Programme Schedule

2nd INTERNATIONAL CONFERENCE
ON
INTEGRATING SPIRITUALITY AND
ORGANIZATIONAL LEADERSHIP
FEBRUARY 9-12, 2009

Venue
Hotel Annamalai International, Pondicherry

Jointly Organized By

Faculty of Management Studies, University of Delhi, India

School of Global Leadership & Entrepreneurship, Regent University, USA

Department of Management Studies, SOM, Pondicherry University

Infinity Foundation, USA

February 10, 2009

Plenary Session: 09:00-11:00 hrs

Ethical Work Climate And Organizational Growth

Chairperson : Dr. J.K.Mitra, Dean, Faculty Management Studies, University of Delhi

Rapporteur: Balaji, D.

Religion in a Global Age: Initiatives at the United Nations – Dr. Josef Boehle, UNESCO Chair in Interfaith Studies, University of Birmingham, UK	09:00 - 09:30 hrs
Inspirational Leadership and Moral Development in the Military by Dr. P.T.Van Den Berg, Tilburg University, Netherlands	09:30 - 10:00 hrs
Spirituality, Entitlements and Obligations: "The Covenant" Metaphor - Dr. Ora Setter, Faculty of Management Studies, Tel Aviv University, Israel.	10:00 - 10:30 hrs
Spirituality as the Source of Business Competitiveness by Dr. Keyur Thakar, Indian Institute of Management, Indore	10:30 - 11:00 hrs
Question & Answer Session: 11.00 - 11:15 hrs	
TEA BREAK: 11:15 hrs – 11:30 hrs	

PARALLEL SESSIONS

Parallel Session - I : 11:30 hrs – 13:15 hrs

Value Based Leadership

Chairperson: Dr. Subhash Sharma, Dean, IBA, New Delhi
Rapporteur : Dr. Sharon Andrew

Abbas Shafiee, Faculty, Hawzeh Institution in QOM & University QOM	Model Of "Management On Hearts" In Leadership	11:30 - 11.45 hrs
Abdul Ghani & Kanesan Abdullah, Universiti Sains Malaysia, Minden, Penang Malaysia	Workplace Spirituality And Leadership Effectiveness	11:45 -12:00 hrs
Anand Vasant Ratnaparkhi, Diamond Harbour Road,Joka, Kolkata West Bengal	Synergy Of Spirituality And Organizational Goals	12:00 - 12:15 hrs
Ashish Pandey, Pune, Maharashtra	Wholesome Leadership Development Process: A Case Study Of Business Organization	12:15 - 12:30 hrs
Balaji D	The Mutual Concepts Between Spirituality & Organizational Leadership	12:30 - 12:45 hrs
Balakrishnan Muniapan, School of Business & Enterprise, Swinburne University of Technology, Sarawak Campus, MALAYSIA	Developing Transformational "Leaders" From The Bhagavad-Gita	12:45 - 13:00 hrs

Workplace Spirituality and Leadership Effectiveness Among Educational Managers in Malaysia

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Abstract

The focus of this study was to investigate the relationship between the workplace spirituality and leadership effectiveness among secondary school principals in Malaysia. A quantitative technique (questionnaires) was used to collect data from 1510 teachers of secondary schools across the four States of Northern Peninsular Malaysia, namely, Penang, Kedah, Perlis and Northern Perak. The results of this study indicate that workplace spirituality has an important role to play as an aide to leadership development, as well as leadership effectiveness. The results also confirmed that effective leadership practices could explain significant variance in teachers' satisfaction and commitment as well as departmental performance. These findings are discussed in the light of currently available research literatures and both practical as well as theoretical implications of the study are highlighted. Future qualitative studies are needed to provide deeper insight.

Keywords: Work Spirituality, Leadership Practices and Effectiveness, School Managers.

Introduction

Current educational reform places a great premium upon the relationship between effective leadership and school improvement. Both the school effectiveness and school improvement research traditions highlighted the importance of leadership in successful school development and change (Day et al., 2000; Harris, 2003). Discussions of the connection between leadership and school improvement have increasingly included the notion of distributing and participative leadership among professional educators at the school site (Sergiovanni & Starrat, 1998). The school managers is encouraged to work with teachers, empower them (Blasé & Blasé, 1994), get them involve as wholeness, connectedness at work, and deeper values (Gibbons, 2000), and initiative in a way team spirit which benefits the school as a whole (Robbins, 2005). As a result it is believed that the spirituality would enhance organizational learning (Fry, 2003), unify and build communities (Cavanaugh & Hinojoso, 2001), serve the need for connecting to

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others at work, and to work itself (Khanna & Srinivas, 2000), and is the source of a healing and harmonizing expression, wisdom, and connectedness that transcends all egocentric, socio-centric, or anthropocentric forms (Maxwell, 2003). In spite of such paucity, Pfeffer (2003) points out that given how mush time people spend at work and how work is partly responsible for people's social identity, its all depends on a leader who practice spirit building can have a significant impact on organizational life and ultimately organizational success. According to Cacioppe (2000), emerging construct such as transformational leadership who bring their spirituality to work transform organizations from merely mission-driven activities into places where individual and collective spirituality are encouraged and spiritual development is integrated into day-to-day work life (Konz & Ryan, 1999). Such leaders inspire and energize behavior in employees based on meaning and purpose rather than rewards and security, thus compelling employees to transcend their self-interests for welfare of their organizational members, for the sake of the mission (Dehler & Welsh, 1994).

Spirituality concepts in the Malaysian educational setting have been receiving wide and popular usage since 1996, and spirituality concepts include the following: consultation (musyuawarah), collaboration (gotong-royong), excellence (al falah), personal refinements (adab), and accountability (amanah) (Ibrahim Bajunid, 1996). The intention of disseminating these ideas together with such other notions as "zero defect" was to ensure that educational managers in Malaysia at all levels share a collective managerial memory to achieve the objectives of providing educational services that are excellent and of world class quality (Abdul Ghani Abdullah, 2003). In the formulation of these ideas, generic concepts are drawn from the literature and from examples elsewhere but are then adapted and made relevant to the Malaysian situation. Such examples which found Malaysian expressions are the notions of "empowerment", "caring schools", and "caring education service". However, due to the complex organizational characteristics of schools today, educational managers are burdened with work loads of all sorts, such as entertaining visitors, reading and answering letters. There are cases where school managers fail in their leadership roles as they are promoted to their posts, solely based on their technical competence without considering their interpersonal abilities (Balasandran, 2006). Jamaliah (1999) studied the empowerment of teachers and she comments that it was a hard attempt on the part of some principals to empower their subordinates, for the lack of professionalism on the part of these principals made them scare of losing power traditionally held. Studies on school effectiveness (Hussein Mahmood, 1993; Abdul-Rafie, 1997), and school improvement (Zawawi Yahya, 1999) in Malaysia, have also advocated the ideas of collegiality and teacher leadership in school.

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Recently, the Ministry of Education in Malaysia through Institute of Aminuddin Baki, has begun generic areas spirituality training to school managers as a tool to develop effective leadership (Alimuddin Mohd Dom, 2006). With the integration of manager's spirituality and effective leadership practices, it was hoped that school effectiveness can be further enhanced. Unfortunately, the lack of research in spirituality in the Malaysian schools context has created a gap between the understanding of work place spirituality's potential in contributing to school effectiveness and culture. The present study is an attempt to bridge this gap and is aimed at enhancing leadership skills of school managers in facing the ever-changing educational environment.

A Brief Review of Literature

Spirituality is increasingly becomes a popular topic, because of its significant role in the organizations. However, many definitions of spirituality are offered in psychological literature. Therefore, the present study highlights the following definitions as pertinent. First, Vaill (2000) views spirituality as having to do with human kind's search for meaning, and argues that the search for meaning has often led individuals to seek significance in their work. Second, spirituality was defined by Giacalone and Jurkiewicz (2003) as a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a ways that provides feelings of completeness and joy (p.13).

According to Schmit and Allshied (1991), the definitions of spirituality fall into three categories: (1) Personal inner experience; (2) Values; and (3) Outer behaviors. MacDonald (2000) conducted a factor analysis of 20 psychological measures of spirituality and concluded that there were five dimensions to spirituality: (1) Beliefs, attitudes, and perceptions; (2) Transcendental experiences, (3) Sense of meaning for existence, (4) Belief in the paranormal; and (5) Religious behavior and practice. An important definitional issue is the difference between spirituality and religiosity. In literature, a various psychologists and management scholars have argued that these two concepts are different: spirituality is personal, inclusive, and positive while religiosity is external, exclusive, and negative (Harlos, 2000). In contrast, spirituality has been described as an element of religious practice, and it sits within the broader domain of religion (Pargament, 1999b). Thus, the definitions of spirituality are complementary rather than mutually exclusive. Neal (1997) suggests that the difficulty of defining spirituality comes from trying to objectify and categorize an

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idea that is very subjective and beyond categorization. In other words, the definitions are more incomplete than incorrect.

Workplace Spirituality

Workplace spirituality is a new topic to organizational literature and is a topic with limited theoretical development (Fry, 2003). However, workplace can be considered to be spiritual (or spirit friendly) when it recognizes that employees have life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000). Accordingly, workplace spirituality can be defined as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context community" (Ashmos & Duchon, 2000. p.137). Most definitions of workplace spirituality include the notions of meaning, purpose and being connected to others (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Vaill, 2000). While from the organizational perspective, workplace spirituality also described as "spirit at work". Spirit at work is a term that describes the experience of employees who are passionate about and energized by their work, find meaning and purpose in their work, feel that they can express their complete selves, and feel connected to those they work

Specifically, the experience of spirit at work is linked with increased creativity, honesty, trust, and commitment in the workplace, along with an enhanced sense of personal fulfillment of employees (Krishnakumar & Neck, 2002). As a conclusion in this study, we consider the meaning and implications of spirituality within the context of the workplace. Workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to coworkers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organization (Mitroff & Denton, 1999).

Workplace Spirituality and Performance

The notion of workplace spirituality is based on the idea that members of a work unit have spiritual needs and when these needs are well acknowledged, the work unit has a unique kind of climate. Although an organization as a whole can be said to possess a unique character or identity (Dutton & Dukerich, 1991), climate is a more particularized set of attitudes, values, and shared beliefs that shape a work unit (Ferris et al., 1998). Burke and Litwin (1992) suggest that climate is a psychological state- a set of perception that workers have about the local unit,

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how it is managed, and how workers relate to perceptions that workers have about the local work unit, how it is managed, and how workers relate to each other.

Thus, within the larger context of an entire organization with its particular character, individual work units will exhibit variation, or climate differences. Some climates will be more spirit-friendly than others. Burke and Litwin (1992) for example, view climate as one of the transactional factors that contribute to motivation, which in turn affects individuals' performance. Laabs (1995) points out that people find deeper meaning and rewards in the workplace when spirituality is part of the climate. Others, such Ostroff (1992), have found relationships between specific kinds of climates, such as a climate for customer orientation and various performances measures. Day and Bedian (1991) found that climate interacts with work orientation to predict employee job performance. Fry (2003) argues that when organizations engage in high commitment workplace spirituality practices individuals and organizations will benefit. More specifically, individuals and organizations who perceived themselves as more "spiritual" are more creative, productive, and adaptive, since work is connected to a bigger picture (Mitroff & Denton, 1999).

Workplace Spirituality and Leadership Practices
The role of leaders in nurturing workplace spirituality is beginning to emerge. For the purpose of this research we call on Yukl (2002) definition of leadership as "the art of mobilizing others to want to struggle for shared aspirations" (p.30). Leadership is a process of influencing others to understand and agree about what needs to be done and how it can be done effectively and it's also a process of facilitating individual and collective efforts to accomplish shared objectives (Yukl, 2002). Different approaches to leadership have been proposed; from analyzing what leaders are like, what they do, how they motivate their followers, how their styles interact with situational conditions and to how they can make major changes in their organizations (Yukl, 2002; Yukl & Van-Fleet, 1992). A great deal of research has been conducted surrounding these theories and has led to a better understanding of leadership. But understanding how and why leaders have or fail to have positive influences on their followers is still a compelling question for researchers (George, 2000). Fairholm (1998) was one of the first scholars to put the terms spiritual and leaders together to explain spirituality in context of workplace leadership, since then others have attempted to validate his model in order to move the field towards a theory of spiritual leadership.

Goertzen and Barbuto (2001) in their empirical review of the literature on individual spirituality contend that spirituality is addressed through several new paradigms includes spirituality and leadership. Emerging in this line is that

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recognize leadership as the manifestation of a leader's spiritual core (Fairholm, 1998), leadership as a collective phenomenon (Drath & Plus, 1994), and leadership as concerned with an individual's thinking, inquiring, perceiving, valuing, and acting in a community rather than an individual context (Eggert, 1998). Along these lines of research suggest that, the spiritual domain as an integral component of leadership and put forth spirituality as one variable of an integrated leadership development model (Cook-Greuter, 2002). The premise of this integrated model is that as development occurs there is a transcending of worldviews and a shift to higher levels of internal locus of control (Sanders et al., 2003), and human growth is achieved through the interplay of individual, community, and environment.

That spirituality might be part of what makes leaders effective is gaining credibility. For example, Bennis (1999) urged leaders to follow their spirit and create meaningful work for others as well as a sense of community at work. While, Pfeffer (2003) calls for organizational leaders to assume management practices that enrich the human spirit by building values. Bolman and Deal (2003) make this connection between the system and the individual even more explicit through the role of spiritual leaders who feel their own work is significant and thus are able to help their subordinates find meaning at work. Because leadership is an important element of "the system" that acts together with the individual to determine meaning and because leader can be transformational, (Kets de Vries, 1998) believe that when leaders value inner life, meaningful work, and Hunt (1999) using framework for Culture and Climate notes that transformational leadership is already at third stage of construct development (evaluation and argument, and consolidation and accommodation) between workplace spirituality and leadership.

Burns (1978) describes transformational leadership as a process in which, "leaders and followers raises one another to a higher levels of morality and motivation" (p. 20). This process of leadership is "a stream of evolving interrelationships in which leaders are continuously evoking motivational responses from followers and modifying their behavior as they meet responsiveness or resistance, in a ceaseless process of flow and counter flow" (Burns, 1978, p. 440). These transformational leaders "seek to raise the consciousness of followers by appealing to higher ideals and moral values such as liberty, justice, equality, peace, not to baser emotions such as fear, greed, jealousy, or hatred" (Yukl & Van-Fleet, 1992, p. 176). Transformational leaders were described to motivate followers to perform beyond expectations by intellectually stimulating and inspiring them to transcend their own self-interest for a higher collective purpose. Transactional leaders use a negotiation process,

where followers exchange efforts and services for rewards. Transformational leadership was differentiated from charismatic leadership in that, "charisma is a necessary ingredient of transformational leadership, but by itself is not sufficient to account for the transformational process" (Bass, 1985, p.31). It is believed that there are a significant relationships and overlaps between spirituality at workplace and self-reported transformational leadership and leadership effectiveness as mention by Dehler and Welsh (1994, p.20). While, Sanders and his colleges (2003) suggest that managers who exhibit greater initiative in deepening their intuition and inner knowing through a shared consciousness, and are rated as being more effective by both superiors and subordinates than those who are less possess more aspects of spirituality (Cook-Greuter, 2002; Wilber, 2000). These studies suggest that there is an interest in evaluating the role of spirituality at workplace and its impact on leadership. Specifically, an area that needs rigorous evaluation is the role and impact of ability-based spirituality on transformational leadership.

In sum, the literature review reveals that, spirituality at workplace is strongly related to leadership effectiveness, but there is no empirical research done to prove this, especially in Malaysia. Meanwhile, there was no research done elsewhere to prove that the relationship between spirituality and leadership effectiveness is mediated by leadership practices. Therefore, this study is exploratory in nature attempting to establish the relationship between spirituality at workplace and leadership practices, and also to establish the mediating effect of leadership practices on the relationship between spirituality and leadership effectiveness. The theoretical framework is given below:

Workplace Spirituality ——▶Leadership Practices ——▶ Leadership Effectiveness
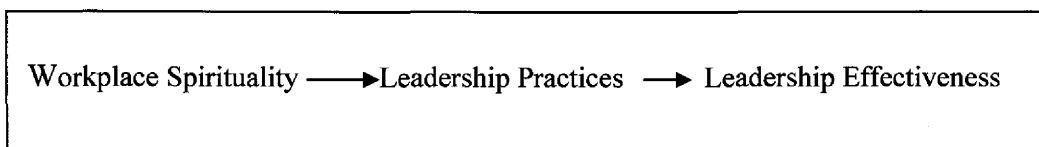
Research Hypotheses

There are three main hypotheses formulated to explore and establish the relationships between workplace spirituality and leadership as following:

- Ha 1: Workplace spirituality correlates positively with leadership effectiveness.

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- o Ha 1a: Workplace spirituality correlates positively with teachers' satisfaction and commitment.
- o Ha1b: Workplace spirituality correlates positively with school performance.
- Ha 2: Workplace spirituality correlates positively with effective leadership practices.
- Ha 3: Leadership practices correlate positively with leadership effectiveness.
  - o Ha 3a: Leadership practices correlate positively with teachers' satisfaction and commitment.
  - o Ha 3b: Leadership practices correlate positively with school performance.

Research Methodology

This study was conducted using a co-relational research design in nature and seeks to explore the relationship between workplace spirituality and leadership effectiveness through hypotheses testing. There are three types of variables were used in this quantitative analysis. These variables are as follows:-

- Dependent Variable: Leadership effectiveness
- Independent Variable: Work place spirituality
- Mediating Variable: Managers' leadership practices.

Population and Sample

In order to test hypotheses, three sets of questionnaires were used for collecting data from the research respondents. A total of 1510 teachers across the states of Northern Peninsular Malaysia, namely, Penang, Kedah, Perlis and northern Perak participated in this study. Ten teachers from each school participated in evaluating their managers' leadership effectiveness and leadership practices. The pre-requisite for teacher participation as respondents in this study was that the teachers must have worked at least for one year under the encumbent manager.

Instrumentation
The unit analysis in this study is school level, which is defined as the aggreagate mean representing each school. Three sets of questionnaires were employd in this study. Ashmos and Dunchon (2000) have defined spirituality at work as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Thus, spirituality

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at work as it applies to individuals has five components : community (COM), meaning at work (MW), inner life (IL), work unit community (WUC), and work unit and meaningful work (WUMW). The Meaning and Purpose at Work questionnaire reported by Ashmos and Duchon (2000) captures in informants' personal experience; that is, their perceptions of their own inner life, the meaningfulnes of their work, and their individual sense of community at work. Spirituality at Workpalace (SWP) questionnaire, which consists of 35 items measured on five-point Likert-type scale, was answered by school teachers. It provides for a total cummulative spirituality at work place scores as well as scores on each of the five components.

The 360-degree version of Leadership Practices Inventory (LPI) of Kouzes and Posner (1990) questionnaire was used to measure the principals' transformational leadership practices. The LPI consists of 30 items measured through the use of a five-point Likert-type scale. The third section of the questionnaire measures leadership effectiveness in terms of school outcomes and teachers' developmental results. This 13 items-scale which was constructed by Yukl (2002) is scored using a five-point Likert-type scale. All the three type of questionnaires were answered by teachers.

Hypotheses Testing

Test for Hypothesis Ha-1a: Workplace spirituality correlates positively with teachers' satisfaction and commitment

Hierarchical multiple regressions were used to test this hypothesis where school grade, school location and principals' gender were entered as control variabels (to control the effect towards the dependent variable) in block 1. While, in block 2 all the five factors of SWP (COM, MW, IL, WUC and WUMW) were entered in linear regression to check their predictive power in respect of each of two factors of leadership effectiveness (teachers' satisfaction and commitment). The results of this analysis is shown in the below table.

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Table 1
Hierarchical Multiple Regression Analysis: Testing Hypothesis 1a

Model	Variables	Beta	R^2	R^2 Ch	F Ch
1	SG	.00	.01	.01	.33
	Gender	.01			
	LC	.07			
2	SG	-.04	.40	.39	21.21*
	Gender	.07			
	LC	.10			
	COM	.02			
	MW	.45*			
	IL	.01			
	WUC	.07			
	WUMW	.24*			

Note: community (COM), meaning at work (MW), inner life (IL), work unit community
(WUC), and work unit and meaningful work (WUMW), SG= School Grade, Gender=
Managers' Gender, LC = Location of the school
* significant at p<0.05

As shown in Table 1 only MW and WUMW were found to be significantly predicting teachers' satisfaction and commitment, with R^2 value of 39 %. This result indicates that the regression model explained 39 % of the variance in teachers' satisfaction and commitment. Unfortunately, there is no relationship found between COM, IL, and WUC pertinent with teachers' satisfaction and commitment.

Test for Hypothesis Ha-1b: Workplace spirituality correlates positively with school performance

Table 2 presents the results of hierarchical multiple regressions between SWP and school performance where school grade, school location and principals' gender were entered as control variabels in block number one. While, in block number two all the five factors of SWP (COM, MW, IL, WUC and WUMW) were entered to check their predictive power in school performance. Durbin Watson value was within the range of 1.5 to 2.5, VIF value of less than 10, Tolerance value was more than 0.1 and the condition index was less than 30.

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Table 2
Hierarchical Multiple Regression Analysis: Test for Hypothesis 1b

Model	Variables	Beta	R^2	R^2 Ch	F Ch
1	SG	.00	.01	.01	.33
	Gender	.03			
	LC	.05			
2	SG	-.07	.38	.37	18.91*
	Gender	.03			
	LC	.08			
	COM	.02			
	MW	.49*			
	IL	.09			
	WUC	.10			
	WUMW	.26*			

Note: Community (COM), meaning at work (MW), inner life (IL), work unit community (WUC),
and work unit and meaningful work (WUMW), SG= School Grade, Gender= Managers'
Gender, LC = Location of the school
* significant at p<0.05

The results show that MW and WUMW were found to be significantly and positively related to school performance, with R^2 value of 37 % which means 37% of the variance in school performance. The $R^{2\ in}$ this model is 2 % lower than the R^2 in value in H1a. This implies that departmental performance is a weak indicator of leadership effectiveness than teachers' satisfaction and commitment. But there is no significant relationship was found between COM, IL, and WUC with school performance. In sum, Hypothesis 1 was partially supported.

Test for Hypothesis Ha 2: Workplace spirituality correlates positively with effective leadership practices

Table 3 presents the results of hierarchical multiple regressions between SWP (COM, MW, IL, WUC and WUMW) dimensions and Leadership Practices where school grade, school location and principals' gender were entered as control variabels in block number one. While in block number two the five factors of SWP (COM, MW, IL, WUC and WUMW) were entered to check their predictive power in leadership practices. Durbin Watson was within the range of 1.5 and 2.5, VIF less than 10, Tolerance value more than 0.1 and the condition index was less than 30.

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Table 3
Hierarchical Multiple Regression Analysis: Test for Hypothesis

Model	Variables	Beta	R^2	R^2 Ch	F Ch
1	SG	.12	.01	.01	.46
	Gender	.04			
	LC	.02			
2	SG	.11	.36	.35	16.95*
	Gender	.03			
	LC	.00			
	COM	-.07			
	MW	.59*			
	IL	.07			
	WUC	.06			
	EC	.11			

Note: Community (COM), meaning at work (MW), inner life (IL), work unit community
(WUC), and work unit and meaningful work (WUMW), SG= School Grade,
Gender= Managers' Gender, LC = Location of the school
* significant at p<0.05

The results show that only MW was found to be significantly and positively predicting effective leadership practices. The results indicate that the combination of EI dimensions explained 35 % of the variance of leadership practices. Hypothesis was thus, partially supported.

Test for Hypothesis Ha-3a: Leadership practices correlate positively with teachers' satisfaction and commitment.

Hierarchical multiple regressions were conducted between leadership practices and teachers' satisfaction and commitment. Table 4 below shows the results.

Table 4
Hierarchical Multiple Regression Analysis: Test for Hypothesis 3a

Model	Variables	Beta	R^2	R^2 Ch	F Ch
1	SG	.00	.01	.01	.90
	Gender	.01			

	LC	.07			
2	SG	.00	.48	.47	33.11*
	Gender	.03			
	LC	.04			
	LP	.70*			

Note: SG= School Grade, Gender= Principals' Gender, LC = Location of the school,
LP = Leadership Practices
* significant at p<0.05

The results show that leadership practices (LP) significantly and positively predict teachers' satisfaction and commitment with beta value of .70 and a total variance of 47% of teachers' satisfaction and commitment can be explained by LP in this model.

Test for Hypothesis Ha-3b Leadership practices correlate positively with school performance.

Table 5 shows the results of hierarchical multiple regressions between leadership practices (LP) and departmental performance.

Table 5: Hierarchical Multiple Regression Analysis: Test for Hypothesis 3a

Model	Variables	Beta	R^2	R^2 Ch	F Ch
1	SG	.13	.01	.01	.87
	Gender	-.04			
	LC	.02			
2	SG	.13	.45	.44	36.13*
	Gender	.02			
	LC	.05			
	LP	.65*			

Note: SG= School Grade, Gender= Principals' Gender, LC = Location of the school,
LP = Leadership Practices
* significant at p<0.05

A significant relationship was found between leadership practice and departmental performance. A slightly lower R^2 (3%) was obtained for departmental performance as compared to teachers'satisfaction and commitment.

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In this case, the model from Table 5 explains 44% of the variance in departmental performance.

Discussions and Implications

The concept of spirituality at work is in an early stage of development (Fry, 2003), therefore, the researchers used a co-relational research design in order top collect the research data. Moreover, a sample number of participants were involved in the current research, which presents analytical challenges. The data obtained were used to test the seven hypotheses of this study as well as to investigate related issues. The results from this research have revealed that, only the "meaning at work" and "work unit and meaningful work" correlates positively with teachers' satisfaction and commitment, and also with effective leadership practices. In other words, if a school principal were to have greater ability to lifts a spiritual "fit" in others, to understand the causes and allows the expression of employee's spiritual self or comfort with an organization and with his or her environment, the teachers' would feel more satisfied and committed. As Mitchell et al, (2001) said that the better the fit, the higher the like-hood that an employee will feel professionally and personally tied to (or embedded in) the organization. Besides that, the results also demonstrate that leadership practices have predictive power over leadership effectiveness. These confirm the causal chain of effects as proposed by Yukl (2002) which state that managers with high spirituality competency would exhibit effective leadership practices and these would in turn eventually, increase employee satisfaction and commitment.

The results demonstrate that, having a good fit, of course does not guarantee better employee or work unit performance. "People thrive in community and function best when they share praise, comfort, happiness, and humor with people they like and respect, this kind of social support reaffirms a person's membership in a group with a shared sense of values" (Maslach & Leiter, 1997:p.415). The findings show that, if a school principal played well, the role of the leader as a key element in the spirituality performance connection, of understanding the causes and consequences of different emotions at work, and of expressing empathy through a number of different non-verbal channels like body movements, motivate others by creating a shared vision or combinations of them, the departmental performance would improve (Elmes & Smith, 2001). This is because the spiritual leader possesses and exhibits the values, attitudes, and behaviors that enable organizational members to experience a sense of calling in that their work life has meaning and makes a difference. Thus, the spiritual leader can unintentionally create a hostile work environment when only the leader's form of inner life expression is accepted and "non-believers" (i.e., those

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proffering a different form) feel marginalized. The spiritual leader's enabling of a worker's inner life has to be undertaken in a work culture based on a norm of individual and collective tolerance and freedom.

The findings also confirmed that, effective leadership practices could explain significant variance in teachers' satisfaction and commitment as well as departmental performance. It should be noted that leadership practices, could explain a higher percentage of variance in teachers' satisfaction and commitment as compared to departmental performance as proposed by Kouzes and Posner (1990). However, the results of the current study can not be broadly generalized; but it can be still useful. It appears that many of the benefits espoused regarding the role of workplace spirituality to an individual's leadership success and effectiveness need to be noted as Fry (2003) claims that, the key to a leader's effectiveness and success in an organization is the leaders' efforts; leaders who see themselves as spiritual entities..

How leaders can be more effective is a core issue to the field of human resource development. This study is intended to address the gap in providing a more informed link of the relationship between leadership effectiveness and workplace spirituality in the context of school principal-ship in Malaysia. The results of this study indicate that workplace spirituality has an important role to play as an aide to leadership development, and leadership effectiveness. In addition, as workplace spirituality is a learnable behavior (Ashmos & Duchon, 2000), Human Resource Managers should try to include it in their training programs for the new as well as the established principals and employees.

With the limited amount of definitions and empirical researchs in the field of education, it is recommended to develop a more closely aligned definition of workplace spirituality. Another recommendation for future research is to explore the concept of workplace spirituality from a qualitative perspective. It may be that, workplace spirituality is difficult to measure in the quantitative perspective and a better understanding may be gained through looking at this differently. The nuances around individuals' behavior and approach to others could be explored through qualitative lens and would contribute additional knowledge to our understanding of how spirituality works in educational settings.

Conclusion

This topic of workplace spirituality has generated a great deal of interest among practitioners and a divergence of perspectives has emerged in the research community. A better understanding of this construct from a multitude of perspectives, along with tools to effectively measure it, would hopefully contribute to our appreciation of this phenomenon of workplace spirituality and would further clarify whether, it provides a unique contribution to our understanding of individuals and its application in the field of Human Resource Development. Thus, this study provides considerable insight into the use of workplace spirituality as a predictor of effective leadership. It is hoped that, the knowledge gained may assist educational managers and Human Resource Practitioners who are involved in the recruitment and training programs of educational leaders and school principals such as those at the Aminuddin Baki Institute in Malaysia.

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