good. Vaill (1996) believes that true leadership is spiritual leadership. He adds that throughout most of this century, educational leadership has focused on conceptions of leadership based on theoretical models from business management.

There is a growing belief that to prepare leaders for the new millennium, there should be radical change to value and moral dimension of leadership. Murphy (1992) believed that those who are to prepare themselves for 21st century leadership, will need to hold both moral and spiritual leadership very firmly, and to be more focused and involved in telling their personal values, beliefs and be more spiritual than those who have practiced a bureaucratic system of ruling schools.

Research has shown in the work of Gold, Evans, Earley, Halpin and Collarbone (2002) that moral leaders who practice spirituality demonstrate the following values and beliefs through their words and deeds: inclusivity, which means they welcome and accept everyone, example, in school organization; those leaders include teachers, staff and work with circuit supervisors as well as students in their diverse decision making. They create equal opportunities for all their subordinates in

the organization. Justice is one of the important beliefs they hold. They engaged stakeholders in meaningful discussion for constant improvement of the organization. Moral leaders who uphold spirituality in their leadership encourage co-operation and teamwork. Such leaders are committed and understand their followers (Gold, Evans, Earley, Hapin & Collarbone, 2002, p. 14).

Grace (2000) argues that the discourse and understanding of management must be matched by a discourse and understanding of ethics, morality and spirituality (Grace, 2000, p. 244). Sergiovanni (1992) also debates for both moral leadership and spirituality. He points out that the vital role of spirituality is to help leaders uphold honesty, trust, justice, peace, tolerance in their workplaces. Therefore moral leadership is required to develop a learning community (Sergiovanni, 1992, p.329). The two should be effectively practiced. If leaders desire to succeed, they must embrace spirituality in their leadership and encourage participative leadership.

Spirituality and Participative Leadership

It is imperative for moral leaders to embrace spirituality as they lead people because leaders need transcendent decisions and need God to depend on. The next element we shall discuss is participative leadership and spirituality. Scholars explained participative leadership as concerned primarily with the process of decision-making (Bush & Glover, 2002). They said that this approach supports the notion of shared distributed leadership and is linked to democratic values and empowerment. Participative leadership is thought to lead to improved outcomes through greater commitment to the implementation of agreed decisions in schools (Bush & Glover, 2002).

Spirituality is seen as a relationship with the supernatural or spiritual realm that provides meaning and purpose and communal reflections, decisions, and actions and, it is a powerful factor in shaping many people's decisions and actions and often gives them a sense of power and hope (Beek, 2000). Schools, as organizations, are the places where teachers and instructional leaders are employees and take decisions for the improvement of teaching and learning. Workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to coworkers and other people associated within work, and to have the consistency or alignment between one's core beliefs and values of their organization. Integrating spirituality at work, and participative leadership enables organizations achieve better performance (Beek, 2000).

Neuman and Simmons (2000) see participative leadership as the same. They argue that there should be a move away from 'single person' leadership to an approach which stresses collaborative decision-making. Participative leadership calls for everyone associated with schools to take responsibility for student achievement and to assume leadership roles in areas in which they are competent and skilled (Neuman & Simmons, 2000, p.10).

Copland (2001) cemented Neumann and Simmons' point by claiming that participative leadership has the potential to ease the burden on principals and avoid the expectation that the formal leader will be a super head. He added that leadership is embedded in various organizational contexts within school communities, not centrally vested in a person or an office, exciting work is under way that explores specific ways that rather than schools might distribute leadership more broadly, there is the need to

identify and support aspects of leadership beyond the role of the principal (Copland, 2001).

Fry and Matherly (2006) observed that spirituality enhances employees' well-being and quality of life, it also provides employees a sense of purpose and meaning at work, and spirituality also provides employees a sense of inter-connectedness and community. Participative leaders need to embrace spirituality in their leadership since they are the heads for organizations. Spirituality is the major bedrock for most of the types of leadership. Without emphasizing it, no leadership theory elaboration is possible because spirituality is the key driver in the primary leadership traits.

Fry observed that causal theories of spiritual leadership are developed with an intrinsic motivation model incorporating vision, hope, faith and altruism, workplace spirituality, spiritual survival and further religious, ethics and value based approaches to leadership (Fry, 2003). The purpose of spiritual leadership is believed to create vision, and promote higher levels of commitment and productivity. For example, a school as an organization is where participative leadership takes place.

Bhindi (1995) also believed that spiritual leaders had cross-cultural understanding and recognition of interdependence which can support them operate within multicultural settings. For instance, in multicultural organizations or environments, conflict is bound to occur! Due to different groups of religious beliefs, languages and cultural traditions as they work together, play and spend their daily lives in the community. Bhindi (1995) asked a question, that what are the implications of such multicultural realities to authentic leaders? He said that, in such context, it is only a foolish, indifference and insensitive leader or manager imposes the ways of dominant culture on others. Paulias (1982) also observed that where there is

mutualism, there is relationship, such as social, political and family ties, and it is spiritual leadership that provides people mutual aid and safety, yearning for exchange of favors and playback obligations.

Influence of Spirituality on Teachers and Student Academic Performance

Literature review has indicated that the encouragement of spirituality in the school environment can lead to the benefits of creativity, process improvement, customer service, honesty and trust, personal fulfillments, and commitment, which will ultimately lead to increased academic performance (Krishnakumar & Neck, 2002).

Bhindi and Duignan (1997) suggested that we need spiritual leaders who should have cross-cultural understanding and recognition of interdependence which can support them in operating within multicultural settings. This understanding will enhance academic performance in school environment among headmasters and teachers which would enhance school performance. Spirituality embraces honesty, truth, trust, integrity, trained conscience, courage and a sense of service among teachers (Nair, 1994).

Miller (2000) also said that when there is the presence of spirituality in school organization, there is less anxiety among instructional leaders and teachers and create a sense of happiness in organization environments which intend to influence school improvement (Miller, 2000). Spirituality in organization influences creativity among leaders and subordinates; it also helps them to be introspective and authentic in their daily activities (Pawar, 2008).

Harung (1996) concurred that where teachers and their leaders are spiritual, they work effectively and are committed to the service of the organizations, and are self-directed. With the background of workers religious values practiced, they are motivated in their duties in organizations like school settings (Neck & Milliman, 1994). Again, Chakraborty agreed that spirituality among leaders inspires the employees and they are very sensitive to students' academic needs and the needs of teachers (Chakraborty, 1993). Another significance influence of spirituality in school organization is that it urges workers to be able to cope with stress and increases innovative ways among employees within the organization (Miller, 2000). The writer continues to say that when both managers and their subordinates are spiritual, they are responsible for their daily activities within the organization, and are also morally developed. According to Bass and Steidlmeir, (1999) when spirituality is higher within organizational settings, such as school, the leaders are likely to build a consensus among the workers and be able to manage conflict among organizational members. Capper and Scheurich (2003) observed that leadership cannot allow students and youth to fail, nor can they stand idly by and ignore incompetence. To ignore students' failure and injustice and blame it on the student's background or family is spiritless leadership. The spiritual leadership, such as headmasters, teachers and circuit supervisors should act as leaders of the school, should encourage others to seek the highest vision, should reach for the highest human endeavors and serve before being served.

Research has shown by Keller (2001) that as students increased their involvement in church life, their grades also tended to rise. This is because they depend on God as a sole provider of knowledge and understanding in their studies. According to Keller,

“Rural high school students who are significantly involved in church activities generally got better grades due to their commitment to God”, their studies may excel academic achievement. Research clearly indicated that increased church activities not only increased students' academic performance, but also their social competence and self-perception (Keller, 2001).

Elaborating on spirituality in school leadership influence (Southworth, 2002) suggested three broad classifications of headmaster effects, namely direct effects from the circuit supervisors, the headmasters, immediate effects through other teachers, students and people, and reciprocal effects, whereby the headmaster and others teachers become co-influential in the school for academic improvement.

Defoore and Renesh (1996), Neck and Milliman (1994) and Chakraborty (1993) agreed that leaders who practice spirituality tend to be committed, self-directed, motivated and ethically sensitive. Also, Cunha and Rego (2008), Dehler and Welsh (1994), Miller (2000) and Eisler and Montuori (2003) observed that if it is true leaders in the educational sector e.g. head teachers and circuit supervisors claim spirituality, then the practice of their religious values should be able to bring inspiration, innovation and make people responsible, morally developed, flexible and build consensus among colleagues in their workplaces.

According to Woods (2007), who examined the influence of spiritual experience as a phenomenon which enables leaders to be a better resource internally and find deeper understanding and to provide evidence of the significance and influence of spiritual experience for educational leadership in schools?

Some scholars have also observed that spirituality is also linked to the influential role of principal leadership relating to school-wide reform. However, literature on community schools, care in schools and personalized schools, discusses the growing problems that many students experience namely, alienation, loneliness, disengagement and failure. This literature such as Marshak (1999), Noddings (1992); Sergiovanni (1993), and Strike (2000, 2004), discusses how the leadership of circuit supervisors, headmasters and teachers can address these issues and move towards the wider educational goal of growing students into ‘good’ citizens. Related to this discourse, Creighton (1999, p. 3) says, ‘Leadership has evolved from a time when principals, teachers and circuit supervisors concentrated on what the school needed to do to a time when the emphasis must be on what the school needs to be, and on articulating a view of the future that is better than what currently exists.’ Noddings (1992) suggests bringing what the researcher calls the sacred back into democratic public schooling. The researcher believes in a social interventionist role of education, that education can be a key to developing a caring society. The researcher argues, ‘our aim should be to encourage the growth of competent, caring, loving and lovable students, a moral priority that our educational system ignores’ (Noddings, 1992). The literature also affirmed that spirituality can be linked with leadership as an agent of influence in headmasters, teachers, social and organizational transformation. I predicted therefore that influence attributed to spirituality in educational leadership within the research would be experienced in similar ways. The Researcher also anticipates that influence from principal leadership would be through a number of factors and unlikely to be limited to spirituality alone. These deliberations about leadership influence impressed on me the need to keep an open mind when analyzing

the data and to draw tentative conclusions about the influence of spirituality from the findings.

Leadership influence on interpersonal barriers is another important topic that I thought may overlap with spirituality. Yong (2002) discusses how physical and psychological barriers often separate teachers from their heads. 'This gap leads to incongruence in purpose, norms and expectations of the headmasters, CSs and teachers and the effect is detrimental to both teachers and students. Bridging this gap between headmaster and teachers is all too important a task for all principals.' The researcher wondered whether spirituality might contribute to this question of barriers between principals and teachers, both positively in terms of removing them and perhaps negatively in terms of erecting more. The researcher wondered whether spirituality might contribute to the development of a more holistic, relational school community through embracing values, attitudes and behaviours in caring and authentic ways. This was something the researcher was curious to learn more about through the research. Spirituality seems to be an agent of influence, thus, there is hope or faith that it might urge the headmasters, teachers and circuit supervisors to improve academic performance in the school environment as well as the society in which it is located.

Importance of Spirituality in Instructional Leadership

As the influence of spirituality in academic performance has been discussed, it is equally imperative to discuss the importance of spirituality in instructional leadership. According to Duchon and Plowman (2005), the importance of spirituality in instructional leadership is that it delivers improved productivity in a school setting. Spirituality helps head teachers; teachers and circuit supervisors reduce absenteeism

and turnover and promote higher levels of school organizational performance (Duchon & Plowman, 2005). Equally important regarding spirituality in leadership is what Duchon and Plowman stated.

Dantley (2010) who also observed that spirituality emphasizes the development of pedagogical and leadership practices that move the school and the learning community from maintaining the status quo, and to envisioning a more democratic culture and a space where the legitimation of voices of different cultures can be heard. Schools are composed by multi-cultures among the teachers, CSs and the students. Discrimination, injustice and stereotypes among the staff are challenges in school community, but with the practice of spirituality bring sanity, tolerance and peace which improve academic performance (Dantley, 2010).

According to Zamudio and others (2011) who suggested that schools are places where academic activities occur, values are molded, and testing for assessment all happen, performative creativity also envisions schools as sites of social change. However, Villagas and Lucas (2002) observed that schools become places that foster, maintain, and replicate social inequity (Villegas & Lucas, 2002). Simply put, students of color are allowed to enter the classroom but never on an equal footing. When they walk in, they are subject to the same racial stereotypes that exist in the larger society (Zamudio et al., 2011).

Elm (2003), states that workplace spirituality is significant because it leads to personal outcomes such as increased joy, peace, serenity, job satisfaction and commitment; but it also delivers by improving productivity, reducing absenteeism and turnover, and promoting higher levels of organizational performance. Another important distinction we make in theorizing spiritual leadership is in differentiating

leading and leadership. For instance, leader development, the emphasis is on individual knowledge, and skills and abilities associated with a formal leadership role; as well as, the directional influence of leaders - followers (Day, 2000). Spiritual leadership focuses on the collective social influence process that engages everyone and enables groups of people to work together in meaningful ways (Day, 2000).

Again, Drath and Palus (1998), suggested that the spiritual leadership emphasizes this less leader-centric approach, rather focusing on engaging all group members to meet spiritual needs and enhance organizational commitment and performance. In this way, each person exercising positive influence enhances the group's calling, membership, and performance is considered a leader. Spiritual leadership is thus both a cause and effect as group members interact and various formal and informal leaders in the group emerge (Drath & Palus, 1998). West-Burnham (2003) who says, one of the most significant trends in the study of leadership in recent years has been the move from the public to the private; from the external to the internal; from the tangible to the intangible The next door to be pushed ajar...if not fully opened, is that of spirituality and its place in the debate about the factors that informs leadership.

Quinn and Snyder (1999) stated in their research that when critical spirituality is embraced by school leaders it has the potential to impact students, teachers, and the leader her/himself. Critical self-reflection forces school leaders to look within to see what they really believe about their leadership abilities, their faith in teachers, and their expectations for students. At this point, the leader begins the process of internal change by reading new leadership literature, attending professional conferences on

equity or social justice in schools, taking a class at the local university on new leadership paradigms, or attending a professional development seminars.

These are all practical steps for leaders who practice spirituality in instructional leadership (Quinn & Snyder, 1999). The intent would be that through self-analysis they begin to gain clarity as to how to make external changes in their schools. It is at this point deconstructive interpretation happens. Enhanced internal state of mind results in external progressive practice (Quinn & Snyder, 1999). Snyder and Lopez (2008) say that one of the important aspects of spirituality in leadership is concerned with qualities of human spirit. This includes positive psychological concepts, such as love for your colleague teachers and your students and compassion, patience, forgiveness, commitment, personal responsibility and having a sense of harmony with school environment. Day (2000) notes that the focus in spirituality in leadership is on engaging all group members, such as Circuit supervisors, head teachers, and teachers; as well as the students to meet spiritual needs and enhance school organizational commitment and performance.

Furthermore, Maxwell (1993), conducted thorough research on the relevance of spirituality in school leadership. They acknowledge the importance of cognitive thinking and externalized professional leadership practice is informed by what the leader believes about people and the best ways to work together to achieve shared goals. This implies that headmasters and circuit supervisors, with the collaboration of teachers who practice their spirituality should work together to achieve quality academic performance which is their goal in their various school environment (Maxwell, 1993).

Besides, another important issue is the degree of congruity between the headmasters' teachers' and circuit supervisors' stated beliefs and observable behaviours. It was believed that the effectiveness of spirituality in the teachers, and CSs' leadership and influence as leaders are linked to their integrity, dedication and honesty (Maxwell, 1993).

Also, Gibbs (2006) believes the holistic and integrated nature of human beings and that through including spirituality in teaching and learning we are challenged to consider the purposes of education and what it means to be a teacher. He also believes that spirituality influences teaching in a range of ways. For example, through their sense of awe and wonderment in the learning process, their relational compassion, care and interconnectedness with students and in seeking for knowledge through intuitive mean.

Besides that, spirituality grows in classrooms when head teachers and teachers see themselves as agents of joy and conduits for transcendence (Gibbs, 2006). Also, Tisdell (2001) states that spirituality in principal leadership is not one form of leadership but invites headmasters, teachers and circuit supervisors to integrate personal meanings of spirituality into their preferred leadership practice in appropriate ways for their own well being and the well being of everyone in their school community.

Dantley (2010) says that spirituality is beneficial to school heads; teachers and even circuit supervisors who are transformative leaders are those who allow their spiritual selves to assist them in their execution of their leadership responsibilities. He also added that educational leaders who subscribe to their notion of spirituality as part of their leadership style make conscious efforts to find ways to bring teachers to a

pedagogical space where they inspire students to improve their performance (Dantley, 2010).

New Zealand Teachers Council (2007) states that because a spiritual frame of reference enhances an understanding of the world, and because education is never value free, schools are expected to cultivate the natural reverence and wonder in young people, to help them explore why they believe what they believe, and to give them the capacity to analyze their own world-view and those of others.

According to Strike (2004) states the importance of spirituality in instructional leadership by saying that spirituality linked the influential role of instructional leaders or principals' leadership relating to school wide reform. Community schools, care in schools and personalized schools, discusses the growing problems that many students experience namely: alienation, loneliness, disengagement or failure. He affirmed that with the influence of spirituality in headmasters' leadership, they can move forward in achieving their goal of growing students into good citizens (Strike, 2004).

One of the benefits of spirituality in instructional leadership is that it helps spiritual leaders, like head teachers, gather parents, other teachers who are under their control, members of the community, and students together to discuss how the school can be an active partner with others in the community to see equity and fairness, shaping the lives of those inside as well as outside of the school (Dantley, 2010). Spiritual leaders lead from within- they must know themselves and have a sense of purpose and connection to the infinite. But they live in this world as well and the impact of what they do affects others; thus their ultimate goal must be to have an effect that is greater than them - and to remember that on this earth God's work must truly be our own (Houston & Sokolow, 2006).

West-Burnham and Richmond (2003), views spirituality as very essential in principals' leadership. He finds a connection between spirituality and effectiveness as a leader: Human capacity and potential can be seen as interplay between three variables: Emotional Capacity, learning to create knowledge and the capacity to engage with the spiritual. Spirituality provides the moral basis for human relationships and many of its most important expressions are found in human interaction (West-Burnham and Richmond 2000, p.1). Truly speaking, leadership is about human relationships and since human capacity and potential contribute to significant leadership, spirituality contributes effectively to leadership.

Greenleaf (2002) states that the importance of spirituality in instructional leadership is the source of interpersonal influence among headmasters, teachers, as between principals and teachers, is their own moral perspective and the views they hold of themselves, of their work, and of the purposes that guide their work. For him, beliefs and ideals shape practice and engage teachers at the moral level (Greenfield, 1991, p.10). Sergiovanni (1992) confirms that this relates to the importance of spirituality which produces moral leadership and increases the effectiveness of a school's leader. The benefit of spirituality in instructional leadership is that, when spirituality is present in school as an organization, there is less anxiety among head teachers, teachers and CSs and workers in school environment and create a sense of happiness in the setting (Miller, 2000, p.140).

Scholars explain the essential of spirituality in school as a key. Spirituality creates a vision wherein head teachers, teachers, CSs and other subordinates experience a sense of calling in that their life has meaning and makes a difference, establishing a social or organizational culture based on the values of altruistic love

whereby leaders and followers have a sense of membership, feel understood, are appreciated, and have genuine care, concern, and appreciation for both self and others (Fry, 2003).

Keyes, Hanley-Mazwell and Cooper (1999) state the importance of spirituality in principalship by saying that principals' behaviors are undergirded by spirituality grounded in six beliefs: valuing personal struggle, recognizing the dignity of all people, such as head teachers recognizing the importance of their co-teachers, circuit supervisors and the students as well; blending the personal and professional development as a key among the teachers. CSs make sure head teachers and teachers are doing their best. Head teachers pay key attention to the teachers and students and are dreaming what is best for the school (Keyes, Hanley-Maxwell and Cooper, 1999).

In one of the articles entitled, 'Enlightened Leadership' Sokolow (2002) observed the significance of spirituality in principalship leadership. He draws a connection between spirituality and effectiveness of leadership: Many of the values, beliefs and principles that guide and sustain us, as leaders, have underlying spiritual roots. The more in touch we are with those spiritual roots, the more enlightened our leadership becomes and the more effective we become in leading others to a better future (Sokolow, 2002). He continues to define both enlightened and spirituality in this same article: Enlightened leadership is grounded in spiritual principles and because of this, it brings out the best in us and in others. Enlightened leaders not only know the right things to do and how to do things right, but they do them for the right reasons (Sokolow, 2002).

Houston and Sokolow (2006), executive director of the American Association of School Administrators has also put emphasis on the significance of spirituality in educational leadership: All leaders must be attuned to the dimension beyond thinking and doing, to what it is to “be” human in touch with the divine. But educational leaders, because of their responsibility for the future through touching the lives of students, have an even greater obligation (Houston & Sokolow, 2006). Houston again reminds educational leaders the importance of spirituality in their leadership: Spiritual leaders lead from within- they must know themselves and have a sense of purpose and connection to the infinite. But they live in this world as well and the impact of what they do affects others, and their ultimate goal must be to have an effect that is greater than themselves and to remember that on this earth God’s work must truly be our own (Houston & Sokolow, 2006).

For the confirmation on the importance of spirituality in instructional leaders, Michael Fullan (2002) reminds his readers that the purpose of spiritual leadership for educational leaders is making a difference in the lives of students. Hoyle (2002) also believes the importance of spirituality for educational leaders. The role of school system leader calls for a power greater than mere human knowledge and experience. The spiritual and administrative sides are of equal importance when guiding a system dedicated to help each student become a successful, ethical individual (Hoyle, 2002, p. 2). After going through a great amount of literature, it seems that the importance of spirituality in instructional leadership cannot be overemphasized. It is also significant to improve head teachers’ leadership.

Gibbs (2006) states the importance of educating students in terms of their spiritual, moral, social and cultural development saying that it is crucial for individual

students and it is crucial for society as a whole. Most teachers would see it as the heart of what education is all about, and in helping the students grow and develop as people.' Even the United Nations Convention on the Rights of the Child (Gibbs, 2006) affirms the importance of children's spiritual development and their spiritual and moral well-being. With this, the headmasters, the circuit supervisors and the classroom teachers should be spiritual. Practicing their spirituality among themselves; as well as, the students to experience spiritual transformation through their masters (Gibbs, 2006). Spirituality could be meaningful to principal leadership or headmasters, circuit supervisors and classroom teachers since it urges them into an effective teaching and learning process. Through the quality of a principal's relational connectivity with staff and students, based around key values and actions, collegial success can be fostered. In explaining this further he says, 'Relative to educational leaders, spirituality is shown in the way they care for, empower, reverence, and collaborate with teachers and students as they mutually engage in the work of the school.

Gibbs (2006) writes concerning the importance of the spiritually aware teacher in his book designed for teacher education. In his discussion he affirms the holistic and integrated nature of human beings and that through including spirituality in teaching and learning we are challenged to consider the purposes of education and what it means to be a teacher (Gibbs, 2006). He also believes that spirituality will influence teaching in a range of ways. For example through their sense of awe and wonderment in the learning process, their relational compassion, care and connectedness with students, and in seeking of knowledge through intuitive means.

This says that spirituality grows in classrooms when headmasters, teachers and CSs see themselves as agents of joy and conduits for transcendence (Gibbs, 2006).

According to Robbins (2003), when organizations like schools engaged with meaningful workplace spirituality practices, it would benefit headmasters, teachers and CSs, and most importantly, the students and organizations as well. More specifically, individuals and organizations who perceived themselves as more “spiritual” are more creative, productive, and adaptive, since work is connected to a bigger picture.

Yasuno (2008) cited United Nations Education, Scientific and Cultural Organizations by that to work for social change it is a battle against the immoral and unethical forces; therefore, a higher self is required. Overall, the argument that leadership for social change requires the inner cultivation of a spiritual component, to be able to bring change in the school community. He cited UNESCO that since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed. The researcher continues to say that a human revolution (i.e. inner change) is a key for the outer change. Thus, what we need is to foster as many future headmasters, circuit supervisors and teachers as possible who have developed a deeper sense of spirituality through achieving this higher consciousness and interconnectedness to our global society.

Stacks (2000) also emphasizes the importance of spirituality in instructional leadership by saying that spirituality increases one’s own creativity and gives rise to one’s compassion toward others. In this way, positive life energy enhances one’s well being and becomes a source of action for others, further fostering leadership for social change. This implies that our educational institutions can only receive change when

the headmasters, circuit supervisors and classroom teachers receive spiritual change as well as practicing spirituality in their various schools community (Stacks, 2000).

Koenig, McCullough and Larson (2000) have emphasized the significance of spirituality among groups or educational organizations. Spirituality promotes acceptance and respect of others as they work in the school setting. The headmasters, circuit supervisors and the classroom teachers have to accept another's views; as well as, the students because different ethnic groups form the school. Group leaders need not have a particular spiritual practice or spiritual orientation, but should be open to the diversity of spiritual and religious orientations of members of the spirituality group. Since heads, teachers and CSs practice spirituality in their various schools, they should stress acceptance of members as they are (Koenig, McCullough & Larson., 2000). This acceptance is reflected by respecting group members and the group leader for the diversity of religious or spiritual orientations people express and for their cultural differences (Koenig, McCullough & Larson, 2000).

Galanter (2008) suggested that within spirituality groups there is no attempt to convert other people to a particular spiritual belief or point of view. But treat participants equally and respect each member (Galanter, 2008). As a headmaster practices one's spirituality, there is a need for commitment not to place one's cultural group's norms above the others. It is important for the group leader to be aware of his or her own culture and beliefs in order to remain open to cultural differences among group members, such as teachers; as well as students and show respect to all members during conversations. If the staff members of the school practice spirituality well, all the people would be urged to welcome to attend spirituality groups because of the benefit they may derive (Galanter, 2008). Another very important outcome

spirituality brings among instructional leaders is that it promotes mutual support among the headmasters, teachers and circuit supervisors as they work for students' well-being.

The CSs, heads, teachers; as well as the students are encouraged to share their understanding of spirituality and their spiritual experiences with each other and to support others in doing the same (Galanter, 2008). The headmasters are always ready to promote utilization of strategies to enhance awareness of personal spirituality, and sharing of teaching strategies among themselves. Variations may exist because of differences in the style of group leaders or in the composition of the group itself.

Spirituality brings forgiveness, gratitude, altruism, hopefulness, and meaning and purpose in life among staff members in the school environment (Koenig & others, 2000). The group structure should foster a continuity that not only helps people use spirituality within the group to cope with daily challenges, but also helps them to identify personal resources they can draw upon between group meetings, including the group itself. A modified meditation based on deep breathing exercises or guided imagery can be an important part of the spirituality group. It can be used at the beginning of the group to help people focus and let go of the activities or stresses from which they have come (Galanter, 2008). Conversely, spirituality can be used at the end to help school staff absorb good discussion and prepare to go out into the world and be example to others.

The Way Forward to Improve Spirituality in Instructional Leadership

According to Dantley (2005) spirituality is the performative creativity that can be manifested as school leaders sacrifice the comforts of their own self protection

in order to start projects to ensure cultural diversity in the curricular, new ways to consider classroom practices, and the efficacy of aligning intellectual pursuits with social and political enterprises as a way forward to improve instructional leadership (Dantley, 2005). Another way spirituality in instructional leadership can be improved is what Beachum and McCray (2013) have encouraged as practical suggestions such as school community committees, after school mentoring clubs, community nights, and collaborative community service events to bring school and community interests together. With this arrangement, hopefully, there would be massive improvement.

Starratt (1996) states that the improvement of spirituality in instructional leadership can occur when leaders or head teachers possess three main qualities: autonomy, connectiveness and transcendence. These qualities are located in the functions of a leader and his or her interactions with others. Being autonomous as a head teacher means being your own person and taking responsibility for your actions. Actually, a head teacher cannot express autonomy except in relation with other teachers and even CSs.

A principal expressing connectiveness is about relationship with other teachers, the relationship with culture and tradition, and the relationship with nature and natural universe. A leader with transcendence displays a desire to turn toward something greater than or beyond oneself, that is God (Starratt, 1996). Bolman and Deal (1995) draw attention to the signs pointing toward spirit and soul as the essence of leadership. There is growing consensus that head teachers, teachers and CSs need a new change to move beyond the traps of conventional and traditional thinking and focus on one that has necessary humanistic and spiritual components.

In order to have a way forward to improve spirituality in instructional leadership, Fry, Matherly, Whittington and Winston (2007) state that leaders must have the qualities of spiritual leaders to make changes within schools that are important for the prescribed purposes of improving schools and increasing academic achievement among students. Spiritual leadership is an emerging leadership practice that is taking on new necessities in twenty first century schools. Scholars believe that spiritual leaders motivate and inspire school stakeholders as well as other organizational leaders to reach difficult goals in order to improve better performance (Fry, Matherly, Whittington & Winston, 2007, p. 153).

Greenleaf (2002) expressed that instructional leadership can be improved massively when head teachers, teachers and CSs take spiritual leadership that involves motivating and inspiring individuals through a clear vision and agenda that serves the school's needs, seeing themselves as servants to work for school and community (Cameron & Spreitzer, 2012).

According to Charles Lauer (2003) a way forward for spirituality in instructional leadership is when spiritual leaders take responsibility, look out for their colleagues, and lead by example not by dictatorial orders and punishment. This attitude of looking out for others is truly what makes the spiritual leader an effective advocate for school improvement and student achievement. Green (2001) that instructional leadership can be improved effectively when school leaders involve spirituality which always treats people with kindness and generosity, and promotes the greater good for those whom he or she directs. This quality of leading by showing concern for others and being responsive to the needs of others is an exemplary leadership competence. By practicing the principles of caring, the spiritual leader can

make a difference, be a successful leader, and gain the support of the organization's members and supporters.

The spiritual leaders have a heart that is in tune with the purpose of the teachers and students, the school and the community as well (Groen, 2001). A way forward for instructional leaders is to incorporate spirituality in their leadership style which Dantley (2010) states that the spiritual leader defends civility and works to enhance the value of everyone. He or she knows that being culturally competent is a way of acknowledging the value and worth of individuals from different cultures and perspectives. A spiritual leadership style is what school leaders, teachers, CSs and staff members need in order to seek respect from people in the school environment, regardless of who they are, and hope to find equity and social justice among groups (Dantley, 2010).

Fairholm (2000) asserts that spiritual leaders develop visions and mission statements that foster the development of a spirit of cooperation, mutual caring and dedication to work, such that members of the organization feel intimately connected. However, he/she also states that such vision leading skills need to be unafraid to challenge the status quo when and where appropriate. In other words, spiritual leadership does not always equate with peace, sometimes people need to challenge and to become uncomfortable in order to grow and improve performance (Fairholm, 2000).

In Thompson's (2012) article, he mentions some attributes of spiritual leaders possess which give them strengths that afford opportunity to make a difference in school environment as a way forward: Self-Assessment, communication skills, collaboration and visionary leadership: Instructional leaders need to incorporate these

attributes in their leadership style in order to bring excellent improvement in a school setting.

In self-assessment means, these traits determine the effectiveness in getting things accomplished. The self-assessment allows the individual leader to gauge how his or her spiritual leadership practice is working. It also gives an indication of how the spiritual leader's convictions, personal values, meaning, purpose, and wholeness assists him or her in accomplishing tasks and overcoming difficult challenges. In this case, spirituality aids the instructional leader to have a cause as well as beliefs and core values that can be embraced as his or her authentic professional leadership style. In self-assessment, leaders who practice spirituality ask questions like these:

Do people see me as being honest, moral and open, willing to tackle challenging issues in a professional manner? Do teachers in my school willing to come to me with their concerns, ideas and worries and know that I will give immediate attention to their issues? Who do I hope to influence? Am I a person who shows empathy towards others? Is humility a quality that people see in me? Spiritual leaders in school setting utilize their intellectual, ethical, moral, and emotional intelligence in order to get tasks accomplished.

Another trait spirituality in instructional leaders need to incorporate is communication skills. With the communication skills, the school must be followed up with the well-developed plans of the administrators, teachers, CSs, staff, and students who have a shared responsibility in telling the positive story of the school and its purpose.

In this, the leaders must develop trust and a sense of community with the stakeholders in school. This participation in the school leadership team is shared governance whereby subordinates, such as teachers are given the right to buy-in and take responsibility for the course of action that is being presented by the school leadership. Spiritual leaders understand the importance of communication skills and incorporate them in their leadership style. Listening is a communication skill that school leaders must acquire in order to gain experience to work in a school setting. Listening is the key to effective communication when dealing with teachers, CSs, students and parents as a way forward to improve performance (Whitaker, Whitaker & Lumpa, 2000, p.35).

Also, collaboration is another of the attributes of spiritual leadership which instructional leaders must incorporate in their leadership style. Spiritual leaders value contacts as precious resources in their arsenals. With them, connections can be the force that propels a school to higher levels of effectiveness and success. Having the right person or people on the leadership team of a school is the fuel that lifts creative ideas to the level of accomplishment. Spiritual leaders attribute building relationships and developing excellent contacts through networking and partnering with teachers, circuit supervisors, students and parents for lifting the school goals high (Whitaker, Whitaker & Lumpa, 2000).

Spirituality in instructional leadership must embrace collaboration activity that takes place every day among subordinates in a school environment. Instructional leaders, such as head teachers, should cultivate the qualities of spiritual leadership by creating strong relationships in order to improve the school and increase student achievement. Furthermore, a way forward to improve spirituality in instructional

leadership is visionary leadership. Spiritual leaders are visionary leaders by nature (Thompson, 2012).

Spiritual leaders are charismatic, which means they have ability to charm or influence followers. Instructional leaders must cultivate and exhibit these qualities among other teachers in order to bring improvement to school performance. Spiritual leaders use the vision statement of the school to spark the interest of all stakeholders to become advocates committed to greater academic performance among students and successful school improvement (Thompson, 2012).

Hesselbein, Goldsmith, and Beckhard (1996) observed that before spiritual instructional leaders, teachers and circuit supervisors should lead educational institutions for improvement of better performance, they should incorporate all forms of communications, spoken, written, digital and broadcast communications into their leadership style. Deep listening is an important attribute of a spiritual leader. The spiritual leader has a great gift of listening. Listening is a communication skill that school leaders must acquire in order to gain the proficiency to work in school settings. Listening is the key to effective communications especially when dealing with parents (Whitaker, Whitaker & Lumpa, 2000). This communication skill is one of the most important aspects of spiritual leadership.

The spiritual leader hears others and makes every effort to understand the pain and disappointment as well as the joy and excitement that is transmitted in the voices of the people that he or she encounters. For instance, in Christian spiritual leadership, that leader must be quick to listen and slow to speak and slow to become angry. Human anger does not achieve God's righteousness. Listening must go with action

because the Bible said that we should not deceive ourselves by just listening to God's word but as we listening, we should put what was head into practices.

Summary

This chapter has reviewed literature pertaining to the concept of spirituality in leadership, the theoretical framework of spirituality, spirituality and instructional leadership. The section also looked at the role of instructional leaders/principals/head teachers, comparison of spirituality and some leadership styles, conceptual framework of spirituality and the practice of spirituality in instructional leadership and improvement of school performance. Furthermore, this paper also touched on the influence of spirituality on academic performance of schools, the importance of spirituality in instructional leadership and finally, the way forward to improve spirituality and instructional leadership.



CHAPTER THREE

METHODOLOGY

Introduction

This chapter deals with the methodology adopted for this study. It discusses the following into details: research design, philosophical issues, case selection and access, population, sample and sampling technique, method for data collection, designing and piloting the instrument, data analysis, validating the findings and ethical consideration.

Philosophical Underpinning of the Study

According to Kusi (2012), the realist believes that social reality exists ‘out there’ and therefore can be accessed through scientific approaches, which are objective in nature. Cohen, Masion and Morrison (2000) suggested that social reality can be seen from different points of view and constructed in diverse ways. Therefore, in terms of choosing a methodology for research, the researcher was guided by the ontological and epistemological positions with regard to knowledge acquisition; these positions influence decisions concerning research approach, choice of methods and frames for analysis and future can guide research design at all stages (Kusi, 2012). Kumekpor (2002) observed that research methods are the methods, techniques and procedures we use in an attempt to discover what we want to know.

In terms of ontology, Johnson and Christensen (2012) stated that “ontological beliefs refer to your beliefs about what you as a researcher assume to be real or true in what you study” (Johnson & Christensen, 2012). There are two main ontological beliefs about social reality. One of them, Stikes, (2004) says that researchers could

view social reality as external, independent, given and objectively experienced and the result of human thought expressed through verbal language. The second ontological belief, according to Burrell and Morgan (1979) is linked to the nominalist's school of thought that argues that social reality has no external existence such that it can be objectively and dispassionately accessed; it is rather the result of human thinking and is referred to as interpretive paradigm.

Stikes (2004) believed that qualitative studies are underpinned by ontological standpoint concerning social reality and it informs methodological decisions in an attempt to gather valid data to make valid interpretation for the creation of valid knowledge. While epistemological beliefs refer to what you think research knowledge is, how you think that kind of knowledge is gained, and when you consider knowledge to be justified or warranted (Johnson & Christensen, 2012). Epistemology is what constitutes knowledge and whether it is possible to know and understand and represent (Stikes, 2004). Gray (2004) said that there are three epistemological positions. The first is objectivist epistemology which argues that reality exists independently of the knower and therefore research aims to discover such truth through a scientific approach.

The second epistemological position is subjectivist epistemology which also argues that the research participants have the ability to construct knowledge, but argues that meaning is imposed on the actors by the objects. The third epistemological position is constructivist epistemology, which dismisses the 'objectivists' epistemology and argues that meaning is constructed not discovered; so subjects construct their own meaning in different ways, even in relation to the same phenomenon (Gray, 2004). So far, this epistemological worldview is linked to the

nominalist ontological position and informs the choice of a research paradigm to guide the present study. What is a research paradigm?

Research Paradigm

According to Henn, Weinstein and Foard (2006), a paradigm is a set of assumptions about how the issue of concern to the researcher should be studied. Scholars, such as Esterberg (2002) and others said that there are several research paradigms, each of which has an epistemological foundation. These are the positivist, interpretive/constructivist, and critical paradigm. The positivist paradigm is being located within the normative studies and is linked to the objectionist epistemological view (Esterberg, 2002). He further believes that the aim of the positivist researchers is to discover a set of laws that can be used to predict general patterns of human behavior. Flick, Kardorff and Steinke (2004) suggested that paradigms are ineffective for comprehending the complexity of interactions existing in societies and individuals; hence, it does not fit for the achievement of the present study. Moreover, critical paradigm aims to expose inequalities, malpractices, injustices, and exploitation; give voice to the excluded and marginalized groups and help explain generalized oppression in order to precipitate social change (Henn, Weinstein & Foard, 2006). The aims of these paradigms do not reflect the present study. The most presentable paradigm for this study is the interpretive paradigm.

Interpretive Paradigm

The history of interpretive paradigm could be traced from the work of Max Weber (1949), who argued that our understanding of the social world can be deepened when we make an effort to understand it from the perspectives of the people being

studied rather than explaining their behavior through cause and effect (Weber, 1949). Grbich (2007) said that the interpretive paradigm argues that social reality is created jointly through meaningful interaction between the researcher and the researched on agreement in the latter's socio-cultural context.

Interpretive paradigm acknowledges the feelings, experiences and viewpoints of the researched as data. Hence, if you are working within the interpretive paradigm you have to collect data verbally. Bessey (1999) believed that the data that the researcher collects in your qualitative study is usually richer, in a language sense, than positivist data (Bessey, 1999). He also said that maybe, due to this quality, the methodology of the interpretive researchers is described as qualitative. The interpretive paradigm is being chosen for this particular study for these reasons: First, Verma and Mallick (1999) say that it allows you to access the experiences and viewpoints of your research participants. Second, the paradigm recognizes the role of the researcher and the research participants in knowledge construction, acknowledging interpretations as socially constructed realities. Thirdly, the interpretive paradigm, according to Creswell (1998), is useful in an attempt to understand a phenomenon in all its complexity in a particular socio-cultural context.

Research Design

The aim of this study was to explore the headmasters, teachers and circuit supervisors' perceptions on spirituality in instructional leadership and its influence on school performance. It is for this reason that the study adopted the qualitative research approach. Qualitative research design is a naturalistic inquiry, the use of non-interfering data collection strategies to discover the natural flow of events and processes and how the headmaster, teachers and circuit supervisor interpret them. It

helps in descriptive and exploratory analysis of instructional leaders, teachers and circuit supervisors' actions, beliefs, perceptions and events. It enables researchers to gather data by interacting with instructional leaders, teachers and CS in their school environment and to obtain relevant information on the topic under study (McMillan and Schumacher, 2006). Qualitative research also enables the researcher to use smaller but focused samples in order to elicit in-depth information or views from the head teachers, teachers and CSs. Data here are mostly characterized into patterns as a primary basis for organizing and reporting results. Qualitative researchers are often more concerned about uncovering knowledge about how teachers, instructional leaders and CSs feel about circumstances in which they find themselves than they are in making judgments about those thoughts and feelings.

The researcher employed a case study design within this framework for the study. A case study, according to Robson (2003), is a strategy for doing research which involves an empirical investigation of a particular phenomenon within its real life context using a multiple source of evidence. Yin (2009) explains that a case study allows for an investigation into real life events, such as individual life cycles, organizational and managerial processes, neighborhood change, international relations, and the maturation of industries (Ofori & Dampson, 2011).

A case study design is located within the interpretive–qualitative framework. According to Kusi (2012), the history of interpretive paradigm can be traced to Max Weber who argued that understanding of our social world can be deepened when we make an effort to understand it from the perspectives of the people being studied rather than explaining the behavior through cause and effect. He further explains that interpretive paradigm argues that social reality is created jointly through meaningful

interaction between the researcher and the researched on agreement in the latter's socio- cultural context. As a result, qualitative researchers or interpretivists do not tend to look at variables (something that can change and can affect results) that are defined by the researcher before the research processes begins, rather they are concerned with the texture and quality of experience (Ofori & Dampson, 2011). The aim is to describe and possibly to explain teachers' spirituality, instructional leaders and CSs and their experiences but never to predict. Qualitative researchers aim to understand what it is like to experience particular conditions and how people manage certain situations .This study was therefore guided by the interpretive–qualitative paradigm since the researcher wanted to gain a deeper insight into the perspective of head teachers, teachers and circuit supervisors on spirituality in instructional leadership and their activities in this study.

Case Selection

A case could be defined as a unit of investigation, and it is often seen as the study of individuals within communities, within groups, or a case can also refer as a unit of analysis such as a school, a university (Henn, Masion & Morrison, 2006). Since a school is seen as an organization where the researcher conducts the study, therefore, the school is seen as a case. Stake (2000) suggested that a population can be a case. According to Kusi (2012), it is very imperative to note that a case or a population has a geographical boundary which sets the limit of the study. In other words, a qualitative research study takes place in a well-defined geographical area, which is also referred to as a case or setting of the study.

It is imperative and crucial to undertake the study in a higher educational institution which was believed could affect national development since the

knowledge, skills and values gained in the process of educating oneself will be used to challenge, build and improve the status quo. Therefore, it could have been good to include all secondary institutions, or even the entire instructional leaders, teachers and CSs in the country, however, time and financial constraints were a limit to the researcher's movement to various locations. The study focuses on the Nkawie Senior High School headmaster, teachers and circuit supervisor in Nkawie education office, Atwima Nwabiagya District for two main reasons: First, this study could have been conducted in any of the Senior High Schools in Ghana. Secondly, selecting Nkawie SHTS as a case is manageable because it would be easier for the researcher to gain access to relevant data within the limited time. For these reasons, it was better to carry out a 'bite size' research covering headmaster, teachers and circuit supervisor at Nkawie education office.

Denscombe (2003) gave four reasons why participants are chosen: First, he notes that a case is selected because it is an extreme instance, implying it is contrary to the normality or it is abnormal case.

Second, Denscombe (2003) notes that an area is selected because it is suitable for theory-building. Third, a case might be selected to test the validity of a theory, especially in a context where it is unlikely to occur. Finally, he points out that a case is selected because it is a typical instance. Another theoretical justification Denscombe gave to supplement the above statement when it comes to choosing a sample, is the manageability purpose. This is the reason why the researcher selected the headmaster, teachers and CSs of the above educational institution at Atwima Nwabiagya District as 'a bite size case' instead of 'an elephant size case', to cover all Senior High Schools of the country. Also, another pragmatic factor is geographical

convenience, that is, availability of transportation in reaching the participants for data collection.

Population

Johnson and Christensen (2012) view population as the large group to which the researcher wants to generalize the sample. Alonge (2010) defines population as the universe that contains all the subjects or parameters of interest. Therefore, the population for this study was one hundred and thirty (1 headmaster and 119 teachers in Nkawie Senior High School, and 10 circuit supervisors from Education Office).

Sample Size and Sampling Technique

A sample is a subset of the population of interest (Kusi, 2012). It is the chosen group of all the subjects of the population that the researcher wishes to know more about such as the CSs, headmaster and teachers which the researcher was interested in. In this study, the researcher involved 18 teachers with degree certificates, 1 headmaster and 1 CS. The total number selected was 20 respondents out of the total population of 130. The researcher used Margaret LeCompte, Judith Preissle and Renata Tesch (1993, p.235) method which they called the overall sampling strategy used in qualitative research is called 'Criterion-Based Selection method'. This is where the researcher develops inclusion criterion to be used in selecting people. It was based upon this strategy that the head master, teachers and the circuit supervisors were chosen to take part in the study.

The researcher chose 1 headmaster, 18 teachers and 1CS because it was a manageable sample size for this study. Creswell (2005) says that selecting a large number of interviewees for a qualitative research, in particular will result in superficial perspectives, the overall ability of a researcher to provide an in-depth

picture diminishes with the addition of each new individual or site (Kusi, 2012). Also the researcher selected 18 trained teachers, 1 headmaster and 1 CS because he intended to avoid difficulty in transcribing, coding and analyzing large number of data that might be generated by a massive number, and to transcribe, code and analysis such data can be extremely difficult, especially if the researcher does not possess knowledge in using software such as Nvivo, Atlasti, Ethnograph, and Maxqda, which facilitate qualitative data analysis (Creswell, 2005).

Data was collected from 1 instructional leader, trained teachers and a CS who were involved in this study. The researcher chose these instructional leaders because they have certain characteristics as the rest of the Second Cycle institutions in the district e.g they meet certain academic qualifications, they are religious, etc. This is in line with Johnson and Christensen (2012) who opined that in purposive sampling, the researcher specifies the characteristics of the population of interest and locates individuals with those characteristics. The purposive sampling which is a non-probability sampling technique allowed the researcher to identify headmaster, teachers and a CS who had those characteristics to participate in this study (Kusi, 2012). The researcher used this criterion to locate the headmaster, teachers and a CS, and asked them to participate in the study.

Instrument for Data Collection

The researcher used interviews to collect information from the headmaster, classroom teachers and circuit supervisors. Qualitative interviews are called depth interviews because they can be used to obtain indepth information about the headmaster's, classroom teachers' and the CS' thoughts, beliefs, knowledge,

reasoning, motivations, and feelings about spirituality (Johnson & Christensen, 2012). In research, an interview is a social interaction in which the interviewer starts and controls the exchange in order to obtain information that is relevant to an emerging theory (Ofori & Dampson, 2011). The researcher used qualitative interview because it allows a researcher to enter into the inner world of the headmaster, the teachers and circuit supervisor and gain an understanding of their perspective on spirituality (Johnson & Christiansen, 2012). The researcher also used probes and prompts to initiate and control the interaction during the interview with the CS, headmaster's and teachers' thoughts and feelings on spirituality (Kusi, 2012). To explore the spirituality of the headmaster, teachers and the Circuit supervisor in Nkawie SHS, data was gathered by using an interview guide to obtain information.

Piloting of the Instrument

The instrument was piloted with some teachers at Mpasatia Senior High School on May 14, 2014. This institution was chosen for a pilot exercise because the teachers had similar characteristics to those schools at Nkawie Senior High School (NSHS). The researcher first and foremost piloted the interview guide on ten teachers to test the instrument's credibility. The comments the teachers made were considered before the actual administration of the instrument in the target school.

Accessibility Issues

Actually, before one enters a 'house,' permission must be sought. Therefore, one can only conduct qualitative study when permission is sought from the participants' institutions. Creswell advises researchers to seek and obtain permission from the authorities in charge of the site of the study because it involves a prolonged

and extensive data collection (Creswell, 2005). Therefore, in September 2014, a formal letter from the Department of Educational Leadership, University of Education, Winneba was sent to the headmaster, and his staff of Nkawie Senior High School and the Education office, providing the details of the study regarding data collection, the issues of confidentiality and anonymity were also considered. Cohen, Manion & Morrison (2000) cited in Kusi (2012), argue that data collection is facilitated if people get prior knowledge about their involvement in the study. When the permission was granted, the researcher was able to send letters to each respondent, that is, the headmaster, teachers and the CS as well seeking for their consent to participate in the study. These were preparatory letters just to inform them ahead of the study.

Data Collection Procedure

Since the researcher worked in the interpretive-qualitative framework, he had to be present with all his convictions and understandings, interacting with the headmaster, teachers and the CS in Nkawie SHS.

Therefore, the researcher personally conducted the interview on one-on-one basis; this strategy provided him the opportunity to clarify issues that the participants raised about the instrument. Also, conducting the interviews personally encouraged most of the participants to open up more during the interview interactions. The interviews were conducted at the convenience of the headmaster, teachers and the CS. Each interview session with the participants lasted about 40 minutes. The responses were tape recorded, and brief notes were also taken.

The researcher met the headmaster, teachers and the CS one by one, after organizing the data according to respondents. During the interviews, the researcher observed the interviewees very carefully and listened as they were sharing their experiences, thoughts and feelings on spirituality in instructional leadership. All the responses were recorded with tape. After that the responses were then manually transcribed into text data which Creswell (2009) says is the process of converting text audiotape recordings or field notes into real text data.

Data Analysis

The data collected through the interview guides were analyzed qualitatively. Inductive/Thematic data analysis method was used for the analysis. The thematic analytical strategy requires the researcher to prepare the data, immerse himself in and transcribe the data, generate themes, code the data, and describe them (Kusi,2012). According to Bernard and Ryan (2010), inductive thematic analysis primarily has descriptive and explanatory orientation; it is employed in social research. With this type of thematic analysis the researcher carefully reads and rereads the data looking for key words, trends, ideas in the data that will help outline the analysis (Bernard & Ryan, 2010).

This strategy required the researcher to organize the data across all the interviewees and their responses so as to identify consistencies and differences. By organizing the data, the researcher logged according to dates, names, times, when and with whom they were gathered while considering confidentiality issues as this strategy could easily reveal identities of the participants without proper precaution.

After organizing the data, the researcher transcribed the recorded interviews. According to Creswell (2009), transcription is the process of converting audiotape recordings or field notes into text data. In this case, the researcher listens to each tape repeatedly to familiarize himself with the conversations and carefully write them down in the words of the participants. The researcher immersed himself in the data by repeatedly listening to it so as to help him reduce the voluminous data for analysis and clarity. Themes were then generated before the analysis. Kusi (2012) refers to these kinds of themes as preset themes. The researcher did this by identifying a set of themes from the literature reviewed and looked for data that matched or agreed with the predetermined themes.

After generating the themes, the data was then coded e.g HM represented the headmaster, TCH represented teachers and CS represented circuit supervisors. Creswell (2009) defines coding as the process of organizing the materials into chunks or segments of the text before bringing meaning into information. It involves taking text data, segmenting sentences or paragraphs into categories and labeling those categories with a term to form descriptions in the actual language of the participants. The researcher did this by identifying text segments and circling them, and organizing a code or a word that precisely described the meaning of the text segment after which related codes were aggregated under each of the dominant themes identified. This type of coding is called open coding. According to Corbin and Strauss (2008), open coding is to discover, name and categorize a phenomena, also to develop categories in terms of their properties (Descombe, 2008).

Validating the Findings

Validity is one of the strengths of qualitative research and it is based on determining whether the findings are accurate from the stand point of the researcher, the participants or readers of an account (Creswell, 2009). He further explains that terms that abound in qualitative literature speak to this idea such as trustworthiness, authenticity and credibility. This according to Creswell will enhance the researcher's ability to assess the accuracy of the findings as well as convince readers of that accuracy. For this purpose, the researcher utilized the strategies that follow. Kusi (2012) explains that the credibility of the research can be ensured by giving the findings to some of participants to evaluate them to check the extent to which the findings represent their own views expressed during the data collection (Respondent validation). He further explains that, although, the process is time consuming, it is a useful way of dealing with bias in the study.

The researcher used member checking to determine the accuracy of the qualitative findings. This according to Creswell (2009) implies that the researcher will take back parts of the polished product such as the themes, the case analysis, the grounded theory, the cultural descriptions and so forth. The researcher did this by taking final reports of specific descriptions or themes back to the participants and determined whether these participants felt that they were accurate. The researcher adopted the procedure of peer examination to make sure that he is not unfair in his presentation and analysis of the data. He did this by giving the findings to peers to critically peruse it to ensure that there was no bias in the report.

Summary

The researcher has in this chapter, given a detailed explanation of the research design used in this study. He has also explained the research process, choices of methods and the direction of the study. The researcher has also exhaustively discussed the approaches that were used to analyze the data.



CHAPTER FOUR

FINDINGS AND DISCUSSION

Introduction

Chapter four presents the interview findings. The discussion and findings from the data collected are based on the four research questions. The results of this study are done under the following categories: demographics of the head master, teachers and the CS. Quite a large amount of data was collected through the interviews on the issue of teachers, headmaster and the circuit supervisor on their understanding of Spirituality in Instructional Leadership (SIL) and its influence on academic performance; the practice of spirituality among headmasters, teachers and circuit supervisors in performing their responsibilities; the importance of spirituality in instructional leadership and the way forward to improve spirituality in school leadership; as well as, suggestions and recommendations for improvement of the practices of spirituality in instructional leadership in schools in Ghana. The interview data was gathered to answer the items in the interview guide which were linked to the research questions.

Gender of Teachers and CS

The findings obtained from the study suggest that majority of the participants who took part in the study were males. Out of the total number of 20 research participants sampled, 12 were male teachers, 6 were female teachers, 1 headmaster, and 1 CS.

The results from the analysis show a difference in the ages of the majority of teachers, CS and the headmaster. In the school, 13 teachers provided their ages, and

many of them fall within the age range of 40-45. Among the Circuit Supervisor (CS), 3 were within the age range of 30-39 years and the headmaster falls within the age range of 50-59. The findings indicate that both the teachers and circuit supervisors are relatively young and still have about 20 more years to work; except [however,] the headmaster, who has fewer years to retire.

Ranks and Academic Qualifications for Teachers and CSs

The information of teachers and headmaster who participated and responded to the interview guide indicated that their ranks were Principal Superintendent, and Assistant Director. The CS, on the other hand, had reached Principal Superintendent and Assistant Directorship ranks in GES; his length of service ranged from 3-15 years. According to the information provided by the respondents from the school, the headmaster, teachers and circuit supervisor (CS) who participated in the study were professionally trained with a Master's degree and a Bachelor's degree certificate. 13 teachers had a bachelor's degree, and the circuit supervisor holds a master's degree, while the headmaster had master's degree certificate too.

Years of Teaching Experience

The findings indicate that a similar pattern or trend is found in the number of years teachers and the headmaster have served, as well as the circuit supervisor. The results show that 8 teachers have teaching experience between 1-10 years. Moreover, 5 teachers have teaching experience between 11-20 years. Whilst the CS had working experience of 1-6 years, the headmaster had 37 years of working experience. Therefore, the results indicated that the majority of interviewees are young in their

teaching service, and have 15- 25 years more active public service to render. Looking at the findings, many of the teachers and the circuit supervisor have more opportunity to improve their career, and can upgrade their academic ladder and their working skills will improve greatly.

Observations

During the transcription of the interviews, the researcher involved himself in listening to each tape of teachers, the headmaster and CS repeatedly to familiarize himself with the conversations and carefully wrote them down in the words of each teacher, circuit supervisor and the headmaster. This process took the researcher 4 hours to convert 40 minutes of interview recorded into text data (Creswell, 2009). The responses were coded as Headmaster (HM-1), Teachers (TCHs-2) and the Circuit Supervisor (CS-3).

Furthermore, another step of data analysis was when the researcher involved himself in the data given by the HM-1, TCHs-2' and CS-3' responses, in the aim of familiarizing himself with the data. Their responses were read and re-read for the purpose of reducing voluminous data solicited from the respondents. This process urged the researcher to become intimate with the conversations of the respondents. Marshall and Rossman (2006) noted that 'reading, reading, and reading through the data once more force the researcher to become intimately familiar with those data'. Through this data collected from various respondents, the next section discusses the views of the teachers, circuit supervisor and the headmaster.

Research Question 1: What is the understanding of the concept of spirituality among school leadership (Headmaster, Teachers and CS)?

The purpose of the study was to explore the perceptions of Senior High School headmasters, teachers and circuit supervisors on the concept of spirituality in instructional leadership, its influence on academic performance; the importance and ways to improve spirituality in school leadership in Ghana. Questions were set to solicit the views of headmasters, teachers and circuit supervisors in order to obtain trusted data for this study. The headmaster, teachers and CS were asked to respond to 6 items in each of the interview guides by expressing their personal opinions or views through interactions between the researcher and the respondents. An interview guide was used and during the process, field notes were taken and their views were also recorded and transcribed. The researcher immersed himself in the data analysis, generated themes from the literature reviewed as noted in chapter 2, and the data was coded and lastly, described. Also, 20 interview guides were prepared and used during the data collection. 1 interview guide was given to the headmaster, 18 interview guides were disseminated among teachers while 1 interview guides was given to circuit supervisor.

The Views of the Headmaster

During the interview with the headmaster, he expressed his views about his understanding of spirituality, the difference between spirituality and religiosity:

“Spirituality is about one putting your trust into the hand of a Supreme Being (God) for help and guidance of God in all one’s activity; religiosity is more of belief while spirituality is more of practices.” (HM -1)

The results indicated that the HM-1 understands spirituality as total dependence on Deity. Through my observation of the headmaster, he expressed his view that religiosity is about the state of being more believing in one's personal object of worship, while spirituality has to do with practicing the beliefs or moral values of one's personal religion. The headmaster's response had some connection with Benner (1989) who believed that spirituality involves the process of establishing and maintaining a relationship with God. Fry (2003), also states that spirituality in leadership is a model that appeals for virtuous leadership practices and intrinsic motivating factors to model a sense of meaning, purpose and interconnectedness with God and others in the workplace.

During the interaction with him, the researcher realized that it was hard for him to understand what spirituality meant and how it can be linked with secular education:

*“Spirituality should be matters of religion but not formal education setting”
(HM-1).*

In the interview with the headmaster, the researcher wanted to know how he, as a headmaster practices spirituality and the influence of it in academic improvement in school environment. He gave a comment:

“I practice spirituality by showing loyalty towards my colleague teachers, being truthful, obedient and honest with my subordinates. Spirituality influences me to effectively deal with teachers with justice”. (HM-1)

The findings informed the researcher that the response of the headmaster agreed with other studies, example (Miller, 2000), that the presence of spirituality influence school organization, school leaders to be truthful, honest and justice in their

daily activities and create a sense of happiness, peace among the co-workers in school environment which will intend improve positive performance. Through the interview, the respondent made it clear that in this 21st century in Ghana, we need headmasters who are committed, trusted, avoid social vices and uphold justice, integrity and are truthful to head our schools. He made a comment:

“Through spirituality we get to relate to everybody, respect each other’s views, and uphold integrity. Therefore, we need leaders who can help us live a decent life, avoid immorality and depend on God to lead our educational institutions”. (HM-1)

The comment made by the headmaster during the interview had connection with Nair (1994), who calls for higher standards in leadership, in this 21st century needs spiritual leaders who embrace honesty, truth, trust, integrity, trained conscience, courage and a sense of service to render educational institution. Through observations and interviews with the headmaster, the data revealed that more is needed to encourage headmasters to practice spirituality in their leadership. The findings revealed that there is a huge gap between the practice of spirituality and formal education and there is the need to bridge the gap.

Teachers’ Views and Attitudes

During the interviews with classroom teachers on the concept of spirituality in instructional leadership, and the difference between religiosity and spirituality, majority of the teachers expressed their views. One of the teachers noted:

“Spirituality is the beliefs people have in God, and even though they have not seen him” (TCH-1).

One female teacher stated:

“Spirituality is the act of seeing things beyond this world and the focus should be on God” (TCH-2).

Another male teacher also expressed his personal understanding of spirituality by explaining it in the following words:

“Spirituality relates to the spiritual component in humans that includes the physical and mental aspect of a person’s life and development” (TCH-3).

Again, interviewing a male teacher on his concept of spirituality, he explained by the following statement:

“Spirituality is knowledge about the existence of Supreme Being (God, or god) and other spiritual beings” (TCH-4).

The data revealed the views of the teachers concerning spirituality. The teachers understand spirituality as having interconnectedness with a Supreme Being or God. Their views expressed corresponded with Freshman and Brenda (1999), that people who claim to be spiritual means reaching higher levels of consciousness in relation to a Supreme God, gods or Allah through the practices of religious values. Several participants spoke about their personal relationship with God and how through spirituality, God affects their academic success by providing the students they teach in classrooms with a concrete confidence because of the presence of Supreme Being at all times in their lives.

The interviewees also expressed their relationship with God as an interaction, one they could talk to and communicate with Him on challenges and successes they celebrated.

Furthermore, the researcher wanted to know the clear distinction between religiosity and spirituality. It seems that interviewees did not have an in-depth understanding between religion and spirituality. In this process, some of the teachers responded with diverse opinions:

“Spirituality is the beliefs, values or ethics that we practice while religiosity is the religion that we embrace as Christians” (TCH-5).

The teachers views expressed have a link with Koenig and McCullough (2000), who argue that spirituality is different from religion in the sense that religion is typically defined as an organized system of beliefs, practices, rituals, and symbols designed to facilitate closeness to the sacred or transcendent, that is God, higher power or ultimate truth or reality, to foster an understanding of one’s relationship and responsibility to others in living together in a community. While spirituality on the other hand, is beyond meaning and purpose, rather emphasizing that one should live a life that supports fairness, honesty, dignity, honour, tolerance and support of the democratic community building as people living together.

The findings revealed that the majority of the teachers did not have in-depth understanding about spirituality while others became perplexed to differentiate religiosity and spirituality. But the literature made us know through Alan Ver Beek’s articles (2000) which defined religion as generally considered as an institutionalized

set of beliefs and practices regarding the spiritual realm. Spirituality describes the personal and relational side of those beliefs, which shape daily lives.

Circuit Supervisor's Views and Attitudes

The findings of this study indicated the understanding of the circuit supervisor on spirituality in instructional leadership. The findings also indicated how the circuit supervisor sees the importance of linking spirituality to supervision as a circuit supervisor. He expressed negative and mixed feelings on spirituality and formal education. The circuit supervisor confirmed his perception:

“Spirituality means the personal relationship between you as a leader with your object of worship. That is God or Supreme Being”. CS

The data indicated that the circuit supervisor understood spirituality in instructional leadership as how you as a leader apply teaching and learning in the classroom to improve students' performance. His responses linked with Fullan (2002), who reminds his readers that the purpose of spiritual leadership for educational leaders is making a difference in the lives of students. He also indicated that spirituality in instructional leadership is individual beliefs and experience. It is an indication that the topic is new and it is not understandable to the CS. For example:

“Spirituality is the application of teaching and learning in the classroom or it is an individual's beliefs and experiences”(CS).

The Circuit Supervisor stated:

“Instructional leaders who act as circuit supervisors take into consideration people's character and feelings rather than their body or physical things”.

The circuit supervisor expressed his view on spirituality in instructional leadership by saying:

“Where it is necessary, spirituality is practiced both in the classroom and in the circuit”.

With the interviews of the circuit supervisor, the researcher wanted to have full knowledge of the differences between spirituality and religiosity. He expressed his understanding on both of them. For instance, he explained:

“While spirituality is both understanding and the practice, the religiosity is the legality or surface”.

He further stated:

“Spirituality interrelates with God while religion is a state of belief”.

He continued that:

“Spirituality invites the individual to toss away the thoughts of others and come up with their own while religion encourages the individual to explore the thoughts of others and accept them as their own”.

The data indicated that the circuit supervisor did not understand the concept of spirituality in instructional leadership. The data also indicated that the circuit supervisor did not see spirituality to be practiced in supervision service. Looking at the definition given by Bamberg-Merritt (2007), spirituality in leadership is defined to mean that the leader’s focus will be less on formal position, power and more on people; less on conformity and more on transformation and diversity; and less on controlling and more on partnership, collaboration, and inspiration. Spirituality in

leadership is more concerned with the development of employees as a whole, or leaders who exhibit compassion to other employees, superiors, subordinates and customers.

Research Question 2: What are the perceptions of teachers, head master and CS on the practice of spirituality in instructional leadership?

It emerged from the interview data that the headmaster understands the practice of spirituality in one's school by seeking for the guidance of the Supreme Being for divine wisdom. But literature revealed that spirituality is how we relate to others, being truthful, trusting and honest to others. According to Krishnakumar and Neck (2002), instructional leaders' behaviors are undergirded by spirituality being a grounded blending of the personal and professional, believing people are doing their best, listening and dreaming.

The Views of the Headmaster

The headmaster expressed his view by saying that:

“One can only practice spirituality in one's school by seeking for guidance from God, gods or Allah for good decision-making, through daily prayers, trusting the power of transcendence and make a firm commitment in depending on him only”(HM-1). “

The headmaster's response has a link on the literature reviewed. Southworth (2002) elaborated on the practice of spirituality in school setting and suggested three broad classifications of headmaster effects: namely direct effects from the headmaster, immediate effects through other teachers, students and people, and reciprocal effects, whereby the headmaster and other teachers become co-influential in the school for

academic improvement. The findings revealed that the headmaster did not have in-depth understanding of the practice of spirituality. It is true that spirituality has something to do with the connection to something higher than oneself, (God). But the fact is that you cannot practice spirituality in instructional leadership without interconnectedness with teachers, students and other people in a school setting.

Teachers' Views and Attitudes towards spirituality and instructional leadership

The interviews indicated how diverse views were expressed by the teachers. One of the female teachers responded by indicating that spirituality in instructional leadership can be practiced by being faithful, being dedicated, creating strong relationship between God and man in your workplace. One of the teachers explained it in the following statement:

“spirituality in instructional leadership can be practiced by showing royalty or in terms commitment towards workers, exhibiting truthfulness, honesty, exhibiting justice and obedience to enable us work in a conducive environment with other workers” (TCH-1).

The information obtained from the findings indicated that the response of the teacher agreed with Boone, Hartzman and Mero (2006), who states that classroom teachers who practice spirituality are able to promote and implement effective innovation skills, effective teaching and learning skills, be honest, faithful and just to implement their lesson plan effectively, and improve relationships with students, have mutual understanding with heads and co-workers, be truthful to provide guidance and counseling in a school environment which could lead to improve academic performance.

Another female teacher stated:

“One can practice spirituality by being committed to your work, being honest in executing one’s daily activities, being truthful to your employer, being punctual to school and implement your lesson plan accurately”.(TCH-2)

There is indication from the data that where teachers practice spirituality, they work effectively and are committed to the service of their employer, and are influenced by their spirituality to work to satisfy the organization one’s work with and being punctual to school (Harung, 1996).

Responding to a question on how they practice spirituality in performing their duties in school, one of the teachers had this to say:

“Communicate in a form of prayer to enhance your dominion on what one embarks on in the school.”(TCH-3)

The interviews with teachers indicated that the practice of spirituality among teachers was a big challenge. Some responded that one can only practice spirituality in a school setting by preaching from the Bible to the students. He made a comment:

“The practice of spirituality is preaching from the Bible to the students (TCH-4)”.

One of the female teacher responded:

“I practice spirituality by applying Bible verses like Romans12.11 which encourages us to be industrious and not be lazy”.(TCH-5)

The information obtained from the interviews revealed that some of the female teachers and even among female circuit supervisors understood spirituality in instructional leadership more than the males. Their responses agreed with McCray, Beachum and Yawn (2013) who affirmed the benefit of spirituality by saying that spirituality seeks to address problems by encouraging the educational leaders like head teachers, teachers and CSs to promote progressive curricular innovations, encourage active classroom engagement, and radically restructure the school community relationship to enhance students' learning.

Circuit Supervisor's Views and Attitudes towards spirituality and instructional leadership

The interview with the circuit supervisor about how he practices spirituality in performing his duties brought out some revelations. The researcher wanted to get a full understanding as to how he practices spirituality in their leadership. He CS stated:

“Spirituality will make the work of the CSs easy since students as well as teachers will put up good moral behaviors like discipline, punctuality, commitment and decency”

The data indicated that some of the responses of the circuit supervisor were contrary to what literature revealed. The reason is that if teachers and students as well, put up good moral behaviors, what of the circuit supervisors? Leaders must lead by example. That is the reason why Snyder and Lopez (2008), explained how instructional leaders practice spirituality. They stated that when circuit supervisors possess spiritual qualities, they are honest to head teachers, are prayerful and build mutual trust with teachers, having compassion toward them, create peace, caring, just,

fair and are committed to implement clinical supervision among heads and classroom teachers effectively.

It was revealed by the CS that one can practice spirituality in one's circuit among the headmasters and teachers when the person depends on God's guidance.

“Strength, power and guidance come from God. So if the circuit supervisor rely on God, god or Allah it will help him / her execute his /her duties properly”.

The CS contended that those who practice true spirituality in their lives will do away with nepotism and bad practices, such as discrimination among headmasters and teachers:

“Yes, because spirituality will help supervisors to avoid favoritism and nepotism against workers”.

Literature supported the remarks made by the circuit supervisor. According to Miller (2000), who stated that when spirituality is practiced in school organization, there is less anxiety, less immoral behaviors among instructional leaders and teachers and create a sense of happiness in organization's environment which intend influence school improvement.

The circuit supervisor commented:

“The practice of spirituality can aid CSs be faithful, loyal and dedicate themselves in performing their duties correctly”

The response of the circuit supervisor has connection with what Hendricks and Hendricks (2003) stated that spirituality affects organizations and their employees in a

positive way, emphasizes the need for workers to be spiritual at the workplace. This occurs as a result of the employees' prayer, faithfulness, meditation, exercising righteous living which helps to attain positive effects in organizations like educational institutions. During the interviews with circuit supervisor, it came to light that some believe that one can only practice spirituality very effectively when the person depends on transcendence or a Supreme Being for guidance and directions. Others disagreed.

Research Question 3: What is the influence of teachers, headmaster and the circuit supervisor's spirituality on school academic performance?

Again, the respondents were asked through the interview guide to identify whether spirituality can influence positive academic performance in the school setting. By engaging the headmaster through face to face interaction, it was understood that lofty decisions, reasoning and higher thinking for good is when one depends on the controls of transcendence power or a Supreme Being. The discussion concurred with what Keller (2001) said. He stated that when students and teachers increase their involvement in church life, their grades and activities also tended to rise. This is because they depend on a Supreme Being as a sole provider of knowledge and understanding in their studies. This was the headmaster's comment:

"Spirituality brings about effective decisions, which guides a leader in performing his/ her daily activities, leads to absolute moral upbringing among the headmaster and the teachers and the students as well" (HM-1).

The data indicated that knowledge is given by God through the use of human brain. Wisdom is also given by the Supreme Being through experience and judgment

of situations in life, and when these two components come together, they lead us to obtain absolute good moral upbringing as headmaster and co-workers in a school setting.

Teachers' Opinions and Attitudes towards spirituality and instructional leadership

When some of the classroom teachers were asked whether spirituality has positive influence on academic performance in school, the summary of their reactions were captured as:

“Spirituality influences me to discharge my duties without considering what somebody is doing or not doing, I consider it as doing it for God but not human beings”. (TCHs-1)

Interviews with the teachers revealed that teaching is a service from the Supreme Being (God, god, Allah) to humans. This statement agreed with Chakraborty who revealed that the influence of spirituality urges teachers to offer service to students in a school setting, cope with stress and help to increase innovations among employees within the school community (Chakraborty, 1993).

A female teacher stated:

“Spirituality in instructional leadership encourages me to behave well with the view that there is a reward or punishment from Supreme Being/God or Allah for my actions if I do not do my work well”. (TCH-2)

The response of the teachers linked with what Good News Bible indicated in (Ephesians, 4:11), which stated that it was God who “gave gifts” some to be apostles, others to be prophets, others to be evangelists and others to be pastors and teachers.

The information obtained from the interviews indicated that teaching is a service or a calling. It does not matter the religion one belongs to, as a classroom teacher, the data has shown that if you execute your duties well, build very good relationship with colleague workers as well as the students, it has a reward for you from God.

Another male interviewee suggested:

“Diverse religious beliefs affect our spirituality because one cannot exercise one’s full spirituality on students who have different beliefs.” (TCH-3)

The teacher’s view expressed in the data is contrary to what literature revealed. Literature has shown that there are three main major religions in Ghana. According to Twumhene (2006), who stated that three religions practice similar religious moral values, for instance, Muslims are expected to practice justice, humility, faithfulness, fairness, peace and equality and caring for one another. So is Christianity, as well as traditional religion. He added that one can only practice one’s spirituality when you allow these values mentioned above to govern your daily activities in your workplace and at home.

As noted by one of the female teacher:

“Spirituality does make me put up my maximum best to improve my commitment level, being tolerant, faithful and honest in terms of executing my

service as a teacher in order to improve students' performance in my school".(TCH-4)

One of the male teachers noted:

"Spirituality influences me to know God, expects me to fulfill my part of the contract with my employer."(TCH-5)

The Circuit Supervisor's Opinions and Attitudes

The circuit supervisor confirmed that spirituality in instructional leadership has some great importance on academic performance. Therefore, a CS needs to encourage the true practice of spirituality among them. He stated:

"Spirituality ensures effective execution of responsibilities and brings unity among CSs, headmasters and teachers in the environment. He added that it can be encouraged by organizing seminars, morning devotions and preaching during school worship".

The data informed us that spiritual leaders, like circuit supervisors lead from within- they must know themselves and have a sense of purpose and connection to the infinite. But they live in this world as well and the actions of what they do affects others, and their ultimate responsibility must have an effect that is greater than themselves - and remember that on this earth God's work must truly be our own (Houston & Sokolow, 2006).

He also considered the practice of spirituality in instructional leadership as very important in a formal school system in order to bring very effective leadership for circuit supervisor's supervision service.

“Spirituality helps improve teaching and learning and enlightens students in their relationship with headmasters, teachers, CSs and the students as well. Therefore, it can be encouraged by promoting what we believe through interconnectedness with co-workers in the workplaces and abide by our institutions’ ethics”.

It appears from the data that the interviewee had noted the importance of spirituality in instructional leadership and encouraged the practice through seminars, INSETS programs, during professional development programs, and morning devotions in workplaces. He also conceived diversity of opinions towards the inclusiveness of spirituality in the school curriculum, but later thought that one can exclude spirituality from instructional leadership.

Research Question 4: How significant is spirituality in instructional leadership of heads, teachers and the circuit supervisor to inform best practice in Ghanaian schools?

The headmaster’s interview indicated that spirituality has a positive significance on instructional leadership. Dantley (2010) supported the view of the headmaster by saying that spirituality is important to school headmasters, teachers, and circuit supervisors who are transformative leaders; those who allow their spiritual selves to assist them in their execution of their leadership duties. Literature also suggested that educational leaders who subscribe to the notion of spirituality style make conscious efforts to find ways to bring teachers to a pedagogical space where they inspire students to improve their performance. Through the interview, the headmaster made a comment:

“Spirituality helps me to take right decisions, plan programmes, and implementing them and helps in an effective management of school, increase teachers’ performance and students’ output since my authority comes from a Supreme Being”. (HM-1)

The interview with the headmaster revealed that excellent decisions and guidance during the implementation of those decisions come from transcendence power which is bigger than us, God. What data revealed has a connection to what is said in the Good News Bible (Proverbs, 16:3), which says, “Ask the LORD to bless your plans, and you will be successful in carrying them out”.

Teachers’ Opinions and Attitudes

In the process of interviewing one of the male teachers, he explained the importance of including spirituality in teaching and learning in classroom by noting:

“Spirituality enhances one’s mastery over every activity in classroom, example, knowledge skills and superiority”. (TCH-1)

The data obtained from the respondents informed us that spirituality gives an enhancement to every activity that is undertaken between teachers and students in a classroom. Therefore, spirituality is important and should be encouraged to be practiced. The information has relation with what Sokolow (2002), indicated regarding the significance of spirituality in instructional leadership, and teachers as classroom leaders. He draws a connection between spirituality and effectiveness of leadership: Many of the values, beliefs and principles that guide and sustain us, as leaders, have underlying spiritual roots. The more in touch we are with those spiritual

roots, the more enlightened our leadership becomes and the more effective we become in leading students to a better future.

Also, through probing and interviews with the interviewees, the researcher wanted to find out whether this 21st century spirituality in instructional leadership should be chosen as the best practice in Nkawie SHS. The data indicated that, in this 21st century godly leaders are needed to manage our institutions and make sure that justice and cultural sensitivity are the order of the day. According to Nair (1994), 21st century leaders should possess spiritual qualities that embrace honesty, justice, trust, dedication, integrity and truthfulness. Leaders who embrace justice, equity, and trust are very committed to their duty. A teacher made a comment:

“Yes, in this century where there is a lot of immorality, corruption, injustice, spiritual leaders who uphold justice, sensitive to the plight of their subordinates and faithful are needed to governing the state institutions”.
(TCH-2)

One of the male teachers suggested:

“In this 21st century in Ghana, good moral upbringing persons or leaders are needed to manage our educational system, bold leaders, very committed and trustful and being honest, intolerance to corruption and implementing his or her plans accurately, will go a long way to improve student output.”(TCH-3)

The information obtained from the interviews among some of the teachers, has a different opinion. Some thought spirituality should be practiced individually and must be discouraged in public institutions. One of the male teachers suggested:

“I strongly believe that spirituality must not be imposed on a student who does not desire for it”.(TCH-4)

Thus, some of the respondents considered spirituality as outside formal education, and therefore instructional leaders should not practice it. Some expressed mixed feelings towards the practice of spirituality in Ghanaian schools. One of them commented:

“No, spirituality should not be allowed to influence schools in Ghana. Each student must be allowed to develop on his or her knowledge about nature on his or her own”.(TCH-5)

As some of the teachers expressed negative feelings about the practice of spirituality in instructional leadership, others observed that it is very important for school leaders to practice it. The point is that various forms of leadership styles have been practiced in Ghanaian schools up to date but yielded less results. This was also highlighted by some of the teachers. For instance, one of them expressed his view as follows:

“Yes, in this century where there is a lot of corruption, immorality and mismanagement of funds in public institutions. Therefore, we need spiritual leaders who uphold justice, fairness, honesty, faithfulness and leaders who are sensitive to cultural diversity.”(TCH-6)

Bhindi and Duignan (1995) supported the response of the respondent that we need spiritual leaders who should have cross-cultural understanding and recognition of interdependence which can support them operating within multicultural settings.

Circuit Supervisor's Opinions and Attitudes

According to Day (2000), the focus in spirituality in leadership is on engaging all group members, such as Circuit supervisors, head teachers, teachers and as well as the students to meet spiritual needs and enhance school organizational commitment and performance. This suggestion by Day corresponded with the circuit supervisor who responded to the interview guide and expressed the usefulness of spirituality by CSs and teachers in the school environment. The CS commented:

“Spirituality helps academic work in schools; builds rapport between teachers and their circuit supervisors”.

The CS further stated:

“Spirituality urges me to discharge my responsibilities meticulously because I know there shall be judgment if I fail to do the right thing in Allah's view.”

The circuit supervisor again expressed his view about the significance of spirituality in their daily activities by commenting:

“Spirituality helps the individual to be humbled and to be self motivated.”(CS)

The data indicates the intention of the researcher to understand how CSs can encourage the leadership of spirituality among headmasters and teachers. The interviews made it clear that it can be encouraged through INSET programs, seminars which will draw the attention of teachers and CSs.

During interviews, the researcher wanted to know why spirituality should be chosen as the best leadership practice in Ghanaian schools. The respondent indicated that all forms of leadership have been practiced, yet, with little positive results yielded. Instead, corruption is ascending in educational institutions and as well as in society today. These are some of his statements:

“Spirituality in instructional leadership should be encouraged during INSETS programs, seminars and morning devotions before we depart for service. A circuit supervisor, who is spiritual and is a God fearing person in his heart, will remove corruption, laxity and absenteeism from school system”.

The findings indicated that the headmaster, teachers and the circuit supervisor did not have an in-depth knowledge about spirituality in instructional leadership. They thought spirituality is about depending on God alone. Yes, this is true but that is not all it is. Spirituality is about practicing the moral values of the religion a person belongs to, and believing in something greater than you or a transcendent power. It also means having interconnectedness with co-workers, being honest, truthful, and faithful, upholding justice and caring for the subordinates.

Krishnakumar and Neck (2002), stated that spirit at work is linked with increased creativity, honesty, ethical sensitivity, trust and commitment in the workplace, along with an enhanced sense of personal fulfillment of employees. That is, if one is spiritual at the workplace, he should exhibit such values as honesty, commitment, trust, faithfulness and be sensitive to the needs of employees in school environment.

Mead (1990), Truthful leaders who lead in multiculturalism communities or organizations should be able to promote interpersonal relationships which respect the values and cherish sensitivities of all their followers. Peter J. Frost (2003) observed that current organizations are plagued with numerous challenges such as forms of violations, abuse of power, toxic emotions, social injustice, isolation and alienations.

The researcher proposed that modern leadership must possessed the qualities of authenticity, spirituality, intentionality and sensibility in organizations environment where leaders operate in multicultural settings.



CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents the summary of the findings, conclusion and recommendations for the study. It also provides suggestions for further research. The purpose of this study was to explore the perceptions of head teachers, teachers and circuit supervisors on spirituality in instructional leadership and its impact on school performance and suggest the way forward to improve the spiritual and instructional needs of the headmaster, teachers and CS in the Atwima Nwabiagya District.

Therefore, four objectives were set out to guide the study and these were: to investigate the concept of spirituality in instructional leadership; to investigate the perceptions of teachers, the head teacher and circuit supervisors on spirituality in instructional leaders; to examine the influence of spirituality on circuit supervisors and teachers' academic performance in school; and to explore the significance of spirituality in instructional leadership.

To achieve these objectives, the following research questions were set:

1. What is the concept of spirituality in instructional leadership? And difference between religiosity and spirituality?
2. What is the perception of teachers, headmasters and the CS on the practice of spirituality in instructional leadership?
3. What is the influence of teachers and the circuit supervisor's spirituality on school academic performance?
4. What is the significance of spirituality in instructional leadership and can spirituality in instructional leadership be the best practice in Ghanaian school?

Summary of Main Findings

The first research question sought to explain the concept of spirituality in instructional leadership and the difference between religiosity and spirituality. The study revealed that the participants understand spirituality as total dependency on God, god or Allah. Through the researcher's observations, participants expressed their views that religiosity is about the state of being more believing in one's personal object of worship, while spirituality has to do with practicing the beliefs or moral values of one's personal religion.

The second research question explored the perceptions of the head master, teachers, and the CS on the practice of spirituality in instructional leadership. It came to light that the respondents relate the practice of spirituality in one's school as seeking for the guidance of the Supreme Being for divine wisdom in their activities. They elaborated that spirituality can be practiced in one's school or circuit when the person depends on God's guidance. Spirituality in instructional leadership can be practiced by being faithful, loyal and dedicated to duty, creating a strong relationship between God and man in the workplace.

On the third research question, respondents were asked about the influence of teachers' and the circuit supervisor's spirituality on school academic performance. The respondents were of the view that spirituality helps improve teaching and learning and enlightens students in their relationship with headmasters, teachers, CSs and the students as well. It also brings about effective decisions, which guides a leader in performing his/ her daily activities and leads to absolute moral upbringing among the headmaster, the teachers and the circuit supervisors as well. Thus, it influences them to discharge their duties well. The respondents also noted that Spirituality in

instructional leadership encourages them to behave well with the view that there is a reward or punishment from the Supreme Being/God or Allah for their actions.

The fourth research question, the participants were also asked to elaborate on the importance of spirituality in instructional leadership, and whether spirituality in instructional leadership should be the best practice in schools in Ghana. The findings indicated that teaching is a service or a calling. It does not matter the religion one belongs to as a classroom teacher. Therefore, if you execute your duties well, build very good relationship with colleague workers; as well as the students, it has a reward from God. The participants suggested that spirituality is important because it helps them take the right decisions, plans, and implement them which help have effective management of a school. It also helps improve teachers' performance since their authority comes from a Supreme Being.

Another significance of spirituality in instructional leadership is that it curtails corruption, immorality and mismanagement of funds in public educational institutions. Therefore, we need spiritual leaders who uphold justice, fairness, honesty, faithfulness and leaders who are sensitive to cultural diversity. We need spiritual leaders who are committed to lead educational institutions in Ghana.

However, some of the respondents strongly believe that spirituality must not be imposed on a student who does not desire for it. The results indicated that spirituality helps academic performance in schools and builds rapport among teachers and circuit supervisors.

Conclusions

Based on the findings of the study, these conclusions were made: It came to light that the respondents in Nkawie Senior High School did not understand spirituality in instructional leadership and this could influence the academic performance of teachers and circuit supervisors. Some participants opined that spirituality in instructional leadership is the total dependency on the transcendent power (God, god, Allah) for protection and direction in the school setting. Spirituality was also viewed as the practice of religious moral values, while religiosity is the state of being more believing in one's religion. Through the findings, the researcher observed that the respondents did not fully understand the meaning of spirituality and its practices in instructional leadership.

Findings indicated that the respondents viewed spirituality as a person having interconnectedness with the Supreme Being (God, gods, Allah). However, the results also informed us that some of the participants were not able to differentiate between religiosity and spirituality clearly. Some of the participants noted that formal education and spirituality should not have any connection. Some participants identify a big gap between spirituality and formal education because they think spirituality relates to religion.

They also suggested that spirituality in instructional leadership is the application of teaching and learning in the classroom. While some of the respondents suggested that spirituality can be practiced by showing loyalty towards colleague teachers, being truthful, honest, creating a sense of peace among co-workers in a school setting, and believing that there would be improvement of academic performance; the results showed that there is the need to encourage instructional leaders to link spirituality in

their leadership practices. Some of the participants believed that where workers practice spirituality, they work more effectively, being committed to satisfy their employer (the Government), and are influenced by their spirituality to be honest and just with co-workers, avoid laxity, absenteeism, being punctual in school.

However, some of respondents have problems understanding the concept of spirituality in instructional leadership and did not see spirituality as important to be linked with supervision.

The results suggested that the females among the respondents have more in-depth understanding of spirituality in instructional leadership than the males. They saw spirituality as having a belief in the Supreme Being and interconnectedness with colleague teachers in a democratic way. Their responses agreed with McCray, Beachum and Yawn (2013), who affirmed the benefit of spirituality by saying that spirituality seeks to address human problems by encouraging the educational leaders to promote progressive curricular innovations, encourage active classroom engagement, and radically restructures the school community relationship to enhance students' learning. The participants acknowledge the fact that spirituality brings about effective decisions which guide a leader or teachers in their daily activities, leads to absolute moral upbringing among the headmaster and the teachers; as well as the students. Therefore, it should be encouraged in the school system.

Through the findings, some of the respondents observed that it is leadership that differentiates successful schools from unsuccessful schools. They also believed that the most successful school leaders are individuals who are fully engaged in the business of their schools and in the communities. Successful leaders are those who most people would like to be around. They are known for motivating and inspiring

individuals and have a clear vision and serious agenda that serves the school's needs. Spiritual leadership involves teachers, students, and parents in school activities, and the spiritual leader routinely gives appropriate praise to all who are responsible for the success of the school's goals. The participants suggested that good instructional leaders do the will of the people which is an aim of the spiritual leader. Working to make schools better is the objective of this leadership style. The study indicated that spiritual leaders, when confronted with great challenges, will often times retreat to a quiet place and employ prayer, meditation, or a sense of quietness to come up with an appropriate response to the situation that confronts the school. Contemplation, not confrontation, is the preferred practice for spiritual leaders when solving problems.

The participants suggested insensitivity within multiculturalism in Ghanaian schools is increasing; there is dishonesty, injustice and other social vices which are always occurring due to the leadership styles that have been practiced. Therefore, in this 21st century, godly leaders are needed to manage our educational institutions and make sure justice; honesty and commitment are being practiced. For Ghana to achieve quality and accessible educational goals there is a need to practice spirituality in instructional leadership. Spirituality in instructional leadership would help improve academic performance. Some recommendations have been suggested below.

Recommendations

Religious and Moral Education was chosen to be part of the national curriculum in Ghana because the government saw that religious institutions alone cannot solve the moral decay, which has engulfed the home, the school and the society. The purpose of RME was to train the mind, heart and soul of students to be

godly men and women. Unfortunately, dishonesty, immorality, corruption, examination malpractices, etc among students, teachers, heads and CSs are common. Every individual is a religious person but fails to practice spirituality. Through the findings, the following recommendations are made:

The researcher recommends spirituality in instructional leadership as the best leadership practice since different forms of leadership styles have been practiced in Ghanaian schools, yet, injustice, dishonesty and types of corruption, lack of commitment, examination malpractices, absenteeism and laxity are the order of the day. Therefore, spiritual leaders whose minds, hearts and souls are trained to fear God are needed to bring sanity in educational system in Ghana.

Spirituality in instructional leadership should be part of national educational curriculum so that it would be taught and practiced among the headmasters, teachers, circuit supervisors as well as the students in the school setting. Spirituality should be a necessary option and should be acknowledged in instructing the students in schools.

The researcher recommends that the GES should make sure that once in a while they organize seminars and workshops for circuit supervisors in their districts on spirituality in instructional leadership since they act as leaders supervising headmasters and teachers.

It is also recommended that apart from the government of Ghana training the minds of its people, GES should also do well in training the heart and the souls of teachers as well so that people will know that God is our creator and every service one offers, the person is doing it to please the Supreme Being who is interested in the affairs of men.

Based on the findings, spirituality values have positive effects on both personal well-being and job performance. Some of the respondents suggested that the more congruent employees' values and spiritual aspirations are with the organization, the greater the possibility that employees will find true meaning at work. Therefore, the researcher recommends that spirituality and its components must be understood with greater precision in schools or organizations to allow businesses to adopt policies and programs that energize the spiritual nature of their employees.

The researcher recognizes the effort of Government for allowing Religious and Moral Education and Religious Studies to be taught both in Junior and Senior High Schools. It is not to teach the beliefs and religious moral values alone, but to be practicing them in their homes, workplaces and their organizational setting. When the beliefs are put into practice, it is an indication that the person is spiritual.

Based on the findings, Christian, Islamic and Traditional religions' ethics should be carefully examined and included in school curricula, making sure that spirituality are practiced in our daily life.

It is recommended that the religious leaders should set an exemplary life by practicing spirituality, living morally pure lives and being honest, and be committed to serving God and people as well. Religious leaders should understand that pastoral service is not about position; rather it is a service to mankind.

During the findings, some of the participants expressed their views by saying with Islamic thought that god is supervising all our manners and deeds both large and tiny ones; thus, no one can be hidden from his sight and supervision. There is a belief that god even dominates on human's thought, as spirituality commands: God is aware

of treachery in people's eyes and hidden ideas in their hearts, CSs. I recommend that we deal with justice, fairness, equality, faithfulness and kindness as we work in educational institutions in our dear country.

Given the fact that major public and private institutions appear increasingly incapable of dealing constructively with an ever-expanding list of social and economic problems in our Senior High Schools and the overall crisis of leadership in the nation, the researcher contends that we need a new type of leadership and a new generation of spiritual leadership who can bring positive changes to local, national, and international affairs. This new type of leadership should be a spiritual leadership that can bring positive changes not only through knowledge and technique, but also through the leaders' inner strength. Due to numerous injustices and lack of faithfulness in our school leadership system, the researcher recommends that Government and Ghana Education Service should endorse spirituality in instructional leadership as the best leadership practice in the schools.

Suggestions for Further Research

It is suggested that further research should be conducted into the relationship between spirituality and formal education to see the possibility of blending them.

Also, due to the nature of qualitative research, a small sample size was employed for this particular study. The researcher also limited this study to one Senior High School. Future researchers should think of involving more research participants to get different opinions on the topic under study.

Based on the findings, it recommends that a further research might be conducted into exploring the meaning of teachers' spirituality within the Senior High School sector of education throughout Ghana.

A nationwide study of the spirituality content is highly recommended so that serious in-depth research can be conducted since spirituality in instructional leadership is a new research area that needs to be studied further.

Finally, future researchers could conduct research into the content of spirituality and instructional leadership in the national curriculum, trying to understand the difference between religiosity and spirituality.



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APPENDICES

C/o Aninkroma D/A Junior High School

Post Office Box 1764

Aninkroma Atwima

22/06/2015

THE HEAD OF DEPARTMENT,
EDUCATIONAL LEADERSHIP,
UNIVERSITY OF EDUCATION, WINNEBA,
KUMASI.

Dear sir,

APPLICATION FOR A LETTER OF INTRODUCTION

I am a second year Post Graduate student about to collect data for my research. My research area is on “Exploring Teachers’ Spirituality and Instructional Leadership and its effects on School academic performance” in Atwima Nwabiagya District in the Ashanti Region.

Kindly find below my details:

Name: Samson Wumbe

Course: M. Phil Educational Leadership

Index No: 8121770027

I would be grateful if you could give me a letter to introduce me to the Atwima Nwabiagya District Education Directorate and the heads of the selected schools I will contact for the needed data.

Thank you.

Yours faithfully,

Samson Wumbe

0207839758



UNIVERSITY OF EDUCATION, WINNEBA

COLLEGE OF TECHNOLOGY EDUCATION, KUMASI

DEPARTMENT OF EDUCATIONAL LEADERSHIP

P. O. Box 1277
Kumasi

June 23, 2015

TO WHOM IT MAY CONCERN

LETTER OF INTRODUCTION: SAMSON WUMBE
INDEX NO: B121770027

This is to confirm that Samson Wumbe is an MPhil student pursuing a programme in Educational Leadership at the Department.

Samson is currently engaged in a research on *'Exploring teachers' spirituality and instructional leadership and its impact on academic performance'* as part of the requirements for the award of the Master of Philosophy Degree.

We should appreciate any courtesies that you could extend to him as he gathers data for writing the Project Work.

Thank you.

A handwritten signature in black ink, appearing to read 'Francis K. Sam', written over a light-colored background.

REV. FR. DR. FRANCIS K. SAM

Head of Department

Interview Guide

For Teachers

Title of the Topic:

Exploring Teachers' Spirituality and Instructional Leadership and its impact on School academic performance.

Programme: Master of Philosophy in Educational Leadership (M. Phil).

The position of Respondent:.....

Date...

Section A:

Interview items 'A' to 'G' in this area require personal data.

Please, enter a statement where required.

a. tick your gender.

Male []

Female []

b. To which of the following age groups do you belong?

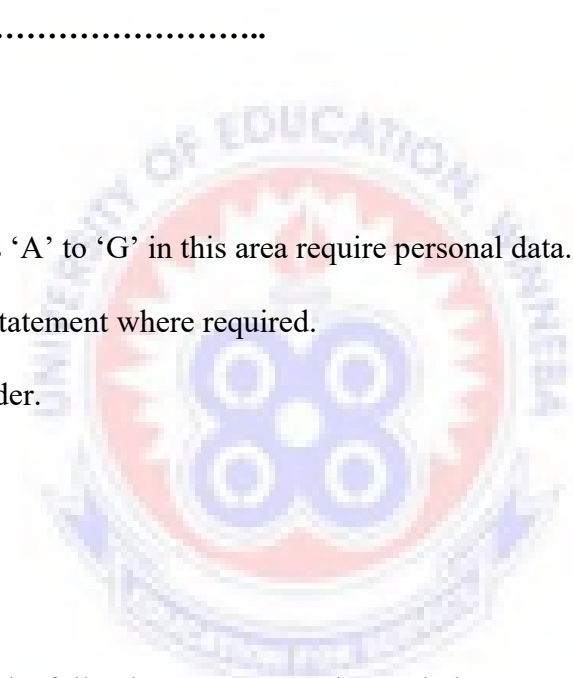
21-29 []

30-39 []

40-49 []

45-50 []

60 and above



c. please, tick the professional qualification/s you hold.

Certificate 'A'

Diploma

Degree

Masters

Doctorate Masters

Doctorate

Any other Please, specify.....

d. How did you get appointed as a Teacher?

Please, specify.....

e. Please, tick the location of your school.

Urban area

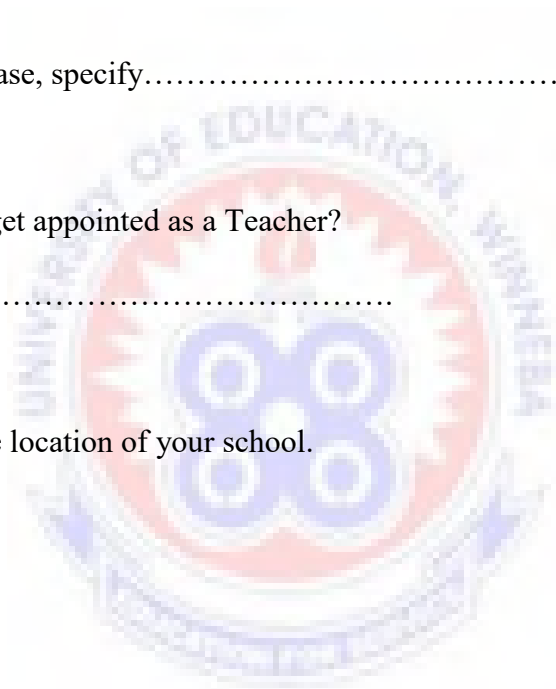
Rural area

f. How long have you been teaching as a teacher?

Please specify.....

g. What is your rank in the teaching profession?

Please, specify



Section: B

Interview questions 1 to 6 in this section request your views on teachers' spirituality and instructional leadership in Second Cycle institutions and their influence on academic performance.

1. What is your understanding of spirituality as a teacher?

.....
.....

2. What do you see on the difference between spirituality and religiosity?

.....
.....

3. How do you practice spirituality in performing your duties in school?

.....
.....

4. How does spirituality influence your performance as a teacher?

.....
.....

5. What is the significance of spirituality in classroom teachers' role?

.....
.....

6. Can spirituality in instructional leadership be the best option in 21st century schools in Ghana?

.....
.....

Interview Guide

Headmaster

Title of the Topic:

Exploring Teachers' Spirituality and Instructional Leadership and its impact on School academic performance.

Programme : Master of Philosophy in Educational Leadership(M. Phil).

The position of Respondent:.....

Date:.....

Section A:

Interview items 'A' to 'G' in this area require personal data.

Please, enter a statement where required.

a. tick your gender.

Male []

Female []

b. To which of the following age groups do you belong?

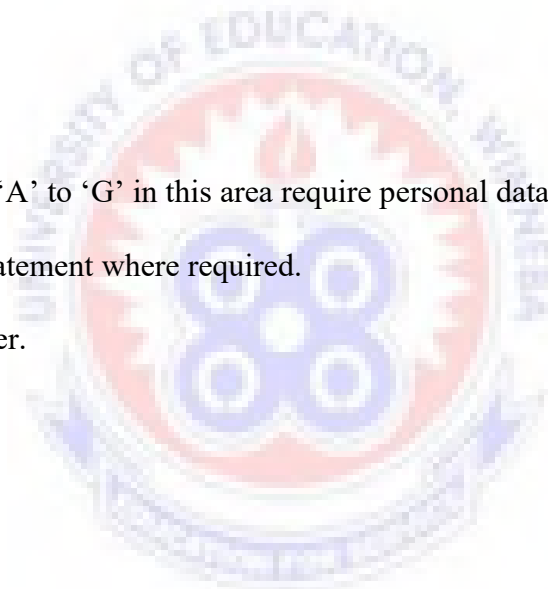
21-29 []

30-39 []

40-49 []

45-50 []

60 and above



c. please, tick the professional qualification/s you hold.

Certificate 'A' []

Diploma []

Degree []

Masters []

Doctorate [] Masters []

Doctorate []

Any other [] Please, specify.....

d. How did you get appointed as a head teacher?

Please, specify.....

e. Please, tick the location of your school.

Urban area []

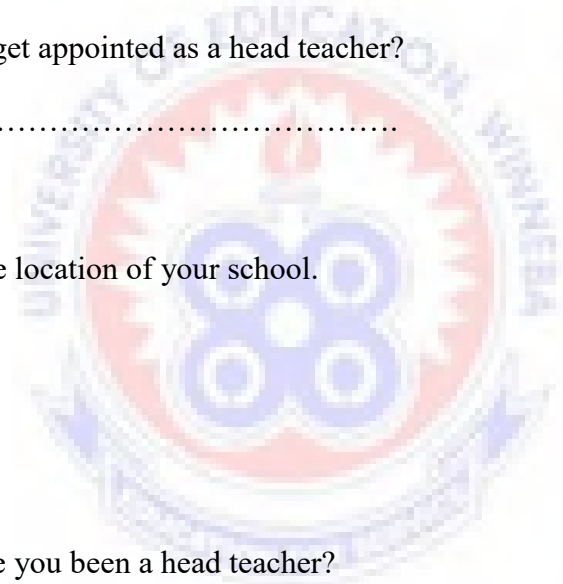
Rural area []

f. How long have you been a head teacher?

Please specify.....

g. What is your rank in your profession?

Please, specify.....



Section B:

Interview questions 1 to 6 in this section request your views on teachers' spirituality and instructional leadership in Senior High School and their effects on academic performance.

1. What is your understanding of spirituality as a head teacher?.....
.....
2. What do you see on the difference between spirituality and religiosity?.....
.....
3. How do you practice spirituality in performing your duties in your school?.....
.....
4. Does spirituality influence academic performance in your school?.....
.....
5. What is the significance of spirituality in your role as an instructional leader?.....
.....
6. Why spirituality in instructional leadership should be the best practice in this 21st century?.....
.....

Interview Guide

Circuit Supervisors

Title of the Topic:

Exploring Teachers' Spirituality and Instructional Leadership and its effects on School academic performance.

Programme: Master of Philosophy in Educational Leadership (M.Phil).

The position of Respondent.....

Date.....

Section A:

Interview items 'A' to 'G' in this area require personal data.

Please, enter a statement where required.

a. Tick your gender.

Male []

Female []

b. To which of the following age groups do you belong?

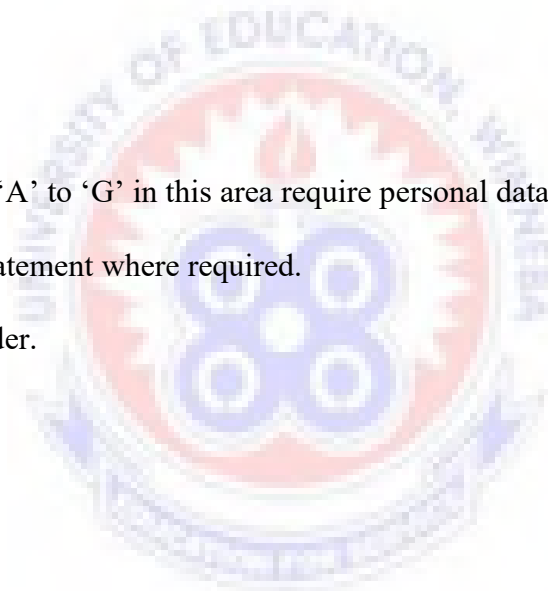
21-29 []

30-39 []

40-49 []

45-50 []

60 and above



c. Please, tick the professional qualification/s you hold.

Certificate 'A' []

Diploma []

Degree []

Masters []

Doctorate [] Masters []

Doctorate []

Any other [] Please, specify.....

d. How did you get appointed as a circuit supervisor?

Please, specify.....

e. Please, tick the location of your circuit.

Urban area []

Rural area []

f. How long have you been a CS?

Please specify.....

g. What is your rank in your profession?

Please, specify



Section B:

1. What is your understanding of spirituality in instructional leadership as circuit supervisor?.....
.....

2. What do you see on the difference between spirituality and religiosity?
.....
.....

3. Can spirituality help circuit supervisors improve their duties in schools?
.....
.....

4. How is spirituality significance in instructional leadership in your circuit?
.....

5. How do you encourage spirituality within your circuit?
.....

6. Why do you think as a CS, spirituality in instructional leadership should be chosen as a best leadership practices in Ghanaian Schools?.....
.....

