12-2012

AN ANALYSIS OF THE VALUES AND SPIRITUALITY PROFILES OF COLLEGE AND UNIVERSITY PRESIDENTS BY CARNEGIE CLASSIFICATION

Harold Wayne Ballard
hballard@utk.edu

To the Graduate Council:

I am submitting herewith a dissertation written by Harold Wayne Ballard entitled "AN ANALYSIS OF THE VALUES AND SPIRITUALITY PROFILES OF COLLEGE AND UNIVERSITY PRESIDENTS BY CARNEGIE CLASSIFICATION." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Higher Education Administration.

E. Grady Bogue, Major Professor

We have read this dissertation and recommend its acceptance:

Norma T. Mertz, Robert Cunningham, Charles H. Reynolds

Accepted for the Council:
Carolyn R. Hodges

Vice Provost and Dean of the Graduate School

(Original signatures are on file with official student records.)

AN ANALYSIS OF THE VALUES AND SPIRITUALITY PROFILES OF COLLEGE
AND UNIVERSITY PRESIDENTS BY CARNEGIE CLASSIFICATION

A Dissertation Presented for
The Doctor of Philosophy
Degree
The University of Tennessee, Knoxville

Harold Wayne Ballard
December 2012

Dedication

This dissertation is dedicated to every mid-career professional who wonders if they can really do something else. You can make a difference, and you can follow your passion to be successful. Never give up on your hopes and dreams.

Acknowledgements

I would like to thank everyone who has been so supportive of my work over the past seven years at the University of Tennessee. First, my lovely wife, Kim, and two sons, Brack and Zachary, have been very patient and understanding as I have pursued this second, Ph.D. Kim and I are agreed that this one is not the second, but the FINAL Ph.D.

Second, I would like to thank my committee of instruction: My advisor and chief encourager, Dr. Grady Bogue, and committee members, Dr. Norma Mertz, Dr. Robert Cunningham, and Dr. Charles Reynolds. Thank you so much for your patience and investment of time and energy.

Third, I would like to thank my colleagues in the Department of Religion at Carson-Newman College. Over the course of the past seven years they have been a constant source of understanding and encouragement as I faced various hurdles along the way. A special thank you is due to Dr. David Crutchley, Chair; Dr. Don Garner, Dr. Ross Brummett, Dr. Wade Bibb, Dr. Christine Jones, Dr. Chad Hartsock, Dr. Andrew Smith, Pat Brown, and Anita Newport.

Fourth, I would like to thank Dr. Alden Starnes for the special assistance and patience in aiding this study with statistical analysis and consultation. I am ever indebted to you, Alden!

Finally, my personal thanks are due to the congregations of Block Springs Baptist Church in Blaine, Tennessee, and the First Baptist Church of Bristol, Virginia, especially Marilyn Butler and Beverly Bowers. Your prayers and encouragement have helped keep me afloat over the past seven years. Thanks for allowing me to be a part of your lives and thanks to every one of you for being a huge part of mine.

ABSTRACT

The purpose of this study was to ascertain whether there are significant differences in the spirituality and value profiles of the presidents of institutions with differing Carnegie Classification: Associates Institutions, Arts & Sciences Plus Professions four-year colleges and universities, and Research universities. This study extends the scope of the growing, but limited, research conducted in the past twenty years on spirituality and leadership.

This study employed the use of three survey instruments, the Rokeach Value Survey, the Ballard & Bogue Spirituality Assessment, and a demographic questionnaire in an online survey. Three hundred and seventy-seven presidents of American colleges and universities were asked to participate in this survey. Sixty presidents completed the survey. Data were compared and studied by gender, type of institution, years of service, academic discipline, private versus public, geographic region, and religious affiliation.

The research determined there is little difference in the concept of values and spirituality between presidents of all three major types of institutions studied. The Research university presidents did, however, differ in order of preference on some values.

TABLE OF CONTENTS

List of Tables

Chapter I

Introduction

"One further warning my son: there is no end to the writing of books, and much study is wearisome" (Coggan, 1989, p. 582). The words of the *Qoheleth*, or teacher, found in Ecclesiastes 12:12 may be equally applied to many disciplines of study. The area of leadership study is no exception. As the world has changed since the days of ancient biblical kings and prophets, likewise the methods for studying leadership within our corporate and academic communities have also changed.

The field of leadership studies has been an active academic discipline for the past century. From the work of Chester Barnard, *The Functions of the Executive*, written in 1938 (Barnard, 1938), to the more recent work of Kouzes and Posner, *The Leadership Challenge: How to get Extraordinary Things Done in Organizations*, first published in 1995 (Kouzes & Posner, 1995), leadership studies are making an on-going impact on executive leadership, refining and defining the characteristics of executives.

Spirituality and leadership

An emerging area of leadership studies is found among those scholars (Greenleaf, 1970; Covey, 1989, 1991; Fairholm, 2000) who have been studying the intersection of spirituality and leadership. One of the earliest pioneers of this field was Robert Greenleaf, especially in his work, *The Servant as Leader* (Greenleaf, 1970). Greenleaf suggests nothing less than a major paradigm shift in American educational institutions from ivory towers of centralized power to places where the leaders serve the needs of the institution. Though Bolman and Deal describe the work of Greenleaf in terms of the Human

Resource style of leadership, today Greenleaf's work has experienced a revival with a focus on the leader's spirituality (Bolman & Deal, 2003, p. 354). Likewise, Steven Covey has more recently brought wide-spread attention to this area of study with three popular writings, *The 7 Habits of Highly Effective People*, *Principle-Centered Leadership*, and *The 8th Habit: From Effectiveness to Greatness* (Covey, 1989, 1991, 2004). Covey uses spiritual axioms to convey effective leadership principles in American corporate life. Greenleaf's and Covey's legacies of describing the art of leadership in terms of religious language and spirituality have encouraged further inquiry into spirituality and leadership.

A quick perusal of any local bookstore will net the curious observer an array of recent popular works discussing the topic of spirituality and leadership. Writers like Laurie Beth Jones, John Maxwell, and Rick Warren are just a few of the recent writers adding to this body of literature (Jones, 1995, 1996, 1997; Maxwell, 1993; Warren, 2002). William Judge provides a reading list of twenty books published between 1989 and 1997 focusing on the subject of popular spirituality in the workplace (Judge, 1999, p. 83). Laurie Beth Jones uses the New Testament lessons of Jesus Christ as a springboard for incorporating Christian principles into practical business administration and leadership. Jones's first major offering, *Jesus CEO: Using Ancient Wisdom for Visionary Leadership*, describes in short devotional chapters how Jesus took a group of disorganized volunteers and turned them into an effective institution that led to the historical development of the Christian church (Jones, 1995). In *Developing the Leader Within You*, John Maxwell also ascribes Christian principles to modern issues of leadership, especially focusing on the issues of integrity and excellence (Maxwell, 1993). Maxwell has developed quite a following as an author and speaker on the subject of

leadership primarily through his non-profit organization EQUIP. Rick Warren recently

garnered national visibility while offering the invocation at the inauguration of President

Barak Obama in January, 2009 (Miller, 2009). *The Purpose Driven Life*, has been one of

the most popular recent books addressing a person's spiritual journey and principles of

leadership (Warren, 2002).

Another example of growing interest in spirituality and leadership appears in the

2002 issue of *School Administrator* dedicated to the effect that spirituality has on

educational leadership across the United States today (Stokely, 2002; Sokolow, 2002;

Hoyle, 2002; Solomon & Hunter, 2002; Chopra, 2002). Paul Begley's edited work *Values*

and Educational Leadership expresses the importance of values in American elementary

and secondary education (Begley, 1999).

An increasing number of web sites have recently been created featuring the topic

of spirituality and leadership. Perhaps the most well-known and widely influential site is,

"Spirit at Work" (www.spiritatwork.org). It is the featured site of the Professional

Association for People Involved with Spirituality in the Workplace. Another site in this

genre is "The Four Gateways to Spirit at Work" (www.fourgateways.com), published by

the Association for Spirit at Work. One more example in this field is a British

contribution to the field of spirituality and leadership, "Future Considerations"

(www.futureconsiderations.com). These three sites serve only as an exemplary list, not an

exhaustive one. A new journal has also been established (2004) to further the discussion

of spirituality and religion and their influence on the study of management, *The Journal*

of Management, Spirituality, and Religion, published and supported by Routledge Press

(www.tandf.co.uk/journals/rmsr). These web sites and recent journals represent a

growing number of web sites and journals that are dedicated to the convergence of spirituality and leadership. The rise in popularity of literature and web sites focusing on spirituality and leadership has led to another area of study: the development of introspection as an avenue for combining the fields of spirituality and leadership. As spirituality grew as a topic of consideration in popular leadership literature, researchers began to study critically the relationship between spirituality and leadership.

Recent Studies on spirituality and leadership

The researcher of our current study credits Rita Marinoble as being the pioneer in the critical study of spirituality and leadership. In her 1990 dissertation, "Faith and Leadership: The Spiritual Journey of Transformational Leaders," Marinoble leads a qualitative study focusing specifically on ten transformational leaders (Marinoble, 1990). Marinoble concludes that personal faith indeed played a significant part in the lives of these leaders. Most leaders in this study suggested there was a direct relationship between their ability to lead and their faith perspectives (Marinoble, 1990).

In 1994, Stephen Jacobsen wrote his dissertation at Seattle University, "Spirituality and Transformational Leadership in Secular Settings" (Jacobsen, 1994). Jacobsen asked the question, "Is there any significant connection between leaders' ability to have a "transformational" effect on an organization and their disposition towards spirituality? Following a methodology known as a Delphi Study, which will be described in detail in the following chapter of this study, Jacobsen concludes that spirituality and transformational leadership are related aspects of the human experience (Jacobsen, 1994).

William Judge adds significantly to the critical study of spirituality and leadership in his book, *The Leader's Shadow: Exploring and Developing Executive Character*

(Judge, 1999), and his follow-up article "Is a Leader's Character Culture-Bound or Culture-Free? An Empirical Comparison of the Character Traits of American and Taiwanese CEO's" published in the *Journal of Leadership Studies* in 2001 (Judge, 2001). In these two studies, Judge concludes that CEO's of American companies in the Southeastern United States are generally more religious than the general population of the United States. Judge states that religious expression for corporate leaders is mostly viewed as extrinsic – expressed in outward ways, thus leading some to question the motivation of these leaders. Of the ninety CEO's surveyed, Episcopalian, Presbyterian, and Methodist were the most frequented Christian denominations; but Judge does state that according to national trends, the population of American CEO's is beginning to reflect the population at large (Judge, 1999). Judge adds that most CEO's felt comfortable with the concept that God is "within" or that spirituality is a personal practice and that prayer was the most common form of religious expression practiced by the CEO's (Judge, 1999). One of the outcomes of Judge's study is that values matter as a key to success in one's life, not just in the business world (Judge, 1999).

In a 1999 comprehensive study of spirituality in the corporate world of America, *A Spiritual Audit of Corporate Audit of America: A Hard Look at Spirituality, Religion, and Values in the Workplace*, Ian Mitroff and Elizabeth Denton provide a detailed research study of the understanding and values of corporate America through extensive interviews, widespread surveys, and detailed analyses of previously published books and articles focusing on spirituality in the workplace (Mitroff & Denton, 1999). They conclude that individuals and organizations that perceive themselves as more spiritual actually do better in their respective environments (Mitroff & Denton, 1999). They also

state, "the data suggest strongly that those organizations that identify more strongly with spirituality or that have a greater sense of spirituality have employees who (1) are less fearful of their organizations, (2) are far less likely to compromise their basic beliefs and values in the workplace, (3) perceive their organizations as significantly more profitable, and (4) report that they can bring significantly more of their complete selves to work, specifically their creativity and intelligence – two qualities that are especially needed if organizations are to succeed in today's hypercompetitive environment" (Mitroff & Denton, 1999, p. xiv). Mitroff and Denton discovered that rather than having a mixed definition of spirituality, most people generally agreed that spirituality could be defined as "the basic desire to find ultimate meaning and purpose in one's life and to live an integrated life" (Mitroff & Denton, 1999, p. xv).

Moran and Curtis take the discussion of spirituality and leadership from the boardrooms of corporate America to the hallowed halls of the academy in their 2004 article, "Blending Two Worlds; Religio-Spirituality in the Professional Lives of Student Affairs Administrators," (Moran & Curtis, 2004). In their qualitative study, Moran and Curtis interviewed 24 participants at various types of educational institutions who were serving in Student Affairs administration. They concluded that many administrators shared that their views and practices of religion and spirituality definitely affected their leadership style at their work. Most of the participants interviewed welcomed more discussion of spirituality and its impact on their jobs. Many of the participants were also fearful to share their personal views of religion and spirituality with colleagues because of the fear of being pigeon-holed as a fanatic, or the desire to avoid being controversial. Many of those interviewed shared some personal stories of being thwarted by higher

ranking university officials in discussing or promoting their views of spirituality (Moran & Curtis, 2004). One question posed by Moran and Curtis for future study is, how do religious and spiritual expressions differ in different parts of the nation and/or on different types of campuses and institutions (Moran & Curtis, 2004).

Four recent articles demonstrate the rise in interest in spirituality and leadership in Higher Education. Neil Gross and Solon Simmons collaborated on research that documents the religiosity of American college and university professors (Gross & Simmons, 2009). Using a new nationally representative survey, Gross and Simmons discovered that in spite of stereotypes to the contrary, the majority of professors, even at elite universities, are religious believers (Gross & Simmons, 2009). They further discovered that educational discipline or background served as a major factor in one's acceptance or practice of religious expression. According to their study, those predisposed to the sciences, primarily natural sciences, were far less likely to participate in a personal expression of religion, while those in the professional programs were more inclined to practice a form of religious expression (Gross & Simmons, 2009). Amarnath Amarasingam has written an opinion piece in response to Gross and Simmons that ran in the *Huffington Post* (Amarasingam, 2010). Amarasingam highlights that the widely held view associating the word "intelligentsia" with the word "atheist" is clearly mistaken based on the study by Gross and Simmons (Amarasingam, 2010). Linholm and Astin describe the role that spirituality plays in the lives of college and university faculty in their article "Understanding the `Interior' Life of Faculty: How Important is Spirituality?" (Lindholm & Astin, 2006). This study mirrors that of Gross and Simmons, but emphasizes one's perspective of spirituality rather than one's perspective of religion.

The data for this study was drawn from the 2004-2005 Triennial National Faculty Survey conducted by UCLA's Higher Education Research Institute and is based on the responses of 37,827 full-time undergraduate faculty representing 373 four-year colleges and universities (Lindholm & Astin, 2006). This study shows that many college and university faculty place an increasing emphasis on integrating spirituality into their lives and seeking to grow spiritually (Lindholm & Astin, 2006, p. 79). Perkins, Wellman, and Wellman recently published, "Educational Leadership: The Relationship between Spirituality and Leadership Practices" where the authors explore the question suggested by the title: Is there a relationship between spirituality and good leadership practices (Perkins, Wellman, & Wellman, 2010)?

Walker and McPhail took the study of spirituality and leadership from the world of corporate America to the "chief executive officers" of the colleges and universities, the college presidents, in their study titled, "Spirituality and the Community College Leaders" (Walker & McPhail, 2009). In this research study, Walker and McPhail interviewed fourteen community college presidents in one-on-one interviews. Through these interviews they discovered a direct connection between the work of the community college presidents and spirituality in four ways: 1) community college leaders define spirituality using religious and non-religious associations, 2) the presidents depicted qualities of spirituality in their style of leadership, especially in their interpretation and use of the style labeled, "servant leadership," 3) the community college presidents described their influence on their school's culture in terms of symbolic leadership, and 4) they endorsed the care of oneself and practices of renewal through effective use of the spiritual disciplines (Walker & McPhail, 2009). Based on the responses from the

participants, Walker and McPhail reported that leaders, in this case community college presidents, express spiritual qualities in the leadership of their organizations through their principles, values, and beliefs that center on servant leadership, community building, creativity, and communication (Walker & McPhail, 2009).

What can be derived from the critical research on spirituality over the past twenty years? First, there is a relationship between the ability to lead and one's faith perspective (Marinoble, 1990; Jacobsen, 1994). Second, Judge demonstrates through his research that one's personal sense of values matter in the art of leading (Judge, 1999). Third, individuals and organizations who perceive themselves as spiritual do better and accomplish more (Mitroff & Denton, 1999). Fourth, one's practice of religion and personal spirituality can affect one's leadership style (Moran & Curtis, 2004). Fifth, Gross and Simmons argue that the American professoriate is much more religious in its orientation than often imagined (Gross & Simmons, 2009). Finally, Walker and McPhail suggest that community college presidents express spiritual qualities throughout their leadership tasks applying their beliefs about values and spirituality to their everyday practices (Walker & McPhail, 2009).

Standing on the foundation of twenty years of limited but growing research on leadership and spirituality, this study focuses on the spirituality and values profiles of college and university presidents in the United States drawn from responses to various survey instruments. This study searches for an answer to the question, do presidents at all levels of colleges and universities share a common sense of understanding of values and spirituality? This research study searches for the existence of significant variance when evaluating the values and spirituality profiles of college and university presidents in

differing Carnegie Classifications: Associate's Institutions, Professions Plus, Arts and Sciences (some graduate coexistence) four year colleges, and Research Universities. This study is indebted to the work of William Judge, *The Leader's Shadow: Exploring and Developing Executive Character* (Judge, 1999) who has used a similar approach in studying values and spirituality profiles. This study seeks to extend the research on spirituality and leadership by applying it to presidents of American colleges and universities.

Problem Statement

The study of spirituality and values has become a centerpiece in the area of leadership studies (Greeleaf, 1970, 1973; Covey, 1989, 1991; Judge, 1999; Fairholm, 2000; Moxley, 2000, Bolman & Deal, 2003). It has progressively made its way into research studies in Higher Education (Marinoble, 1990; Jacobsen, 1994) and specifically into research in the area of Higher Education Administration among student affairs administrators and community college presidents (Moran & Curtis, 2004; Walker & McPhail, 2009). To date, however, no research exists concerning how spirituality and value profiles relate to the executive leadership of colleges and universities.

The problem this study is designed to address is the absence of knowledge concerning the perspectives of values and spirituality among American college and university presidents. Though limited research has recently been conducted regarding spirituality and community college presidents (Walker & McPhail, 2009), this study will attempt to develop spirituality and value profiles from a representative sample of presidents and determine if differences exist between institutions of varying Carnegie

Classification representing two year institutions, four-year institutions, and four-year research universities.

The work of Milton Rokeach (Rokeach, 1973) and William Judge (Judge 1999, 2001) provide a theoretical framework for our current study. William Judge created what he describes as a spirituality profile of American and Taiwanese Chief Executive Officers (Judge 1999, 2001) through collecting data from four separate assessment instruments: the Rokeach Value Survey (Rokeach, 1973), the Religious Orientation Survey (Allport & Ross, 1967), the INSPIRIT Scale (Kass, Freidman, Leserman, Zuttermeister, & Benson, 1991), and the Myers-Briggs Type Indicator (Myers & McCaulley,1993). Milton Rokeach developed the Rokeach Value Survey as a tool to assess a person's terminal and instrumental values (Rokeach, 1973). Using Rokeach's earlier results as a foundation, Judge determined that significant variants existed between the values of adults in the United States taken from 1973 (Rokeach, 1973), the American CEO's of 1999, and the Taiwanese CEO's of 2001 (Judge 1999, 2001). Judge also discovered statistical differences between the spirituality profiles of American and Taiwanese CEO's (Judge, 2001).

Moran and Curtis researched the areas of religion and spirituality among student affairs administrators in their article, "Blending Two Worlds: Religio-Spirituality in the Professional Lives of Student Affairs Administrators" (Moran & Curtis, 2004). Moran and Curtis conducted interviews with twenty-four student affairs administrators representing four-year public institutions, four-year private institutions, and public community colleges. In their call for further study, they suggest further research should be done in the area of religion and spirituality. One specific recommendation is to

compare how religio-spiritual expression differs in different types of educational institutions in various parts of the nation (Moran & Curtis, 2004, p. 642). This study seeks to respond to the recommendation by Moran and Curtis by evaluating the values and spirituality profiles of college and university presidents by varying Carnegie Classification.

This study contributes to the existing research on values and spirituality within executive leadership. It explores the relationship between values and spirituality profiles among college and university presidents in institutions of varying Carnegie Classification, and complements researchers who work in the area of corporate executive leadership. It also provides practical application for the practitioners of executive leadership in American Higher Education. To date, there has been limited work offered on the spirituality of students, faculty, and mid-level educational administrators (Stamm, 2003; Schmidt, 2011; Moran & Curtis, 2004). There have also been studies on the relationship of values and spirituality of corporate leaders (Judge 1999, 2001). The relationships, however, between the spirituality and value profiles of college and university presidents have not been studied in a formal way. This study focuses on spirituality and value profiles of randomly selected presidents in higher education according to their Carnegie classification of colleges and universities thereby extending the research beyond the corporate sector (Judge, 1999, 2001), student affairs administrators (Moran & Curtis, 2004), and community college presidents (Walker & McPhail, 2009).

Purpose Statement

The purpose of this study is to ascertain whether there are significant differences in the spirituality and value profiles of the presidents of institutions with differing Carnegie classifications: Associate Institutions, Arts & Sciences Plus Professions four-year colleges and universities, and Research Universities.

Research Questions

Research Question 1: Is there a significant difference in the spirituality and value profiles of presidents in differing Carnegie classifications?

Research Question 2: Do the spirituality and value profiles within particular Carnegie Classifications show differences due to gender, years of service, discipline/field, public versus private institutions, geographic region, or religious affiliation?

Research Question 3: How do the value preferences of different Carnegie Classification institutional presidents compare to other referent groups for which norms are available such as chief executive officers or the general population of adults as determined by the previous studies of Judge (1999, 2001) and Rokeach (1973)?

Definitions

 (1) Values

Milton Rokeach defines a value as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (Rokeach, 1973, p. 5). For the purpose of this study, values will be defined as the profiles created by the responses to the Rokeach Value Survey (Rokeach, 1973).

(2) Spirituality

Spirituality can be defined as "the inner meaning system that helps us and others to make sense of life" (Conger, 1994). This study will define spirituality operationally using the profiles created by the responses to the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011).

(3) Carnegie Classification

The Carnegie Classification of Institutions of Higher Education was first developed in 1970 as a means to work with various programs of research and policy analysis (The Carnegie Classifications, 2012). It was "derived from empirical data on colleges and universities … it has been widely used in the study of higher education, both as a way to represent and control for institutional differences, and also in the design of research studies to ensure adequate representation of sampled institutions, students, or faculty" (The Carnegie Classifications, February 23, 2012, retrieved from http://www.carnegiefoundation.org/descriptions/).

Delimitations

A major delimitation of this study is that the study is limited to the number of results gathered through email surveys. Though invitations were sent to 377 college and university presidents multiple times, only 62 out of 377 responded formally to the request and only 60 (or 15.9%) actually completed the survey. So this study is limited to the results from a select sample of three Carnegie classifications: Associate's Institutions, Professions Plus, Arts and Sciences (some graduate coexistence) four-year colleges, and Research Universities.

Limitations

One limitation is the difficulty in generating an adequate response rate from the selected presidents, especially from the presidents of large research universities since there are only a limited number of these institutions. A second limitation is related to the instruments themselves. The Rokeach Value Survey (Rokeach, 1973) and the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011) have limited application. This study will determine if variations exist between the three types of institutions and to a certain extent what the major differences are, but it will not be able to deduce possible causes for the differences or to look at personal perspectives for these variances. Thus, the study is simply a descriptive study.

Significance

This study builds on the emerging but limited research on spirituality and leadership in Higher Education. The study adds to the emerging field of the study of values and spirituality. College presidents are increasingly struggling with their place as leaders in the institution (Nelson, 2007). This study illuminates to what extent presidents in varied Carnegie Classifications of colleges and universities integrate values and spirituality in their work. This study illuminates how values and spirituality profiles of college and university presidents compare to each other at varying Carnegie Classifications.

Methodology

The study is a cross-sectional survey research design and therefore is a quantitative study. This study originally sent invitations for participation to the presidents of 90 of the 358 Professions Plus, Arts and Sciences (some graduate coexistence) four-

year colleges. Randomly selected presidents of 90 of the 108 Research Universities (very high research activity), and 90 randomly selected presidents of the 1,714 Associate's institutions (The Carnegie Classifications, 2012) were invited to participate in this study. The total number of possible institutions within the original parameters of this study is 2,180 institutions. Due to low numbers of initial responses to participate in this study, additional schools were invited to participate. In the second wave of invitations,70 of the 99 presidents of the Carnegie Classification, Research University (high research activity), were invited along with 40 additional Professions Plus, Arts and Sciences (some graduate coexistence) presidents, and 15 additional Associate's Institution presidents. By the time of the deadline for submitting responses to the survey instrument, 377 presidents had been repeatedly invited to participate, and 62 actually responded with 60 completing the survey instrument for an overall response rate of 15.9 percent.

College and university presidents from the representative Carnegie Classification schools were asked to complete the Rokeach Value Survey (Rokeach, 1973), the Ballard & Bogue Spirituality Assessment (Ballard & Bogue, 2011), and a demographic questionnaire. Preliminary letters (See Appendix E) were sent to each president inviting them to participate in the study. This was followed by an email request to complete the survey (See Appendix F) with a link embedded in the email directing the participant to the survey available through Surveymonkey.com (See Appendix G). The data were scored and analyzed using the Statistical R computer program through the use of Welch's Sample t-test and analysis of variance (ANOVA). The results of the surveys are disclosed in Chapter IV, "Presentations of Findings."

Chapter II

A Literature Review of Values and Spirituality in Higher Education

In a recent article in the *Knoxville News Sentinel*, Lake Lambert, a professor of Ethics at Wartburg College and author of the recently published *Spirituality, Inc.* (Lambert, 2009), described the growing popularity of spirituality in the American workplace (Lambert, 2010). Lambert described this new phenomenon as a "workplace spirituality movement" (Lambert, 2010). He continued by describing the growing number of companies that are making a spiritual connection to business. Companies such as Truett Cathy's Chick-Fil-A restaurants encourage employees to have prayer during company business meetings and Cathy closes his restaurants on Sundays for religious observances (Lambert, 2010). Tyson Foods provides chaplains for its employees while the Ford Motor and Xerox companies sponsor spiritual retreats to aid in creativity (Lambert, 2009). Numerous small businesses advertise with religious logos and symbols in their advertisements and on their company vehicles. It is also not uncommon to see biblical verses on business cards or on the side of a company van (Lambert, 2009). In *Megatrends 2010*, Patricia Aburdene stated the power of spirituality was the next big trend in American business (Aburdene, 2005).

Spirituality is also becoming a greater part of other areas of life beyond the corporate world. Arthur Zajonc challenges educators in higher education to value the benefits of contemplation and spirituality in various disciplines of studies today (Zajonc, 2003). Zajonc calls for practitioners of higher education to redraw our mental maps to include spirituality as another viable pursuit of truth (Zajonc, 2003). He describes the

recent attitudes by many in higher education towards spirituality stating, "In recent decades spirituality in higher education has been an unspoken heresy" (Zajonc, 2003, p. 58). Miller and Thoresen relay two reasons why spirituality has not been adequately studied in higher education (Miller & Thoresen). First, there is the basic assumption that spirituality cannot be studied scientifically and second, that spirituality should not be studied scientifically (Miller & Thoresen, 2003). Bruce Speck speaks to the difficulty spirituality has in becoming accepted in higher education primarily based on the absence of finding an acceptable definition of spirituality (Speck, 2005). Liesa Stamm outlines the place of spirituality and values in the major historical trends in American higher education, calling for educators to take seriously that spirituality and values should be part of the mission of higher education in engaging the whole person (Stamm, 2003).

This chapter will discuss the current status of literature on spirituality and values in leadership studies today while providing a rationale for this study. First, the chapter will provide a background of the evolution of leadership studies. Second, a few of the formative writers who have laid the foundation for later works on spirituality and values in leadership will be introduced. Third, literature defining and describing the term spirituality will be discussed. Fourth, the literature relaying the meaning and purpose for values and value-based leadership will be investigated. Fifth, literature overviewing the critical study of spirituality and leadership over the past twenty years will be discussed. And finally, a brief summary will be included to wrap up the chapter describing the problem this study seeks to address.

Evolution of leadership thought: Context for the current study

Our understanding of leadership can best be described as dynamic rather than static. Joanne Ciulla outlines the progression of the leadership expressions throughout the twentieth century. In so doing she offers images that describe the evolving concept of leadership (Ciulla, 2004, p. 306). In the 1920s, leadership was defined as imposing one's will upon others. In the 1930s, leadership was described as organizing the group to move in the same direction. The 1940s saw leadership defined as one's ability to "persuade or direct men" (Ciulla, 2004, p. 306). Leadership was loosely defined in the 1950s through one's identity in a group. The ability to lead was therefore granted by the members of the group to a member of the group. Throughout the 1960s, leadership was viewed as a communal or shared experience. Ciulla describes leadership in the 1970s as "discretionary influence" (Ciulla, 2004, p. 306). The 1980s are described as a time when leadership is viewed as "inspiring others to undertake some form of purposeful action as determined by the leader" (Ciulla, 2004, p. 306). The concluding decade of the twentieth century witnessed leadership as an influence relationship aimed at moving organizations and groups to realize their purposes (Ciulla, 2004, p. 306).

Lee Bolman and Terrence Deal also describe the development of leadership through their work, *Reframing Organizations: Artistry, Choice, and Leadership* (Bolman & Deal, 2003). These authors describe leadership in terms of different frames or pictures of leadership applicable to a variety of situations and contexts. Bolman and Deal define leadership as "a subtle process of mutual influence fusing thought, feeling, and action to produce cooperative effort in the service of purposes and values embraced by both the leader and the led" (Bolman & Deal, 2003, p. 339). Bolman and Deal provide a narrative

on the evolution of research and thought on organizational leadership through the use of conceptual frames. With each frame, Bolman and Deal look at a different truth of an organization, and with each frame there is a role and style of leadership that is associated with that particular frame (Bolman & Deal, 2003).

Bolman and Deal offer four leadership frames for understanding what leadership is and how it works: structural leadership, human resource leadership, political leadership, and symbolic leadership. The authors also add a word of warning concerning these four frames: "Depending upon the leader and circumstance, each view can lead to compelling and constructive leadership images, but none is right for all times and seasons" (Bolman & Deal, 2003, p. 348).

Structural leadership, popular throughout the 1920s to the 1950s, is the first frame discussed by Bolman and Deal. The leader pictured in this frame of organizational leadership is an analyst or social architect (Bolman & Deal, 2003, p. 349). A structural leader emphasizes the use of organizational charts, policy manuals, and position descriptions. Alfred P. Sloan, Jr. is credited as being one of the first to develop an organizational structure that created and sustained its own sense of leadership in building the General Motors Empire in the 1920s. Sloan's organizational structure enabled General Motors to become the world's largest corporation of its day (Bolman & Deal, 2003). The leaders who utilized structural leadership can be described as "'`*clock builders*'- social architects who focused on designing and building an effective organization" (Bolman & Deal, 2003, p. 349).

Coming on the heels of adherence to policy manuals and organizational structure, another type of leadership emerged focusing on people rather than rules and regulations.

This new view of leadership was known as human resource leadership. Human resource leadership views the leader as a "facilitator and catalyst who motivates and empowers subordinates" (Bolman & Deal, 2003, p. 354). Human resource leadership had its beginnings in the 1940s. One of the earliest precursors to the study of human resource leadership is known by the title, "the Hawthorne effect." In a research study that took place between 1924 and 1932, a group of factory workers were studied at a factory known as the Hawthorne Works examining the impact of work conditions as they relate to employee productivity. The original purpose of the study was to investigate the effect physical and environmental influences had on the productivity of the workers. Brightness levels of light as well as variations of levels of humidity were part of the original study. The results of the study were somewhat surprising and unexpected. The study showed that employees are more productive when they know they are being observed. Elton Mayo and other colleagues at Harvard University went one step beyond the original study of the Hawthorne Works. They determined that the results of the "Hawthorne effect" were constant, that people change their behavior for the better when observed in a research study (Mayo, 1987).

Human resource leaders traditionally work as servants to the larger organization and rally their workforce by managing from the bottom up rather than by managing from the top down. They work with their workers allowing them to achieve the stated goals of the organization. Human resource leaders genuinely believe in others and communicate effectively that belief to their workers through individual support and empowerment (Bolman & Deal, 2003).

The leader as an effective politician appears when political influence must be employed for the organization or company to effectively move forward. The appearance of the leader as effective politician is often the result of conflict in the organization. Four elements define political leaders: They "clarify what they want and what they can get," they "assess the distribution of power and interests," they "build linkages to key stakeholders," and they "persuade first, negotiate second, and coerce only if necessary" (Bolman & Deal, 2003, p. 356-360). In the political frame, the leader often takes the role of advocate or negotiator on behalf of the organization (Bolman & Deal, 2003, p. 349). The role of advocate or negotiator is often played out in the arena of life usually for all stakeholders to witness.

The last frame Bolman and Deal offer is the frame of symbolic leadership. Bolman & Deal describe symbolic leadership as "symbolically, leaders lead through both their actions and their words as they *interpret and reinterpret experience*" (Bolman & Deal, 2003, p. 360). Symbolic leadership characterizes organizations through two different types of lens. On the one hand, the organization is seen as a theater where the organization creates a stage on which actors perform. In this scenario, the leader is described as the director of the play or the poet strategically directing the events on the stage (Bolman & Deal, 2003, p. 349). On the other hand, the organization is viewed as a temple, where the members of the organization bond together through faith and shared beliefs. The image of a prophet providing needed inspiration is the appropriate image for this picture of symbolic leadership (Bolman & Deal, 2003, p. 349). Both the theater and the temple are representative of symbolic leadership as symbolizing the place of culture in leadership.

Total Quality Management or TQM is a comprehensive approach that incorporates the structural and human resource frames (Bolman & Deal, 2003). TQM grew out of the corporate world of the 1980's and "emphasized workforce involvement, participation, and teaming as essential components of a serious quality effort" (Bolman & Deal, 2003, p. 154). W. Edwards Deming is acknowledged as the "father of Total Quality Management" (Bogue & Hall, 2003, p. 164). TQM grew out of Deming's work as a consultant to Japanese Industry during the rebuilding years of World War II (Deming, 1986). Deming's fourteen principles detailing improvement in management effectiveness first appeared in his work, *Out of the Crisis* (Deming, 1986, pp. 23-24), though Deming never actually used the term Total Quality Management in this book. Hackman and Wageman summarize the four major components of TQM as: High quality is actually cheaper than low quality, people want to do good work, quality problems are cross-functional, and top management is ultimately responsible for quality (Hackman & Wageman, 1995). TQM focuses on client satisfaction, continued improvement, and reduction in the errors made (Bogue & Hall, 2003).

The aforementioned frames and attributes of leadership serve as a foundational overview of the developmental process at work in the study of leadership. The next rung of the leadership development ladder can be best described as the search into the inward journey – the journey into one's self. This inward journey includes the study of personal values and spirituality.

More recently, the study of ethics (values) and spirituality in leadership has been gaining momentum. A recent article by Joanne Ciulla describes the role of ethics and leadership efficacy (Ciulla, 2004). Ciulla asks two questions: "what is leadership" and

"what is good leadership" (Ciulla, 2004)? The conclusion of Ciulla's brief work is that the most important factors in leadership development are self-knowledge and self-control (Ciulla, 2004, p. 324). Ciulla suggests the ethics of leadership should be examined in at least four dimensions: "(1) the ethics of a leader as a person, which includes things like self-knowledge, discipline, and intentions, and so forth, (2) the ethics of the leader/follower relationship, (3) the ethics of the process of leadership, and (4) the ethics of what the leader does or does not do" (Ciulla, 2004, p. 326). Through these four dimensions, Ciulla emphasizes the importance of the relationship between ethics (values) and spirituality. Bolman and Deal also express the importance of ethics as the soul of the organization. They write, "ethics ultimately must be rooted in soul: an organization's understanding of its deeply held identity, beliefs, and values" (Bolman & Deal, 2003, p. 407).

Evolution of the study of Spirituality and Leadership

As a means of formal introduction to this particular field of study the writings of Robert Greenleaf, Russ Moxley, and Gilbert Fairholm will serve as three pillars or foundations for the larger study of values and spirituality.

This current era of study regarding spirituality and leadership has its roots in a seminal work by Robert K. Greenleaf (Greenleaf, 1977, 2002; Jacobsen, 1994). Greenleaf himself may indeed take issue with this description of his work as he didn't necessarily consider himself an apologist of his own religious tradition, the Quakers, but rather as one who would rather "stand in awe and wonder before the ineffable mystery" (Greenleaf, 2002, p. 231). As a retired executive from A.T. & T., Greenleaf challenged leaders of his day and those who follow to take up the mantle of servant leadership as a

new direction for corporations, educational institutions, and churches to achieve greatness. In addition to his corporate career at A.T. &T., Greenleaf held joint appointment as visiting lecturer at M.I.T.'s Sloan School of Management and at the Harvard Business School. He also held appointments at Dartmouth College and the University of Virginia (Greenleaf, *Studies*, 1982). Greenleaf's work was first received under the aegis of human resource leadership in regard to management and organizational theory, but today receives many accolades as an important precursor to the development of Spirituality and Leadership as an accepted academic discipline (Bolman & Deal, 2003; Jacobsen, 1994; Fairholm, 2000).

Greenleaf discusses the important role of prophetic voices who speak of the need for change and justice in a society throughout *Servant Leadership* (Greenleaf, 2002). Greenleaf's work has proven to be one of those prophetic voices. When one reads *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness* today, the reader has to wonder if Greenleaf secretly had a crystal ball enabling him to peer into the future in regards to the state of affairs of America's current corporations, educational institutions, and churches. Greenleaf warns the reader of the collision course American leaders of all types were on concerning corporate greed, institutional introspection and snobbery, and the self-absorption of religious institutions (Greenleaf, 2002). In the foreword to the twenty-fifth anniversary edition of Greenleaf's work, Stephen Covey states the significance of Greenleaf's basic concept of servant leadership.

One of these fundamental, timeless principles is the idea of servant leadership, and I am convinced that it will continue to dramatically increase in its relevance. There is a growing awareness and consciousness around it in the world. One of

the things that is driving it, as I have mentioned, is the global economy, which absolutely insists on quality at low cost. We've got to produce more for less, and with greater speed than we've ever done before. The only way to do that in a sustained way is through the empowerment of people. And the only way you get empowerment is through high-trust cultures and an empowerment philosophy that turns loose bosses into servants and coaches, and structures and systems into nurturing institutionalized servant processes … It may be possible to buy someone's hand and back, but not their heart, mind, and spirit (Covey, 2002, p. 2).

Greenleaf gave several examples of great servant leaders through his work, but perhaps his two greatest examples were Abraham Heschel, a Jewish rabbi, theologian, and activist, and Dr. Donald J. Cowling, the president of Carleton College during the time when Greenleaf received his undergraduate education at Carleton. Greenleaf shares that the only reason he developed a great relation with President Cowling was due to the fact that he was in trouble so often while an undergraduate (Greenleaf, 2002, p. 270). After a fitting tribute and description of the life and accomplishments of both men, Greenleaf summarizes the two greatest qualities exhibited by these two men who he describes as different in many ways yet sharing a common bond. These two qualities are integrity and a profound sense of the mystical (Greenleaf, 2002, p. 262). The qualities of integrity and the sense of the mystical can be renamed for our purposes with the synonyms "values" and "spirituality."

In a brief monograph, *Spirituality and Leadership*, Greenleaf attempts to define spirituality as "that which is traditionally believed to be the vital principle or animating

force within living beings" (Greenleaf, 1982, p. 4). He later affirms that "spirit is the animating force that disposes one to be a servant of others" (Greenleaf, *Studies*, 1982, pp. 4-5). Thus, spirituality is actualized through servant leadership.

Following in the steps of Robert Greenleaf is the work of Russ Moxley the former director of the Center for Creative Leadership. In *Leadership & Spirit: Breathing a New Vitality and Energy into Individuals and Organizations*, Moxley builds upon four key beliefs. First, Americans are a dispirited lot. Second, current leadership practices used in the American workforce suffocate the spirit of workers. Third, there is a process of leadership that is inspiriting … it includes all of us. Fourth, we must be our true and whole selves developing new ways of doing leadership (Moxley, 2000, p. xiii-xiv). Moxley defines spirit as "a core dimension of the self; leadership and spirit are inextricably linked, for good and bad" (Moxley, 2000, p. xiii). He further describes the plight of the American leadership scene as ignoring the spiritual element of our beings echoing the words of Steven Covey (Covey, 2002).

> The picture is clear, we are a dispirited workforce; a workforce that gives our heads and hands, but not our heads and spirits, to our jobs. And we have organizational leaders who, at best, are not aware that this is true, and at worst, add to the problem by how they manage and lead (Moxley, 2000, p. 18).

Moxley's conclusions are based on thirty years of working with hundreds of executives and managers of all kinds of organizations and research through the Center for Creative Leadership founded in 1970 in Greensboro, North Carolina.

Moxley not only offers his critique of the modern management approaches of the American workforce, but he also offers a creative alternative that is very centered in the

previous work of Greenleaf. Moxley equates the development of competent leadership as spiritual development (Moxley, 2000, p. 189), defining leadership as "two or more people sharing power and working interdependently toward a shared goal" (Moxley, 2000, p. 182). The concept of sharing power was also a clarion call issued by Greenleaf who consistently argued for "shared power with colleagues who are equals as a preferable alternative to the concept of a single chief … such a collegial group will have a leader, but that leader is empowered to lead by one's colleagues, not by a superior power" (Greenleaf, *Studies*, 1982, p. 7-8).

The third pillar of the foundation for the study of spirituality and leadership is the work of Gilbert Fairholm, an academic and practitioner of management. He is Professor Emeritus of the graduate program at Virginia Commonwealth University and serves as Adjunct Associate Professor of Management Systems at the University of Richmond (Fairholm, 2000). He also serves as the senior fellow of the George Washington University Center for Excellence in Municipal Management. In addition to his academic career, Fairholm has over twenty years of management experience in local and state government. Fairholm's treatment of spirituality and leadership are found in three important works *Values Leadership: Toward a New Philosophy of Leadership* (Fairholm, 1991), *Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace* (Fairholm, 1997), and *Perspectives on Leadership: From the Science of Management to Its Spiritual Heart* (Fairholm, 1998). Based on national surveys of mid-level managers, Fairholm asserts a direct relationship between a leader's ability for transformational leadership and their disposition towards spirituality (Fairholm, 1997). Fairholm consistently advocates the relationship between leaders'

values and excellent leadership, emphasizing a common thread that leaders with proven

values often share a common sense of the spiritual aspect of persons (Fairholm, 1998, p.

xxiii). According to Fairholm, the effective leader then shares and instills these values

within the given organization or institution (Fairholm, 1998). Fairholm writes,

> Evidence is amassing that suggests that there is a significant connection between a
>
> leader's (or worker's) ability to have a transformational effect on the organization
>
> and his or her disposition towards spirituality. In the author's research 84 percent
>
> of surveyed managers confirmed this link (Fairholm, 1997). The reasons are
>
> obvious. Leaders or members who have a clear sense of their own spirituality and
>
> that of their coworkers can have a greater transformational effect on the
>
> organization, its forms, structures and processes than a formal reorganization plan
>
> … Spirituality is the source of our most powerful and personal values. When
>
> leader and led can share core spiritual values, such as trust, faith, honesty, justice,
>
> freedom and caring, in the workplace, a true metamorphosis occurs and the
>
> corporation can reach new creative heights (Fairholm, 1998, p. xxiii).

Gilbert Fairholm both describes and defines spirituality. He describes spirituality as

"standing for something bigger than self that others can also believe in. That is also

leadership. Obviously, the individual's inner spiritual self is, and has always been, a part

of his interactions with others … An understanding of the spiritual side of leadership

must include recognizing the spirit in self and others and the spiritual basis of

interpersonal connections" (Fairholm, 1998, p. 116). Fairholm offers the following as a

means for defining spirituality.

The spiritual in us describes the animating or life-giving principle within a human being or in an event or thing. It is the part of the human being we associate with the mind or feelings as distinguished from the physical body. We can define the idea of the spiritual as the essential human values from around the world and across time that teach us how humanity belongs within the greater scheme of circumstances and how we can realize harmony in our life and work (Fairholm, 1998, p. 117).

As addressed in the introductory chapter, there has been a recent explosion of writings in the field of spirituality and leadership (Judge, 1999, p. 82-84). Robert Greenleaf (Greenleaf 1970, 1977, 1982, 2002), Steven Covey (Covey 1989, 1991, 2002, 2004), Russ Moxley (Moxley 2000), and Gilbert Fairholm (Fairholm 1991, 1997, 1998) serve as a good representation of the leading advocates for the study of spirituality and leadership. Judge references no less than twenty workplace books that dealt with popular spirituality between 1989 and 1999 (Judge, 1999, p. 83). Judge chose Covey's *7 Habits of Highly Effective People* (Covey, 1989), Conger's *Spirit at Work* (Conger, 1994), Bolman & Deal's *Leading with Soul* (Bolman & Deal, 1995), and Fairholm's *Capturing the Heart of Leadership* (1997) as the most relevant.

The past twenty years have also witnessed a tremendous rise in the number of popular "religious" publications that have weighed in on the subject of spirituality and leadership. Writers such as Laurie Beth Jones, John Maxwell and Rick Warren are just a few of the specifically "Christian" writers who have added popular offerings to this body of literature with lucrative success (Jones 1995, 1996, 1997; Maxwell, 1993; Warren 2002). Laurie Beth Jones has written a national best-selling trilogy of devotional books

that focus on the art of leading from a Christian perspective. *Jesus, CEO* (Jones, 1995),

The Path (Jones, 1996), and *Jesus in Blue Jeans* (1997) all advocate the study and

following of Jesus Christ as a means for acquiring the skills and aptitude necessary to

lead. John Maxwell's *Developing the Leader Within You* also ascribes to the premise that

being a Christian disciple can help you be a better leader (Maxwell, 1993). Rick Warren's

The Purpose Driven Life continues to gain national attention. *The Purpose Driven Life*

made national headlines in 2005 when a female hostage began to read from its pages to

her captor, and he eventually released her giving credit to Warren's words as the reason

for her release (Dakss, 2005; Curry, 2005). Warren has also enjoyed near celebrity status

as a spokesperson for Evangelical Christianity in the United States, even delivering an

invocation at President Obama's inauguration in January of 2009 (Miller, 2009; Helf,

2009).

The interest in spirituality and leadership is not limited only to the Christian

community. Recent titles from Buddhism and Judaism have emerged such as *What*

Would Buddha Do at Work?: 101 Answers to Workplace Dilemmas (Metcalf & Gallagher

Hately, 2001), *Moses on Management: 50 Leadership Lessons from the Greatest*

Manager of All Time (Baron & Padwa, 1999), and *The Wisdom of Solomon at Work:*

Ancient Virtues for Living and Leading Today (Manz, C. et. Al., 2001). The explosion of

popular titles weighing in on spirituality and leadership is an on-going phenomenon. It

generally reflects a growing demand from the consumer, but it can also be reflective of a

larger inner need people are feeling in regard to the state of large institutions today such

as unfeeling corporations, educational institutions, or even institutional religion and how

people are generally affected by them. This explosion of "pop" literature dealing with

spirituality and leadership may be in response to a general need within society mentioned by Greenleaf over twenty-five years ago: "I believe that caring for persons, the more able and the less able serving each other, is what makes good society" (Greenleaf, *Studies*, 1982, p. 1). This general need throughout society in search for significance through spirituality has finally come to the hallowed halls of academia (Lindholm & Astin, 2006).

Spirituality

The word spirituality is often heard in our world today. It is used both within religious contexts and more broadly. Palmer writes about the definitions of spirituality, "Spirituality is an elusive word with a variety of definitions – some compelling, some witty, some downright dangerous" (Palmer, 2003, p. 377). Palmer views spirituality from a Christian perspective, "the quest for God, which relies on the eye of the heart" (Palmer, 1983, p. xi.). In the English language, the word spirit refers to "that which is traditionally believed to be in the vital principle or animating force within living beings" (Morris, 1976, p. 1245). It is derived from the Latin term *spiritus* meaning "breath, or breath of God" (Morris, 1976, p. 1246). The word spirituality is closely related to the French word *spiritualite* which is used extensively in Christian history referring to issues of the spirit (Jacobsen, 1994, pp. 7-8). Lying behind these Western "Christianized" terms is the Hebrew concept of "wind or breath" in regard to the word spirit found in the Hebrew term *ruach* (Brown, Driver, & Briggs, 1951, p. 924). It is spoken of throughout the Hebrew texts as a force that blows to and fro as it will, being used to bring life to a previously lifeless world such as in Genesis 1:2.

And the land was formless and void, darkness covered the face of the deep and

the *spirit* (*ruach*) of God hovered over the face of the waters (My translation from

Elliger and Rudolph, 1983, p. 1).

This image of God breathing life into the world is carried forward in Genesis 2:7.

Then the Lord formed man from the dust of the ground, and *breathed* into his

nostrils the *breath* of life; and the man became a living thing (Coogan, 2001, p.

13).

Many in our modern world have embraced the word with its varying meanings in

different contexts while others have chosen to abandon the usage of this word as the

vestiges of the myths of the Middle-Ages or the product of wish fulfillment (Freud,

1928). Stephen E. Jacobsen juxtaposes the two offsetting positions beautifully in his

introduction to his dissertation, *Spirituality and Transformational Leadership in Secular*

Settings: A Delphi Study (Jacobsen, 1994) by quoting two varying perspectives by Peter

Vaill and Tom Peters. Vaill writes in *Managing as Performing Art*,

I think that all true leadership is indeed spiritual leadership, even if you hardly

ever hear it put that flatly. The reason is that beyond everything else that can be

said about it, leadership is concerned with bringing out the best in people. As

such, one's best is tied intimately to one's deepest sense of oneself, to one's spirit.

My leadership efforts must touch that in myself and others. (Vaill, 1990, pp. 223-

224).

Vaill defines spirituality as "the search for a deeper experience of the spirit of various

kinds that one can feel a stirring within. This stirring of spirit, however faint, or

disguised, is in all of us, for it is part – sometimes I think the main part – of what it means to be human" (Vaill, 1990, p. 213).

Speaking against the efficacy of spirituality as a means to assess or improve leadership are the words of prominent consultant and author Tom Peters.

When the talk turns to the spiritual side of leadership, I mostly want to run. It should be enough if I work like hell, respect my peers, customers, and suppliers, and perform with verve, imagination, efficiency, and good humor. Please don't ask me to join the Gregorian Chant Club, too (Peters, 1993).

As these quotes from Peters and Vaill ably demonstrate, nearly twenty years ago there was much division concerning the viability of spirituality as a means of understanding leadership. Much has changed since these "earlier" days as the previous discussion of Fairholm, Moxley, and Covey describe the dawning of the twenty-first century as being filled with new and creative work in regard to the study of spirituality and leadership. The study of the human factors involved in leadership and organizational development has gradually led researchers to consider the aspect of human spirituality as a natural progression of inquiry (Jacobsen, 1994).

Conger defines spirituality as "the inner meaning system that helps us and others to makes sense of life" (Conger, 1994). James A. Ritscher, writing earlier, seconds Conger's description of spirituality. "Spirituality, however, is more an individual manner; it does not rely on an external organization. Rather, spirituality is an experience of *depth* of life; it is living life with heart rather than superficiality. For some, spirituality involves the belief in a god. For others, it takes a different form. In any case, spirituality is an awareness that there is something more to life than just our narrow, ego-oriented view of

it" (Ritscher, 1986, p. 61). Ritscher, founder of the Advanced Leader Institute, offers ten qualities of spiritual leadership that relate to a set of leadership skills inherent in one who is leading while paying careful attention to the spirit of the organization. These ten qualities include: 1) inspired vision, 2) clarity of mind, 3) will, toughness, and intention, 4) low ego, high results, 5) no separation, 6) trust and openness, 7) insight into human nature, 8) skill in creating people structures, 9) integrity, and 10) a context of personal growth and fulfillment (Ritscher, 1986, p. 62). Thus, spirituality for Ritscher is not about something you do, but rather it is about something you are.

Peter Block writes in his work, *Stewardship: Choosing Service over Self-Interest*, "affirming the importance of including those things that are personal and sacred in work relates that spirituality is the process of living out of a set of deeply held personal values, of honoring forces or a presence greater than ourselves" (Block, 1993, p. 48). Without the sense of spirit at work, Block says that we may experience a helpless sense of being swallowed up in a patriarchy that quickly ensues (Block, 1993).

Minding the Spirit, edited by Dreyer and Burrows, describes the struggle that spirituality has undergone in winning acceptance and reliability in the academic community (Dreyer and Burrows, 2005). This collection of essays describes the variety of ways that the study of spirituality is permeating various academic disciplines reaching beyond the usual suspects of theology, biblical or historical fields of study. Dreyer and Burrows offer a very broad definition of the term spirituality:

> The daily lived aspect of one's faith commitment in terms of values and
> behaviors; how one appropriates beliefs about God and the world; the process of
> conscious integration and transformation of one's life; the journey of self-

transcendence; the depth dimension of all human existence; a dialectic that moves

one from the inauthentic to the authentic and from the individual to the

communal; the quest for ultimate value and meaning (Dreyer and Burrows, 2005,

p. xv).

It bears pointing out that in Dreyer and Burrow's definition of spirituality, the term

"values" provides a unique parenthesis in framing the definition.

In "Spirituality, religion, and health: An emerging research field" Miller and

Thoresen speak of spirituality and religiousness as "latent constructs – conceptual

underlying entities that are not observed directly but can be inferred from observations of

some of their component dimensions" (Miller & Thoresen, 2003, p. 7). They continue by

adding that latent constructs are "multidimensional, with no single measure or dimension

being likely to capture their essential meaning" (Miller & Thoresen, 2003, p. 7). Miller

and Thoresen describe health as another example of a latent construct. Health is said to be

more than attaining desirable blood pressure, or normal body temperature. Spirituality

then is more than just a single observation transpiring in a single point in time. It is a

complex and comprehensive term (Miller, 2003).

Miller and Thoreson explore various critical approaches that are currently being

used in the research of spirituality such as levels of evidence approach (Seeman, Dublin,

& Seeman, 2003), a unique variance approach (Powell, Shahabi, & Thoresen, 2003), and

a causal model approach (Miller & Thoresen, 2003). They conclude that "substantial

empirical evidence points to links between spiritual/religious factors and health in U.S.

populations … here is a genuine frontier for research, one in which psychologists have

both much to offer and much to learn" (Miller & Thoresen, 2003, p. 24-35).

Pargament juxtaposes the definitions of religion and spirituality in his article "The Psychology of Religion and Spirituality: Yes and No" (Pargament,1999). Pargament defines religion generally as the "search for significance" (Pargament,1999). His definition of spirituality serves as a succinct workable model: "spirituality is the search for the sacred" (Pargament, 1999). Pargament addresses several dangers inherent in the field of the Psychology of Religion. He sounds a warning about the dangers of ungrounded study, polarization, and losing the sacred core within the field (Pargament, 1999).

While faith or religion could also be used to describe this new line of thought, spirituality is believed to include a much larger range of experience (Vaill, 1990). Popular writings usually entail a conflation of the terms spirituality and religion; and in the United States many even assume the term spirituality to be within the domain only of Christianity. However, for the purposes of this research, spirituality will be used to refer to the broader scope of life and personhood relating spirituality to being a mysterious part of humanity that is separate from religions of the world on the one hand, but intricately a part of the religions of the world on another.

Assessing Spirituality

Spirituality has enjoyed a favored status in the research of many health professions areas over the past two decades (Hill & Hood, 1999). Many studies have focused on the integration of spirituality in the counseling profession (Brown, Johnson, & Parrish, 2007; Cashwell and Young, 2004; Miller and Thoresen, 2003). The use of several assessment instruments used to quantify spirituality and religion have begun to be used successfully in the health professions industry (Slater, Hall, & Edwards, 2001). In

Measures of Religiosity, Peter Hill and Ralph Hood have collected 126 different

instruments in use today for quantifying spirituality and religion (Hill & Hood, 1999). In

a later unpublished manuscript, Hill also evaluated 25 of the most promising measures of

religion and spirituality quantifying these with what Hill describes as a level of evidence

approach (Hill, 2000). Many of these instruments focusing on spirituality were heavily

tied to particular individual or corporate practices or expressions of religion.

One instrument that was considered for use in this study for gathering data

regarding spirituality was the Duke University Religion Index (Koenig, Parkerson, &

Meador, 1997). The Duke University Religion Index (Koenig, Parkerson, & Meador,

1997) was first developed for clinical use at the Duke University Hospital. Koenig,

Parkerson, and Meador intended from the beginning for this instrument to be used to

"measure religiosity in a comprehensive, yet brief and non-offensive manner" (Koenig,

Parkerson, & Meador, 1997, p. 885). It was initially designed to effectively measure three

dimensions of religiousness: organizational, non-organizational, and intrinsic religiosity

(Hill & Hood, 199). In regard to practical considerations this tool is a brief scale and can

be taken in a very short period of time (Hill & Hood, 1999). It also addresses in generic

terms issues of religion, spirituality, and personal faith. Christian, Muslim, Buddhist,

Jewish, New Age spiritualist, or atheist should all be able to use the survey without

feeling offended by the types of questions considered.

A second instrument that was strongly considered for the use in data collection

was the Spiritual Well-Being Scale (Ellison, 1983) developed and refined by Ellison and

Paloutzian (Ellison & Paloutzian, 1991). Two subscales are used within the instrument:

religious well-being and existential well-being (Hill & Hood, 1999). Hall and Edwards

describe these two subscales as relating the horizontal and vertical dimensions of spiritual well-being (Hall & Edwards, 1996). Religious well-being centers on the well-being of spiritual life centered in an understanding of a higher being (Brown, 2007). Existential well-being focuses upon how well-adjusted a person is to life and community (Brown, 2007). Brown, Johnson, and Parrish report over 300 studies have been produced using the Spiritual Well-Being Scale in spite of its susceptibility to reporting a "ceiling effect (Brown, 2007, p. 5)." Reliability and validity have been well-established for the Spiritual Well-Being Scale through examination of the content of each item or face validity and through correlations between the Spiritual Well-Being Scale and other measures (Hill & Hood, 1999). The scale consists of 10 existential and 10 religious items answered with a Likert scale (1 = low to 5 = high). The test-retest reliability coefficients are .93 for the overall Spiritual Well-Being Scale, .96 for the Religious Well-Being, and .86 for the Existential Well-Being (Brooks, 2000).

Ultimately, these two frequently-used assessments of spirituality did not seem to be asking the right questions for the data suitable for this study. The Duke University Religion Index is a useful tool, but conflates definitions of spirituality with religion. The Spiritual Well-Being Scale seemed to be very centered on a Judeo-Christian faith specifically seeking information about one's view of God and relationship lacking the breadth sought for in regarding spirituality in this study. Thus, in cooperation with Grady Bogue, the development of the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011) was begun.

Values and the work of Milton Rokeach

Thousands of decisions are made every day by modern leaders at every possible level each minute around the globe: When to expand, when to contract, when to hire, when to fire, should we evaluate, should we renew a given contract, whom to promote, whom to encourage in finding new employment, what to serve at the next board breakfast. There is no shortage of available opportunities for decision making in our corporations, educational institutions, and a whole host of other entities. But upon what are these decisions based? And who are these decision makers? Is there truly a moral compass that is used by some in making such decisions? Or are these decisions just the arbitrary purview of those in charge of leading? The past twenty years have witnessed the development of new literature exploring the ways ones' values and spirituality affect leadership and the decision-making process of executives. Understanding our personal and corporate values and how they impact leadership is critical for our understanding of leadership today.

Rokeach writes in 1973,

… The concept of values, more than any other, is the core concept across all the social sciences. It is the main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behavior. It is difficult for me to conceive of any problem social scientist might be interested in that would not deeply implicate human values (Rokeach, 1973, p. ix.).

Rokeach's claim is a bold statement to say the least, but he effectively calls attention to the primacy of values in any serious foray into the social sciences including studies in the field of Higher Education Administration.

Milton Rokeach's *The Nature of Human Values* stands as a crucial starting point in the search for understanding the importance of values in our institutions and society (Rokeach, 1973). In this seminal work on values, Rokeach first tackles the problem of defining values and value systems. For Rokeach, a value is "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state existence" (Rokeach, 1973, p. 5). A value system is "an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (Rokeach, 1973, p. 5). Rokeach's work stands in direct opposition to the work of B.F. Skinner who states that men do not possess values, but instead are controlled by reinforced and learned behaviors (Skinner, 1969). Gilbert Fairholm states that "values define the acceptable in society and each of its organizations. They serve as standards to guide actions and choices" (Fairholm, 2000, p. 56). Fairholm tries to integrate the positions of Rokeach and Skinner, "the leader's task is to integrate behavior with values. If we are to improve our organizations, leaders must consider the character and attitudes they inculcate in group members, and they must model acceptable member behavior" (Fairholm, 2000, p. 57). Rokeach's greatest contribution to the study of human values probably resides in his approach to measuring values and value systems. Rokeach developed a value survey drawing from his years of research comprised of two lists of eighteen alphabetically arranged instrumental and terminal values. Instrumental values refer to our preferred

mode of behavior, while terminal values are the end states we seek in life (Judge, 1999, p. 65). The survey participants are instructed to simply rank in order their personal preference determining which values are most important to them in a descending order of one through eighteen for both their instrumental and terminal values (Rokeach, 1973, p. 26-52). See Appendix A for a list of the instrumental and terminal values. This simple survey provides the researcher a mechanism that can be used to isolate and learn from the values of individual leaders. According to Rokeach, values are standards that guide human activities. Rokeach lists seven different ways that values serve as standards for human conduct.

> They (1) lead us to take particular positions on social issues, and (2) predispose us to favor one particular political or religious ideology over another. They are standards employed (3) to guide presentations of the self to others, and (4) to evaluate and judge, to heap praise and fix blame on ourselves and others. (5) Values are central to the study of comparison processes; we employ them as standards to ascertain whether we are as moral and as competent as others. (6) They are, moreover, standards employed to persuade and influence others, to tell us which beliefs, attitudes, values, and actions of others are worth challenging, protesting, arguing about, or worth trying to influence or to change. Finally, (7) values are standards that tell us how to rationalize in the psychoanalytic sense, beliefs, attitudes, and actions that would otherwise be personally and socially unacceptable so that we will end up with personal feelings of morality and competence, both indispensable ingredients for maintenance and enhancement of self-esteem (Rokeach, 1973, p. 13).

Judge writes, "… Having clear personal values is an essential precursor to identifying and supporting the values held most dear to the overall organization. Furthermore, clarity about personal values should make it easier to identify similarities and differences in values throughout the rest of the organization" (Judge, 1999, p. 64). Judge uses the Rokeach Value Survey in his work *The Leader's Shadow: Exploring and Developing Executive Character* (Judge, 1999). Judge explores the inner experience of executive leaders; namely the leader's personal values, spirituality, and personality. The Rokeach Value Survey provides a cornerstone from which Judge builds a foundation for exploring the inner dimensions of the executive leader.

Although there has been an increase in the interest and research regarding the role of values and spirituality in leadership, the specific character profiles of values and spirituality have not been studied among college and university presidents. The findings of Rokeach (1973) and Judge (1999, 2001) provide a theoretical framework for our current study. In 1973 Rokeach administered the Rokeach Value Survey on a sampling of adults within the general population in a variety of fields (Rokeach, 1973). Rokeach reported that the top five terminal values were world peace, national security, freedom, happiness and self-respect (Rokeach, 1973).

According to Judge, also using the Rokeach Value Survey twenty five years later, the top five terminal values among Chief Executive Officers (CEO's) were a sense of accomplishment, family security, self-respect, salvation and happiness (Judge, 1999, 2001). When addressing the instrumental values, Rokeach reported the top five values among the general population of adults as honest, ambitious, responsible, forgiving, and broadminded (Rokeach, 1973). In Judge's study of CEO's, the top five instrumental

values were honest, responsible, ambitious, capable, and imaginative (Judge, 1999,

2001). Judge's findings of Taiwanese CEO's revealed the top five terminal values as

equality, wisdom, pleasure, inner harmony, and a comfortable life (Judge, 2001). The top

five instrumental values among the Taiwanese CEO's were helpfulness, cleanliness &

neatness, broad-mindedness, cheerfulness, and intellectual & reflective (Judge, 2001).

Judge's findings in the area of spirituality revealed that a "surprising number of CEO's

report an intense and regular spiritual experience … most believed in a `God within'

concept … prayer was by far the most common spiritual practice … and many CEO's

differentiated between their spiritual and religious lives" (Judge, 1999, p. 108).

Paul Begley has compiled a helpful volume of essays that focuses on three diverse

aspects of values within the field of educational leadership. Part one examines values

praxis and ethical leadership. Part two concentrates on values theory discussing the

development of values theory in the educational arena. The final section of Begley's

collection of essays introduces the reader to the current state of research of values and

leadership (Begley, 1999). Begley cites seven reasons why the nature and function of

educational administration deserves study and consideration in *Values and Educational

Leadership* (Begley, 1999).

> First, leadership and administration involve considerable amounts of decision
>
> making and problem solving. Second, there has been an overemphasis in
>
> administrative theory, research, and training on the technical and rational aspects
>
> of leadership and a neglect of the non-rational moral aspects of educational
>
> administration. Third, educational leaders increasingly find themselves working in
>
> environments where value conflicts are common. Fourth, there can be an

important difference between the values *articulated* by a group or individual and the values to which they are actually committed. Fifth, in an increasingly pluralistic or global society, administrators must understand and reflect on their motivations, biases, and actions as leaders. Sixth, administrators can be more effective when they understand or are able to interpret the actions of others. Finally, when called upon to mediate value conflicts, it is useful for administrators to be able to distinguish between personal, professional, organizational, and social values (Begley, 1999, p. 4-5).

Though the essays in Begley's collection focus primarily on primary and secondary education their application for higher education remains a fertile field for exploration.

Values-Based leadership focuses on the values held in common by members of a select group or organization (Fairholm, 1998; Burns, 1978). Values-Based leadership is one step removed from spirituality in that it has at its roots a philosophical underpinning rather than a religious one. The central element of this model of leadership focuses upon the values that define a leader's direction (Fairholm, 1998). According to Fairholm, "everyone has values and that these values control their behavior" (Fairholm, 1998, p. 57). The leader's task therefore becomes a challenge to integrate a desired behavior with a desired set of values. According to Bolman and Deal, values "define what an organization stands for, those qualities worthy of esteem or commitment for their own sake" (Bolman & Deal, 2003, p. 252).

Twenty years of critical thought on spirituality and leadership

One of the first pioneers in the area of spirituality and leadership in educational research was Rita M. Marinoble. Marinoble completed her doctoral thesis, "Faith and

Leadership: The Spiritual Journeys of Transformational Leaders," in 1990 for the Doctor

of Education degree at the University of San Diego (Marinoble, 1990). Marinoble is one

of the earliest examples of a researcher seeking to bridge the gap between leadership and

spirituality. In her qualitative study, Marinoble explores the existence and nuances of the

relationship between faith and leadership, particularly transformational leadership. The

purpose of Marinoble's study was to develop a clearer understanding of the ways that

faith and spirituality interact with transformational leadership (Marinoble, 1990).

Marinoble employed a phenomenological methodology for her study. The study included

in-depth interviews with ten transformational leaders. Marinoble sought to look into the

lives of transformational leaders and investigate to what extent their spirituality informed

their leadership, and vice-versa. She interviewed five leaders from the public sector and

five from the private sector intentionally selecting five men and five women.

Marinoble used an interview guide as a conceptual map for her study. The

following eight primary questions served as her interview guide. First, how do

participants describe the spiritual dimensions of their lives? Second, what kinds of life

experiences have influenced participants' spiritual growth and faith development? Third,

what are the most significant questions or mysteries in participants' lives, and how do

they respond to them? Fourth, how do participants retain meaning and purpose in their

lives when faced with great loss, tragedy, or some other crisis experience? Fifth, to what

extent do participants view their leadership as an enactment of their faith? Sixth, how

have participants' spiritual journeys impacted their leadership? Seventh, in what ways

have participants' leadership experiences influenced their spiritual journeys? Finally,

what metaphors do participants use to represent their spiritual journeys (Marinoble, 1990,

p. 45)? She frames spirituality (a sense of connection to something greater than oneself) as distinct from religion, although certainly many folks express their spiritual selves through religious beliefs (Marinbole, 1990).

Marinoble reported that faith indeed played a significant part of the lives of many of the transformational leaders, but not everyone credited faith with influencing their leadership journey. Her findings do include, however, that most leaders did express an interactive relationship between their ability to lead and their faith perspectives. Of those who expressed a contributing relationship between faith and leadership, most stated this relationship as playing out most effectively through enacting their faith through their vision in guiding their respective organizations (Marinoble, 1990). Four of Marinoble's major findings include: one, the participants in her study attach a wide range of meanings to the words faith and spirituality; second, all but one of the leaders studied express belief in an entity greater than themselves; third, times of risk and loss, crises of meaning and values, and educational growth all provide influence on their spiritual development; and fourth, most leaders perceive an interactive process between their faith and leadership (Marinoble, 1990).

Marinoble reports her conclusions from four perspectives: personal, developmental, communal, and transformational (Marinoble, 1990). The following are a representative list, not an exhaustive list, of Marinoble's conclusions. From the personal perspective, Marinoble concludes that each person interviewed had spiritual journeys that were unique to them. Thus, the interaction between faith and their sense of leadership was viewed as highly personal (Marinoble, 1990). From the developmental perspective, Marinoble concludes that developmental processes play a role in transformational

leadership, mirroring a development of one's faith and spirituality (Marinoble, 1990).

From a communal perspective, all ten leaders who participated in this study related their

faith and spirituality to "notions of connection and communal participation in life"

(Marinoble, 1990, p. 129). Finally, from a transformational perspective, Marinoble states

that a posture of willingness is a common thread woven between a leader's life of faith

and leadership in transformational leaders (Marinoble, 1990, p. 132).

Marinoble offers a definition that combines the previous work of Davis, Weaver

and Knight (Davis & Weaver, 1982; Knight, 1987). She defines spirituality as "an

openness to both the rational and the non-rational dimensions of reality that includes a

striving for that which is above and beyond oneself" (Marinoble, 1990, p. 9). Spirituality

for Marinoble is part of a much larger process she describes as a spiritual journey that

includes dimensions of both introspection and interaction allowing the development of

faith to take place (Marinoble, 1990, pp. 9-10).

Stephen Jacobsen offers a good overview of the development of the term

spirituality through its usage in leadership and management literature in his 1994 doctoral

dissertation, *Spirituality and Transformational Leadership in Secular Settings: A Delphi

Study* (Jacobsen, 1994). In his summary of the development of the word spirituality he

states, "it (spirituality) has continued to be a point of reference for the subjective, "inner

life" of people who find within religious traditions a way of interpreting and describing

personal experience" (Jacobsen, 1994, p. 9). With some apologies to the terms "faith"

and "religion" Jacobsen offers the following definition of spirituality. "Spirituality" is

defined as "a form of consciousness and activity in which people are aware that they exist

in a profound state of interconnectedness with all life and seek to live in a manner which nourishes and honors that relationship at all levels of activity" (Jacobsen, 1994, p. 5).

The purpose of Jacobsen's study was to explore the question, "is there any significant connection between leaders' ability to have a `transformational' effect on the organization and their disposition towards spirituality" (Jacobsen, 1994, p. 4)? Jacobsen employed the Delphi technique of research in his 1994 dissertation at Seattle University (Jacobsen, 1994). He began by creating an international panel of nine experts. The initial nine were asked to identify three to five leaders in secular organizations who embody transformational leadership. The original suggested sample included forty-three persons who were nominated to be participants in this study. Of the forty-three only twenty-two agreed to participate (Jacobsen, 1994). The study consisted of a three round process. In the first round, the participants responded to seven questions concerning spirituality and leadership. First, describe what part, if any, spiritual traditions have played in the formation of your values/ethics/beliefs. Second, what activities inspire, encourage, or renew you? Third, describe any community in which you participate that provides you with support, renewal and insight. Fourth, what are your central values? Fifth, what does "spirituality" mean to you? Sixth, describe how your spirituality/central values influence your leadership practices. Seventh, some contemporary writers on leadership and organizational studies are calling for greater integration of spirituality into the workplace. What is your reaction to this (Jacobsen, 1994, pp. 111-113)? The results of the first round questions were collated, studied, and then summarized in the form of seven statements.

In the second round, the participants were asked to either concur or make suggestions concerning these seven statements. First, spiritual traditions have played a fundamental role in the formation of my values/ethics/beliefs? Second, we are inspired, encouraged, and renewed by a variety of activities. While each one of us has found a particular combination, there are some common themes. The activities include relationships with friends and colleagues, doing volunteer work in the community, enjoying nature, worship experiences, time with family, personal spiritual practices, listening to music, reading, physical recreation, and witnessing people overcome adversity. Third, we receive support, renewal, and insight from many different sources, which include our own organizational environment, community service and volunteer work, family, support groups outside of work, worship services, ethnic group of origin and friends. Fourth, my central values include compassion for people and the earth, honesty, integrity, justice, love, the importance of respecting differences, work, self-discernment, responsibility, and perseverance. Fifth, spirituality is a very difficult word to define. An adequate definition would include reference to a relationship with something beyond myself which is intangible but also real. It would recognize that spirituality is the source of one's values and meaning, a way of understanding the world, an awareness of my "inner self," and a means of integrating the various aspects of myself into a whole. Sixth, my spirituality has a profound impact on my leadership practices. It is the starting point of everything I do. It is my central frame of reference for helping me see my role in my organization in particular and my life as a whole. It keeps me focused on the needs and value of other people. It is expressed better in action than words. Seventh, as spirituality is the basis for so much of people's ways of understanding and acting in the

world, it would be highly beneficial for secular organizations to find ways to recognize, affirm, and integrate it into the workplace and public life. However, since it is an element of human experience that is potentially divisive and subject to misuse, great care needs to be taken. Respect for diversity and mutual tolerance of differences must be monitored and maintained (Jacobsen, 1994, pp. 117-119).

Finally, in round three, a final draft of the seven statements was made available to the participants to read and then make comment. The final comments arising from round three became the basis for the study's conclusions (Jacobsen, 1994). The outcome of the study determined that spirituality did indeed play an important role in the life of the participants both personally and professionally (Jacobsen, 1994). Jacobsen cites five conclusions from his study: First, the word spirituality was meaningful to the targeted group of transformational leaders. Second, spirituality played a critical role in the development of these leaders' values, ethics, and beliefs. Third, spirituality and transformational leadership are related aspects of human experience. Fourth, the boundaries between sacred and secular seemed blurred for these leaders – all leadership was viewed as spiritual. Finally, concerns were raised regarding respect for cultural and religious diversity (Jacobsen, 1994).

William Judge pursues the convergence of leadership and spirituality in the area of executive leadership through his work, *The Leader's Shadow* (Judge, 1999). In "Is a leader's character culture-bound or culture-free? An empirical comparison of the character traits of American and Taiwanese CEO's," Judge further investigates what he describes as the character profiles of chief executive officers from the United States and Taiwan in order to determine the effects of culture in regard to the nature of leadership

character (Judge, 2001). Central to Judge's study is the description of the personality, values, and spirituality of the chief executive officers represented in the study.

Judge operationalizes leadership character in three distinct dimensions: personality, values, and spirituality (Judge, 2001, p. 64). Judge defines personality in Jungian terms, "the inner social system that determines how we relate to ourself and to others" (p. 64). Values are defined as "the inner belief system about desirable end states or modes of behavior" (p. 64). Spirituality is defined as "the inner meaning system that helps us and others to make sense of life" (p. 64). In Judge's work the convergence of these three dimensions – personality, values, and spirituality – creates a character profile. Judge states that this convergence of a leaders' core sense of personality, values, and spirituality may be used to better understand the internal qualities of a leader. William Judge writes that spirituality is about "living the great questions of life, as opposed to finding answers" (Judge, 1999, p. 82).

Judge used several survey instruments in creating his character profiles. A key instrument in Judge's study was the Myers-Briggs Type Indicator, form G (Myers & McCaulley, 1993). The Myers-Briggs Type Indicator "indicates sixteen different personality types by posing questions which evaluate four preferences: energy source, data collection style, decision making style, and life-style orientation" (Judge, 2001, p. 68). Judge also incorporated the Religious Orientation Scale (Allport & Ross, 1967) and the Index of Core Spiritual Experiences, referred to as the INSPIRIT Scale (Kass, 1991), for gathering data on spirituality. In addition, the Rokeach Values Survey (Rokeach, 1973) was used to gather data on instrumental and terminal values. Judge's findings in the area of spirituality revealed that a "surprising number of CEO's report an intense and

regular spiritual experience … most believed in a `God within' concept … prayer was by far the most common spiritual practice … and many CEO's differentiated between their spiritual and religious lives" (Judge, 1999, p. 108). Using the Rokeach Values Survey (Rokeach, 1973), Judge was able to compare CEO's of American corporations with their Taiwanese counterparts. Judge concludes that there are several differences between the nature of the character of the chief executive officers of Taiwan and their counterparts in the United States (Judge, 2001).

In a 1999 comprehensive study of spirituality in the corporate world of America, *A Spiritual Audit of Corporate Audit of America: A Hard Look at Spirituality, Religion, and Values in the Workplace*, Ian Mitroff and Elizabeth Denton provide a detailed research study of the understanding and values of corporate America through extensive interviews, widespread surveys, and detailed analyses of previously published books and articles focusing on spirituality in the workplace (Mitroff & Denton, 1999). Mitroff and Denton describe their study as one of the first "systematic studies of the beliefs and practices of high level-managers and executives with regard to spirituality in the workplace, by `systematic' we do not mean definitive or final ... we mean a *systematic beginning* of an integrated empirical and conceptual study of spirituality" (Mitroff & Denton, 1999, p. xv).

Mitroff and Denton used a mixed methods approach in their study. They conducted over ninety in-depth interviews with high-level managers and executives. They also mailed surveys to get a broad sampling of responses. Finally, they used interpretive techniques to analyze previously published article and books on spirituality in the workplace (Mitroff & Denton, 1999). The sample used in this study came from five

different groups. The largest sample group came from those to whom questionnaires were mailed and returned. There were 131 questionnaires returned. Two thousand questionnaires were mailed to Human Resource managers and executives on the West Coast. The second sample group consisted of fourteen senior executives of an East Coast manufacturing company who were personally interviewed. The third group consisted of eighteen individuals who were members of business and professional associations formed specifically to promote spirituality in the workplace. The fourth group was comprised of thirteen senior managers of a single West Coast utility company. The final group was comprised of twenty-three individuals from various non-profit and not-for-profit organizations. In addition to these groups formally chosen for participation, Mitroff and Denton also conducted at least twenty personal interviews at professional meetings and conferences (Mitroff & Denton, 1999).

Mitroff and Denton list nine major findings as a result of their efforts. First, contrary to conventional wisdom, the respondents in the study did not have widely varying definitions of spirituality. Second, people do not want to compartmentalize or fragment their lives. They want to be recognized as whole persons in the workplace. Third, those responding strongly differentiated between spirituality and religion. Fourth, people are hungry for models of practicing spirituality in the workplace without offending their co-workers. Fifth, without positive role models for practicing spirituality in the workplace, many people are afraid even to use the words spirituality and soul. Six, there are a small number of models for practicing spirituality responsibly in the workplace. Seventh, Mitroff and Denton offer five models for practicing spirituality in the workplace: the Religious-Based organization, the Evolutionary organization, the

Recovering organization, the Socially Responsible organization, and the Values-Based

organization. Eight, they identified a strong tendency in Western culture to view

spirituality exclusively as an individual phenomenon. Ninth, those participating in their

study did not view spirituality as a "soft phenomenon" (Mitroff & Denton, 1999).

They conclude that individuals and organizations that perceive themselves as

more spiritual actually do better in their respective environments (Mitroff & Denton,

1999). They also state, "the data suggest strongly that those organizations that identify

more strongly with spirituality or that have a greater sense of spirituality have employees

who (1) are less fearful of their organizations, (2) are far less likely to compromise their

basic beliefs and values in the workplace, (3) perceive their organizations as significantly

more profitable, and (4) report that they can bring significantly more of their complete

selves to work, specifically their creativity and intelligence – two qualities that are

especially needed if organizations are to succeed in today's hypercompetitive

environment" (Mitroff & Denton, 1999, p. xiv). Mitroff and Denton discovered that

rather than having a mixed definition of spirituality, most people generally agreed that

spirituality could be defined as "the basic desire to find ultimate meaning and purpose in

one's life and to live an integrated life" (Mitroff & Denton, 1999, p. xv).

Moran and Curtis researched religion and spirituality among student affairs

administrators in their study, "Blending two worlds: Religio-Spirituality in the

professional lives of student affairs administrators" (Moran & Curtis, 2004). The purpose

of their research was to determine the role that religio-spirituality played in the

professional lives of student affairs administrators. Moran and Curtis conducted

interviews with twenty-four student affairs administrators representing four-year public

institutions, four-year private institutions, and public community colleges. Fifteen were

from public, four year institutions, four were at a private, Jesuits institution, three were at

a private, Baptist affiliated college, and two at a community college (Moran & Curtis,

2004). The final sample included five entry-level professionals, thirteen mid-level

professionals, and six senior professionals including fifteen females and nine males

(Moran & Curtis, 2004). Open-ended interviews were conducted with each administrator.

The data were analyzed using Lincoln and Guba's inductive method of qualitative

analysis (Lincoln & Guba, 1985). The findings of the study included the desire by the

administrators to work with colleagues who are religio-spiritual. Two sub-themes

emerged concerning the role of religio-spirituality in the workplace. First, religio-

spirituality impacts the ways in which some student affairs staff support and encourage

each other in tough times and second, religio-spirituality provides a framework for the

leadership styles and strategies of some administrators (Moran & Curtis, 2004).

Administrators also shared their opinions that religio-spirituality often impacts their

leadership style used in their work (Moran & Curtis, 2004).

Moran and Curtis conclude that some administrators desire more freedom to

express their spirituality in their work with students (Moran & Curtis, 2004). Moran and

Curtis also discovered several reasons hindering administrators from freely incorporating

spirituality into their daily work. These include fear, avoidance of controversy, and

attempts to express spirituality that were thwarted (Moran & Curtis, 2004). In their call

for further study, Moran and Curtis suggest further research into the area of religion and

spirituality. One specific recommendation is to compare how religio-spiritual expression

differs in different types of educational institutions in various parts of the nation (Moran & Curtis, 2004, p. 642).

Monica Walker and Christine McPhail recently published a research article, "Spirituality Matters: Spirituality and the Community College Leader" (Walker & McPhail, 2009). They investigated the perceptions of community college presidents concerning spirituality and its role in their personal leadership style. They used a hermeneutic phenomenological research design for their study. Fourteen community college presidents were selected to participate in the study, participating in semi-structured one-on-one interviews (Walker & McPhail, 2009). Walker and McPhail observe "These times, with their irresolvable challenges and turbulence, have led educational leaders to a spiritual threshold. Spirituality has been waiting in the wings for its cue to come to the center stage of higher educational leadership and bellow its soliloquy of hope. As such, the challenging culture and proliferation of forces against the 21st century community college will require a different kind of leadership that is anchored in spirituality" (Walker & McPhail, 2009, p. 322). Walker and McPhail recorded four major findings. First, community college leaders define spirituality using both religious and non-religious associations. Second, community college leaders depict qualities of spirituality in their leadership. Third, community college leaders endorse self-care and renewal for themselves and others through the incorporation of spiritual practices. Finally, community college leaders describe their influence on culture in terms of symbolic leadership (Walker & McPhail, 2009).

Neil Gross and Solon Simmons answer the question "How religious are American college and university faculty in their personal lives?" in a recent article titled, "The

Religiosity of American College and University Professors" (Gross & Simmons, 2009).

Gross and Simmons used data from the Politics of the American Professoriate Study, a

survey conducted in 2006 of full-time college and university professors. The study

focused on gathering social and political attitudes on a variety of topics including several

questions concerning religion (Gross & Simmons, 2009).

The sample used for this study included faculty members teaching at community

colleges, four-year colleges and universities, non-elite Ph.D. granting institutions, and

elite doctoral universities. The sample size included responses from 1417 faculty

members for an overall response rate of 51 percent (Gross & Simmons, 2009). The study

examined respondents' belief in God; whether they viewed themselves as progressives,

moderates, or traditionalists; their self-identification as born-again Christians or "spiritual

persons"; their views on the Bible; their religious faith; and frequency of attendance at

religious services (Gross & Simmons, 2009). The researchers also gathered data on

respondents' type of institution (private or public), geographic region, population density

where institution was located, school's religious affiliation if any, academic discipline,

and a host of personal categories (Gross & Simmons, 2009).

The results of the study showed that religious skepticism was more common

among professors than among the general population of Americans, 22.9% of professors

responded as atheist or agnostic versus 7.1% of the American population who respond as

atheist or agnostic (Gross & Simmons, 2009). On the other hand 51.5% of the professors

responded positively to the statement, "while I have doubts, I feel that I do believe in

God," along with those who also positively responded to, "I know God really exists and I

have no doubts about it" (Gross & Simmons, 2009, p. 114). The study also showed that

professors in elite universities were more likely to not be religious as opposed to professors at community colleges and four-year colleges and universities (Gross & Simmons, 2009). At community colleges and four-year colleges 44.5% and 38.5%, respectively, of professors said they had no doubt that God exists, whereas only 20.4% of elite doctoral universities answered positively to this statement (Gross & Simmons, 2009).

Gross & Simmons also discovered that 37.9% of American professors consider themselves as Protestant, 15.9% were Roman Catholic, and 5.4% were Jewish (Gross & Simmons, 2009). But at Ph.D. granting schools, 13.1% of the professors were Jewish.

Another finding reported by Gross & Simmons was that though the American professoriate as a whole is much less religious than the general population, a significant number of professors report regular attendance at religious services. Figures from a 2004 survey suggests that under half of Americans attend religious services at least once a month, while professors reported that at least 39.5% of them attend at least once a month (Gross & Simmons, 2009). Professors at four-year institutions attended more frequently at 44.9 percent, and 26.9 percent of professors at elite doctoral schools attended at the same rate (Gross & Simmons, 2009).

Gross & Simmons report three conclusions to their findings. First, though religion is no longer central to the official life of most colleges, there are more professors who are religious than those who are nonbelievers. Second, the findings challenge the long held belief that intellectuals, broadly construed, are anti-religious. Third, those professors who are more oriented towards research, especially the sciences, tend to be less religious than professors in applied fields like nursing or accounting (Gross & Simmons, 2009).

In "Educational Leadership: The Relationship Between Spirituality and Leadership Practices (Perkins, Wellman, & Wellman, 2010)," the co-authors of this study seek to answer the question: what is the relationship, if any, between educational leaders' spirituality and leadership practices? The study used Pearson's bivariate correlation analysis to determine the relationship between school leaders spirituality as measured by the Inventory on Spirituality (Rayburn and Richmond, 1996, 2003), and leadership practices, as measured by the Leadership Practices Inventory (Kouzes and Posner, 2003). Using a quantitative survey research design, seventy-one out of one hundred (thirty-five males and thirty-six females) Texas school principals responded to the surveys during the 2004-2005 school year. Spirituality was the independent variable and included three subcategories: caring for others, transcendence, seeking goodness and truth (Perkins, Wellman, & Wellman, 2010). Five leadership practices were identified as dependent variables including: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Perkins, Wellman, & Wellman, 2010). The findings of this study revealed a statistically significant relationship between the subcategories of the Inventory on Spirituality (Rayburn & Richmond, 1996, 2003) and the five leadership practices within the Leadership Practices Inventory (Kouzes and Posner, 2003).

Spirituality has been the topic of much interest in its relationship to organizational management and leadership over the past twenty years. Its popularity, both in the academy and in the larger popular offerings, continues to grow each year. Perhaps the definitive treatise on this area remains to be written, but as demonstrated many have tried to give fellow strugglers a handle by which to identify this elusive element of human

nature. It remains at the grasp of identification, but yet hides itself as partially mysterious. It challenges the heart of pure science to secure an objective, identifiable description that can be used to define its very essence. One can know and experience it individually or collectively, yet it is troublesome and problematic to explain. Its study does, however, provide a rich landscape for new research and exploration. Though the study of spirituality is plagued with serious potential pitfalls and dangers such as the difficulty in agreeing on a suitable definition (Speck, 2005) or agreeing that it can actually be studied scientifically (Miller & Thoresen, 2003), it tantalizes the researcher with new vistas and horizons previously unexplored up until the end of the twentieth century.

Conclusion

From humble beginnings first evidenced in the writings of Robert Greenleaf (Greenleaf, 1970, 1977, and 1980) and later continued by writers such as Russ Moxley (Moxley, 2000), and Gilbert Fairholm (Fairholm 1991, 1997, and 1998), the convergence of spirituality and values in educational leadership theory has gained a critical mass in the hearts and minds of many recent scholars.

Fairholm (Fairholm, 2000) and Moxley (Moxley, 2000) demonstrate the recent emergence of the unique contributions of spirituality to the study of leadership. Fairholm specifically calls for more attention to be given to the importance of values and spirituality in the study of leadership theory. Researchers are beginning to investigate the role of values and spirituality and its effect on American Higher Education (Stamm, 2003; Schmidt, 2011). Judge has done some groundbreaking work in the area of values and spirituality among Chief Executive Officers (Judge, 1999, 2001). Judge's work serves as an example of specific research on the study of leadership profiles that highlight

the existence of specific values and common practices of spirituality in the corporate sector and the exploration of differences found among Chief Executive Officers of different cultures (Judge, 1999, 2001).

Moran and Curtis broke new ground in investigating the role of spirituality and religion among student affairs administrators on university campuses (Moran & Curtis, 2004). They issued a clear call for more research to be done to include varying levels of administration and varying levels of institutions (Moran & Curtis, 2004). Liesa Stamm, a professor at Rutgers University, describes the recent trend of incorporating spirituality and spiritual values back into American Higher Education (Stamm, 2003). Unfortunately, to date this trend is focused primarily on students or student affairs administrators as witnessed by a recent article by Peter Schmidt, "The Challenge of Putting a Grade on Ethical Learning" (Schmidt, 2011), and the aforementioned article by Moran & Curtis (Moran & Curtis, 2004). Walker and McPhail have opened the door to the study of spirituality of executive leadership by investigating the relationship of spirituality and leadership and the role it plays in the workings of community college presidents (Walker & McPhail, 2009). The intent of this dissertation is to introduce the current generation of scholars to the significance of values and spirituality in relationship to presidential leadership in American Higher Education, and to extend the limited but growing research on spirituality and leadership.

Chapter III

Methods and Procedures

The study of spirituality and values is enjoying a growing platform in the area of leadership studies (Greeleaf, 1970, 1973; Covey, 1989, 1991; Judge, 1999; Fairholm, 2000; Moxley, 2000, Bolman & Deal, 2003), making its way into research studies in Higher Education (Marinoble, 1990, Jacobsen, 1994). Moran and Curtis along with Walker and McPhail have pioneered research in the area of Higher Education Administration among student affairs administrators and community college presidents, respectively (Moran & Curtis, 2004; Walker & McPhail, 2009). William Judge has opened the door for study of values and spirituality among Chief Executive Officers (Judge, 1999, 2001). To date, however, no research exists concerning how spirituality and value profiles relate to the executive leadership of colleges and universities.

The problem this study is designed to address is the absence of knowledge concerning the perspectives of values and spirituality among American college and university presidents. Though limited research has recently been conducted regarding spirituality and community college presidents (Walker & McPhail, 2009), this study will attempt to develop spirituality and value profiles from a representative sample of presidents and determine if differences exist between institutions of varying Carnegie Classification representing two year institutions, four-year institutions, and four-year research universities.

Purpose Statement

The purpose of this study is to ascertain whether there are significant differences in the spirituality and value profiles of the presidents of institutions with differing Carnegie classifications: Associate Institutions, Arts & Sciences Plus Professions four year colleges and universities, and Research Universities.

Research Questions

There are three questions this project will seek to answer:

Research question 1: Is there a significant difference in the spirituality and value profiles of presidents in differing Carnegie classifications?

Research question 2: Do the spirituality and value profiles within particular Carnegie Classifications show differences due to gender, years of service, discipline/field, public versus private institutions, geographic location or religious affiliation?

Research question 3: How do the value preferences of different Carnegie Classification institutional presidents compare to other referent groups for which norms are available such as chief executive officers or the general population of adults as determined by the previous studies of Judge (1999, 2001) and Rokeach (1973)?

Research Design

The study will employ a quantitative, cross-sectional survey design (Creswell, 2005). It will focus on the practices of spirituality and values derived from a random, stratified sample of presidents of institutions of Higher Education (Creswell, 2005). This study will explore whether differences exist in attitudes and behaviors towards values and spirituality among the various populations of differing institutional classifications:

Associate Institutions, Professions Plus, Arts & Sciences (some graduate coexistence)

four-year colleges and universities, and Research Universities (very high research

activities).

Population

The population for this study will be active university and college presidents from

three types of institutions distinguished according to the Carnegie Classification system

of American institutions of Higher Education who will be randomly selected to

participate. The sample for this study initially included the presidents of 90 of the 358

Professions Plus, Arts and Sciences (some graduate coexistence) four-year colleges; 90 of

the 108 Research Universities (very high research activity); and 90 presidents of the

1,714 Associate's institutions (The Carnegie Classifications, 2012). The total number of

possible institutions within the stated parameters of this study is 2,180 institutions. Due to

low numbers of initial responses to participate in this study, additional presidents were

invited to participate. In the second wave of invitations 70 of the 99 presidents of the

Carnegie Classification, Research University (high research activity) were invited along

with 40 additional Professions Plus, Arts and Sciences (some graduate coexistence)

presidents, and 15 additional Associates Institution presidents. By the time of the

deadline for submitting responses to the survey instrument, 377 presidents had been

repeatedly invited to participate and 62 actually responded with 60 completing the survey

instrument for an overall response rate of 15.9 percent.

Table 1
Response Rate to Survey Requests by Carnegie Classification

Carnegie Classification	Invitations Sent	Surveys Completed*	Percentage
Associate's Institutions	105	23	21.9
Prof. Plus, Arts & Sciences	130	24	18.4
Research Universities	160	13	8.1

* 18 invitations were declined because the president had previously opted out of all survey requests through Surveymonkey.com. Three presidents responded personally informing the research they do not respond to survey requests due to their busy schedules.

Three different types of institutions based on the Carnegie Classification of the nation's colleges and universities serve as the population for this study. The first type of institution is described according to the Carnegie Classification as the Associate's institution. According to the Carnegie Foundation, the Associate's institutions are "institutions that awarded associate's degrees but no bachelor's degrees" (The Carnegie Classifications, February 23, 2012, retrieved from http://www.carnegiefoundation.org/descriptions/). There are 1714 such institutions in the United States today (The Carnegie Classifications, 2012). The second type of institution includes Professions Plus, Arts and Sciences (some graduate coexistence) colleges and universities. Since Carnegie presents several different categories of four-year Arts and Sciences colleges and Universities, the Professions Plus, Arts and Sciences (some graduate coexistence) category serves as representative of this broader type of institution. The Plus Professions, Arts and Science institutions are schools where "60-79 percent of bachelor's degree majors were in the arts and sciences, and graduate degrees were observed in some of the fields corresponding to undergraduate majors (but less than

half)" (The Carnegie Classifications, February 23, 2012, retrieved from

http://www.carnegiefoundation.org/descriptions/). At the time this study was conducted,

358 institutions are categorized as Professions Plus, Arts and Sciences (some graduate

coexistence) institutions (The Carnegie Classifications, 2012).

The final Carnegie classification of institution is the Research University (very

high research activities) (The Carnegie Classifications, 2012). To qualify for this

classification institutions must "award at least 20 doctoral degrees per year" (The

Carnegie Classifications, February 23, 2012, retrieved from

http://www.carnegiefoundation.org/descriptions/). Currently, 108 institutions in the

United States qualify under this classification (The Carnegie Classifications, 2012).

The Carnegie Classification of Institutions of Higher Education was first

developed in 1970 as a means to work with various programs of research and policy

analysis (The Carnegie Classifications, 2012). It was "derived from empirical data on

colleges and universities … it has been widely used in the study of higher education, both

as a way to represent and control for institutional differences, and also in the design of

research studies to ensure adequate representation of sampled institutions, students, or

faculty" (The Carnegie Classifications, February 23, 2012, retrieved from

http://www.carnegiefoundation.org/descriptions/).

Sources of Data

Modifying an approach utilized by William Judge in his work, *The Leader's*

Shadow (Judge, 1999), data was drawn from the Rokeach Value Study (Rokeach, 1973;

See Appendix A), and the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011;

See Appendix B). Responders were asked to complete a brief demographic questionnaire

(See Appendix C). The demographic questionnaire was used for gathering general demographic data and gaining further insight into the religious background of the survey participants: gender, years of experience in position, public versus private institution, religious affiliated versus non-religious affiliated, geographic region of current position, and religious affiliation.

The Rokeach Value Study ((Rokeach, 1973; See Appendix A) developed by Milton Rokeach is a value survey drawing from his years of research comprised of two lists of eighteen alphabetically arranged instrumental and terminal values. Instrumental values refer to our preferred mode of behavior while terminal values are the end states we seek in life (Judge, 1999, p. 65). The survey participants are instructed to simply rank in descending order their personal preference according to which values are most important to them with the number "five" as the most important and "one" as the fifth most important for both their instrumental and terminal values (Rokeach, 1973. See Appendix A for a list of the instrumental and terminal values). Jacob Cohen writes in *The Eighth Mental Measurements Yearbook*, "The reliability, construct validity, and extensive norms are such as to make the Rokeach Value Survey a useful research instrument in an early stage of value theory development, but they provide little basis for use in individual assessment in counseling, psychotherapy, and selection" (Cohen, 1978, p. 1032). This same sentiment is shared by Kopelman, Prottas, and Tatum in their article "Comparison of Four Measures of Values: Their Relative Usefulness in Graduate Education Advisement" (Kopelman, R., Prottas, D., & Tatum, L., 2004). Kopelman Prottas, and Tatum used the Rokeach Value Survey, terminal and instrumental values, along with two other instruments to determine if value profiles could reliably be generated using selected

value categories from the four measures (Kopelman, R., Prottas, D. & Tatum, L., 2004).

They conclude that the Rokeach Value Survey was inconclusive in individual assessment

(Kopelman, R., Prottas, D. & Tatum, L., 2004).

   This simple survey provides the researcher with a mechanism that can be used to

isolate and learn the values of individual leaders. Though not without its detractors

(Gibbons, 1993), there has been extensive research on the reliability of the Rokeach

Value Survey (Gibbons & Walker, 1993; Allen, 1994; Hill & Hood, 1999) with the usual

outcome that terminal value reliabilities are consistently higher than instrumental value

reliabilities (Hill & Hood, 1999). For Form D of the test, median test-retest reliabilities of

college students run from .78 - .80 (terminal values) to .70 - .72 (instrumental values)

with the time intervals being between test and retest at three to seven weeks (Hill &

Hood, 1999). Jacob Cohen writes, "Despite these weaknesses, the *Rokeach Value Survey*

is more directly concerned with values, as philosophically understood, than most, if not

all, other available instruments. It can at least be recommended as a general probe into

values for use with respondents whose academic attainment is average or above" (Cohen,

1978, p. 1031).

   The Ballard & Bogue Spirituality Scale seeks to assess one's personal

understanding and practice of spirituality by focusing assessment questions solely on

spirituality, and does not explore religious traditions or practices that may be exclusive to

any particular religion. This survey does include, however, the place of community in the

understanding of spirituality. This ten-question survey is based on a five-point Likert

scale of relevance with participants responding: none, low, medium, high, or very high

(Ballard & Bogue, 2011; See Appendix B). The co-author of this assessment, Wayne

Ballard, earned a Ph.D. in the area of Religious Studies and currently holds the rank of

Associate Professor of Religion at a private, liberal arts college. Grady Bogue serves as

Professor of Educational Leadership and Policy Studies at the University of Tennessee,

Knoxville, and Chancellor Emeritus of Louisiana State University in Shreveport,

Louisiana.

A panel of seven experts in the field of Religion and Spirituality was enlisted in

the development of the Ballard & Bogue Assessment to establish face validity. One

panelist is a Professor of Religion with over thirty years of teaching experience at the

undergraduate level. A second panelist is currently a Vice President for Student Affairs at

a private denominationally affiliated liberal arts college. Prior to promotion as vice-

president, this panelist taught Spiritual Growth and Development for over twenty-five

years at the undergraduate level. A third panelist currently serves as a Director of News

and Media Relations at a denominationally affiliated liberal arts college, but also has

earned a degree from a seminary accredited with the Association of Theological Schools.

The fourth panelist is an Assistant Professor of Counseling who holds a Ph.D. in

Counseling from the University of Tennessee. A fifth panelist works as a Pastoral

Counselor at a psychiatric treatment facility in Atlanta, Georgia. The sixth panelist is an

Associate Professor of Counseling and Religion at a denominationally affiliated liberal

arts college. The final panelist is a retired Pastor and Seminary Professor with over thirty

five years of practical experience in the field of ministry studies and theological

education. Each of these individuals provided meaningful feedback and suggestions that

were incorporated in the development of the Ballard & Bogue Spirituality Scale (Ballard

& Bogue, 2011). Feedback included things like ordering of questions, wording of questions, and the layout of the form of the survey.

In addition to the input from this panel, individuals from non-Christian religious backgrounds were also enlisted to evaluate this assessment instrument to learn how others from outside the Christian faith would respond and read this instrument. Three Buddhist undergraduate students were asked to read the assessment and share insights concerning relevance of spirituality to their faith tradition. Non-Christian members of the Departments of Religion at two Research Universities, one in the Southeast and one in the Southwest, were asked to evaluate the instrument for its treatment of spirituality in non-Christian religions. Each respondent affirmed the viability of the instrument in regard to their own religious traditions. The traditions represented included Buddhism, Judaism, Islam, Native American, and Asian religions. A test-retest reliability procedure was performed on the instrument with fifty-five undergraduate students in two separate classes serving as the participants for this testing. The Ballard & Bogue Spirituality Scale was administered twice to the two separate classes with approximately a month between the two tests. In every correlation of these four separate tests of the assessment $r > .95$ (Using a Pearson Correlation), and thus the assessment demonstrated as very reliable.

Data Collection

The data collection took place in two distinct phases. In phase one, the identified target population was notified of my request for their participation in this study along with a brief explanation describing the purpose of this study by personal letter (See Appendix E, Invitation to the Study letter). In phase two, an on-line survey request was emailed using SurveyMonkey.com (See Appendix F; Survey Email with Link to Survey)

with both assessment instruments, the Rokeach Value Survey (Appendix A) and the

Ballard & Bogue Spirituality Scale (Appendix B) to the target population along with a

brief questionnaire (Appendix C) seeking demographic information about the participants

along with the assurance of confidentiality. Due to a small initial response, phase two was

repeated and the population was expanded as stated earlier in this chapter until a

reasonable percentage of responses was received. No personal information was requested

such as name or identifying data. Following the collection of data, the data was collected,

scored, and tabulated in reference to the study, and is currently being stored for safe

keeping in a locked file cabinet in Henderson Hall Office 206 on the campus of Carson-

Newman College.

Data Analysis

The data from each survey was collected electronically by Surveymonkey.com

and imported to my computer for storage. Each returned survey was sorted according to

its corresponding Carnegie classification: Associate's Institution; Plus Professions, Arts

and Sciences Plus Professions; and Research University. Each survey was scored with

each question being individually scored and considered. In each instance, the Rokeach

Value Survey and the Ballard & Bogue Spirituality Assessment, an ANOVA was

performed to determine what significant statistical differences exist (if any) between

responses from presidents of the three types of educational institutions (Gravetter and

Wallnau, 2005). An ANOVA was performed on the spirituality profile with each specific

Carnegie classification's responses individually by item mean, and was not evaluated

using a sum score. In the cases where conditions were not met to run an ANOVA, a

Kruskal-Wallis test would have been used instead. Due to the small sample size of each

classification, the independent variables were each subdivided into two groups and a Welch Two Sample t-test was performed to determine significance: gender (male or female), years of service (1-10 or 11 or higher), discipline/field (scientific or non-scientific), type of institution (private or public), geographic region (southeast or other regions) and religious affiliation (Protestant or non-Protestant). All data analysis was completed using the R statistical package (http://cran.r-project.org). R is a free software environment for statistical computing and graphics. It compiles and runs on a wide variety of UNIX platforms, Windows and MacOS. See appendix D for a diagram of the statistical methodology for data analysis.

The dependent variables for this study are the Rokeach Value Survey (Rokeach Value Survey, 1973) and the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011). The independent variables include gender, years of service, discipline/field, public versus private institution, geographic region and religious affiliation.

The data is arranged by table, reporting on each question of the Spirituality Scale according to the three Carnegie Classifications: Associate's Institution (AI), Professions Plus, Arts and Sciences four year colleges (A & S), and Research Universities (RU). The resulting data generated by the survey for the dependent variables is reported by showing the differences according to Carnegie Classification using the Rokeach Value Survey (Rokeach, 1973) and the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011).

Table Sample A

Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011)

	AI	A & S	RU	Anova F	P Value
Q1	0.0	0.0	0.0	0.0	0.0
Q2	0.0	0.0	0.0	0.0	0.0
Q3	0.0	0.0	0.0	0.0	0.0
Q4	0.0	0.0	0.0	0.0	0.0
Q5	0.0	0.0	0.0	0.0	0.0
Q6	0.0	0.0	0.0	0.0	0.0
Q7	0.0	0.0	0.0	0.0	0.0
Q8	0.0	0.0	0.0	0.0	0.0
Q9	0.0	0.0	0.0	0.0	0.0
Q10	0.0	0.0	0.0	0.0	0.0

* AI, A & S, & RU refer to Associate's Institutions, Arts & Sciences, & Research Universities respectively.
** Q1-Q10 represents the corresponding questions on the Ballard & Bogue Spirituality Scale.

The Terminal and Instrumental Values from the Rokeach Values Survey (Rokeach, 1973)

were scored and the values were listed in numerical order from highest reported to least

reported for each of the three types of institutions.

Table Sample B

Rokeach Values Survey (Rokeach, 1973), Terminal Values

AI	A & S	RU
(1) First Value	First Value	First Value
(2) Second Value	Second Value	Second Value
(3) Third Value	Third Value	Third Value
(4) Fourth Value	Fourth Value	Fourth Value
(5) Fifth Value	Fifth Value	Fifth Value

The data generated by the survey for the independent variables are reported by showing the differences according to Carnegie Classification in response to the questions of the demographic questionnaire. The results are reported in the next chapter in the areas of gender, years of service, academic discipline/background, public versus private, geographic location, and religious affiliation.

Chapter IV

Presentation of Findings

This cross-sectional quantitative study is the result of data drawn from an email survey instrument collected from college and university presidents across North America in the Summer of 2012. Presidents from four different Carnegie Classifications were asked to participate in this study. These four Carnegie Classifications (Associate's; Arts and Sciences Plus Professions, some graduate coexistence; Research Universities, very high research activity; Research Universities, high research activity) represented three major types of institutions: Associate's Institutions (2 year), Arts and Sciences Plus Professions (4 year), and Research Universities (Tier 1 Research). This chapter will provide the reader the findings of the on-line surveys completed by the presidents.

The following research questions guided the study:

1) Is there a significant difference in the spirituality and value profiles of presidents in differing Carnegie classifications?

2) Do the spirituality and value profiles within particular Carnegie Classifications show differences due to gender, years of service, discipline/field, public versus private institutions, geographic location or religious affiliation?

3) How do the value preferences of different Carnegie Classification institutional presidents compare to other referent groups for which norms are available such as chief executive officers or the general population of adults as determined by the previous studies of Judge (1999, 2001) and Rokeach (1973)?

Three hundred and seventy-seven college and university presidents were invited to complete the survey consisting of the Rokeach Value Survey, the Ballard & Bogue Spirituality Assessment, and a brief demographic questionnaire. Sixty presidents responded by completing the survey instrument. The population for this study includes the presidents of three different types of colleges and universities: Associate's Institutions (2 year), Arts & Sciences Plus Professions (4 year), and Research Universities. Initially, letters outlining and inviting participation in the study were sent to 90 presidents at Associate's Institutions, 90 presidents at Arts & Sciences Plus Professions (some graduate coexistence), and 90 Research University (very high research) presidents. This was followed with an email containing links along with instructions for the survey. After a second attempt at collecting responses, a weak response rate forced the researcher to expand the number of presidents invited to participate in the study. Eventually the scope of the invitation was broadened to include more presidents including 90 additional Research University Presidents (high research), 40 additional Arts & Sciences Plus Professions, and 15 additional Associate's institutions. Over time, 377 presidents were actually invited to participate throughout the summer of 2012. Sixty-two presidents responded to the email link and sixty actually completed the survey serving as the sample for this study. The overall response rate was 15.9 percent of those who were invited to participate. Twenty three presidents from Associate's institutions, twenty-four presidents from Arts and Science Focus institutions, and thirteen presidents from Research universities responded by completing the survey (See Table 2).

Table 2
Carnegie Classification of President participants

Carnegie Classification	Number of Participants	Percentage of Total
Associate's	23	38.3
Arts & Sciences Plus Professions	24	40.0
Research**	13	21.6

* Three hundred seventy-seven presidents were invited to participate in the survey. Sixty presidents completed the survey for an overall response rate of 15.9%.
** Those responding as Research include the Carnegie Classifications' subcategories of very high research activity and high research activity.

This study intentionally invited several female presidents at various Carnegie Classification levels to participate in this study to ensure participation by both genders. Of the many who were invited only thirteen completed the survey (See Table 3).

Table 3
Gender of President participants

Gender	Number of participants	Percentage of Total
Overall (60)		
Male	47	78.3
Female	13	21.7
Associates Institutions (23)		
Male	18	78.2
Female	5	21.7
Arts & Sciences Focus (24)		
Male	18	75.0
Female	6	25.0
Research (13)		
Male	11	84.6
Female	2	15.3

Participants were also asked to disclose their years of service as a college or university president. Six presidents reported tenure of greater than twenty years. The largest single category reporting is the presidents who have served five years or less. Twenty-three presidents had served their respective institutions five years or less. Of the sixty presidents who responded, thirty-seven had served in that position for less than ten years. Twenty three presidents had served more than ten years (See Table 4).

Table 4
Tenure of President participants

Number of Years	Number of participants	Percentage of Total
1-5 years	23	38.3
6-10 years	14	23.3
11-15 years	9	15.0
16-20 years	8	13.3
20 + years	6	10.0

The participants of this study represent various types of educational institutions. The sixty participants are close to being equally divided with twenty-seven serving private institutions and thirty three serving public institutions. The private university and college presidents are also subdivided between eighteen serving in religiously affiliated schools and nine serving in non-religiously affiliated private schools (See Table 5).

Table 5
Type of Institution Served

Type of Institution	Number of participants	Percentage of Total
Private-Religiously Affiliated	18	30.0
Private-Non Religiously Affiliated	9	15.0
Public	33	50.0

Presidents were also asked to disclose their personal academic disciplines or educational backgrounds. Fifty-seven of the sixty presidents answered this question. The

answers received to this question were varied and enlightening. This study suggests that there is not a singular educational "path" to becoming a college or university president. The educational discipline most reported by these presidents was Political Science represented by six presidents. Six disciplines were claimed by four presidents: Organizational Behavior/Management, Higher Education Administration, Economics, Religious Studies/Theology, Social Sciences and Law. The fields of Education and Leadership Studies were represented by three presidents each. Sixteen remaining disciplines were also reported as the educational background of the presidents including: Communication (2), History (2), Counseling, Anthropology, Psychology, Speech Pathology, Engineering (2), Physical Chemistry, Biology (2), Art, Business Education (2), International Relations, Literature, Vocational Technical Education, Philosophy, and Nursing.

This study attempted to elicit responses from all geographical areas of the United States. As seen in Table 5 this study was only mildly successful in this attempt with presidents' responses from the Southeast region leading the number of responses with twenty-two followed by seventeen from the Midwest region (See Table 6). Only three presidents of schools in the Northwest responded to the survey.

Table 6
Region of the United States where your institution is located?

Region	Number of participants	Percentage of Total
Northeast	9	15.0
Southeast	22	36.7
Midwest	17	28.3
Northwest	3	5.0
Southwest	9	15.0

This study reflects the religious diversity present in the United States. It also reflects a dominance of Christianity among college and university presidents within the United States. Fifty one of the sixty presidents responding identified themselves as part of the Christian tradition with thirty-eight describing themselves as Protestant and thirteen as Roman Catholic. The remaining nine presidents were as follows: Six were religiously unaffiliated, two were Jewish, and one described oneself as New Age (See Table 7).

Table 7
Religious Affiliation of President participants

Religious Faith	Number of participants	Percentage of Total
Protestant	38	63.3
Roman Catholic	13	21.7
Unaffiliated	6	10.0
Jewish	2	3.3
New Age	1	1.7
Orthodox	0	0.0

As evidenced in the previous six tables, the data collected for this study has been gathered from a small, yet diverse, representation of college and university presidents in the United States.

Results of Rokeach Value Survey

College and university presidents were asked to rank their top five values as presented in the Rokeach Value Survey (Rokeach, 1973) with five representing their top value and one representing their fifth most important value. The Rokeach Value Survey lists eighteen values in two separate categories: Terminal and Instrumental. Instrumental

values refer to our preferred mode of behavior while Terminal values are the end states

we seek in life (Judge, 1999, p. 65).

As seen in Table 8 below, the top five Terminal values of presidents in all

classifications were 1) a sense of accomplishment (lasting contribution), 2) family

security (taking care of loved ones), 3) salvation (saved eternal life), 4) wisdom (a mature

understanding of life), and 5) freedom (independence, free choice).

Table 8 also includes the top five Instrumental values of presidents of all

classifications. The Instrumental values selected were 1) honest (sincere, truthful), 2)

responsible (dependable), 3) helpful (working for the welfare of others), 4) loving

(compassionate, affectionate, tender), and 5) capable (competent, effective).

Table 8
Overall Response of Presidents at All Levels: Rokeach Value Survey
(Study the list carefully and select your five most important values. Place a "5" next to
the value that is most important to you, a "4" next to the value that is second most
important, "3," "2," and "1" until you have ranked your top five.)

Terminal Values	Instrumental Values
1. A Sense of Accomplishment (171)	1. Honest (184)
2. Family Security (152)	2. Responsible (128)
3. Salvation (130)	3. Helpful (89)
4. Wisdom (94)	4. Loving (84)
5. Freedom (70)	5. Capable (74)
_____	_____
16. Pleasure (14)	16. Polite (11)
17. A World of Beauty (13)	17. Obedient (9)
18. Social Recognition (12)	18. Clean (5)

*Data are based on scoring of the top 5 responses out of the 18 possible on the traditional Rokeach Value Survey based on 60 responses.

The three lowest scoring values on the list of Terminal values included social recognition (respect, admiration) as the least selected value (12), a world of beauty (beauty of nature and the arts) as the second least selected value (13), and pleasure (an enjoyable, leisurely life) as the third least selected value (14).

The Instrumental values receiving the lowest three scores were clean (neat, tidy) as the least selected value (5), obedient (dutiful, respectful) was the second least selected (9), and finally the third least selected was polite (courteous, well-mannered) (11) rounding out the list.

Table 9 records the estimated means of the presidents representing the three Carnegie Classifications: Associates Institutions, Arts & Sciences Focus, and Research Universities. Three significant findings are found in the list of Terminal values: the values of Wisdom (p = 0.08587), an Exciting Life (p = 0.01284), and True Friendship (0.09467). Wisdom was rated in the top five values by the Associate's and Arts & Sciences presidents, but it did not make the top five of the Research university presidents. An Exciting Life and True Friendship only appeared in the top five of the Research university presidents, but received a lower rating by the Associate's and Arts & Sciences presidents. These choices of an Exciting Life and True Friendship may speak to a set of special needs found only within the corpus of the Research university presidents.

Table 9
Analysis of the Responses by college and university presidents to the Rokeach Value Survey.

Terminal Values					
Value	AI*	A & S*	RU*	Anova F	P value
Accomplishment	2.608696	2.652174	3.000000	0.2043	0.8158
Family Security	2.608696	2.565217	1.615385	1.1464	0.3251
Salvation	2.391304	1.826087	2.000000	0.3231	0.7253
Wisdom	2.217391	1.043478	1.461538	**2.5658**	**0.0858**
Freedom	1.086957	1.000000	1.538462	0.3975	0.6739
Comfortable Life	0.3913043	0.6956522	0.2307692	1.1367	0.3282
Exciting Life	0.4782609	0.3478261	1.6923077	**4.7121**	**0.0128**
World of Peace	1.0434783	0.8695652	0.2307692	1.3741	0.2615
Equality	1.0869565	0.6086957	1.5384615	1.5536	0.2205
Happiness	0.5652174	0.7826087	0.5384615	0.1877	0.8294
World of Beauty	0.3043478	0.0000000	0.4615385	1.4957	0.2329
Inner Harmony	0.7826087	0.3913043	0.8461538	0.8645	0.4268
Mature Love	0.7391304	0.3478261	0.3076923	0.9512	0.3924
National Security	0.3478261	0.3478261	0.2307692	0.0869	0.9169
Pleasure	0.3043478	0.1304348	0.3076923	0.4592	0.6341
Social Recognition	1.0000000	0.6086957	0.6153846	0.5376	0.5871
Self-Respect	0.1739130	0.2173913	0.2307692	0.0408	0.9601
Friendship	0.6521739	0.7826087	1.6923077	**2.4595**	**0.0946**
Instrumental Values					
Value	AI*	A & S*	RU*	Anova F	P value
Courageous	1.478261	1.260870	1.000000	0.4084	0.6667
Helpful	1.173913	1.652174	1.307692	0.3893	0.6794
Honest	3.347826	2.913043	2.923077	0.2789	0.7576
Loving	2.0434783	1.2173913	0.6923077	**2.5848**	**0.0843**
Responsible	2.391304	2.217391	1.153846	2.0169	0.1426
Ambitious	1.2173913	1.0869565	0.8461538	0.2036	0.8164
Broadminded	0.826087	1.000000	1.000000	0.1013	0.9038
Capable	1.3913043	1.1304348	0.5384615	1.17	0.3178
Cheerful	0.3043478	0.3913043	0.6923077	0.4939	0.6129
Clean	0.2173913	0.0000000	0.0000000	1.5588	0.2194
Forgiving	0.7826087	0.7826087	0.3846154	0.4455	0.6427
Imaginative	0.4347826	0.2173913	0.3076923	0.2538	0.7767
Independent	0.6086957	0.2173913	0.0000000	1.7642	0.1807
Intellectual	1.2173913	0.4782609	2.3846154	**6.6769**	**0.0025**
Logical	0.7391304	0.2608696	0.3076923	1.0838	0.3453
Obedient	0.3043478	0.0000000	0.1538462	1.6069	0.2096
Polite	0.3043478	0.0000000	0.3076923	1.5521	0.2208
Self-Controlled	0.6521739	0.1739130	1.5384615	**3.8755**	**0.0265**

* Estimated Means.
** AI = Associate's institutions, A & S = Arts & Sciences Plus Professions institutions, RU = Research institutions.

Three significant findings were also found in the responses by the college and university presidents when listing their top five Instrumental values. The Instrumental values of Loving (0.08438), Intellectual (0.002508), and Self-Controlled (0.0265) each scored as significant. Loving made the top five overall list, but made the top five list of only the Arts & Sciences Focus presidents. Intellectual was listed as a top five Instrumental value only by the Research University presidents. Self-Controlled was listed by the Research University and the Arts and Sciences Plus Professions. Once again, like the variance in the Terminal values, the Research University presidents diverged slightly from the findings of the other two categories.

Table 10 shows the top five Instrumental and Terminal Values as recorded by the presidents of Associate's Institutions. Twenty three presidents responded to the survey with their top five Terminal Values being 1) a sense of accomplishment (lasting contribution, 2) family security (taking care of one's loved ones), 3) salvation (saved eternal life), 4) freedom (independence, free choice), and a tie at number five between 5) wisdom (a mature understanding of life), and 5) a world of peace (free of war and conflict). Only the presidents of Associate level institutions selected a world of peace as one of their top five values.

The Instrumental Values selected by the presidents of the Associate's Institutions include 1) honest (sincere, truthful), 2) responsible (dependable), 3) helpful (working for the welfare of others), 4) capable (competent, effective), and 5) courageous (standing up for your beliefs). Presidents of the Arts and Sciences Plus Professions institutions also selected courageous as a top five value. Loving (compassionate, affectionate, tender),

number four on the overall list of top Instrumental Values, did not make the top five list

of the Associate's Institutions.

Table 10
Overall Response of Presidents at Associate's Institutions
(Study the list carefully and select your five most important values. Place a "5" next to
the value that is most important to you, a "4" next to the value that is second most
important, "3," "2," and "1" until you have ranked your top five.)

Terminal Values	Instrumental Values
(1) A Sense of Accomplishment (64)	(1) Honest (64)
(2) Family Security (59)	(2) Responsible (56)
(3) Salvation (44)	(3) Helpful (44)
(4) Freedom (21)	(4) Capable (30)
(5) Wisdom (20)	(5) Courageous* (29)
(5) A World of Peace* (20)	

*Data are based on scoring of the top five responses out of the eighteen possible on the
traditional Rokeach Value Survey based on twenty three responses.
* Those marked with "*" are categories that did not make the top five overall results for
all Carnegie Classifications.

The Arts and Sciences Plus Profession's institutions responses to the Rokeach

Value Survey mirror the results of the Associate's institutions as seen in Table 11. The

values topping the Terminal Values list were reversed in the Arts and Sciences Plus

Professions institutions. Family Security received the most votes and rests in first place.

A Sense of Accomplishment came in second, followed by Salvation, Wisdom, and

Freedom.

The Instrumental Values of the Arts and Sciences Plus Professions institutions

follow closely both the overall list and the Associate's institutions. The list includes in

descending order: Honest, Responsible, Loving, Capable, Courageous (as found in the

Associate's Institutions list), and Intellectual (intelligent, reflective) each tied for fifth

place respectively (See Table 11). Intellectual as a value was also selected in the second

position by the Research university presidents.

Table 11
Overall Response of Presidents at Arts & Science Plus Professions
(Study the list carefully and select your five most important values. Place a "5" next to
the value that is most important to you, a "4" next to the value that is second most
important, "3," "2," and "1" until you have ranked your top five.)

Terminal Values	Instrumental Values
(1) Family Security (69)	(1) Honest (78)
(2) A Sense of Accomplishment (64)	(2) Responsible (54)
(3) Salvation (60)	(3) Loving (46)
(4) Wisdom (57)	(4) Capable (37)
(5) Freedom (28)	(5) Courageous* (34)
	(5) Intellectual * (34)

*Data are based on scoring of the top five responses out of the eighteen possible on the
traditional Rokeach Value Survey based on twenty-four responses.
* Those marked with "*" are categories that did not make the top five overall results for
all Carnegie Classifications.

The greatest divergence from the consensus of top Terminal and Instrumental

Values is witnessed in the responses to the Rokeach Value Survey of the Research

University presidents (See Table 12). A Sense of Accomplishment was highly regarded

as their number one Terminal Value and was ranked as the Associate's institution's

number one value, and the Arts and Sciences Plus Professions institutions' number two

value. Salvation received the most votes for second place. A tie for third exists between

two Terminal Values that did not make the list of either the Associates institutions or the

Arts and Sciences Plus Professions institutions, between An Exciting Life (a stimulating, active life) and True Friendship (close companionship). Family Security was selected as the fourth most important Terminal Value. Freedom and Equality (brotherhood/sisterhood, equal opportunity) each received support in the fifth place of the list of Terminal Values. Equality was only selected in the top five values in this list.

The Instrumental Values of the Research university presidents reported their most important value as Honest (sincere, truthful). The second most important Instrumental Value was that of being Intellectual (intelligent, reflective). Intellectual also squeaked into the top five values of the Arts and Sciences Plus Professions schools, but only in a tie for fifth. The third most important Instrumental Value for Research university presidents was Self-Controlled (restrained, self-disciplined). This is the only appearance of this value of the three top-five lists. At number four is the value Helpful that was also in the top five of the Associate's institutions, but not in the Arts and Sciences list. Rounding out the list at number five is Responsible (dependable) (See Table 12).

Table 12
Overall Response of Presidents at Research Institutions
(Study the list carefully and select your five most important values. Place a "5" next to the value that is most important to you, a "4" next to the value that is second most important, "3," "2," and "1" until you have ranked your top five.)

Terminal Values	Instrumental Values
(1) A Sense of Accomplishment (39)	(1) Honest (38)
(2) Salvation (26)	(2) Intellectual* (31)
(3) An Exciting Life* (22)	(3) Self-Controlled* (20)
(3) True Friendship* (22)	(4) Helpful (17)
(4) Family Security (21)	(5) Responsible (15)
(5) Equality* (20)	
(5) Freedom (20)	

*Data are based on scoring of the top five responses out of the eighteen possible on the traditional Rokeach Value Survey based on thirteen responders.
* Those marked with "*" are categories that did not make the top five overall results for all Carnegie Classifications.

The results of the Rokeach Value Survey suggest a fairly strong consensus of the top Terminal and Instrumental Values among the presidents of all three Carnegie Classification schools. Four Terminal Values were duplicated on all three lists: A Sense of Accomplishment, Family Security, Salvation, and Freedom. A Sense of Accomplishment was first or second on all three lists. Only two Instrumental Values are found on all three lists. The most important Instrumental Value on all three lists was the value of being Honest. Responsible was the other value reported on all three list of Carnegie Classification institution.

The following paragraphs include the significant findings discovered by isolating the data by the various independent variables of Religious Preference, Geographic Region, Academic Background, Gender, and Type of Institution.

Religious preference. There were four statistically significant findings of the Terminal and Instrumental Values based on the religious preference of the college and university presidents.

Salvation. This study suggests that one's thoughts or perception about the Terminal Value of Salvation is affected by one's religious preference. As one might assume, those who identified themselves as relating to the Protestant faith (m = 2.7837838) are more concerned than those who are non-Protestant (m = .9090909). This is based on a Welch Two Sample t-test where t= -3.3716, df = 54.356, p-value = 0.001382 with the alternative hypothesis that the true difference in means is not equal to 0 and with a 95 percent confidence interval: -2.989278 to -0.7837838.

Wisdom. This study suggests that one's thought on the Terminal Value of Wisdom is related to one's religious preference. The data suggests that Protestants (m = 1.891892) are more concerned with Wisdom than non-Protestants (m = 1.090909). This is based on a simple Welch Two Sample t-test where t= -1.71, df = 48.5, p-value = 0.09366 with the alternative hypothesis that the true difference in means is not equal to 0 and with a 95 percent confidence interval: -1.7425541 to 0.1405885.

Helping Others. According to the data presented, the Instrumental Value Helping Others is linked to the religious preference of the respondent. In response to the survey, Non-Protestant presidents (m = 2.090909) were more concerned with Helping Others than Protestant presidents (m = .0972973). This finding is based on a Welch Two Sample

t-test where t= 2.2879, df = 42.432, p-value = 0.02719 with the alternative hypothesis that

the true difference is not equal to 0 and with a 95 percent confidence interval: 0.1321292

to 2.1037431.

Responsible. This study suggests that one's perception of the Instrumental Value

of being Responsible is directly connected to one's religious preference. In this study,

Non-Protestant presidents (m = 1.272727) were less concerned with the concept of

Responsible as an important value than Protestant presidents (m = 2.513514). This is

based on a Welch Two Sample t-test where t= -2.6604, df = 49.175, p-value = 0.01051

with the alternative hypothesis that the true difference is not equal to 0 and with a 95

percent confidence interval: -2.1779640 to -0.3036085.

Geographic Region. Two statistically significant findings were discovered using

the Rokeach Value Survey based on geographic region of the respondent.

Salvation. This study suggests that a president's thoughts on Salvation are

directly linked to his/her geographic region of the United States. According to those who

responded to this study presidents located in the Southeastern region (m = 2.677419) of

the United States were more concerned with Salvation than those in other regions of the

country (m = 1.428571). Results are based on a Welch Two Sample t-test where t= -

2.0676, df = 56.99, p-value = 0.04323 with the alternative hypothesis that the true

difference is not equal to 0 and with a 95 percent confidence interval: 1.428571 to

2.677419.

Honest. According to the current study, a college or university president's

thoughts concerning the Instrumental Value of Honest are also related to his or her

geographic region. Presidents located in the Southeastern Region of the United States (m

= 2.612903) are less concerned with the Instrumental Value of Honest than their

counterparts in other regions (m = 3.607143). Results are based on a Welch Two Sample

t-test where t= 1.8469, df = 55.313, p-value = 0.07012 with the alternative hypothesis that

the true difference is not equal to 0 and with a 95 percent confidence interval: -0.0844798

to 2.07295913.

Academic background. The Rokeach Value Survey also revealed significant

differences in the values of Salvation and Responsible according to the presidents'

academic background.

Salvation. This study suggests that a president's view of Salvation is directly

proportional to his or her academic discipline or background. For the purpose of applying

a simple t-test for this data the responses were gathered into two major categories:

Scientific and Non-Scientific. The current study finds that presidents with a Non-

Scientific background (m = 2.797879) were much more concerned with the value

Salvation than those presidents with a Scientific background (m = 1.192308). These

results are based on a Welch Two Sample t-test where t= 2.7402, df = 56.946, p-value =

0.008186 with the alternative hypothesis that the true difference is not equal to 0 and 95

percent confidence interval: 0.429475 to 2.7615947.

Responsible. A president's academic background or discipline was found to

impact perceptions of the Instrumental Value Responsible. Non-Scientific presidents (m

= 2.454545) are more likely to be concerned with the value Responsible than presidents

with a Scientific background (m = 1.538462). These results are based on a Welch Two

Sample t-test where t= 1.9403, df = 56.763, p-value = 0.05732 with the alternative

hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: -0.02946771 to 1.86163554.

Gender. Two significant results were discovered using the Rokeach Value Survey according to the gender of the president.

Salvation. According to the data presented, male presidents (m = 2.369565) are more concerned than female presidents (m = 1.076923) with the Terminal Value of Salvation. These results are based on a Welch Two Sample t-test where t= 1.9976, df = 24.052, p-value = 0.0572 with the alternative hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: -0.04277253 to 2.62805682.

Freedom. A president's gender is demonstrated to affect perceptions of the Instrumental Value of Freedom. Female presidents (m = 2.0769231) are more concerned with the value of Freedom than their male counterparts (m = .08913043). Results are based on a Welch Two Sample t-test where t= -1.8576, df = 15.96, p-value = 0.08177 with the alternative hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: -2.5389240 to 0.1676865.

Type of institution. There are four statistically significant findings of the Terminal and Instrumental Values based on the Type of Institution served by the college and university presidents. For the purpose of comparison, presidents were divided by the designations of Private (including both religious and non-religious) or Public institutions.

Wisdom. According to this study the type of institution served by the college or university president directly relates to their concern for Wisdom as a Terminal value. In this study, presidents of Public Institutions (m = 2.185185) were more concerned with Wisdom than were the presidents of Private Institutions (m = 1.093750). Results are

based on a Welch Two Sample t-test where t= -2.3383, df = 49.211, p-value = 0.02348 with the alternative hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: -2.0293488 to -0.1535216.

Loving others. The type of institution directly affected how presidents viewed the Instrumental value of Loving Others on the Rokeach Value Survey. The data suggests that presidents of Public colleges and universities (m = 1.888889) are more likely to be concerned with Loving Others as a value as compared to presidents of Private colleges and universities (m = 1.031250). These results are based on a Welch Two Sample t-test where t= -1.7874, df = 52.007, p-value = 0.0797 with the alternative hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: -1.8204854 to 0.1052077.

Years of Service. There were no significant findings in this study linked to years of service from the results of the Rokeach Value Survey.

Comparison of the Rokeach Value Survey results to earlier studies

There has been significant research over the past forty years using the Rokeach Value Survey including various studies conducted by Milton Rokeach as early as 1973 (Rokeach, 1973). In addition, William Judge has conducted two studies using the Rokeach Value Survey in mining for results concerning the values of representative groups (Judge, 1999, 2001). These previous studies help provide a framework for a longitudinal aspect of our current study as evidenced in Table 13. The current study may well be the first of its kind to administer the Rokeach Value Survey to college and university presidents.

In 1973, Milton Rokeach launched a nationwide study of values in the United States using his instrument, the Rokeach Value Survey, as the core for the study (Rokeach, 1973). He discovered that among a sampling of adults within the general population the top five terminal values were World Peace, National Security, Freedom, Happiness, and Self Respect (Rokeach, 1973). The top five instrumental values reported in 1973 among the general population of adults in the United States were Honest, Ambitious, Responsible, Forgiving, and Broadminded (Rokeach, 1973).

Table 13
Results of Rokeach Value Survey: A Study by Milton Rokeach in 1973.
A study of the general adult population of the United States in 1973 (Rokeach, 1973), and the overall results from our current study.

Terminal Values	
US Adult Population (1973)	**Current Study (presidents 2012)**
World Peace	A Sense of Accomplishment
National Security	Family Security
Freedom	Salvation/Eternal Life
Happiness	Wisdom
Self-Respect	Freedom

Instrumental Values	
US Adult Population (1973)	**Current Study (presidents 2012)**
Honest	Honest
Ambitious	Responsible
Responsible	Helpful
Forgiving	Loving
Broadminded	Capable

Forty years later we have witnessed some significant changes in the perception of "end state" or Terminal values. These values are the large, lifespan objective values that serve as a guide to how one views the totality of life. From 1973 to 2012, the only similarity among the top five values shared by the general adult population of 1973 and the college and university presidents of 2012 is the value of Freedom.

In the late 1990's William Judge conducted a study of American Chief Executive Officers using the Rokeach Value Survey (Rokeach, 1973) and various other survey instruments in building a profile of executives' personality and character. These data were first published in Judge's work, *The Leader's Shadow* (Judge, 1999). In a follow up study, Judge took the data gathered from his work with American CEO's and gathered additional data from Taiwanese CEO's in an effort to compare and contrast character traits of American CEO's with the traits of another culture (Judge, 2001). Table 14 shows the overall results of the top five values as determined by the American and Taiwanese CEO's alongside the results of our current study.

Table 14
Results of Rokeach Value Survey: American vs. Taiwanese CEO's and Current
College and University Presidents
This table exhibits the responses in 2001 of American and Taiwanese CEO's to the
Rokeach Value Survey (Rokeach, 1973) from a study by William Judge (Judge, 2001)
and the results from our current study in 2012.

Terminal Values		
American CEO's	**Taiwanese CEO's**	**Current Study (presidents)**
A Sense of Accomplishment	A Sense of Accomplishment	A Sense of Accomplishment
Family Security	Family Security	Family Security
Self-Respect	Wisdom	Salvation/Eternal Life
Salvation	A Comfortable Life	Wisdom
Happiness/Contentedness	National Security	Freedom

Instrumental Values		
American CEO's	**Taiwanese CEO's**	**Current Study (presidents)**
Honest	Capable	Honest
Responsible	Responsible	Responsible
Ambitious	Ambitious	Helpful
Capable	Honest	Loving
Imaginative	Broadmindedness	Capable

* These lists represent only top five values from the Terminal and Instrumental Values
reported on the Rokeach Value Survey (Rokeach, 1973).

In comparing the responses to the Rokeach Value Survey (Rokeach, 1973) by

American and Taiwanese CEO's in 1999 and 2001 with the responses offered by college

and university presidents in 2012, one discovers a remarkable similarity among those

who are charged with leadership in our world. A Sense of Accomplishment and Family

Security topped all three lists as the number one and two Terminal values respectively. Salvation and Wisdom each appeared in two of the three lists.

Table 14 also reveals a marked similarity among American and Taiwanese CEO's with college and university presidents in regard to their understanding of Instrumental values. Honest, Responsible, and Capable were also selected as top five values for each group. These three values, Honest, Responsible, and Capable were also highly valued in a recent study by Kouzes and Posner (Kouzes & Posner, 2011). Kouzes and Posner report a list of valued characteristics as determined by leaders and their colleagues. Honest received the highest number of responses for both leaders (85%) and colleagues (82%) from those responding (Kouzes & Posner, 2011). The value Responsible can be viewed as synonymous with Dependable as used in Kouzes and Posner survey. Dependable was the seventh highest characteristic in the study for leaders (37%), but it was tied for second in the list of characteristics for colleagues (71%) (Kouzes and Posner, 2011, p. 181). Capable can also be viewed synonymously with Competent in the Kouzes and Posner study. Competent was listed as the fourth most important characteristic for leaders with 64%) and third for colleagues with (70%) (Kouzes and Posner, 2011, p. 181). Ambitious was a value shared by both the American and Taiwanese CEO's, but not by the college and university presidents. These Instrumental values represent one's day-to-day working ideals or principles reflecting a common core for those in corporate and educational leadership.

Ballard & Bogue Spirituality Assessment

Three hundred and seventy-seven college and university presidents were asked to complete the Ballard & Bogue Spirituality Assessment. Sixty presidents from various geographic regions in the United States completed the assessment. This spirituality assessment is designed to determine the level of understanding and practice of spirituality by the participant. It is intended to be an instrument that avoids much of the confusion that exists in many spirituality instruments that convolute spirituality with religion, especially Christianity. It employs a five-point Likert scale with questions of relevance ranging from none, to low, medium, high, or very high. On the instrument itself, these choices on the Likert scale are accompanied by the letters a through e. For the purpose of scoring the assessment none = 1, low = 2, medium = 3, high = 4, and very high = 5.

The results of the Ballard & Bogue Spirituality Assessment show that there is virtually no difference concerning the perception of spirituality among college and university presidents based on the selected Carnegie Classification of Associate's Institutions, Arts & Sciences Plus Professions, and Research Universities. Table 12 illustrates just how close the perceptions of these selected types of presidents are to one another. Overall, Table 12 also demonstrates the overwhelming relatedness these presidents feel about the topic of spirituality. Question 4 is the lone area of slight significant difference based on Carnegie Classification. Question 4 asks the participant to indicate the relevance of the statement for their personal understanding and personal practice of spirituality to the statement "Serious and sustained study of appropriate sacred documents related to spirituality." Presidents of Arts & Sciences Plus Professions (m =

3.35) scored slightly higher than the Associate's (m = 2.48) and Research institutions'

presidents (m = 2.85) with a resulting p-value = 0.080.

The results of the survey also suggest an overall comfort with the understanding

and personal practice of spirituality. Each of the means of the various Carnegie

Classifications scored at least a medium (3.0) or higher, except for Question 4 regarding

the regular study of sacred texts. Scores on this particular question remained relatively

low with the Associate's Institution's presidents recording a score of m = 2.48. Scores of

the Research University presidents on this question also were low with a score of m =

2.85. Overall, however, the results appear to suggest an overall comfort with an

understanding and practice of spirituality by a large majority of the presidents who

participated in this survey.

Table 15
Results of Ballard & Bogue Spirituality Assessment
(Please indicate the relevance on a five-point Likert Scale with 0 being none and 5 being very high for each of the following statements for your understanding and personal practice of spirituality.)

Belief	AI*	A & S*	RU*	Anova F	P value
Q1/Creator	3.65	4.22	3.85	1.022	.366
Q2/Beyond	3.87	4.22	3.69	.867	.426
Q3/Regular	3.43	3.78	3.38	.539	.586
Q4/Study	2.48	3.35	2.85	2.642	.080
Q5/Attendance	3.09	3.61	3.54	.787	.460
Q6/Living	4.57	4.52	4.69	.202	.818
Q7/Hope	4.0	4.17	3.69	.642	.530
Q8/Guide	4.0	4.22	4.0	.258	.773
Q9/Ritual	3.22	3.52	3.46	.482	.620
Q10/Welfare	4.43	4.43	4.54	.075	.927

*Sample Mean.
**data are reported based on 23 Associates, 24 Arts and Sciences, and 13 Research presidents.
*** AI = Associate's Institutions, A & S = Arts and Sciences Plus Professions Institutions, RU = Research Universities.

Academic background. One's academic background is statistically relevant in regard to Question 2 concerning "a reality beyond the visible, physical and material world," and Question 10 concerning "focus on concerns and welfare beyond one's self-interest." As per the earlier discussion of the results of the Rokeach Value Survey, the

academic background of the college and university presidents was divided into two major categories: Scientific (Business, Law, Sciences, etc.) and Non-Scientific (Religion, Education, Communications, etc.).

The study shows that Non-Scientific presidents (m = 4.272727) are more inclined to believe in a reality beyond that which we can see as compared to their counterparts, the Scientific presidents (m = 3.576923). These results are based on a Welch Two Sample t-test where t= 2.0986, df = 38.066, p-value = 0.04254 with the alternative hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: 0.02463996 to 1.36696843.

The study further shows that Non-Scientific presidents (m = 4.636364) are slightly more likely to focus on the concerns and welfare beyond one's self interest than the Scientific presidents (m = 4.230769). These results are based on a Welch Two Sample t-test where t= 1.7401, df = 32.664, p-value = 0.09126 with the alternative hypothesis that the true difference is not equal to 0 and 95 percent confidence interval: -0.06882055 to 0.88000936.

Summary

In summary, the findings of this study suggest that college and university presidents at all Carnegie Classifications share a similar sense of common values and a similar understanding and attitude towards the practice of spirituality. Regardless of whether a president serves a small, isolated community college, or a Tier 1 research university, there is a strong likelihood he/she will share a common sense of values and spirituality. There is evidence to suggest that the values of presidents of Research Universities may indeed be slightly different from those serving in community colleges

and four-year Professions Plus colleges. This study has also uncovered several significant findings among the various independent variables of gender, discipline/field, public versus private institutions, geographic location and religious affiliation. These findings and their implications for this study will be discussed in the next chapter.

Chapter V

Summary, Discussion, Implications, and Recommendations

The purpose of this study is to ascertain whether there are significant differences in the spirituality and value profiles of the presidents of institutions with differing Carnegie classifications: Associate Institutions, Arts & Sciences Plus Professions four-year colleges and universities, and Research Universities. The three research questions the project answers are:

- Is there a significant difference in the spirituality and value profiles of presidents in differing Carnegie classifications?

- Do the spirituality and value profiles within particular Carnegie classifications show differences due to gender, years of service, discipline/field, public versus private institutions, geographic location or religious affiliation?

- How do the value preferences of different Carnegie classification institutional presidents compare to other referent groups for which norms are available such as chief executive officers or the general population of adults as determined by the previous studies of Judge (1999, 2001) and Rokeach (1973)?

This chapter provides a summary and discussion of the research. It includes a summary of the findings, a discussion of the findings, implications, and recommendations for further research.

This study employed a quantitative survey methodology in order to study the values and spirituality profiles of college and university presidents in the United States of America. These profiles are the results of data collection using the Rokeach Value Survey

(Rokeach, 1973), the Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011), and a demographic questionnaire sent to a random sample of college and university presidents at schools representing three Carnegie Classifications: Associate's, Arts & Sciences Plus Professions, and Research. The respondents were asked to complete an online survey delivered through Surveymonkey.com. The data were analyzed using a Welch Two Sample t-test, or an Analysis of Variance (ANOVA) measuring the significance of the differences between the group means on each of the questions. The dependent variables of Carnegie Classification were analyzed using an ANOVA, the independent variables of demographic information were analyzed using a Welch Two Sample t-test due to small sample sizes when scattered through varying categories.

Summary of the Findings

There was little difference between the value and spirituality profiles of American college and university presidents by Carnegie Classification. Small differences were discovered when comparing the values of Research university presidents to Associate's and Arts and Sciences Plus Professions presidents. Presidents of Arts & Sciences Plus Professions scored slightly higher than Associate's and Research university presidents on question four of the Ballard & Bogue Spirituality Scale. Question four asks respondents to indicate relevance to the statement "serious and sustained study of appropriate sacred documents related to spirituality." The overall mean scores on the spirituality scale were quite high for all three groups, ranging from medium to very high on almost every question.

Differences were discovered in the value and spirituality profiles of college and university presidents when controlling for gender, years of service, discipline/field,

public versus private institutions, geographic location or religious affiliation. Male presidents ranked the value Salvation higher than female presidents. Female presidents, conversely, ranked Freedom higher than their male counterparts. Presidents with a Non-Scientific background were more likely to rank Salvation and Responsible higher than presidents with a Scientific background. Non-Scientific presidents were also more likely to affirm belief in a reality beyond the physical world and were more concerned with the welfare of others than their Scientific counterparts. Presidents of public institutions ranked Loving Others more highly than presidents of private universities. Presidents of institutions in the South were more likely to rank the value Salvation higher than presidents in other regions. Non-Protestant presidents ranked the value of Helping Others higher than Protestant presidents.

Responses to the Rokeach Value Survey of college and university presidents in 2012 showed marked differences when compared to the responses of the general adult population of 1973. Only the Terminal value Freedom was ranked in the top five of both groups. The Instrumental values of both groups shared the value Honest as their respective first choice. Responsible was ranked second by the presidents of 2012 and third by the general adult population of 1973. There was little difference between top values of American and Taiwanese CEO's in 2001 when compared to college and university presidents in 2012. A Sense of Accomplishment and Family Security were ranked the top Terminal values by all three groups. Honest and Responsible were rated highly by all three groups as the top Instrumental values. The Instrumental value of Loving Others was ranked higher by public university presidents than private university presidents.

Discussion

This study is shaped by the theoretical framework of William Judge (1999, 2001) and Milton Rokeach (1973), particularly Judge's analysis of values and spirituality profiles of leaders. In the current study, the leaders are college and university presidents. Several scholars have ventured that a common thread among many leaders is an understanding or practice of spirituality (Marinoble, 1990; Jacobsen, 1994; Mitroff & Denton, 1999). Moran and Curtis posited that spirituality affects how leaders lead in times of crisis and that one's sense of spirituality affects one's leadership style and approach to leadership (Moran & Curtis, 2004). Mitroff and Denton venture as far as to state that individuals and organizations that perceive themselves as more spiritual actually do better in their respective environment (Mitroff & Denton, 1999). The present study suggests there was a common acceptance and comfort with the concept of spirituality among those sixty presidents who completed the Ballard & Bogue Spirituality Scale.

Gross and Simmons have suggested in a recent article that the American professoriate is more religious than commonly thought by the general public (Gross & Simmons, 2009). Though less religious than the American public as a whole, Gross and Simmons demonstrate that as many as 39% of the American professoriate attend religious services at least once a month (Gross & Simmons, 2009). Walker and McPhail determined that community college leaders define spirituality using both religious and non-religious associations (Walker & McPhail, 2009).

College and university presidents often come from the ranks of those who have served at some point in their careers as professors, or at the very least share similar terminal degrees with members of the faculty. It should, therefore, not come as a surprise to discover a general acceptance and ease with the concept of spirituality among college and university presidents at various Carnegie Classifications.

It is also apparent that a number of significant findings come to the surface when viewing the data through the lens of the independent variables used in this study. The differences between male and female presidents appear in the pages of this study in a small way. Male presidents scored higher in choosing Salvation as a significant value as compared to Female presidents. Women, however, scored significantly higher in choosing the value of Freedom as opposed to their male counterparts. The responses of the female presidents make this a richer study. I am very grateful and indebted to the thirteen female presidents who chose to respond to the issued request in taking the survey rather than simply taking a pass. As the numbers reflect in this study, more needs to be done to ensure gender equity in the upper echelons of higher education administration across our land.

One significant finding was discovered when looking at the data through the lens of institution type: private versus public. Presidents serving in Public universities ranked the value of Loving Others higher than presidents of Private universities. This is the only significant finding regarding type of institution. It is, however, a surprising finding. One might have assumed that presidents of private institutions would be more apt to choose the value of Loving Others as more significant than their public counterparts. Supporters of private colleges and universities would probably have predicted this finding to be just

the opposite. Gross and Simmons (Gross and Simmons, 2009) found no significant difference in their study when allowing for the variable of institution type comparing professors at private versus public institutions.

Comparing the results from adults in the United States in 1973 on the Rokeach Value Survey (Rokeach, 1973) with the survey results of college and university presidents in 2012 strongly suggests that cultural context plays a role in the shaping of one's value preferences. From 1973 to 2012, the only similarity among the top five values shared by the general adult population of 1973 and the college and university presidents of 2012 is the value of Freedom. Certainly the world has changed since the turbulent decade of the 1960's and the uncertainty of the 1970's. It is not surprising in retrospect to see the top two values listed in 1973 as World Peace and National Security toward the end of the Vietnam War. But it is interesting that the value Freedom is still a hope or concern that has traversed the past forty years as highly important. Rokeach reminds us that values are the "main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behaviors," (Rokeach, 1973, p. ix).

It is also interesting that the Instrumental values or the values that guide our day-to-day activity share two of the top three rankings in both studies spanning from 1973 to 2012. It can be said that some things really "don't grow old." The values Honest and Responsible are as meaningful to the presidents of colleges and universities today as they were to the adults of the general population of 1973. These similarities should not be surprising with the "shrinking" world lived in the twenty-first century. This study supports the findings of previous recent studies that affirm Honesty as a chief value for

leadership (Kouzes & Posner, 2011). With the nearly instantaneous exchange of ideas and newsfeeds around the globe and the inter-connectedness of corporate, business and educational leaders today, this centralization of values among leaders should be somewhat expected.

Two other things have been surprising in undertaking this study. First, I now have a better appreciation for just how busy college and university presidents are in their day to day activities. The overall response rate of 15.9% is relatively small, but I felt fortunate when I had received even sixty responses after my initial letters of invitation and email survey requests fell silent in those first attempts. Three presidents did respond kindly with personal letters or emails sharing with me that they do not answer survey requests because of the sheer volume of requests they receive each year.

Second, upon further reflection, I am surprised to see that even in my attempt to locate the Ballard & Bogue Spirituality Scale apart from a particular religious context that the word religious does appear twice in the assessment instrument. Upon future use, I am going to consider wording questions 5 and 9 differently, omitting the word religious from these descriptions.

Implications

The development of the Ballard & Bogue Spirituality Scale may prove to be the largest contribution this dissertation makes to the field of values and spirituality. As previously mentioned, Hill and Hood referenced no less than 126 assessments that measure some aspect of religiosity or spirituality (Hill & Hood, 1999). Instruments such as the Duke Religious Index (Koenig, Parkerson, & Meador, 1997) and the Spiritual Well-Being Scale (Ellison & Paloutzian, 1991) have been used successfully in previous

research. But each of these pre-existing assessment instruments seemed to conflate the issues of spirituality with religion (Allport & Ross, 1967) or lean too heavily on a dominant religious tradition (Ellison & Paloutzian, 1991). The intent of the Ballard & Bogue Spirituality Scale was to create, as much as humanly possible, an assessment instrument that was "free" from the trappings of any dominant religious tradition or language in order to focus solely on the issue of spirituality. It must be admitted, however, that the word "spirituality" brings certain baggage or potential framing with it (Vaill, 1990; Peters, 1993). For those who completed the survey, it did provide a statistical measurement for quantifying their understanding of spirituality.

This study demonstrates that spirituality can be studied in a quantitative, measurable way. The researcher of this study acknowledges the skeptics who question the reliability of such study in the academy in various disciplines, but affirms with Dreyer and Burrows that spirituality can and should be empirically studied (Dreyer and Burrows, 2005). Most studies focusing on the study of spirituality and leadership have been primarily qualitative studies (Marinoble, 1990; Jacobsen, 1994; Moran & Curtis, 2004; Walker & McPhail, 2009), with the study of Mitroff and Denton (1999) being one noticeable exception. These studies have generally focused on one-on-one interviews with a small number of subjects ranging from ten (Marinoble, 1990) to twenty-four (Moran & Curtis, 2004). The researcher acknowledges the difficulties in defining the term spirituality (Pargament, 1999) and further potential difficulties in studying this concept in measurable terms (Miller & Thoresen, 2003). The pioneers of this field have paved the way for the next generation of scholars to explore new worlds that are just now becoming accessible because of the visions of Greenleaf (1977, 2002), Moxley (2000),

and Fairholm (1997, 1998 & 2000), combined with the practical application of Marinoble (1999), Jacobsen (1994), Judge (1999, 2001), Mitroff and Denton (1999), Moran and Curtis (2004), and Walker & McPhail (2009). The researcher of this study is very grateful for those who illuminated the path before him.

Recommendation for Further Study

There are four recommendations for further studies. First, future researchers should expand the scope of this study to include the executive cabinet members of colleges and universities. Executive officers such as provosts, chief financial officers, advancement officers, comptrollers, student affairs officers, executive assistants to the president, chairpersons of the trustees or other high ranking officials providing a broader scope for understanding the role of values and spirituality of colleges and universities leaders in the United States. This expansion could also easily include members of boards of trustees, boards of regents, or those responsible for the policy decisions of the colleges and universities. Broadening the scope of the study would enhance a view from the top of these colleges and universities concerning attitudes and perceptions of values and spirituality. Enlarging the scope of perspective atop colleges and universities would allow the researcher to bridge the gap between what is desired or what is intended and what is actually practiced in regard to values and spirituality.

Second, there is a need for a qualitative component in the study of values and spirituality among college and university presidents. A qualitative study would allow the researcher to dig behind the survey data to answer some of the "why" questions or motivations of responders in this study. A series of interviews would prove invaluable in

furthering the research in this area. This type of research method would provide an in-depth understanding of issues that are so deeply personal and private.

Third, this study should be expanded to include presidents of colleges and universities of different cultures or socio-economic backgrounds to learn more about values and spirituality from non-Western or non-upper to upper-middle class perspectives. This could easily take place by studying college or university presidents of places such as Australia, Asia, Africa or Europe. This would provide a rich and fertile field for new data on its merit and also for comparison to work already done in this study.

Finally, future study should be done to determine any correlation between the value and spirituality profiles of college and university presidents and the occurrence of presidential derailment. By comparing the spirituality profiles of healthy presidents with the profiles of troubled presidents, one might determine whether the value and spirituality profiles provide useful parameters for determining the probability of success or failure of a given candidate for presidential appointment. Further studies could compare the value and spirituality profile with empirical surveys of the strength of faculty and staff satisfaction with a current president. Any correlation would help boards of trustees in their on-going evaluation of the president.

List of References

Aburdene, P. (2005). *Megatrends 2010*. Charlottesville, VA: Hampton Roads
    Publishing.

Allen, M. (1994). Reliability and accuracy of cultural-level judgments of personal
    values. *Perceptual and Motor Skills, 79*, 16-18.

Allport, G. & Ross, J. (1967). Personal religious orientation and prejudice. *Journal of
    Personality and Social Psychology*, *5*, 432-445.

Amarasingam, A. (2010). Are American college professors religious? *Huffington Post*,
    Oct. 6.

Ball-Rokeach, S., Rokeach, M., & Grube J. (1984). *The great American values test:*
    Influencing behavior and belief through television. New York, NY: The Free
    Press.

Barnard, C. (1938). *The functions of the executive*. Cambridge, MA: The Harvard
    University Press.

Baron, D. & Padwa, L. (1999). *Moses on management: 50 leadership lessons from the*
    greatest manager of all time. New York, NY: Pocket Books.

Begley, P. (1999). *Values and educational leadership* (P. Begley, Ed.). New York, NY:
    State University of New York Press.

Bhindi, N. & Duignan, P. (April 1997). Leadership for a new century:
    Authenticity, intentionality, spirituality and sensibility. *Educational Management*
    & Administration, 25 (2), 117-132.

Block, P. (1993). *Stewardship*. San Francisco, CA: Berrett-Koehler Publishers.

Bogue, G., & Hall, K. (2003). *Quality and accountability in higher education: Improving*
    policy, enhancing performance. Westport, CT: Praeger.

Bogue, G. (2007). [Leading and Organizing]. Unpublished presentation.

Bolman, L. & Deal, T. (2003). *Reframing organizations: Artistry, choice, and leadership*. San Francisco, CA: Jossey-Bass.

_____. Bolman, L., & Deal, T. (1995). *Leading with soul: An uncommon journey of the spirit*. San Francisco, CA: Jossey-Bass.

Brooks, C. (2000). The relationship among substance abuse counselors' spiritual well-being, values, and … *Journal of Addictions & Offender Counseling, 21 (1),* 23-34.

Brown, D., Johnson, E., & Parrish, M. (2007). Spirituality assessments: limitations and recommendations. *VISTAS Online.*

Brown, F., Driver, S., & Briggs, C. (1951). *A Hebrew and English lexicon of the Old Testament*. Oxford, England: Clarendon Press.

Burns, J. (1978). *Leadership*. New York, NY: Harper and Row.

Cashwell, C. & Young, J. (2004). Spirituality in counselor training: A content analysis of syllabi from introductory spirituality courses. *Counseling & Values*, *48*, 96-109.

Chopra, D. (Sept. 2002). The soul of leadership: By looking inward, any individual has the capacity to rise to greatness. *School Administrator*, *59* (8), 10-12.

Ciulla, J. (2004). Ethics and leadership effectiveness. In J. Antonakis, A. Cianciolo, & R. Sternberg (Eds.), *The nature of leadership* (pp. 302-328). Thousand Oaks, CA: Sage Publications.

Coggan, D., ed. (1989). *The revised English Bible*. Oxford, England: Oxford University Press.

Cohen, J. (1978). A review of the Rokeach Value Survey. In O. Buros (Ed.), *The eighth mental measurements yearbook* (pp. 1031-1032). Lincoln, NE: University of Nebraska.

Conger, J., ed. (1994). *Spirit at work: Discovering the spirituality in leadership*. San Francisco, CA: Jossey-Bass.

Covey, S. (1989). *The 7 habits of highly effective people*. New York, NY: Simon & Schuster.

_____. (1991). *Principle-centered leadership*. New York, NY: Summitt Books.

_____. (2002). Foreword. In s*ervant leadership: A journey into the nature of legitimate power & greatness* (pp. 1-17). New York, NY: Paulist Press.

_____. (2004). *The 8th habit: From effectiveness to greatness*. New York, NY: Free Press.

Creswell, J. (2005). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*, 2nd ed. Upper Saddle River, NJ: Pearson/Merrill Prentice Hall.

Curry, E. (2005). *Hostage reads 'purpose-driven life' to alleged Atlanta killer*. Available from *Baptist Press* news, http://www.bpnews.net.

Dakss, B. (2005). *Book helps hostage calm captor*. Available from http://www.cbsnews.com.

Davies, M. (1936). "Leading" in *Poems for daily needs*. Thomas Curtis Clark (Ed.), New York, NY: Round Table Press, Inc.

Davis, J., & Weaver, J. (1982). Dimensions of spirituality. In *The politics of women's spirituality* (pp. 368-372). Garden City, NY: Anchor Press.

Deming, W. (1986). *Out of the crisis*. Cambridge, MA: MIT Press.

Depree, M. (2004). *Leadership is an Art*. New York, NY: Doubleday Press.

Dreyer, E., & Burrows, M. (Eds.). (2005). *Minding the spirit: The study of Christian spirituality*. Baltimore, MD: The Johns Hopkins University Press.

Duffy, M. (2008). Values in qualitative and quantitative research. *Counseling and Values, 53*(2), 22-38.

Elliger, K., & Rudolph, W. (Eds.). (1983). *Biblia Hebraica Stuttgartensia*. Stuttgart, Germany: Deutsche Bibelgesellschaft.

Ellison, C. (1983). Spiritual well-being: conceptualization and measurement. *Journal of Psychology and Theology, 11* , 330-340.

Ellison, C. & Paloutzian, R. (1991). *Manual for the spiritual well-being scale*. Nyack, NY: Life Advance, Inc.

Fairholm, G. (1991). *Values leadership: Toward a new philosophy of leadership*. Westport, CT: Praeger.

_____. (1993). *Organizational power politics: The tactics of leadership power*. Westport, CT: Praeger.

_____. (1997). *Capturing the heart of leadership: Spirituality and community in the new American workplace*. Westport, CT: Praeger Press.

_____. (1998). *Perspectives on leadership: From the science of management to its spiritual heart*. Westport, CT: Praeger.

Fiedler, F. (1967). *A theory of leadership effectiveness*. New York, NY: McGraw-Hill.

Finkelstein, S. & Hambrick, D. (1996). *Strategic leadership: Top executives and their effects on organizations*. Minneapolis/St. Paul, MN: West Publishing Company.

Frick, D. & Spears L., Ed. (1996). *On becoming a servant leader: The private writings of Robert K. Greenleaf.* San Francisco, CA: Jossey-Bass Publishers.

Freud, S. (1928). *The future of an illusion* (W. D. Robson-Scott, Trans.). London, England: Hogarth Press.

Gibbons, K. & Walker, I. (1993). Multiple interpretations of the Rokeach value survey. *The Journal of Social Psychology*, 133, 797-805.

Gibbons, P. (1999). Spirituality at work: definitions, measures, assumptions, and validity claims. This paper is available at www.futureconsiderations.com.

Gravetter, F. & Wallnau L. (2005). *Essentials of statistics for the behavioral sciences*. Belmont, CA: Wadsworth/Thomson Learning.

Gray, H. (Feb.-Mar. 2000). The spirituality of leadership. *Momentum*, *31*(1), 16-18.

Greenleaf, R. (1970). *The servant as leader*. Indianapolis, IN: Robert K. Greenleaf Center for Servant Leadership.

_____. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press.

_____. (1982). *Spirituality and leadership*. Indianapolis, IN: Robert K. Greenleaf Center for Servant Leadership.

_____. (1982). Studies in formative spirituality. *Journal of Ongoing Formation* (3) no. 1, 1-13.

_____. (2002). *Servant leadership: A journey into the nature of legitimate power*

and greatness (L. Spears, Ed.). New York, NY: Paulist Press. (Original work published in 1977)

Groen, J. (Summer 2001). How leaders cultivate spirituality in the workplace: What the research shows. *Adult Learning*, *12* (3), 20-21.

Gross, N. & Simmons, S. (2009). The religiosity of American college and university professors, *Sociology of Religion, 70 (2),* 101-129.

Hackman, J. & Wageman, R. (1995). Total quality management: Empirical, conceptual, and practical issues. *Administrative Science Quarterly*, 40, 309-342.

Hall, T. & Edwards, K. (1996). The initial development and factor analysis of the Spiritual Assessment Inventory. *Journal of Psychology and Theology*, 24, no. 3, 233-246.

Helf, D. (2009). Critics of his stance on California's gay marriage measure welcome his inclusive language. But others question his use of a Christian prayer. Available from *Los Angeles Times*, http://articles.latimes.com.

Hill, P. & Hood, R. (Eds.). (1999). *Measures of religiosity*. Birmingham, AL: Religious Education Press.

Hill, P. (2000). *Measurement issues and scales in the scientific study of religion and spirituality*, unpublished manuscript. Grove City, PA: Grove City College.

Hoyle, J. (Sept. 2002) "The highest form of leadership." *School Administrator*, *59*(8), 18-21.

Jackall, R. (1988) *Moral mazes: The world of corporate managers*. New York, NY: Oxford University Press.

Jacobsen, S. (1994). Spirituality and transformational leadership in secular settings: A

Delphi study. Unpublished doctoral dissertation, Seattle University, Seattle, WA.

Jaworski, J. (1996). *Synchronicity: The inner path of leadership*. San Francisco, CA:

Berrett-Koehler Publishers.

Jones, L. (1995). *Jesus CEO: Using ancient wisdom for visionary leadership*.

New York, NY: Hyperion Books.

_____. (1996). *The path: Creating your mission statement for work and for life*.

New York, NY: Hyperion.

_____. (1997). *Jesus in blue jeans: A practical guide to everyday spirituality*.

New York, NY: Hyperion.

Joseph, J. (2002). Public values in a divided world: A mandate for higher education.

Liberal Education, 88(2), 6-15.

Judge, W. (1999). *The leader's shadow: Exploring and developing executive*

character. Thousand Oaks, CA: Sage Publications.

_____. (2001). Is a leader's character culture-bound or culture-free? An

empirical comparison of the character traits of American and Taiwanese

CEO's. *The Journal of Leadership Studies*. *8*(2), 63-78.

Kass, J.; Friedman R.; Leserman, J.; Zuttermeister, P.; Benson, H. (1991). Health

outcomes and a new index of spiritual experience." *Journal for the Scientific*

Study of Religion, *30*, 203-211.

Kets de Vries, M. & Florent-Treacy, E. (1999). *The new global leaders: Richard*

Branson, Percy Barnevik, and David Simon. San Francisco, CA: Jossey-Bass

Publishers.

Kezar, Adrianna. (2002). Reconstructing static images of leadership: An application

of positionality theory." *Journal of Leadership Studies*, 8.

Kitwood, T. (1978). A Review of the Rokeach Value Survey. In O. Buros (Ed.), *The eighth mental measurements yearbook* (pp. 1031-1032). Lincoln, NE: University of Nebraska.

Knight, J. A. (1987). The spiritual as a creative force in the person. *Journal of the American Academy of Psychoanalysis, 15*, 365-382.

Koenig, H., Parkerson, G., & Meador K. (1997). Religion index for psychiatric research: A 5-item measure for use in health outcome studies. *American Journal of Psychiatry, 153* (6), 885.

Kopelman, R., Prottas, D., & Tatum, G. (2004). Comparison of four measures of values: Their relative usefulness in graduate education advisement. *North American Journal of Psychology, 6,* 205-218.

Kouzes, J. & Posner, B. (1995). *The leadership challenge: How to get extraordinary things done in organizations*. San Francisco, CA: Jossey-Bass.

_____. (2003). *The leadership practices inventory-self*. Hoboken, NJ: John Wiley & Sons, Inc.

_____. (2011). *Credibility: How leaders gain it and lose it, why people demand it*. San Francisco, CA: Jossey-Bass.

Lambert, L. (2010, February 8). God goes the office. *Knoxville News Sentinel*, p. 7A.

_____. (2009). *Spirituality, Inc.: Religion in the American workplace*. New York, NY: New York University Press.

Lieberson, S. & O'Connor, J.F. (1972). Leadership and organizational performance: A study of large corporations. *American Sociological Review*, 37, 117-130.

Lincoln, Y. & Guba, E. (1985). *Naturalistic Inquiry*. Newbury Park: CA, Sage.

Lindholm, J. & Astin, H. (2006). Understanding the 'interior' life of faculty: How important is spirituality? *Religion & Education*, 33: 64-90.

Maddock, R. & Fulton, R. (1998). *Motivation, Emotions, and Leadership*. Westport, CT: Quorum Books.

Maldonado, N., Efinger, J. & Lacey, C. (2003). Personal moral development: Perceptions of 14 moral leaders. *U. S. Department of Education*.

Manz, C., Manz, J., Marx, R., & Neck, C. (2001). *The wisdom of Solomon at work: Ancient wisdom for living and leaders today*. San Francisco, CA: Berrett-Koehler Publishers, Inc.

Marinoble, R. (1990). Faith and leadership: The spiritual journey of transformational leaders. Unpublished thesis, University of San Diego, San Diego, CA.

Maxwell, J. (1993). *Developing the leader within you*. Nashville, TN: Thomas Nelson Publishers.

Mayo, E. (1987). Hawthorne and the Western Electric Company. In Boone. B (Ed.), *The great writings in management and organizational behavior* (2nd ed., pp. 77-91). New York, NY: McGraw-Hill.

Metcalf, F., & Gallagher Hately, B. (2001). *What would Buddha do at work? 101 answers to workplace dilemma*s. Berkeley, CA: Seastone.

Miller, L. (2009). What Rick Warren said: The Saddleback pastor's invocation was inevitable, surprising. Available from *Newsweek*, http://www.newsweek.com.

Miller, W. & Thoresen, C. (2003). Spirituality, religion, and health: An emerging research field. *American Psychologist*, *58* (1), 24-35.

Mitroff, I. & Denton, E. (1999). *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*. San Francisco: Jossey-Bass Publishers.

Morris, W. (Ed.). (1976). *The American heritage dictionary of the English language*. Boston, MA: Houghton Mifflin Company.

Moran, C. & Curtis, G. (2004). Blending two worlds: Religio-spirituality in the professional lives of student affairs administrators. *NASPA Journal,* 41 (3), 631-646.

Moxley, R. (1998). *Center for creative leadership handbook for leadership development*. San Francisco, CA: Jossey-Bass.

_____. (2000). *Leadership & spirit: Breathing new vitality and energy into individuals and organizations*. San Francisco, CA: Jossey-Bass.

Myers, I. & McCaulley, M. (1993). *Manual: A guide to the development and use of the Myers- Briggs type indicator*. Palo Alto, CA: Consulting Psychologists Press.

Nanus, B. (1992). *Visionary leadership*. San Francisco, CA: Jossey-Bass Publishers.

Nelson. S. (2007). *Leaders in the labyrinth*. Westport, CT: Praeger Publishers.

Norburn, D. (1989). The chief executive: A breed apart." *Strategic Management Journal*, *10*,1-15.

Palmer, P. (1983). *To know as we are known*. San Francisco, CA: HarperSanFrancisco Publishers.

_____. (1990). Leading from within: Reflections on spirituality and leadership. In *Annual celebration dinner of the Indiana office of campus ministries* Washington, D.C: The Potter's House Book Service.

_____. (1991). *The active life: Wisdom for work, creativity, and caring*. San

Francisco, CA: HarperSanFrancisco Publishers.

_____. (2000). *Let your life speak*. San Francisco, CA: Jossey-Bass Publishers.

_____. (2003). Teaching with heart and soul: reflections on spirituality in

teacher education. *Journal of Teacher Education*, *54*.

Pargament, K. (1999). The psychology of religion and spirituality? Yes and no. *The

International Journal for the Psychology of Religion*, 9 (1), 3-16.

Perkins, G., Wellman, N., & Wellman, W. (2009). Educational leadership: The

relationship between spirituality and leadership. *Academic Leadership, 7 (1).*

Peters, T. (1993, April 5). Spiritual side of leadership is just too much. *Seattle-Post

Intelligencer*, p. B4.

Powell, L., Shahabi, L., & Thoresen, C. (2003). Religion and spirituality: Linkages to

physical health. *American Psychologist, 55*, 36-52.

Prouty, D. (1999). The essence of leadership. *Zip lines: The Voice for Adventure

Education*, *38*, 10-13.

Rayburn, C. & Richmond, L. (1996, 2003). Inventory on spirituality. Unpublished

inventory.

Religion in the workplace survey. (2001). Society for Human Resource Management.

Ritscher, J. (1986). Spiritual leadership. In J. Adams (Ed.), *Transforming leadership:

From vision to results* (pp. 61-80). Alexandria, VA: Miles River Press.

Robertson, J. (1989). An investigation of religiosity and mental health measures in

Bible college students. Unpublished doctoral dissertation. University of

Tennessee, Knoxville, TN.

Rogers, J. & Dantley, M. (2001). Invoking the spiritual in campus life and leadership. *Journal of College Student Development, 42 (6)*, 589-603.

Rokeach, M. (1973). *The nature of human values*. New York, NY: Free Press.

_____. (1979). *Understanding human values*. New York, NY: Free Pres..

Schmidt, P. (2011). The challenge of putting a grade on ethical learning. *The Chronicle of Higher Education*, (July 3, 2011).

Seeman, T., Dublin, L., & Seeman, M. (2003). Religiosity/spirituality and health: A critical review of the evidence for biological pathways. *American Psychologist, 58*, 53-63.

Seligman, C., Olson, J., & Zanna, M. (1996). *The psychology of values: The Ontario symposium*, vol. 8. Mahwah, NJ: Lawrence Erlbaum Associates.

Senge, P. (1990). *The fifth discipline: The art and practice of the learning organization*. New York, NY: Doubleday.

Skinner, B. F. (1969). *Contingencies of reinforcement: A theoretical analysis*. New York, NY: Appleton-Century-Crofts.

Slater, W., Hall, T., & Edwards, K. (2001). Measuring religion and spirituality: Where are we and where are we going? J*ournal of Psychology and Theology*, 29, (1), 4-21.

Snell, R. & Others. (Fall 1991). Working with spirituality in organizations. *Management Education and Development*, 22(3), 155-253.

Sokolow, S. (Sept. 2002). Enlightened leadership. *School Administrator*, 59 (8), 32-36.

Solomon, J. & Hunter J. (Sept. 2002). A psychological view of spirituality

and leadership. *School Administrator*, *59*(8), 38-41.

Speck, B. (2005). What is spirituality? *New Directions for Teaching and Learning*, 104 (Winter), 3-13.

Stamm, L. (2003). Can we bring spirituality back to campus? Higher education's re-engagement with values and spirituality. *Journal of College and Character*. No page numbers [e-journal]. http://www.collegevalues.org/seereview.cfm?id=1075. Accessed on February 16, 2010.

Stokeley, F. (Sept. 2002). "What it means to be a spiritual leader." *School Administrator*, *59*(8), 48-50.

Storch, E. (2002). Religiosity and depression in intercollegiate athletes. *College Studies Journal,* 36, no. 4, 526-531.

_____. (2003). Intrinsic religiosity and substance abuse in intercollegiate athletes. *Journal of Sport & Exercise Psychology*, 25, no. 2, 248-252.

Storch, E., Strawser, M., & Storch, J. (2004). Two-week test-restest reliability of the Duke Religion Index. *Psychological Reports, 94*, 993-994.

The Carnegie classifications of higher education institutions. (February 23, 2012). Retrieved from http//www.carnegiefoundation.org

Toney, F. & Oster, M. (1998). "The leader and religious faith." *Journal of Leadership Studies, 5*.

Usinier, J. (1998). *International & cross-cultural management research*. Thousand Oaks, CA: Sage Publications.

Vaill, P. (1989). *Managing as a performing art*. San Francisco, CA: Jossey-Bass Publishers.

Vargha, A. & Delaney, H. (1998). The Kruskal-Wallis test and stochastic homogeneity.

    Journal of Educational and Behavioral Statistics, *23*, (2), 170-

    192.

Vera, Dusya & Crossan, Mary. (2004). Strategic leadership and organizational

    learning. *Academy of Management Review*, 222-240.

Walker, M. & McPhail, C. (2009). Spirituality matters: Spirituality and the community

    college leader. *Community College Journal of Research and Practice*, 33, 231-

    345.

Warren, R. (2002). *The purpose driven life*. Grand Rapids, MI: Zondervan Publishing

    Company.

Zajonc, A. (2003). Spirituality in higher education. *Liberal Education*, (Winter), 50-58.

Appendices

Appendix A

Rokeach Value Survey (1973) (Judge, 1999, pp. 187-189)

Below is a list of 18 terminal values. Study the list carefully and select your five most important values. Place a "5" next to the value that is most important to you, a "4" next to the value that is second most important, "3," "2," and "1" until you have ranked your top five.

___ A comfortable life (a prosperous life)
___ An exciting life (a stimulating, active life)
___ A sense of accomplishment (lasting contribution)
___ A world of peace (free of war and conflict)
___ Equality (brother/sisterhood, equal opportunity)
___ Family security (taking care of loved ones)
___ Freedom (independence, free choice)
___ Happiness (contentedness)
___ A world of beauty (beauty of nature and the arts)
___ Inner harmony (freedom from inner conflict)
___ Mature love (sexual and spiritual intimacy)
___ National security (protection from attack)
___ Pleasure (an enjoyable, leisurely life)
___ Salvation (saved eternal life)
___ Self-respect (self-esteem)
___ Social recognition (respect, admiration)
___ True friendship (close companionship)
___ Wisdom (a mature understanding of life)

Below is a list of 18 instrumental values. Study the list carefully and select your five most important values. Place a "5" next to the value that is most important to you, a "4" next to the value that is second most important, "3," "2," and "1" until you have ranked your top five.

___ Ambitious (hardworking, aspiring)
___ Broadminded (open-minded)
___ Capable (competent, effective)
___ Cheerful (lighthearted, joyful)
___ Clean (neat, tidy)
___ Courageous (standing up for your beliefs)
___ Forgiving (willing to pardon others)
___ Helpful (working for the welfare of others)
___ Honest (sincere, truthful)
___ Imaginative (daring, creative)
___ Independent (self-reliant, self-sufficient)
___ Intellectual (intelligent, reflective)
___ Logical (consistent, rational)
___ Loving (compassionate, affectionate, tender)
___ Obedient (dutiful, respectful)
___ Polite (courteous, well-mannered)
___ Responsible (dependable)
___ Self-controlled (restrained, self-disciplined)

Appendix B

Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011)
Please indicate the relevance of each of the following statements for your understanding
and personal practice of spirituality.

(1) Belief in a divine creator/entity who is concerned with the well-being of the universe and humankind.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(2) Belief in a reality beyond the visible, physical and material world.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(3) Regular practice of reflection, prayer, or meditation on spiritual matters.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(4) Serious and sustained study of appropriate sacred documents related to spirituality.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(5) Regular attendance at organized activities related to religious and/or spiritual life.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(6) Living a life marked by a sense of meaning and purpose.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(7) Experiencing a source of support, hope and inspiration in times of conflict, stress, and disappointment.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(8) Experiencing a guide to right action in everyday behavior, a source of moral and ethical guidance.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(9) Experiencing a sense of attainment by celebrating ritual at key junctures in life (e.g. birth, adolescence, marriage, divorce, death, or key religious decisions).

Relevance?   a) none   b) low   c) medium   d) high   e) very high

(10) Being encouraged to focus on concerns and welfare beyond one's self-interest.

Relevance?   a) none   b) low   c) medium   d) high   e) very high

Appendix C

Background Information

1. What is your gender?   Male   Female

2. How long have you served as a college/university president?

   1-5 years   16-20 years

   6-10 years   20+ years

   11-15 years

3. What type of institution do you currently serve?

        Private - Religiously Affiliated   Private – Non Religiously Affiliated

                              Public

4. In what academic field is your personal educational discipline?

   _____

5. In what region of the United States is your institution located?

Northeast   Southeast   Midwest   Northwest   Southwest

6. Which religious affiliation best describes your faith commitment?

   Protestant   Roman Catholic   Orthodox

   Jewish   Muslim   Eastern Religion

   New Age   Unaffiliated

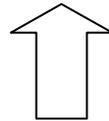7. What type of Carnegie Classification best describes your current institution of service?

   Associate's Institution

   Four-Year Arts and Sciences College and University

   Research University

Appendix D

Overview of the Method for Data Analysis

RESULTS

Results of the Statistical Relationship between R1, R2, and R3
Regarding Spirituality and Values

⬆

RELATIONSHIPS

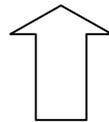| Results of Relationship	Results of Relationship	Results of Relationship
Between AR1, AR2, AR3	Between BR1, BR2, BR3	Between CR1, CR2, CR3

⬆

STATISTICAL MEASURES

Analysis of Variance Test (ANOVA) or Kruskal-Wallis Test (if Needed)

⬆

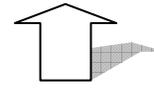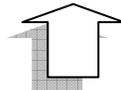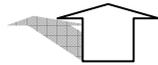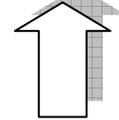**ASSESSMENT RESULTS**

AR1 AR2 AR3   BR1 BR2 BR3   CR1 CR2 CR3

⬆   ⬆   ⬆

ASSESMENT INSTRUMENTS

A. Ballard & Bogue Spirituality Scale   B. Rokeach Value Survey

⬆   ⬆

SAMPLE

R1   R2   R3

⬆

POPULATION

Presidents of	Presidents of 4-Year Liberal	Presidents of Research
Associate Arts Colleges	Arts Colleges (R2)	Universities (R3)
(R1)		

Appendix E

Invitation to Complete Survey Letter

April 17, 2012

Dear _____,

A topic of inquiry receiving increased attention today among leaders in many fields is that of leadership values and spirituality. Working with Dr. E. Grady Bogue at the University of Tennessee, I am undertaking a dissertation study that will seek to determine if there are significant differences among the value and spirituality profiles of college and university presidents by differing Carnegie Classification.

You will receive an email the week of April 30rd inviting you to participate in this study with a link directing you to a brief online survey—which will take less than ___ minutes to complete. The survey includes a modified version of the Rokeach Value Survey, a newly constructed spirituality scale and a few demographic questions.

Your participation in this study is voluntary. Your confidentiality and anonymity are assured, and no individual or institution will be identified in final results. If you have any questions about the study or your participation in it please contact either Dr. Grady Bogue or Wayne Ballard at the contact numbers below.

Your prompt response to the coming survey is greatly appreciated. The survey will take less than ten minutes to complete.

Thank you for your time and investment in this study.

Respectfully,

Wayne Ballard, Associate Professor E. Grady Bogue, Professor
Carson-Newman College The University of Tennessee
CNC Box 71922 Bailey Education Complex 325
Jefferson City, TN 37760 Knoxville, TN 37996
865-471-3544 865-974-6140
wballard@cn.edu bogue@utk.edu

Appendix F

Survey Email with Link to Survey

June 8, 2012

Dear College or University President,

Greetings from Jefferson City, Tennessee. I am undertaking a dissertation study seeking to determine if there are significant differences among values and spirituality profiles of college and university presidents by differing Carnegie Classification. This email is a formal request for your participation in this study under the watchful eye of Dr. Grady Bogue at the University of Tennessee.

Below is a link to a survey that includes a modified Rokeach Value Survey, a new Spirituality Scale, and a few demographic questions. The survey takes no more than ten minutes to complete.

https://www.surveymonkey.com/s.aspx?sm=_2b1ilcwkFLzAIf2ULXM_2fOSQ_3d_3d

Your participation in this study is voluntary. Your confidentiality and anonymity are assured, and no individual or institution will be identified in the final results. If you have any questions about the study or your participation in it please contact either Dr. Grady Bogue, or me at the contact numbers below.

Your prompt attention to this matter is appreciated. I would like to have the surveys completed by June 18th. Thank you for your investment in this study.

Wayne Ballard,Jr.
Associate Professor of Religion
Carson-Newman College
CNC Box 71922
Jefferson City, TN 37760
865-471-3544
wballard@cn.edu

Grady Bogue, Professor
The University of Tennessee
Bailey Education 325
Knoxville, TN 37996
865-974-6140
bogue@utk.edu

https://www.surveymonkey.com/optout.aspx?sm=_2b1ilcwkFLzAIf2ULXM_2fOSQ_3d_3d

Appendix G

University Presidents' Value and Spirituality Profile

1. Welcome to the University Presidents' Value and Spirituality Profile

The purpose of this study is to determine if there are differences between the values and spirituality of college and university presidents in differing Carnegie classifications. Please take a few minutes from your busy schedule to contribute to this research – your input is critical. Three instruments are used in this study: The Rokeach Value Survey (Rokeach, 1973), Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011), and a brief demographic questionnaire. All responses are confidential. This Ph.D. research project is being conducted by Wayne Ballard under the supervision of Dr. Grady Bogue at the University of Tennessee, Knoxville. This survey can be taken in less than ten minutes.

2. Rokeach Value Survey (Rokeach, 1973) Terminal Values

Below is a list of 18 terminal values. Study the list carefully and select your five most important values. Place a "5" next to the value that is most important to you, a "4" next to the value that is second most important, "3", "2", and "1" until you have ranked your top five values. If the value is not in your top five please select "0" for that value.

Terminal Values	**Order of Preference**
A comfortable life (a prosperous life)	___
An exciting life (a stimulating, active life)	___
A sense of accomplishment (lasting contribution)	___
A world of peace (free of war and conflict)	___
Equality (brother/sisterhood, equal opportunity)	___
Family security (taking care of loved ones)	___
Freedom (independence, free choice)	___
Happiness (contentedness)	___
A world of beauty (beauty of nature and the arts)	___
Inner harmony (freedom from inner conflict)	___
Mature love (sexual and spiritual intimacy)	___
National security (protection from attack)	___
Pleasure (an enjoyable, leisurely life)	___
Salvation (saved, eternal life)	___
Self-respect (self-esteem)	___
Social recognition (respect, admiration)	___
True friendship (close companionship)	___
Wisdom (a mature understanding of life)	___

3. Rokeach Value Survey (Rokeach, 1973) Instrumental Values

Below is a list of 18 Instrumental values. Study the list carefully and select your five most important values. Place a "5" next to the value that is most important to you, a "4" next to the value that is second most important, "3", "2", and "1" until you have ranked your top five values. If the value is not in your top five please select "0" for that value.

Terminal Values	**Order of Preference**
Ambitious (hardworking, aspiring	___
Broadminded (open-minded)	___
Capable (competent)	___
Cheerful (lighthearted, joyful)	___
Clean (neat, tidy)	___
Courageous (standing up for your beliefs)	___
Forgiving (willing to pardon others)	___
Helpful (working for the welfare of others)	___
Honest (sincere, truthful)	___
Imaginative (daring, creative)	___
Independent (self-reliant, self-sufficient)	___
Intellectual (intelligent, reflective)	___
Logical (consistent, rational)	___
Loving (compassionate, affectionate, tender)	___
Obedient (dutiful, respectful)	___
Polite (courteous, well-mannered)	___
Responsible (dependable)	___
Self-controlled (restrained, self-disciplined)	___

4. Ballard & Bogue Spirituality Scale (Ballard & Bogue, 2011)

Please indicate the relevance of each of the following statements for your understanding and personal practice of spirituality.

(1) Belief in a divine creator/entity who is concerned with the well-being of the universe and humankind.

Relevance? a) none b) low c) medium d) high e) very high

(2) Belief in a reality beyond the visible, physical and material world.

Relevance? a) none b) low c) medium d) high e) very high

(3) Regular practice of reflection, prayer, or meditation on spiritual matters.

Relevance? a) none b) low c) medium d) high e) very high

(4) Serious and sustained study of appropriate sacred documents related to spirituality.

Relevance? a) none b) low c) medium d) high e) very high

(5) Regular attendance at organized activities related to religious and/or spiritual life.

Relevance? a) none b) low c) medium d) high e) very high

(6) Living a life marked by a sense of meaning and purpose.

Relevance? a) none b) low c) medium d) high e) very high

(7) Experiencing a source of support, hope and inspiration in times of conflict, stress, and disappointment.

Relevance? a) none b) low c) medium d) high e) very high

(8) Experiencing a guide to right action in everyday behavior, a source of moral and ethical guidance.

Relevance? a) none b) low c) medium d) high e) very high

(9) Experiencing a sense of attainment by celebrating ritual at key junctures in life (e.g. birth, adolescence, marriage, divorce, death, or key religious decisions).

Relevance? a) none b) low c) medium d) high e) very high

(10) Being encouraged to focus on concerns and welfare beyond one's self-interest.

Relevance? a) none b) low c) medium d) high e) very high

5. Demographic Information

Please fill out the requested demographic information.

(1) What is your gender?

__ Male   __ Female

(2) How long have you served as a college/university president?

__ 1-5 years

__ 6-10 years

__ 11-15 years

__ 16-20 years

__ 20+ years

(3) What type of institution do you serve?

__ Private-Religiously Affiliated

__ Private-Non Religiously Affiliated

__ Public

(4) In what academic field is your personal educational discipline?

_____

(5) In what region of the United States is your institution located?

__ Northeast

__ Southeast

__ Midwest

__ Northwest

__ Southwest

(6) Which religious affiliation best describes your faith commitment?

__ Protestant

__ Roman Catholic

__ Orthodox

__ Jewish

__ Muslim

__ Eastern Religion

__ New Age

__ Unaffiliated

(7) What type of Carnegie Classification best describes your current institution of service?

__ Associate's institution

__ Four-Year Arts and Sciences College and University

__ Research University

Vitae

Dr. Wayne Ballard is a native of Wooster, Ohio and is a graduate of Oklahoma Baptist University with a Bachelor of Arts, Golden Gate Baptist Theological Seminary with a Masters of Divinity, and The Southern Baptist Theological Seminary with a PhD in Old Testament Studies. He is the father of Brack and Zachary Ballard who are both in college at the time of the final production of this study. A third son, Henderson "Baby Jake" Ballard died in 2000 at the age of 17 months old. He is married to Kim "Cook" Ballard and they make their home in Strawberry Plains, Tennessee. Ballard is a tenured faculty member at Carson-Newman University where he has served for the past eleven years as Associate Professor of Religion. He also served as Assistant Professor of Religion at Campbell University in North Carolina. He has served on church staffs in various positions in Oklahoma, California, Montana, Indiana, Ohio, North Carolina, Tennessee, and Virginia. He has authored or co-authored five books and numerous journal articles.