The University of Southern Mississippi

The Aquila Digital Community

Dissertations

Summer 8-2010

If and to What Extent Spirituality Impacts the Leadership Practices of Four African American Superintendents

Christopher James Williams Sr.
University of Southern Mississippi

Follow this and additional works at: https://aquila.usm.edu/dissertations

Part of the Educational Leadership Commons, and the Elementary and Middle and Secondary Education Administration Commons

Recommended Citation

Williams, Christopher James Sr., "If and to What Extent Spirituality Impacts the Leadership Practices of Four African American Superintendents" (2010). *Dissertations*. 978.
https://aquila.usm.edu/dissertations/978

The University of Southern Mississippi

IF AND TO WHAT EXTENT SPIRITUALITY IMPACTS THE LEADERSHIP

PRACTICES OF FOUR AFRICAN AMERICAN SUPERINTENDENTS

by

Christopher James Williams, Sr.

Abstract of a Dissertation
Submitted to the Graduate School
of The University of Southern Mississippi
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

August 2010

ABSTRACT

IF AND TO WHAT EXTENT SPIRITUALITY IMPACTS THE LEADERSHIP

PRACTICES OF FOUR AFRICAN AMERICAN SUPERINTENDENTS

by Christopher James Williams, Sr.

August 2010

Public school superintendents have one of the most challenging, demanding, and visible positions in American society. They provide educational leadership in approximately 15,499 school districts across the United States. Their visibility is marked by the fact that the majority of leadership positions are held by non-minority individuals (American Association of School Administrators, 1992). The underrepresentation of minorities in public school leadership positions on a national level has been thoroughly documented over the years, and the limited representation of African Americans in top positions of public school administration is glaring (AASA, 1992, 1983; Jones & Montenegro, 1988, 1985; Montenegro, 1993). The purpose of this qualitative study was to understand if and to what extent spirituality impacts the leadership practices of four African American superintendents. The focus of the study was to explore how these administrators living in the South constructed and/or defined leadership; what obstacles or barriers, if any affected their path to leadership; and if to what extent their spirituality is embedded into their leadership practices. Critical Race Theory (CRT), with its focus on defining, addressing, and exposing educational problems, was the theoretical framework used to guide this study.

The sample consisted of four participants, each serving in the capacity of assistant superintendent or superintendent. Each participant was interviewed in the setting of his or her choice and then allowed the researcher to conduct field notes through participant observations. This experience allowed the researcher to observe the superintendents' leadership practices, and how each participant was received by their staff. Interviews provided rich descriptions of how the research participants perceived these leadership practices with an emphasis being on spirituality.

Through case study analysis, nine main themes and 20 subthemes were identified. The main themes included: leadership paradigm, influences on leadership, barriers and obstacles, spiritual expression, spirituality versus religiosity, spiritual influences, spirituality and the workplace, spiritual journey, and spiritual influences on leadership practices. Cross-case analysis revealed a small number of subthemes shared across cases. Differences between cases were considerable and were presented via the identification of new subthemes and unique cases. Recommendations are offered for future research and tentatively, for future African Americans who aspire to become superintendents. Most notably, participants in this study saw themselves as "visionary leaders" who are truly invested in the lives and welfare of the children and adults they serve in their prospective school districts. They did, however, give advice on essential tools needed by future African American leaders who aspire to become superintendents.

The University of Southern Mississippi

IF AND TO WHAT EXTENT SPIRITUALITY IMPACTS THE LEADERSHIP

PRACTICES OF FOUR AFRICAN AMERICAN SUPERINTENDENTS

by

Christopher James Williams, Sr.

A Dissertation
Submitted to the Graduate School
of The University of Southern Mississippi
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

Approved:

Dr. Gary B. Peters _____
Director

Dr. Lilian H. Hill _____

Dr. Debra S. Gentry _____

Dr. Gaylynn Parker _____

Dr. Susan Siltanen_____
Dean of the Graduate School

August 2010

DEDICATION

This dissertation is dedicated to my family: my beautiful wife, Dr. Jamie L. Williams, and my son, Christopher, Jr., who provide unconditional love, support, encouragement, and patience; my mother, Gale Williams, for her love, guidance, and inspiration; my sister, Ashley Williams, for her wit and creative ways of making me laugh; my late uncle, Roy James Mazique, a great mentor who inspired my leadership journey.

ACKNOWLEDGEMENTS

First, I would like to thank God for His guidance and strength. I would like to acknowledge my chair, Dr. Gary Peters, for his patience, support, commitment, guidance, and encouragement in writing this dissertation. Also, I would like to acknowledge the members of my committee, Dr. Lilian Hill, Dr. Debra Gentry, and Dr. Gaylynn Parker, for their help and guidance throughout the doctoral process.

To the four administrators who participated in this study, I would like to extend a special thank you for your honesty and for sharing an intimate part of your experiences with me. You have truly given me inspiration as a principal and future superintendent.

TABLE OF CONTENTS

                  Background of the Problem
                  Statement of the Problem
                  Purpose of the Study
                  Research Questions
                  Importance of the Study
                  My Story
                  Scope of the Study
                  Definition of Terms

                  Historical Overview
                  Historical Perspective on African Americans in the Superintendency
                  Minority Superintendents—A Double Edged Sword
                  Employment Status of College Faculty and Administrators
                  Theoretical Framework
                  Evolution of Leadership
                  Management Theory
                  Effective School Research
                  Spiritual Leadership
                  The Black Church
                  Black Leadership in Higher Education
                  Spirituality

                  The Researcher as Instrument
                  The Qualitative Paradigm
                  Qualitative Methods
                  The Researcher's Role
                  Data Sources
                  Data Collection
                  Data Analysis

Verification
Ethical Consideration

IV.   RESULTS: PRESENTATION AND ANALYSIS OF DATA

Introduction
Review of Research Questions
The Participants
Participant One: Melanie Bradshaw
Participant Two: Alice Williams
Participant Three: Aaron Mitchell
Participant Four: Marion Taylor
Cross-Case Analysis
Similarities
Similarities among All Participants
Similarities among Three Participants
Similarities among Two Participants
Unique Cases
Summary

V.   SUMMARY, DISCUSSION, AND RECOMMENDATION

Summary of the Study by Research Question
Recommendations for Future Research
Implications
Limitations of the Research
Conclusions

LIST OF TABLES

Table

CHAPTER I

INTRODUCTION

Background of the Problem

Public school superintendents have one of the most challenging,

demanding, and visible positions in American society. They provide educational

leadership in approximately 15,499 school districts across the United States. Their

visibility is marked by the fact that the majority of leadership positions are held

by non-minority individuals (American Association of School Administrators,

1992). The underrepresentation of minorities in public school leadership positions

on a national level has been thoroughly documented over the years, and the

limited representation of African Americans in top positions of public school

administration is glaring (AASA, 1992, 1983; Jones & Montenegro, 1983, 1985;

Montenegro, 1993).

The data available on the office of the superintendency in U.S. schools revealed

that 3.4% were minority men, 0.4% were minority females, and 4.6% were White

females (AASA, 1992). Additionally, data from this 1992 study disclosed that for the

position of the assistant superintendent, minority men accounted for 8.6% of these

positions, and minority women accounted for 3.3%. The total representation of women in

assistant superintendent positions was 17.4%.

It is widely believed that a diverse representation is needed in a pluralistic society

such as the one that many live in, but perhaps more important is the need to utilize human

resources in order to develop the talents of all those who can make valuable contributions

for the greater good of all. It is critically important that children see that African American superintendents exist and that people of color can assume leadership positions.

In the area of school administration, the superintendency has traditionally been dominated by White males (Jones, 1985). Historically, minorities have been underrepresented in public school leadership positions, especially in the top position, the superintendency. While women, African Americans, and other racial minorities have slowly joined their ranks, it has not been at a level representative of the population or at a level that is proportional to their numbers in the teaching profession. In most U.S. organizations, the representation of culture groups (i.e., minorities in the overall work population, and especially in the most powerful positions) is highly skewed (Cox, 1994). This trend is reflected in public school organizations as well. Not until the last 3 decades were African Americans, Hispanics, and Asian Americans appointed to the offices of the superintendency (Jones & Montenegro, 1983).

Considering the already low number of minority teachers, it is obvious that the pool of potential minority public school administrators will be even smaller in the future. Historically, the largest group of African American professionals to provide leadership within the African American community has been educators. They have valued education as a method to achieve individual enrichment as well as social progress (King, 1993).

Gordon (2000) indicated that African Americans are often not acknowledged in the media as leaders. He elaborated in an article that was written after the tragic death of Ron Brown, an African American man who served as the U.S. Secretary of Commerce under President Bill Clinton, as one example of this omission. The article described Brown in this way:

First in many of his endeavors, a talented bridge builder, a mover and shaker, a

confident man with a can-do spirit, a role model, a visionary who was passionate,

determined, accomplished, and charismatic....Yet, in all of the high praise, seldom

was the word leader used in reference to Brown by male or female writers, neither

by African American nor by other racial and ethnic sources. Eighty-seven %

of the articles about Brown did not mention the word leader. However, business

professionals that died in the same plane crash with Brown were often referred to

as leaders. (p. 11)

Gordon argued that very little has been written about Black leadership. He based

this conclusion on the limited reliance of African American theory, research, and practice

in leadership literature. He further stated that leadership practices and theories were

primarily Eurocentric. Gordon, like West (1993) and Hacker (2003), wrote that African

American leaders had many barriers to overcome, such as racism and oppression, before

they could fully participate in the leadership discourse.

In Ralph Ellison's book *Invisible Man* (1947), he described a character that

summarizes the feelings of African Americans of both yesterday and today. He wrote:

I am an invisible man. No, I am not a spook like those who haunted Edgar Allan

Poe; nor am I one of your Hollywood-movie ectoplasms. I am a man of substance,

of flesh and bone, fiber and liquids-and I might even be said to possess a mind.

I am invisible, understand, simply because people refuse to see me. (p. 3)

Listening to some of the horrid stories of my grandparents, or the countless

conversations my wife and I have had, we all at some point in time felt invisible. African

American men are often made to feel invisible and separate from the dominant culture as

it relates to power, prosperity, and position (Gordon, 2000).

Dating back to slavery, African American leadership has predominately been devoted to uplifting the community and improving the educational, economic and social conditions for African American people. Throughout history, African Americans have discovered many ways to sustain themselves in a society that has oppressed and marginalized them. One definite way in which African Americans have fought against total annihilation has been through spirituality. Spirituality has served as a vehicle for freedom despite the many challenges encountered by African American people (Garner, 2002).

According to Cone (1991), African existence is deeply spiritual. There is a deep-seated belief that a creative, life-affirming force controlled by God permeates the universe. A spiritual force or elan vital in all living organisms gives power, meaning, and inspiration to life. Spirituality connects the person, the family, the community, the society, and the universe in an interdependent manner.

Dash, Jackson, and Rasor (1997) argued that spirituality is a powerful and empowering process, a process that involves liberating encounters, liberating reflections, and liberating actions. Spirituality liberates, empowers, and encourages people who have systemically been oppressed and marginalized to remain hopeful in the fight for justice and fairness.

Despite the discouraging statistics, African American males have been important contributors to America's past, and they will play a major role in the next century (West, 1993). The continued success of the nation is dependent upon new leaders — leaders who

are racially diverse, culturally sensitive, educationally astute, and spiritual (Gordon, 2000).

Dantley (2003a), Gordon (2000), and West (1993) believed that African Americans tend to lead differently from Whites, in that they lead more from a spiritual dimension. For African Americans, this spiritual dimension focuses on moral vision, in other words, doing what is right.

African American leaders, both past and present, continue to be overlooked in terms of their contributions to society and education. Their voices have been muffled and careers stifled by the slave mentality that has been engrained into their minds. It is a daily battle for African American leaders to overcome the many years of hardship and struggles their forefathers suffered. The slave mentality continues to exist, partially because as a people, African Americans are constantly being reminded that they are not good enough. Despite the low numbers of men and women holding leadership positions in education, African Americans are making contributions daily to the field, and their story must be told.

<div align="center">Statement of the Problem</div>

The ever-increasing demands on school administrators create a work environment that necessitates a leader driven by morals and values. Skills needed to confront these demands are much more subjective than what is being taught in leadership preparation programs (Creighton, 1999). Success in leadership requires the ability to see and connect to the "big picture." Klenke (2003) stated that schools need leaders who are willing to investigate the depths of their inner being and contemplate their inner values. School

leaders' motivation must derive from a set of deep personal beliefs, which equip the leader to face the complex issue of school leadership (Creighton, 1999).

Dating back to slavery, African Americans have had to endure harsh and cruel conditions, the kind of conditions that could mentally and physically destroy a person. One of the key components to survival for these individuals was being able to tap into their spiritual dimension. The slaves were forbidden to communicate with each other, and so one of the ways they were able to express themselves was through prayer, dance, and song. Their spiritual realm gave them the hope that there is a higher power and that this higher power will deliver them from these unbearable conditions.

Spiritual qualities are commonly overlooked in relation to leadership positions (Thompson, 2004). Preparation programs develop courses that emphasize core areas of leadership such as decision making, teacher evaluations, and other topics that have historically been associated with school leadership. These courses intend to prepare students to be effective leaders when facing difficult situation in schools. However, the reality of school leadership places a person in situations that require more than core knowledge. Every day, school leaders must face the problems of society with dignity and compassion, which cannot be learned through traditional course work.

Purpose of the Study

The purpose of this study was to understand if and to what extent spirituality impacts the leadership practices of African American superintendents. This study examined how leaders described and characterized their pathways, struggles, and successes in reaching and maintaining their leadership positions. The results of this research may contribute to the literature by bringing forth voices of leaders who have not

previously been heard. The researcher investigated whether and how the administrators incorporated their spiritual teachings and practices to lead and make day-to-day decisions.

The results of the study will add to the body of knowledge regarding spirituality's role in modern leadership as it relates to African American administrators and demonstrate the positive impact spirituality can have on an administrator's ability to lead. In addition, the results of the study may substantiate the need for universities to utilize strategies to teach spiritual leadership in training programs. The concept of spirituality could be a difficult topic to teach; however, there are many practical strategies that may guide both future and current school leaders to develop into spiritual leaders.

<div align="center">Research Questions</div>

The questions that guided this study are:

1. Is African American leadership influenced by spirituality? If so, how is it characterized?

2. How do African American superintendents define spirituality?

3. To what degree does spirituality manifest itself in the decision making process for African American superintendents?

4. Is spirituality demonstrated in a leadership context for African American superintendents?

<div align="center">Importance of the Study</div>

What is the driving force behind the success of today's African American leaders? What motivates African Americans to accept the challenge of leading schools in today's society? Leaders rarely speak about the driving force behind the passion that preserves a

desire to keep leading during difficult time (Sokolow, 2002). The nature of the job creates an environment that often isolates school leaders, forcing them to find motivation beyond money or individual recognition. Often, this driving force comes from being intrinsically motivated.

The literature speaks in great detail about leadership and spirituality, but very little that speaks of how the two can be intertwined in a school leadership context. In a time when separation of church and state is so carefully monitored, a discussion of spirituality in school leadership seems inappropriate (Hunter & Soloman, 2002). Most people accept the common position that spirituality should be left out of the workplace, especially in public schools. Recently, however, many educational advocates have addressed the need to re-evaluate spirituality in the context of public school leadership. Klenke (2003) acknowledged that more quantitative and qualitative research is needed to integrate spirituality into existing theories of leadership. The dimension of spirituality added to leadership theory would deepen the understanding of school leadership. The scant number of empirical studies exploring spirituality in public school setting exposes a gap in available research regarding school leadership.

<div align="center">My Story</div>

I can vividly remember as a lad getting up every Sunday morning for church. The aroma of my grandmother's homemade biscuits would always fill the air, and I could clearly hear her nurturing voice yell to us, "Get up, it is time for Sunday school." There were many Sunday mornings when my bed felt as if it had a spell on my body, because I could not find the motivation to get up, but in my household, that was not an option. Tired or not, you were going to church. My grandmother played a critical role in my

spiritual development. She instilled in me the importance of praying and "living right."

As an 8 year old, I did not always understand what my grandmother was telling me, but

what she did do was plant the seeds for future development — seeds that still today have

intertwined into my spiritual and moral foundation.

Growing up, I faced a lot of adversity within my family dynamics, the type of

adversity that could have easily steered me into the wrong direction. I often had to escape

the harsh realities of life and travel within my own world where everything was okay.

The principles and lessons learned from early biblical teachings from church allowed me

to understand that if you live your life for the Lord, He will see you through any

circumstance. That very principle set the premise for my interest in this research topic. I

credit my spirituality as the driving force behind all of the success I have had as an

African American man. I have even been privileged to see our country's first African

American president, a feat that I thought I would never get an opportunity to see in my

lifetime. Throughout all of my undergraduate and graduate studies, I cannot ever

remember discussing the contributions of African Americans to leadership, especially

when it came to leadership theory. I believe that African Americans have contributed a

great deal to leadership, and I seek to bring forth voices of Black leadership that have not

been previously heard.

<div align="center">Scope of the Study</div>

This research takes an in-depth look into 21st century education, with an emphasis

on leadership from an African American perspective. Certain aspects of this research date

back to the 19th and 20th century, looking at the immoral and cruel behavior that was

enacted upon African American slaves. It is believed that this historical moment is one of

the things that set the tone for the spiritual seeds that have been passed on from generation to generation among the African American community, and the phenomenology of this endeavor is what that writer aims to seek with this dissertation research.

Critical Race Theory (CRT), which is the theoretical framework, was brought forth to the educational arena in the mid-1970s. This theory, relevant to its time, brought light to inequalities and racial sufferings among African Americans. CRT is a theory of race and racism designed to uncover how race and racism operate in the law and in society (Ladson-Billings & Tate, 1995; Solorzano, 1998; Tate, 1997). CRT is also used as a tool to define, expose, and address educational problems. Since African Americans had to struggle to get ahead during this time, situating this research within this framework seemed appropriate. The voice of African Americans, especially when it comes to the contributions to the literature on leadership, has gone unheard, and I hope to bring forth this voice.

<div align="center">Definitions of Terms</div>

Authentic anger - West (1993) defines authentic anger as anger that calls a person to do something to alleviate the oppressed conditions of other people regardless of the price one may pay.

Creative Soul Force - includes the creative expressions used by African Americans to avoid complete annihilation. Praying, singing, dancing, cooking, and preaching are just a few ways African Americans express their creative soul force (Stewart, 1999).

Critical Race Theory (CRT) - CRT is a theory of race and racism designed to

uncover how race and racism operate in the law and in society (Ladson-Billings &

Tate, 1995; Solorzano, 1997, 1998; Tate, 1997).

European American - refers to the White race.

Person of color - refers to any non-European, non-White person.

Privilege - a right or advantage, often unwritten, conferred on some but not

others, usually without examination or good reason.

Protest leadership - protest and liberating leadership is leadership that requires

authentic anger.

Race - the notion of a distinct biological type of human being, usually based

on skin color or other physical characteristics.

Racism - any program or practice of discrimination, segregation, persecution, or

mistreatment based on membership in a racial or ethnic group.

Spirituality - This is the basic transformative process in which narcissism is

uncovered and released in order to surrender to the mystery out of which

everything continually arises. Insofar as such surrender occurs, the mystery of

lives on individuals without their resistance, and they are the mystery expressed in

human form (Evans, 1993).

Spiritual leadership - the ongoing process of keeping one's visions and values at

the forefront and aligning one's life to be congruent with one's established visions

and values (Covey, 2002).

Voice - the ability of a group, such as African Americans or women, to

articulate experience in ways unique to it.

White privilege- refers to the package of unearned advantages, conferred

dominance, and systemic power in American society based on one's membership

in the Anglo American or European American race.

CHAPTER II

REVIEW OF THE LITERATURE

Historical Overview

Gay and Barber (1987) argued that, throughout history, African Americans have experienced a multitude of negative images, stereotypes, laws, and customs imposed on them. They added that "slavery caused cultural imperialism, assimilation, and racism, which were deliberate attempts to convince African Americans there was something innately inferior about their ethnicity, lifestyle and customs, simply because of their Blackness" (p. 36). This treatment caused many African Americans to internalize the message of inferiority, worthlessness, and self-hate. According to Gay and Baber (1987) and White and Cones (1998), this internalizing was understandable if African Americans recognized the impact of the American environment on their psychological ethos. When slaves were first brought to America, they were considered and treated as less than human by the dominant culture. Therefore, it should not surprise anyone that many African Americans have suffered psychological self-alienation (Gay & Baber, 1987). According to Gay and Baber (1987), being Black in America has meant:

> being a part of the company of the bruised, the battered, the scarred, and the
> defeated, trying to smile when you want to cry trying to hold on to physical life
> amid psychological death; the pain of watching your children grow up with
> clouds of inferiority in their mental skies; having your legs cut off, and then being
> condemned for being crippled, seeing your mother and father spiritually murdered
> by the stings and arrows of daily exploitation, and then being hated for being an
> orphan; being harried by day and haunted by night by a nagging sense of

nobodyness and constantly fighting to be saved from the prison of bitterness;

the ache and anguish of living in so many situations where hopes unborn have

died. (pp. 119-120)

A culture of White supremacy and White privilege has allowed legislators to pass

laws that have further oppressed African Americans. The Constitution of the United

States is one document that dehumanized African Americans by viewing African

American people as three-fifths of a man when determining representation (Gordon,

2000). The Dred Scott Supreme Court decision of 1857, which denied U.S citizenship to

African Americans and forbade Congress to restrict slavery in any federal territory

(Gordon, 2000). The courts continued this madness with Plessy v. Ferguson in 1892,

which made the doctrine of "separate but equal" the law of the land (Gordon, 2000). In

essence, African Americans could not share the privileges that were afforded to White

men and women in education, employment, and general living conditions. Sixty-two

years later, Brown vs. Board of Education decreed that African American children were

permitted to attend the same schools as White children. Even though this was a legal

victory for African Americans, not much changed; segregation and racism continue.

Research on minorities and women in educational administration has focused

primarily on White female school or district leaders. The underrepresentation of

minorities and women in educational administration employment has been thoroughly

documented in recent years   (AASA, 1992, 1983; Glass, 1992; Jones, 1983; Jones &

Montenegro, 1983, 1985). The few studies that exist generally describe the characteristics

of minority women educational administrators, the obstacles they overcame, and their

performance as active school or district leaders. Although this research area is rich with

data concerning White females, there is a dearth of information on minority

administrators, both female and male (Yeakey, Johnston, & Adkison, 1986). Yeakey et

al. (1986) further noted that there is little published research that speaks to the cause of

this disparity in the literature.

Within the limited number of studies on minority educational administrators are

reports on the status of female and male minority administrators as well as suggestions

for increasing the number of these individuals participating in educational administration

(Leonard & Papa-Lewis, 1987; Moody, 1983; Ortiz, 1982). Furthermore, studies

investigating the experiences of minority school leaders have focused on the influence

that race and ethnicity has had on acquiring administrative positions (Ortiz, 1982; Yeakey

et al., 1986).

This review is primarily limited to African Americans in the school

superintendency. Although one might assume that since all marginalized groups suffer

underrepresentation in educational administration positions, they can be analyzed

together. Yet the reasons for the underrepresentation are as deceptively complex as they

are pervasively subtle. For this reason, the investigation of African American

superintendents warrants separate special consideration.

Historical Perspective on the African Americans in the Superintendency

There is a scarcity of information about African Americans in school

administration before the second half of this century. However, the limited research on

African American superintendents revealed two early periods in which they were either

state superintendents or the equivalent of school superintendents (Jones, 1983; Moody,

1995). During the Reconstruction period there were five states where African Americans

served as state superintendents: Arkansas (J. C. Corbin) Florida (Johnathan C. Gibbs) Louisiana (William G. Brown), Mississippi, (Thomas Cardozo), and South Carolina (James Brown) (Moody, 1995). However, the first African American school administrators mentioned in history who were the equivalent of present-day school administrators were in schools sponsored by the Quakers. They managed the Quaker-sponsored Institute for Colored in Philadelphia from 1802 to 1903 (Jones, 1983). African American administrators and faculty were influential in determining the educational objectives and practices of the Quaker-sponsored African American institutions during the late 19th and early 20th centuries.

At the turn of the 20th century, another wave of African American school administrators emerged. This new wave of school administrators directed, maintained, and assisted rural, community, and county schools for "southern Negroes" with a $1 million endowment directed by Quaker Anna T. Jeanes (Jones, 1983).

The first modern-day African American superintendents (one woman and one man) were believed to have been appointed in 1956 (Jones, 1983). The National Alliance of Black School Educators (NABSE, 1987) identified four African Americans as forerunners of current African American superintendents: Lillard Ashley of Boley, Oklahoma (1956); Lorenzo R. Smith of Hopkins Park, Illinois (1956); E. W. Warrior of Taft, Oklahoma (1958); and Arthur Shropshire of Kinloch, Missouri (1963). However, several African American superintendents, namely R. H Hudson, D. Council Noble, and Waymon T. Carter, were employed to head all Black systems of Taft, Oklahoma, between 1930-1958 (Jones, 1983).

It was not until the 1970s that African Americans were appointed to urban school districts in any number. The first African American superintendents in urban centers were viewed by many constituents as representing the entire race, and high expectations were placed on them (Jackson, 1995). These African American superintendents were usually appointed to urban school districts in which problems had become so severe that solutions were almost impossible.

Moody (1971) identified 21 school systems headed by African American superintendents during the 1970-71 school year in connection with a dissertation study he conducted at Northwestern University. That study led him to find the National Alliance of Black School Superintendents, later changed to the National Alliance of Black School Educators to include other school administrators and teachers. In 1974, 44 African American superintendents were identified for a research study conducted by Scott (1980). The purpose of the research study was to seek basic information about their school systems. The study also sought background information on each of the African American superintendents. One study conducted pointed out that out of 15,0000 school systems, African American superintendents represented 223 of those slots (Moody, 1996). This count is reflective of a national survey collected by Charles and Christella Moody (1996) for the National Alliance of Black School Educators.

There is an interesting trend that has developed in the increase of African American superintendents. The trend is reflective of the 21 identified African American superintendents in 1971 (Moody, 1971) as compared to the 223 identified in 1996. This trend represents an increase of more than 1000% within that time frame. The research literature suggested that there are several reasons for this noteworthy increase. The

research of Jones (1985) and Scott (1980) reported the increase in African American superintendents to urban systems with high percentages of minority students. Additionally, Scott (1980) predicted that there would be an increase in the number of African American superintendents in school districts with high minority populations because of critical financial conditions and educational problems accrued from years of neglect and deprivation. Accordingly, these unwanted superintendencies would be available for African Americans, and recruitment would be unnecessary for those districts (Scott, 1980). The research findings predicted by Scott (1980) in the early 1980s came to fruition during the mid-1980s and mid-1990s. The emergence of African American superintendents has provided a limited number of research studies. These research studies were conducted mainly in the 1970s and 1980s. In the review that follows, an effort has been made to identify some of those studies.

The review of literature on African American superintendents reveals eight thematic research areas: (a) identification of African American superintendents (Jones, 1985; Jones & Montenegro, 1982; Moody, 1971, 1982, 1983; Revere, 1985); (b) conditions and characteristics of school districts headed by African American superintendents (Arnez, 1981; Jones, 1985; Moody; 1971; Scott, 1980; Sizemore, 1986); (c) problems and characteristics of African American superintendents (Arnez, 1981; Bulls, 1987; Coates, 1980; Jones 1983, 1985; Jones & Montenegro, 1982; Revere, 1985; Scott, 1980; Sizemore, 1981;); (d) relations between African American superintendents and school boards (Arnez, 1981; Jones, 1985); (e) perceptions, attitudes, and opinions of African American superintendents on various critical issues (Arnez, 1981; Coates, 1980; Scott, 1980); (f) processes used to recruit, select, and place African American

superintendents (Arnez, 1981; Moffet, 1981; Moody, 1983); (g) roles and expectations of African American superintendents regarding administrative, supervisory, instructional, curricular, and political processes and policies (Arnez, 1981; Napier, 1984; Scott, 1990); and (h) job satisfaction of African Americans superintendents (Cole, 1975; McClain, 1974).

All of the above areas of research on African Americans superintendents are related to the professional status of the African American superintendent. However, a selected summary of the areas of research most relevant to the spirituality and leadership practices by African Americans will be developed.

Jones's (1985) dissertation study surveyed 72 African American superintendents. The purpose of the study was to: (a) produce a profile of African American superintendents, (b) identify the problems of African American superintendents and the communities in which the school district were located; (c) reveal the district's characteristics, and (d) describe the district's perceived training needs. Jones's (1985) study included 59 males and 13 females. They had similar educational levels, and 50% or more of the superintendents had doctoral degrees. The average age of the superintendents was 46 years. Jones (1985) also found that African American male superintendents tended to be younger than African American female superintendents. African American superintendents were at least 2 years younger than the typical superintendent in a study sponsored by the American Association of School Administrators (AASA) in 1982. Additionally, Jones (1985) recommended that a study be conducted to determine the factors underlying the recent trends in hiring African American superintendents by

predominantly White communities to shed light on hiring practices and access of African Americans into the larger society.

A study conducted by Moody (1996) surveyed African American superintendents in order to develop a profile of current African American superintendents. This study was a continuation of his dissertation research initially conducted in 1971. Of the 95 respondents, 73% were male and 27% were female. The average age range of the superintendents was between 50-60 years. Both males and females had similar educational levels. Moody (1996) reported that 74% of the superintendents had obtained a doctoral degree. This figure represents an increase from the study conducted by Jones (1985) which reported that 50% or more had obtained doctoral degrees. A majority (72%) of the superintendents were in their first superintendency. Moody's (1996) findings also revealed that 74% of the student population was African American where the respondents assumed superintendencies. This represents a decrease from his earlier study which reported the enrollment of 94% African Americans. Additionally, Moody (1996) found that the majority of the district's staff was composed of 45% African Americans. This figure represents a slight decrease from the 1971 findings which reported that the composition of the staff was 47% African American.

In summary, the data from the profile of African American superintendents revealed a number of interesting characteristics: (a) a noteworthy increase of African American superintendents; (b) African American superintendents are predominately male; (c) the age of the African American superintendents has increased; (d) a majority of the respondents held doctoral degrees; (e) a majority of the African American superintendents were in their first superintendency; (f) a majority of the school district's

student population was African American; and (g) there was a high concentration of African American school district staff.

Conditions of African American Superintendents

The emergence of African American superintendents has gone relatively unnoticed (Scott, 1980). Yet their emergence has made a drastic impact on the personnel structure of more than 200 school districts across the nation. Along with the inheritance of school districts that serve capable but disadvantage students, African American superintendents face conditions, characteristics, and challenges which are unique to their superintendency experiences. Indicators of conditions, characteristics, and challenges can be gleaned from several research studies that were designed for this purpose.

Moody (1971) reported, "there is a decline in the financial conditions of the school districts manifesting themselves in deficit prior to the appointment of an African American superintendent" (p. 12). While this condition may also occur prior to the appointment of other superintendent groups, it seems endemic to African American superintendents.

The decline in the financial conditions of the school district contributes to the success or failure of the selected African American superintendents as noted by former Washington, DC, superintendent Barbara Sizemore (Sizemore, 1986). However, such a strong claim can be made on behalf of all school superintendents without a strong local economy which provides an adequate tax base. School districts in most states would have a difficult time securing adequate resources to provide basic instructional services. Nevertheless, the decline of the financial condition is a condition that confronts African American superintendents disproportionately.

According to Scott (1980), the future financial conditions of districts headed by African Americans do not look promising. He asserted that the future financial conditions relevant to African American superintendents will include the following problems:

In urban school districts with high concentrations of disadvantaged students, school officials and other personnel will not have the resources to improve the quality of life and the level of academic achievement without more assistance from other essential service institutions. Significant increases in the number of Black superintendents will reflect continued societal deterioration and increased racial isolation rather than decisions by school boards to comply with the principle of equal employment opportunity. (p 65)

Doughty (1980) contended that African American administrators still face other conditions and challenges. One such condition is the conscious or unconscious resistance from within the educational system in obtaining employment. Doughty (1980) maintained that affirmative action and Equal Employment Opportunity (EEO) programs designed to aid minority access to employment do not provide an edge for minority superintendency candidates. Although EEO programs may provide minorities a better chance for an interview, their applications are often screened out and used only as evidence of an attempt to meet federal requirements.

Another condition and challenge faced by African American superintendents is the assertion that "people respond to an African American superintendent differently because of their color" (Scott, 1980, p. 53). Scott (1980) suggested that African American superintendents are expected to immediately solve problems that stem from decades of economic, social, and racial injustice. Additionally, Scott (1980) maintained that there is

a persistence of "test of fire" or quality of interaction with like peers, staff, and students. He also asserted,

> many cannot seem to be satisfied unless there is a constant confrontation with the superintendents, where he or she has to pass or fail. African American superintendents need to first pass the test before they can be regarded as professional. (p. 55)

Historically, minorities have been underrepresented in public school leadership positions, especially at the top position — the superintendency. In most organizations, the representation of minorities in the overall work population, and especially in the most powerful positions, is highly skewed (Cox, 1994). This trend is also reflected in public school organizations. Not until the last three decades were African Americans, Hispanics, and Asian Americans appointed to the superintendency (Jones & Montenegro, 1983).

Minority Superintendents–A Double Edged Sword

While the 1930s suffrage movement increased the number of women superintendents, minority superintendents did not see the same increase. By 1992, 3.9% of superintendents in the nation were minorities, and 46% of those were employed in urban districts with more than 50,000 students (Glass, 1992). The advent of demographic changes for several racial and ethnic groups in the nation's larger cities resulted in minority groups becoming majority populations. However, comparatively few majority-minority, medium-sized districts had minority superintendents (Rist, 1991).

According to Glass, Bjork, and Brunner (2000), 5.1% of the nation's superintendents in 2000 were minorities who served in small/rural town or large/urban school districts. Fifty percent of these minority superintendents led districts with at least

3,000 students. In addition, Glass et al. (2000) found that 95% of minority superintendents headed districts with enrollments of more than 25,000 students, and only 23% of those districts were minority-majority districts.

Regarding minority women in the role of superintendent, Brunner (1999) observed, "Black women (who are mostly in primarily Black urban centers) and Hispanic women (who are primarily in the Southwest) each constitute about 1.5% of superintendents, with other minorities accounting for another 0.5%" (p. ix). This pattern of superintendency appointments may be based on societal and cultural perspectives and influences regarding race and gender.

<div align="center">Employment Status of College Faculty and Administrators</div>

This same dismal future is also in store for higher education administrators of color (Jackson, 2003; Konrad & Pfeffer, 1991). White males are highly represented in upper-level administrative positions, and African Americans are greatly represented in lower-level, lower-paying administrative positions (Jackson, 2003). For example, White men continue to hold the position of president in higher education while African American men hold positions in lower-level management, such as coordinator, director, or assistant chancellor. According to Jackson (2003), White males comprised 80.7% of the campus chief operating officers in the year 2000 compared to 5.5% for African Americans.

Statistical information found in 2002-2003 *Minorities in Higher Education Annual Status Report* showed that White men continue to dominate administrative appointments and faculty positions at all levels (American Council on Education [ACE],

2003). For example, White men hold 89.6% of full professorships while African

American men hold only 2.4% (see Table 1 and Table 2).

Table 1

Full-Time Faculty, by Academic Rank and Race 1999-2000

Rank	White men total	White Men men percentage	African American men total	African American men percentage
Full Professor	113,304	89.6	3,074	2.4
Associate Professor	70,137	85.7	3,601	4.4
Assistant Professor	56,463	81.7	3,882	5.6
Instructor	38.052	83.8	7,347	16.2

Source: 2002-2003 Minorities in Higher Education Annual Status Report (ACE, 2003)

Table 2

Full-Time Administration in Higher Education by Race and Gender 1999-2000

Ethnicity	Total	Percent
White Men	72,279	87.1
Black Men	6,160	7.4

Source: 2002-2003 Minorities in Higher Education Annual Status Report (ACE, 2003)

Theoretical Framework

This study was framed around Critical Race Theory (CRT). CRT has its roots in

critical legal studies (CLS) and is related to LatCrit, Asian critical theory, Tribal critical

theory, and critical race feminism (Bernal, Villalpando, Brayboy, & Thompson, 2003). CRT is a theory of race and racism designed to uncover how race and racism operate in the law and in society (Ladson-Billings & Tate, 1995; Solorzano, 1997, 1998; Tate, 1997). Gloria Ladson-Billings (1998), an educator and prolific writer, introduced CRT to the field of education, and in 1998 she argued that CRT was based on four tenets. First, CRT brings to the forefront the realities of racism and exposes how racism continues to benefit European Americans and hinder persons of color socially, economically, and educationally. Second, CRT gives authenticity to the voices of persons of color through storytelling. CRT also allows the experiences of persons of color to be viewed as official knowledge-knowledge that is integrated into the dominant society. Third, CRT critically reviews liberalism and denotes that meaningful social change typically does not happen without something radically occurring to the existing social order. Fourth, CRT argues that Whites, and particularly White women have been the primary beneficiaries of civil rights legislation. CRT is also used as a tool to define, expose, and address educational problems. Legal scholars such as Derrick Bell, Mari Matsuda, Robert Delgado, Kimberlie Crenshaw, and William Tate (Delgado, 1995) have argued that CLS has done nothing to address two important factors: racial inequality and the role that race and racism play in the legal system of the United States of America. On the other hand, CRT focuses specifically on social inequalities arising from race and racism (Ladson-Billings, 1998).

CRT often takes the form of storytelling, in which writers analyze the myths, presuppositions, and received wisdoms that make up the common culture about race (Delgado, 1995). This means that CRT understands that the social world is not fixed; rather, it is something constructed with words, stories, and silences (Ladson-Billings,

1998). CRT uses oral histories, biographies, parables, testimonies, and narrative to tell the story as well as to counter those negative and false stories about persons of color. Finally, CRT represents a space of both theoretical and epistemological liberation. It offers an opportunity to challenge the taken-for-granted theories and concepts that govern disciplines and circumscribe thinking about how race continues to play an important role in our society.

As a theoretical framework, CRT provides a way to expand the examination of race by moving beyond cultural-deficit models (Bernstein, 1977; Valencia, 1997). Guy-Sheftall (as cited in Ladson-Billings, 1998) stated that White women have been the largest recipients in the fight for affirmative action. According to Guy-Sheftall (as cited in Ladson-Billings, 1998), White women earn incomes that support households in which other Whites live — men, women, and children. Thus, White women's ability to secure employment ultimately benefits Whites in general.

Critical race theorists are committed to social justice as a fundamental principle but by particularly acknowledging the pervasiveness of race and racism in the ongoing experiences of students of color and in the structures and practices of educational institutions. Ladson-Billings (1998) stated, "Despite the scientific refutation of race as a legitimate biological concept and attempts to marginalize race in much of the political discourse, race continues to be a powerful social construct and signifier" (p. 8). Therefore, a primary element of the work of educational researchers working with CRT is to discuss and define race and racism in specific historical and social contexts, recognizing that race is viewed as a "pre-eminently sociohistorical concept" (Omi & Winant, 1986, p. 60) and that racism is more than just deeds of individual prejudice. It is

seen as a way of life, deeply entrenched in the educational system through historical consciousness and ideological choices about race (Parker & Lynn, 2002). Race may be a social construct, but is has real effects on people, particularly persons of color.

<div align="center">Evolution of Leadership</div>

In order to review the history of leadership in education, it is necessary to look at two main influences — the study of psychology and the study of organizational behavior. Owens (2001) described three "Forces" in psychology: psychoanalysis, behaviorism, and humanistic and social psychology.

Psychology

According to Owens (2001) psychoanalysis was, "the key method of choice to explore the unconscious drives and internal instincts that were thought to motivate people and, thus be the causes of behavior" (p. xxiv). The second "Force" was behaviorism which "rejected most of the assumptions and methods of psychoanalysis" (Owens, 2001, p. xxiv). Instead, behaviorists focused on how external motivations influence observable behavior. Owens (2001) went on to say that, "By the 1970s, behaviorism, and particularly its Skinnerian form, had mushroomed into a large-scale movement in U.S schooling, and remained so well into the 1980s" (p. xxiv). The third "Force" — humanistic psychology— is founded on the idea that "behavior arises from interactions between individuals" and "their environment" (Owens, 2001, p. xxvii). Further, "a primary value of organizational life is to support and facilitate continuing growth, development, and expansion of the potential of the people in the organization" (Owens, 2001, p. xxvii).

Organizational Behavior

In the early 1900s, rational theory "provided a 'scientific' base for the development of modern school systems" (Snowden & Gorton, 1998, p. 3). Rational theory "assumes that administrators function in a closed system, a bureaucracy, characterized by task specification, rigid adherence to written rules, regulations, and formal hierarchical control" (Snowden & Gorton, 1998, p. 3). A school operating under the rational model would function as a bureaucracy. The school would have rigid rule in place that dictated expectations and methods for employees. The school administrators are the decision makers and will make choices "to maximize certain desirable values and objectives via rational analysis" (Snowden & Gorton, 1998, p. 3).

There was a reaction to the rigid nature of the rational model, and a new model, the participatory model, emerged. The participatory model is related to the rational model in that they both operate within the bureaucratic framework. In the participatory model, decision making is a shared process, "rooted in the values and beliefs of the participants" (Snowden & Gorton, 1998, p. 4). In order for the participatory model to work, there has to be a set of shared or core values within the organization. In effect, the development and maintenance of these shared values becomes the responsibility of the administrator.

Similar to the participatory model is the strategic decision-making model. Snowden and Gorton (1998) described the strategic decision-making model as "going beyond" the methods of the bureaucratic and participatory models. "The assumption governing this particular model is that choices the administrator makes are based on comprehensive knowledge and analysis of the internal and external environment" (Snowden & Gorton, 1998, p. 5). This leads to the fourth model, the differentiated

decision-making model. This model is also referred to as situational decision making. Under this model, the "contextual ambiguity and uncertainty within organizations" is taken into account (Snowden & Gorton, 1998, p. 6). This model is more sophisticated than the previous models in that it acknowledges that the world around us defies being fit into a neat mold. The rules of the rational model do not always work because there will always be situations that arise that do not fit the orderly world defined by a bureaucracy.

Management Theory

Management is defined as "the controlling or directing of an enterprise" (Marius, 1991). While this definition implies management of a business, schools also have managers. School administrators are the managers of the educational system. The similarities with business do not stop there. There are a number of theories of management which have been developed to explain or improve the management of business. Some of these theories may be applied to schools as well.

Scientific Management Theory

Many sources on management theory list scientific management as one of the first important management theories of the 20th century. Scientific management was developed by Taylor. Taylor (1911) was an engineer in a U.S. steel company. He developed his theory in an attempt to "solve practical production problems in factories" (Owens, 2001, p. 36). Taylor's theory was built around several principles:

1. Make use of scientific study to determine the best, most productive method in each trade (Taylor, 1911, p. 25).

2. There should be a more "equal division of the responsibility between management and the workmen" (Taylor, 1911, p. 26).

3. "Almost every act of the workman should be preceded by one or more preparatory acts of the management which enable him to do his work better and quicker than he otherwise could" (Taylor, 1911, 26).

The unique contribution of these principles was the doing away with the "rule of thumb." This was the idea that a worker's role or goals would be variable or decided on the spot. Taylor wanted this variability removed, and so he introduced the idea of clearly delineated tasks. Taylor and other advocates developed the scientific management of:

1. Clear delineation of authority
2. Responsibility
3. Separation of planning from operations
4. Incentive schemes for workers
5. Management by exception
6. Task specialization (Owens, 2001, p. 36)

Human Relations Theory

Contrary to Taylor (1911) idea of strictly applied principles the bureaucracy theories of Henri Fayol (1949) emphasized that management principles should be flexible and capable of adaption to fit the need. Fayol (1949) defined elements of management in terms of five functions (a) planning, (b) organization, (c) commanding, (d) coordinating, and (e) controlling. These functions seem obvious today but Fayol (1949) was the first to define an administrator's role in this way. In fact, he was considered to be the first modern organizational theorist.

The idea behind the various human relations theories is that the employee needs to be motivated. Motivation is the key to improving output or employee performance. The birth of the human relations movement came after the Western Electric studies. In 1927, a study was conducted to find the optimum level of lighting to make workers most productive. The outcome of the study was that there was no single relationship between

the lighting levels and production levels (Roethlisberger & Dickson, 1939). These studies

discovered that productivity was influenced by workers' attitudes. This leads to the

concept that if workers' attitudes can be influenced or improved then their motivation can

be improved. Under this theory, leadership style becomes increasingly important as the

rationale would be that a more effective leader will be able to improve worker attitude

and, thus, motivation.

Drucker

Peter F. Drucker (1999), a respected writer in the area of organizational

management, is a proponent of the idea that there is not one correct management theory.

One criticism of the previously mentioned models of organizational management is that

there is one correct model. Drucker (1999) believe that there is a need for many

organizational models to operate "side by side" within any organization.

Drucker's (2001) writings dealt mainly with the general topic of managing

organizations. However, some of his thoughts are especially pertinent in the education

setting. Drucker (2001) wrote that the fundamentals of management are to "make people

capable of joint performance through common goals, common values, the right structure,

and the training and development they need to perform to respond to change" (p. 4). He

felt that these basics have stayed the same over time. What has changed, he argued, is

how that goal is achieved with highly educated "knowledge workers." Drucker (2001)

felt that knowledge workers needed to be challenged, know and believe the organization's

mission, obtain continual training, and see the results of their work.

Leader Behavior Types

Bass (1990a) discussed many models as well as different leader behaviors. They made distinctions between the different styles of leadership or leadership behaviors and their effects. They choose to make a series of dichotomous distinctions based on factors such as, "the way power is distributed, whose needs are met, and how decisions are made" (Bass, 1990a, p. 418). Some of the dichotomous distinctions in leadership styles are as follows:

1. Authoritarian vs. Democratic

2. Relations vs. Task-oriented

3. Consideration vs. Initiation of Structure

4. Laissez-faire Leadership vs. Motivation to Manage (Bass, 1990a p. 418)

Ohio State Leadership Studies

Prior to World War II, much of the leadership research was focused on the traits of leaders (Schriesheim & Bird, 1979). According to Bass (1990b), after World War II leadership research started to shift into investigations of leader behavior. One of the most significant was the Ohio Leadership Studies. In 1945, the Bureau of Business Research at Ohio State University initiated research into leader behavior (Hersey, Blanchard, & Johnson, 1996, p. 105). The research was directed by Stogdill (1974). Stogdill (1974) found that:

From the perspective of followers, leader behaviors seemed to be of two types. The things leaders did either showed concern for people, the workers, or for the organization and getting the job done. Stogdill later called these two basic

categories of leader behaviors 'system-oriented' behaviors and 'person-oriented'

behaviors. (Slater, 1995, ¶1)

The two categories that Stogdill's research defined showed up in subsequent models

under different names. However, "Stogdill's findings that followers tend to think of

leadership behaviors in terms of two basic categories has been replicated by many other

studies since" (Slater, 1995, ¶1). Stogdill and other researchers used factor analytic

procedures to determine the "smallest number of dimensions which would adequately

describe leader behavior, as perceived by the leader's subordinates and as the leader

himself perceived his own attitudes toward his role" (Korman, 1966, p. 349).

The work of Stogdill and others was significant because of the contributions that

it made to leadership studies in general and to the area of situational leadership in

particular. Perhaps the more important contribution was that the Ohio studies helped to

shift "the conceptual foundations of leadership research from a trait-based approach to a

behavioral base" (Schriesheim & Bird, 1979, p. 138).

Task-Oriented v. Relationship-Oriented

One of the dichotomous distinctions that Bass and Stogdill made in leader

behaviors is between task behaviors and relations behaviors (Bass, 1990a). Task

behaviors are those leader behaviors that involve the leader in giving direction toward the

completion of a goal or task (Hambleton & Gumpert, 1982). A leader who was purely

task-driven would have production and output as the only driving concern. Relation

behaviors are those leaders who involve the leader by providing socioemotional support

for the workers (Hambleton & Gumpert, 1982). A leader who showed pure relations

behaviors would only be concerned for the workers' wellbeing to the exclusion of all

other concerns, including production. The likelihood of finding any leader who demonstrated any of these behaviors with the total exclusion of the other behavior would be nil. Rather, all leaders could probably define themselves as demonstrating some combination of task and relations behaviors.

Managerial Grid

Blake and Mouton (1964) took the two areas of leader behavior and placed them on a grid which a leader could use to provide a framework to analyze production-people problems and suggest effective solutions for them.

Using the grid, leaders could determine where their level of concern needs to fall depending upon the situation they are dealing with. Both scales concerns for production and concern for people fall along a continuum from 1-9 with 1 defined as *low level* and 9 defined as *high level*.

Blake and Mouton (1975) described the leader's situation as follows:

> 1. There are two matters on his or her mind whenever acting as a manager. One is production -- getting results, or accomplishing the mission.
>
> 2. In the past, bosses could exercise work-or-starve authority over their subordinates. They expected and got obedience from them (p. 29).

The new relationship, as Blake and Mouton (1975) saw it would be that the boss and subordinate would mutually agree as to the best course of action and how to implement it. In addition to the scales of leader concerns, the Managerial Grid contains five different types of leadership that would be required depending on where a leader's concerns place them (Blake, Mouton, Barnes, & Greiner, 1964).

The 3D Model

An offshoot of the Managerial Grid was William Reddin's 3D Model (Blanchard & Hersey, 1996). The importance of the 3D Model to the development of later leadership models was that it "suggested that there was no best leadership style" (Blanchard & Hersey, 1996, p. 43).

Similar to the Grid, the 3D Model is a model that allows leaders to use a grid pattern to determine which levels of concern (for production and for relations) will be optimal for different situations. Reddin (1967) took the same two factors delineated in the Ohio State studies — system oriented behaviors — and people oriented behaviors and renamed them as task and relationship when used in his grid. Reddin (1967) defined these grid labels as follows:

1. Task Orientation is defined as the extent to which a manager is likely to direct his own and his subordinates' efforts toward goal attainment.

2. Relationships Orientation is defined as the extent to which a manager is likely to have highly personal job relationships characterized by mutual trust, respect for subordinates' ideas and consideration of their feelings. (p. 67)

One major way that Reddin's model differs from the Managerial Grid is that Reddin has added an additional layer, thus creating the 3D grid. He took the four "Non-Normative or Latent Style" types and added the additional layers of "more-effective" and "less-effective"; this creates a "twelve style typology" (Reddin, 1967, p. 13).

The Situational Leadership Model

Blanchard and Hersey (1970) built upon all of the aforementioned studies to develop a leadership model based on a grid pattern. Like the original Ohio State Leadership studies, the situational leadership (SL) model is based upon the premise that there are two types of leader concerns that will influence subordinate performance. Similar to the models developed by Reddin (1967) as well as Blake and Mouton (1975), the SL model is set up with the two areas of leader concern forming the scales on a grid. In its original incarnation the SL model was references to as the life cycle theory of leadership (Blanchard & Hersey, 1970). In this incarnation, the grid borrowed the grid axis names from the Ohio State Leadership studies. Later the "consideration" axis was relabeled "Relationship Behavior", and "Initiating Structure" was relabeled as "Task Behavior" (p. 349).

Unlike the model prepared by Blake & Mouton (1975), the SL model has one additional factor, maturity, that Hersey and Blanchard felt influenced the optimal leader behavior (Goodson, McGee, & Cashman, 1989). In Hersey and Blanchard's (1996) own words, "According to situational leadership, there is not one best way to influence people. Which leadership style a person should use with individuals or groups depends upon the readiness level [maturity] of the people the leader is attempting to influence" (Blanchard & Hersey, 1996, p 119).

In order to understand the SL model, it is necessary to understand what Hersey and Blanchard (1996) meant by the various labels on their model. The definitions and terms have changed over the years but the general ideas behind the parts of the grid have stayed the same. Relationship behaviors are defined as "the extent to which the leader

engages in two-way or multi-way communication. The behaviors include listening, facilitating, and supportive behaviors" (Hersey, Blanchard, & Johnson, 1996, p 112). Task behavior is defined as "the extent to which the leader engages in spelling out the duties and responsibilities of an individual or group. These behaviors include telling people what to do, where to do it, and who to do it to" (Hersey et al. p. 115). Finally, the SL model's reference to the "Maturity of Followers" that means "the capacity to set high but attainable goals (achievement-motivation), willingness and ability to take responsibility, and education and/or experience of an individual or group" (Gates, Blanchard, & Hersey, 1976, p. 348). Furthermore, it is important to note that "maturity should be considered only in relation to a specific task to be performed" (Gates et al., 1976, p. 349). In other words, the maturity level of the follower may differ for each task. In addition the task specific maturity level may change over time in either direction.

<div align="center">Effective Schools Research</div>

The work of Edmonds (1982) helped to define the effective schools movement. In brief the ideas of the effective schools movement were that schools should provide a quality of education for all students and that all students were able to learn (Edmonds, 1982; Lezotte & Bancroft, 1985). Furthermore, schools should be structured around the idea and, as such, should judge their success based on an assessment of student outcomes (Lezotte & Bancroft, 1985). Schools that follow this model have seen some success (Miller, Cohen, & Sayre, 1985). Strong leadership is important in monitoring instruction and in helping to guide staff to buy into the idea that all students can learn (Edmonds, 1982). In fact, in districts where a strong administrative support is not present the gains rendered by this philosophy were not sustained (Taylor, 2002).

Instructional Leadership

The idea of instructional leadership has gone hand in hand with the development and implementation of the effective schools model. Chrispeels (2002) described instructional leadership by principals as being key to increased effectiveness. Hallinger and Brickman (1996) found that principal instructional leadership was vital in the areas of school improvement, change implementation, and school effectiveness.

Hallinger and Murphy (1987) define instructional leadership as being comprised of three dimensions:

1. Defining the school mission

2. Managing instructional program

3. Promoting a positive climate

Blase' (2000) stated that when instructional leadership is used, there is evidence of direct effects on teacher and classroom instruction. Hallinger and Brickman (1996) cautioned however, that studies showed that the link between principal leadership and student performance are best viewed in the context of intervening variables.

Transformational Leadership

Black and Porter (2000) defined transformational leadership as "leadership that motivates followers to ignore self-interest and work for the larger good of the organization to achieve significant accomplishment; emphasis is on articulating a vision that will convince subordinates to make major changes" (p. 432). These leaders significantly influence the thinking of their followers as it relates to individual values and having a collective vision. Transformational leadership contains four components: charisma or idealized influence (attributed or behavioral), inspirational motivation,

intellectual stimulation, and individualized consideration (Avolio & Bass; Bass, 1998; 1993). Conger and Kanungo (1988) Shamir, House, and Arthur (1993) and identified these four attributes as components of charismatic leadership.

Burns (1978) divided leadership into two categories: transformational and transactional. Transactional leadership, according to Burns, is short-lived and dependent upon mutual rewards given to the follower and leader. It is the mutual rewards that motivate both parties in this type of leadership situation. In contrast, transformational leadership is not dependent on rewards. Transformational leaders seek to satisfy the total needs of the person (personal and professional) while also meeting the needs of the organization. According to Burns (1978), both leaders and followers are elevated, and change is inevitable when transformational leadership is practiced. Transformational leadership is similar to charismatic leadership with the exception that transformational leaders are distinguished by their special ability to bring about change. According to Daft and Lengel (1998), transformational leaders do not analyze or control specific functions of followers using conventional methods but exchange rewards and benefits for motivation and productivity.

While transactional leadership manages outcomes and aims for behavioral compliance Independent of the ideas a follower may happen to have, transformational leadership is predicated upon inner-dynamics of a freely embraced change of heart in the realm of core values and motivation, upon open-ended intellectual stimulation and commitment to treating people as ends, not mere means. To bring about change, authentic transformational leadership fosters the moral values of honesty, loyalty, and fairness and the values of justice, equality, and human rights. But pseudotransformational leadership

endorses perverse moral values such as favoritism, victimization, and special interest and end values such as racial superiority, submission, and social Darwinism (Carey, 1992).

In summary, transformational leadership is ethical and moral leadership. It is leadership that is focused on doing the "right thing" while promoting and uplifting the follower. Transformational leadership values fairness and equity as they relate to race, gender, and class. True transformational leaders do not place profit over people, and they are concerned with the common good of all people.

Those who have written about and studied leadership have been White men, and now a few White women are more recently entering the leadership discourse. These individuals in general have been dubbed experts and have been cited throughout the literature on leadership. Names such as Burns, Hersey, Blanchard, Bennis, Depree, Sergiovanni, Bolman and Deal, and Greenleaf are all non-Black authors contributing to the literature on leadership. Although much has been written about leadership, there is no one standard definition, and contributions made by African Americans and other persons of color have been excluded from the leadership discourse (Gordon, 2000; Strozier-Newell, 1994; Williams, 1999). Therefore, for the purpose of this study, leadership was defined as "the process of persuasion or example by which an individual induces a group to achieve goals held by the leader and shared by the leader and his/her followers" (Garner, 1990, p. 1). Two models of leadership theory that lend support to Gardner's definition of leadership — transformational and servant leadership — will be discussed.

People have studied ways of leading, and from these studies new theories and practices have been developed and implemented. This phenomenon will never change. Humankind will always seek opportunities to find better ways of leading. Servant-

leadership is defined as being a servant first (Frick, 1996). A servant-leader begins with a desire to serve, then, after making a conscious choice, aspires to lead (Frick, 1996). The best way to determine if servant-leadership is effective is to ask whether those served grow as persons. That is, do they become healthier, wiser, freer, more autonomous, and more likely themselves to become servants (Spears, 1998)? Servant-leaders give things away such as power, ideas, information, recognition, and credit for accomplishments and achievements. Servant-leaders are devoted to building organizations rather than acquiring personal wealth, and they place organizational needs before their own personal needs. This type of leader encourages participation at all levels, including bottom-to-top and side-to-side participation (Spears, 1998). They share power while working to build other people's self-confidence and self-worth. These leaders truly work from a moral center of justice and equality (Senge, 1990).

Robert Greenleaf coined the term "servant-leadership" in 1977, and after 40 years with AT&T, he retired and began a new career by founding the Center for Applied Ethics, later renamed the Greenleaf Center of Servant-Leadership (Spears, 1998). He spent 25 years developing this school of thought as a lecturer, teacher, consultant, and author (Spears, 1998). Over the past 2 decades, much has been written about servant leadership (Fraker, 1996; Frick, 1996; Renesch, 1996; Spears, 1998). Greenleaf wrote many books on this subject as well.

In his book *Leadership Is an Art* (1989) Max Depree, then president and COO of the Herman Miller Company, shared the success of his business. Essentially, Depree subscribed to the servant-leadership philosophy. He entrusted and empowered the employees of his business to make decisions about their direct areas of responsibility as

well as assist in the decision-making processes of the business. When profits exceeded the forecast, the employees received generous bonuses. Depree treated employees like family and did many things to develop the personal side of individuals.

Spears (1998) indicated that often leaders were not willing to implement the servant-leadership approach because they believed it would allow employees to run the organization without direction, which would create chaos and diminish productivity. Spears (1998) argued this is an unfounded misconception. He further stated that organizations must have direction and that direction and vision must come from the leader. However, he argued that leaders should invert the hierarchical pyramid, thereby giving individuals at the bottom of the pyramid power to do their assigned tasks. West (1993), on the other hand wrote, that businesses have placed profits over people and that this has caused an impediment in practicing a moral type of leadership.

Just as leadership in general does not have one standard definition, neither does Black leadership (Gordon, 2000). African American leadership does have essential components that are addressed by those who study Black leadership concerns. Gordon (2000) identified those essential elements as follows:

1. Black leadership has to be viewed within the context of American leadership in general.

2. Black leadership involves interaction on three levels (with the African American community, American society in general, and the international community).

3. Black leadership involves goal setting, goal achievement, and group organization.

4. Black leadership focuses on the advancement of the Black race, ranging from the struggles for freedom to civil rights and economic self-sufficiency. (p. 23)

Slaves had no rights. They were owned by members of the dominant society and treated inhumanely. Because of this horrible treatment, African Americans sought ways to acquire their freedom. The African American leaders of this time exemplified many of the attributes characterized by transformational and servant-leadership. These individuals had vision, courage, humility, charisma, a strong sense of justice, and the desire to make conditions better not only for themselves but for the hundreds if not thousands more people who were also suffering at the hands of the oppressor. Surely, anger must have also factored into the motivation for many of these to assume leadership positions in the fight for freedom (Gordon, 2000).

Spiritual Leadership

Developing a sense of purpose or a mission in life and work is key to becoming a successful leader. Sokolow (2002) stated that people rarely talk about the mission behind the drive to succeed and take on difficult tasks. People avoid conversation about the sustaining force motivating a person during times of uncertainty. Sokolow (2002) addressed several principles that enlighten the lives of leaders. Several of these principles apply to the idea of purposeful living. First, he referred to the principle of intention stating that a person's intent should be aligned with his or her life purposes. Second, Sokolow (2002) stated that an enlightened leader understands the principle of unique gifts. Leaders help others recognize these gifts and, therefore, the leader assists them in developing purpose in their lives. Finally, the principle of a better future requires a purposeful leader to recognize that future and pave the way toward goals to realize the

future. Leaders without a driving force falter when trials arise during the course of the job. Spirituality provides a mission or a sustaining force to support the efforts of a leader. Spirituality is not a new phenomenon, but as an aspect of leadership and in the field of management it has attracted very limited attention until recently (Drake & Zohar, 2000). The essence of leadership requires a person to have an in-depth understanding of self. Developing an understanding of self and meaning in life will foster integrity in a leader. Integrity is part of the leader's mission and provides vitality in the face of obstructions (Keesler, 2002). A leader of integrity will be resilient in the face of daily struggles associated with the role. Successful leaders are motivated by their mission and continuously work to improve. Cassel (1996) restated the point that discovering one's life mission does not happen by chance, but individuals cause it to occur through purposeful guidance and planning.

Leadership requires individuals of sound character who are motivated to make a difference in the lives of people and in the culture of an organization. Perhaps this goal demands a person motivated by a spiritual dimension. Hunter and Soloman (2002) asserted that pairing spirituality and leadership might seem out of place, especially in the domain of public education where separation of church and state is carefully monitored. This argument is shortsighted and null when spirituality is understood as a system of meaning guiding the actions of a person. A need exists for leaders qualified to guide organizations, but even more importantly, the leader must be a person of character. Covey (2002) described spiritual leadership as a process of aligning a person's life to be congruent with established visions and values. Covey argued that positions of leadership

need to be filled by spirituality-led individuals who are willing to serve for the good of the community.

Spiritual leaders are willing to search their inner beings and contemplate the deepest values that they hold true. These leaders possess the willingness to bridge the gap between private and public expressions of spirituality (Klenke, 2003). Leaders with spiritual characteristics approach jobs with a different worldview and focus on ways to create positive change. Spiritual leaders do not focus on what an organization needs to do, but on the more important idea of what the organization needs to be (Creighton, 1999). Characteristics of spiritual leaders set them apart and prepare them to practice leadership at a higher level that allows them to view organizations from this perspective.

Bonner (2007) conducted a study to investigate the prevalence of leadership types in the role of school leadership. A survey instrument was completed by participants to determine whether each would fall into the category of coercive, humanistic, or spiritual leader. Bonner (2007) acknowledged the need for quantitative studies to investigate this subject as it relates to school leadership. This study was conducted with 212 participants who were serving as principals in school districts across Pennsylvania. To determine the leadership style of each of the participants, the researcher tabulated the frequency of responses on the instrument. Of the 212 participants, 28.3% of them were found to be in the higher stages of moral and spiritual development. Bonner (2007) concluded that these leaders would be more willing to create change and challenge conventional wisdom within public schools. Bonner (2007) suggested that schools need spiritual leaders to promote change and be willing to lead schools toward change.

If school leaders are facing increasing demands while on the job, then potential and current school leaders need character traits that will help sustain during their course of action. Wellman (2006) conducted research with the purpose of investigating the correlation between spirituality and leadership practices. Seventy-one school administrators from Texas took part in the research. Of the participants, 35 were females and 36 were males. The majority of them were Caucasians (67%) with less than 10 years of experience as a principal (68%). All of the participants completed two instruments: the Inventory on Spirituality and the Leadership Practices Inventory. A Pearson's r bivariate correlation analysis revealed a statistically significant relationship between spirituality and leadership practices at the .01 level. The researcher also noted other finding of interest throughout the study. Wellman (2006) found that 94.4% of the participants desired a greater level of spirituality. Wellman (2006) questioned whether leadership development programs are meeting the needs of aspiring educational leaders. Possibly, preparation programs need to redefine training of school leaders and establish the need to explore the spiritual dimension of leadership.

Wallace, Ridenhour, and Biddle (1999) performed a study examining the readiness of Catholic school leaders to be leaders of faith. The setting of a Catholic institution requires a leader to be even more aware of the role that spirituality must play in the practices. The study was both quantitative and qualitative with the emphasis being placed on the qualitative aspect of the study. Questionnaires were mailed to 619 participants and 324 returned the completed questionnaires, for a return rate of 52.3%. The participants completed an institutional profile, responded to four central questions, and indicated their willingness to participate in a telephone interview. Of the 324

participants, 75% were male, 25% were female, 14% had been previously vowed religious, 99% held a master's degree, and 18% held doctoral degrees. Participants responded to four questions on a scale of 1 (*strongly disagree*) to 6 (*strongly agree*). The first question asked to what degree the principal believes it is his or her responsibility to develop the Catholic identity of the school. Second, the participants were asked if Catholic schools from past decades were better at fulfilling the Catholic mission than Catholic schools today, because past schools had faculty and staff members who were vowed religious. The third question in the quantitative aspect asked principals if they were prepared to be faith leaders. Finally, principals were asked if they had suggestions of how to prepare lay principals in Catholic schools.

The major findings in the quantitative portion of the study were that 70% of participants reported their training as being inadequate in terms of preparing them to be faith leaders in the school. The qualitative portion of the study revealed three important themes. First, the participants related the idea that they must be examples of faith to the entire school. Second, the leaders felt a responsibility to provide avenues to the faculty and students to increase their faith. Finally, the leaders felt a responsibility to build the Catholic identity of the school and strengthen the school as a faith community. These results had implications that extend beyond the scope of Catholic school leadership. The study implied that leader preparation programs should focus on spiritual development of potential leaders. This implication is especially true for faith-based programs that are educating school leaders, as most of these institutions have a mission that is driven by the school's specific faith.

Characteristics of Spiritual Leadership

Spiritual leaders separate themselves through practices motivated by principles that are developed through persistent focus. Thompson (2004) asserted that characteristics of spiritual leaders extend far beyond actions motivated by self-interest. Spiritual leaders are committed to the best interests of those individuals impacted by the actions of the leader. Spiritual leaders are willing to open dialogue with others about individual beliefs and values. Thompson (2004) also contended that for a leader to be great, humility must be a part of the leader's character. A leader's example of humility will cause this characteristic to permeate throughout the community.

A spiritual leader must be at peace with himself or herself in order to be open to others and create a peaceful atmosphere within the community (Stokley, 2002). Wheatley (2002) emphasized that a safe atmosphere promotes peace within individuals and within the group as a whole. A peaceful atmosphere allows people of different backgrounds to effectively work together. Spiritual leaders' willingness to accept diversity sets them apart from the average leader. Perhaps Sergiovanni (2005) best characterized a spiritual leader as one who focuses on what is important, deeply cares about his or her work, learns from success and failures alike, and is a trustworthy person.

<div align="center">The Black Church</div>

The Black church has produced the greatest numbers of leaders in the AfricanAmerican community (Gay & Baber, 1987; Gordon, 2000, West, 1988; Williams & Dixie, 2003). Richard Allen, Absolom Jones, Denmark Vasey, Nat Turney, Sojourner Truth, Elijah Muhammad, Martin Luther King, Jr., Lois Farrakhan, and Jesse Jackson are a few of the leaders who have come out of the Black church. It has been these men and

women who have made significant contributions to uplifting African Americans while working to free them from oppressive and abusive treatment (Gordon, 2000).

The Black church has played and continues to play a pivotal role in the spiritual and leadership development of African American leaders. It has produced the greatest numbers of leaders in the African American community (Gay & Barber, 1987; Gordon, 2000; West, 1988; Williams & Dixie, 2003). The church not only developed many of today's leaders, it served as a safe-haven for forefathers by being one of the only places African Americans could openly express themselves. It was the pillar of the community and the foundation by which Black individuals established their self-worth.

The Black church has not only provided African Americans with an identity, it has also been at the forefront of social justice, equality, and liberation for African Americans. Although the church provided an outlet for Blacks to effectively communicate with one another, the Black voice still remains silent. Williams and Dixie (2003) stated that African Americans took on the cloak of faith, an unshakable belief that God would see them through slavery and beyond, and it was this faith that gave birth to leadership in the African American community.

According to Gay and Baber (1987), Black leadership has a distinctive "expressive" quality to it. African Americans become expressive by engaging in some kind of conscious and deliberately chosen action. These actions include preaching, singing, protesting, and marching as well as composing songs, poetry, novels, and other forms of written expression. Nikki Giovanni (1994), an African American poet and writer, put it this way,

If we can't drive, we will invent walks and the world will envy dexterity of our

feet. If we can't have ham, we will boil chitterlings; if we are given rotten

peaches, we will make peach cobbler; if given scraps, we will make quilts, take

away our drums, and we will clap our hands. We prove the human spirit will

prevail. (p. 154)

<div align="center">Black Leadership in Higher Education</div>

A number of themes reoccur throughout the literature on Black leadership in

higher education. Scholars such as Gordon (2000), Jackson (2003), and West (1993)

offered several reasons for the crisis that resulted from the lack of African American men

in higher-education leadership positions. Themes reoccurring most often are duality,

access, and opportunity.

For many African American men, duality is a way of life, and the theme of

duality resurfaces throughout the literature (Cone, 1991; Gordon, 2000; Jones, 2000;

West, 1993; Williams, 1999). Since slavery, African American men have struggled with

two identities. Baber and Gay (1987) described African American identity and the

challenges of leadership as emerging from two competing and often conflicting themes

— one decidedly Afrocentric and the other American. Dubois (1961) wrote:

> After the Egyptian and Indian, the Greek and Roman, the Teuton and
>
> Mongolithe Negro is the seventh son, born with a veil, and gifted with
>
> second-sight in this American world, a world which yields him no true
>
> self-consciousness, but only lets him see himself through the revelation of
>
> the other world. It is a peculiar sensation, this double consciousness, this
>
> sense of always looking at one's self through the eyes of others, of

measuring one's soul by the tape of a world that looks on in amused

contempt to pity. One ever feels his twoness; an American, a Negro; two

souls, two thoughts, two unreconciled striving; two warring ideas in one

dark body, whose dogged strength alone keeps it from being torn asunder.

He simply wishes to make it possible for a man to be both Negro and an

American, without being cursed and spit upon by his fellows, without

having the doors of opportunity closed roughly in his face. (pp. 45-46)

Alexis de Tocqueville, as cited in Hacker (2003), claimed that duality did not

apply to other groups of people who have willingly migrated to the United States of

America from other countries. Immigrants such as Germans, Irish, Scots, Italians, and

Jews, have assimilated into the dominant culture with relative ease. This is not to say that

these immigrants did not suffer hardships. According to Hacker (2003), "by the end of

World War II immigrants from every corner of Europe were considered fully White" (p.

11). They have been afforded the opportunity to live the American Dream. Lee Iacocca,

an immigrant from Lido, served as chairman of the Chrysler Corporation, and Irving

Shapiro, the son of Lithuanian immigrants, headed the DuPont organization. Hacker

(2003) pointed out that the presidents of many Ivy League universities have been Jewish

men, and that John F. Kennedy, a catholic of Irish descent, was elected president of the

United States of America. Not until the 2009 presidential election has an African

American graced the White House as President of the United States.

Blacks in America continue to bear the mark of slavery. Even after emancipation,

citizens who had been slaves found themselves relegated to subordinate status. Put

simply, the ideology that provided the rationale for slavery did not disappear. African

Americans continue to be viewed as an inferior people, both intellectually and morally, not only unsuited for equality, but not even meriting an opportunity to demonstrate their value (Hacker, 2003; West, 1993). Many African Americans are still relegated to jobs that are low paying and domestic in nature.

According to Hacker (2003), most White people have very little understanding of the true meaning of racism. Whites rarely stop to ask themselves how they have benefited from being a member of the dominant race in America. Most White people have not experienced being the only White person in a crowd or being identified as a potential criminal because of the color of their skin. In contrast, African American men and women are often in situations where they are the only African American in the crowd (Hacker, 2003; Williams, 1999).

<div align="center">Spirituality</div>

Spirituality for African American people is not a new phenomenon, but has been a way of life for them to survive in this country while facing oppression and the devaluing of their lives from slavery to the present time. The literature seems to agree on one matter related to spirituality; that is, there is no single definition that speaks to all traditions. Dale (1991) defined spirituality as "that human striving for the transforming power present in life: it is that attraction and movement of the human person toward the divine" (p. 5). Another common theme found in the literature is the definition of spirituality as a means by which people express their desire to find meaning and purpose in their lives, as well as the process by which people live out their deeply held personal values (Block, 1993; Ray, 1992). Ray (1992) went even further and argued that these values often reflected a desire to make a difference and create a meaningful world.

There are other definitions of spirituality that center around attitudes, beliefs, and practices. Wakefield (1983) defined spirituality as "those attitudes, beliefs, and practices which animate people's lives and help them reach out toward a super-sensible reality" (p. 361). Evans (1993) gave this definition:

> Spirituality consists primarily of a basic transformative process in which we uncover and let go of our narcissism so as to surrender to the mystery out of which everything continually arises. Insofar as such surrender occurs, the mystery lives on in us without our resistance, and we are the mystery expressed in human form. (p. 4)

Feminists have also looked at spirituality as a means to help women identify with their inner being and to make meaning of their personal and work lives. Atlas and Cooper (2003), who defined spirituality in terms of feminism, argued that "feminist spirituality expresses itself in specific ways, resonating individually and collectively with a teaching fundamental to the socialization of most American women" (p. 8). Wade-Gayles (1995), who also discussed spirituality in feminist terms, believed that spirituality defied definition. She wrote "that women witness for the Spirit without defining it. I doubt that anyone can because spirit or spirituality defies definition. Like the wind, spirituality is surely there and we feel the force of its influence in our lives" (p. 2).

Spretnak (1982) wrote that feminist spirituality has taken form in African American sisterhood and in solidarity based on a vision of personal freedom, self-definition, and the common struggle for social and political change. Spretnak (1982) also chose the word "spirituality" because, she argued, this word presupposes a reverence for life, a willingness to deal with more than just national forces, and a commitment to

positive life-generating forces that historically have been associated with a limited definition of spirituality.

Atlas and Cooper (2003) went further to define spirituality as the essence of an individual's soul. Spirituality is a person's innermost being, and it guides the person in his or her daily work and life. It is who the person truly is and therefore cannot totally be ignored or discarded based on environment. Ultimately, spirituality is the expression of a higher power within the person.

Neville (1978) used the term "spiritual" to refer to those aspects of life particularly involved in relating to oneself absolutely. Van Ness (1992) disagreed with the focus on individual absolutism, choosing rather to focus on the idea of wholeness and integration as essential to spirituality. Oladele (1998/1999) wrote in an article that his mother infused spirit or spirituality into him throughout his childhood by providing oral history of his ancestors, through reading and learning, and by attending church regularly. Oladele (1998/1999) defined spirit as:

> the heart of a meaningful education. Spirit is the spark of life that resides within
> every human being. It is the connections to the fabric of all and to the source of all
> creation, and it is the essence of what it means to be a human being. Spirit is a gift
> from the source, what some people might call the creator. For oppressed people,
> spirituality is the one factor that provided hope that tomorrow will be a better day.
> (p. 6)

Stewart (1999) wrote that African Americans have been soul survivors because they have been able to adapt, transcend, and transform the absurdities of racism,

oppression, and adverse human conditions into a creative soul culture. This culture has helped African Americans to maintain sanity, vitality, and wholeness.

African American spirituality has thus created an ethos wherein creative and resistant soul force has compelled African Americans to creatively and consistently face and overcome their many plights (Stewart, 1999). Spirituality has instilled in African Americans a vitality and determination that resists complete annihilation, dehumanization, and domestication by their adversaries. It was spirituality that allowed slaves to keep the faith while enduring the inhumane treatment by the dominant culture. Spirituality gave African Americans the strength to fight for freedom, social justice, and equality in spite of dreaded consequences such as death and retaliation. For example, Denmark Vasey and others who led slave revolts died tragically, and the same held true in the 20th century. Dr. Martin Luther King, Jr. and Malcolm X were tragically killed for fighting for equality, social justice, and liberation for African Americans and other oppressed people (Gordon, 2000).

According to Stewart (1999), African Americans have been able to adapt and transcend the hardships experienced at the hand of the dominant culture through creative soul force. Creative soul force is the form of spirituality that creates a cultural vehicle that allowed and continues to allow African Americans to escape the reality of an unfair and racist society. This freedom from reality comes through music, dance, prayer, worship, preaching, folklore, storytelling, and other artistic expressions. Stewart (1999) also stated that through resistant soul force, African Americans have garnered the power that thwarts the complete domestication of the spirit and its purposes of subjugation, domination, and annihilation. Accordingly, creative soul force and resistant soul force are two dimensions

of African American spirituality that permeate Black life and instill in African American people a will to survive and a desire to confront and surmount all threats to their being and existence while concurrently creating new idioms of life.

According to Stewart (1999), creative soul force has been vital to the survival of the African American community. During slavery, African Americans used music as a vehicle to communicate with one another without sharing information with their slave owners. They also used music to revive the spirit (Jones, 2003). Spirituals and hymns told a variety of stories of those oppressed. They spoke of Jesus as a personal friend. Through song, burdens were lifted and problems were solved; it was their talk with Jesus that made everything all right.

Michael Dantley is currently the Associate Dean for the College of Education at Miami University. He is also a member of the faculty and a researcher, writer, and ordained minister. Dantly (2003a) agreed with Stewart's philosophy of spirituality; however, he suggested that spirituality was the essence of human experience and that this unseen force connected African Americans to a greater power (creative and resistant soul force) than themselves. He did not label this superpower "God" or as any other religious being. He did, however, propose that spirituality gave life meaning and purpose. It was the spirit that encouraged people to coexist with others in harmony and with a strong sense of fairness and justice. Many researchers share the idea that spirituality is at the core of who African Americans are and what connects them to their past, present, and future, as well as to their community (Atlas & Capper, 2003; Barrens-Alexander, 2000; Dantley, 2003a; Martin & Martin, 2002; Stewart, 1999).

Stewart (1999) addressed what he labeled the five functional dynamics of African American spirituality. These functions provide the framework African American people use to affirm their identity and self-worth in a country that has always considered them to be subhuman. The first function, African American Spirituality and the Formation of Black Consciousness, deals with affirming the positive identity of African American people. African Americans have developed a consciousness that positively affirms Black being and existence in the midst of debilitating psychological conditions (Stewart, 1999). African American spirituality has empowered Black people to find themselves psychologically and spiritually within a society that has continuously been racist and oppressive by developing a mechanism to transcend the constraints.

In the midst of heart-wrenching realities, African American spirituality has been the catalyst in forming consciousness. Garth-Baker-Fletcher (as cited in Stewart, 1999) defined spirituality as "I am ness", and related it to an ontological connectedness to God, who repudiates all attempts at Black devaluation and destruction. During slavery when some Whites labeled African Americans as lazy, criminal, or less than human, it was the "I am ness" that subverted the negative impact of such inhuman treatment. Songs, prayers, rebellions, and religious ceremonies all provided African Americans with the creative prisms for countering their plight (Stewart, 1999).

African American Spirituality and the Formation of the Black Communities is the second functional dynamic addressed by Stewart (1999). Stewart wrote that in slave times, spirituality was the focus around which the African American community could organize and sustain itself as a positive social institution. It was spiritual beliefs that

helped to affirm value and bring African American people around one common idea, religion.

For the slave, church and/or worship services not only provided positive rituals and the ethos from which the African American community norms could be established, they also established a context of communal formation in which African Americans could collectively create and sustain signs, symbols, and articulate their expectations, aspirations, and beliefs both socially and symbolically (Stewart, 1999).

Spirituality allowed African Americans to remain connected during slavery and when families were dismantled by slave trades and lynching. Spirituality allowed African American slaves to be free in their thinking and worship. The master may have owned their bodies, but he did not own their minds and spirits, and the church was the one place that African Americans could gather that would allow them to feel as one.

The third of five functional dynamics is African American Spirituality and the Formation of Black Culture, and according to this functional dynamic, the church is once again at the center of the development of African American culture. It was there that slaves engaged in storytelling and established folklore, creating genres and a hermeneutics of culture through song, prayers, and sermons about the deeper African American life in relation to divine reality. It has been the practices and rituals of their culture that have kept African Americans from complete annihilation. African American spirituality and culture gave Black people freedom to believe and create and to construct a unique consciousness, community, and culture that preserved their sanity and identity amid chaos and despair. Spirituality gave African Americans a peace of mind, that one

day they would be relieved from the destruction of the mind, body, and soul that had been endured over the years.

The fourth functional dynamic is the Unitive Function of African American Spirituality. This function combines the individual self with the community self. African American spirituality as it relates to this function allowed Black people from their beginning to function as a humanizing force, creating feelings of solidarity in individuals as well as in the community at large. This function placed God at the center of everything, which assured African Americans that God was in charge and the He alone would give freedom and liberation. Thus, the expression of African American spirituality and culture has enabled African American people to establish wholeness and balance in an unjust world. Spirituality for African American people gives life meaning and purpose. Stewart (1999) wrote that:

> while racism and alienation of Blacks in American have threatened to destroy
> our very souls, soul force and the practice of faith and spirituality have enabled
> African American people to live as fully integrated people within the realm of a
> culture we have created as our own. (p. 43)

He further stated that African American spirituality has been the quintessential factor sustaining, integrating, and energizing Blacks in American society. No other entity has held more influence in helping African Americans to create psychological integration and equilibrium under chaotic conditions. In a 1989 conversation with Stewart (1999), Joe James of Detroit explained it this way:

> After being beaten down all week on my job, talked about, lied on, and everything
> else by White folks and yes, even my own kind, I can go to church on Sunday,

praise God, pray to God, sing some songs, hear great preaching, know that I am a

child of God and be refueled to face the terrors of the coming week. (p. 45)

The fifth and final functional dynamic is the Corroborative Function. To

corroborate something is to affirm its inherent value; to grant it legitimacy, validation,

and power through the confirmation of those systems of purpose and meaning that

reinforce and celebrate its humanity (Stewart, 1999). According to Stewart (1999),

African Americans have been part of the solution for the White man as it relates to

working in unskilled labor jobs and also performing the work that other men do not want

to do. For example, African Americans provided cheap labor to the New World during

slavery. Stewart (1999) wrote that the prevailing attitude of this country was that to be

European was to have value and to be African American was to be without worth.

According to Stewart (1999), spirituality has to do with relationships with a

higher power; to some this might mean God. This higher power enables people to

transcend situations and circumstances. It allows them to create a mechanism to

withstand cruel and inhumane treatment by the hand of the larger culture. Spirituality is

liberating; it grants freedom to those bound by oppression, racism, sexism, classism, and

all the other "isms" that exist. Spirituality gave African Americans freedom a long time

before the White man freed them. It continues to give African Americans freedom from

racism and social injustice today. Music, worship service, prayer, preaching, dance, and

other artistic forms of expression are as valuable today as they were during slavery. As

Stewart (1999) wrote, these forms of expressions liberate the soul and give peace to the

weary.

Leadership that emerges from a liberating spirituality begins with the call, God's call to go serve others. According to Dash et. al (1997), spiritual leadership has to do with vocation or "Kaleo" (to call) (p. 95). People are called by God into the world to be (encounter/reflection) and to do (action) something specific for and with God. According to West (1988) and Gordon (2000), leadership is more than an occupation, a career, or a job. It is a calling. These authors both referred to liberating spirituality as moral leadership (Gordon, 2000; West, 1988).

Liberating leadership and/or moral leadership takes on the characteristics of servanthood and has its roots in the Black church experience. The majority of African American leaders have been servant-leaders. The Denmark Vaseys, the Martin Luther Kings, the Harriet Tubmans, and Sojourner Truths of the world were all servant-leaders as defined by Robert Greenlead (Spears, 1998). These leaders served others. It was not power, position, or privilege that fueled them to lead. It was true servant hood in the form of spirituality that allowed these men and women to place their lives on the line to bring about equality and freedom for African Americans (Gordon, 2000; Spears, 1998; Stewart, 1999).

Robert Greenleaf has written a great deal about servant-leadership and is considered an expert on the subject (Spears, 1998). However, similar to others who have written about servant-leadership, Greenleaf has given no credit to the African American community for its contributions to servant-leadership. This is true with most leadership theories and practices; African American contributions are missing from the text (Gordon, 2000).

CHAPTER III

METHODOLOGY

The Researcher as Instrument

The primary instrument of qualitative data collection and analysis is the researcher as interviewer (Merriam, 1998). Thus, the researcher may have inherent bias. As an African American elementary principal, I have been fortunate to work in various diverse, challenging schools, along with wonderful, dedicated people and brilliant students who often were "expected to fail." I also have had the opportunity to learn and grow from outstanding mentors whom I respect for their persistence and desire to touch the lives of those they serve.

I have several reasons for choosing this area of study. I am an African American male administrator who all but one year of my teaching and administrative career worked in predominately White schools. Most of the time, I became the first African American male to ever work in the school. Sometimes feeling isolated, I had to rely on a higher source to know that there is a purpose for my being here, and that purpose is what gave me the motivation to press on. Lorde (1984) demonstrated how each of us must speak for and from our most intimate knowledge, yet simultaneously extend the boundaries around ourselves to include the "outsider," to include more than we have been, more than we could imagine,

> For once we begin to feel deeply all aspects of our lives, we begin to demand for
>
> ourselves and from our life pursuits that they feel in accordance with that job
>
> which we know ourselves to be capable of. Our erotic knowledge empowers us,
>
> becomes a lens through which we scrutinize all aspects of our existence, forcing

us to evaluate those aspects honestly in terms of their relative demanding in our

lives. And this is a grave responsibility, projected from within each one of us, not

to settle for the convenient, expected of merely safe. Recognizing the power

of the erotic within our lives can give us the energy to pursue genuine change

within our world. For not only do we touch our most profoundly creative   source,

but we do that which is female and self-affirming in the face of a racist,

patriarchal . . . society. (pp. 55-59)

I vividly recall my master's cohort, and studying various leadership models and

theories. I was praying that I would finally be exposed to a person of color's contribution

to the literature on leadership. I was even highly anticipating a Black professor. Sadly,

none of the models spoke of African American's nor did it speak of any other ethnic

group's contribution to the literature on leadership, and out of the numerous classes I

took to complete this program, not one Black professor was present. This was

heartbreaking, because I knew that Blacks and other minority groups have something to

add to this ever-changing field of education, especially when it comes to leadership.

As I continued my personal journey of enlightenment as an African American

administrator, I knew that giving African Americans a voice was imperative. I personally

believed that by giving African Americans an opportunity to tell their stories, as they

relate to their experiences as Black educators, would add to the collective scholarship of

qualitative research.

My rationale for incorporating a qualitative methodology for my dissertation can

be accomplished through the following explanation. First, qualitative research is

congruent with my beliefs as an administrator and as a person. I believe that every

individual's experience of a similar situation is different; therefore, a "right or wrong" perspective of reality does not exist. Each individual has a personal perspective of reality constructed from life experiences, which makes each individual's perspective unique. Second, it is my belief that there is more to research than quantitative data. I desire to discover and understand the experiences and perspectives of the participants in a manner that can be accomplished only with qualitative methodologies. Third, I believe in giving a voice to those who are otherwise unheard, and this can be accomplished through qualitative research in that the "voices," words, and actual experiences of participants are revealed through interview transcripts and the inclusion of quotes in reporting findings and results. Fourth, I believe that qualitative research can provide stepping stones for future research through theory development and exploring concepts and topics that have not previously been explored.

<div align="center">The Qualitative Paradigm</div>

Leadership in an educational setting has always been linked to whether or not schools are successful. Unfortunately, the leadership models and theories discussed talk very little about the contributions of African Americans.

As a lad, I encountered many challenges and obstacles that could have redirected my career path in a negative way. My grandmother instilled in me at an early age the importance of prayer, family, and education. I vividly recall getting up every Sunday morning for Sunday school and church service, and it was at this time that the seed my grandmother planted began to sprout. I come from a family of educators. All of my aunts and uncles were educators, ranging from teachers to school administrators.

As I progressed through my bachelor's, master's, specialist, and now doctoral degrees, I searched and searched for my identity as a leader. Who was I as a leader? What motivates me to endure the challenges of a leader? What was the internal drive the drove me to want to become a leader? These were the questions I thought long and hard about as I progressed through my leadership preparation program. I remember reading countless articles and books on leadership and leadership styles, but finding a style that I could identify with was a daunting task. I thought long and hard about who I was as a leader, and the one thing that continued to surface was my spirituality. I had never read any literature as a master's student on spiritual leadership, and it was not until the end of my specialist degree that I stumbled across research on Spirituality, with an emphasis on its role in education. The focus of my leadership program did not embed or connect spirituality and leadership. These two were not synonymously bound, or at least that was what I thought. I was not only thrilled to finally come across something I could finally identify with, but even more excited that there was plenty of literature out there that could mold and shape my research interest.

Even after my startling discovery, my soul was still not at peace. Something kept tugging at my heart. As I contemplated what that tug could be, it finally hit me one spring night. My wife and I were talking about the struggles of African American, and the aha moment struck me. My desire to find my leadership identity not only stemmed from not being able to find a leadership style that could serve as the nucleus of how I lead, but also that I was not exposed during my program to the contributions of leaders of color. When race was mentioned, it was always in the context of how poorly African Americans performed academically in comparison to Whites, or the discussion evolved around low

socioeconomic status (SES), which most times focused on predominantly Black schools. The voice of the African American experience was and continues to be silent (Ladson-Billings & Tate, 1995).

I am a firm believer that textual knowledge is very important, but does it overshadow spiritual insight? There would be many to argue this notion, but personally, I believe that your first line of defense in any situation is your spiritual lens. This is the component of you that gives you the motivation and resources to seek the textual knowledge, to make the discernment of whether or not you are to be a leader and confirm with you whether or not you are in the right profession. In my opinion, you must be a great follower in order to be a dynamic leader. Speaking spiritually, we must be able to follow a higher source and take heed to the many principles and lessons learned from the walk of God. This is the dimension of you that serves as the foundation for your life. It is my belief that if you have a strong spiritual foundation, you can build anything on top of it. I believe that all humans are born with a spiritual seed planted in their moral foundation, but some do not receive the watering and nourishment that is needed for that seed to sprout and become a strong deep-rooted spiritual tree.

When one is spiritually grounded, the Lord will place you where you need to be and equip you with the tools you need to become successful. Metaphorically speaking, we are made up of four tires: spiritual tire, mental tire, emotional tire, and a physical tire. It would be impossible to travel great distances if one of your tires was flat. In order for us to be effective on a daily basis, it is imperative that all four tires are inflated and ready for the long journey ahead. Deflated tires will only lead down a long and frustrating journey, and often times results in your being left on the side of the road.

Qualitative Methods

I use a qualitative methodology (case study/naturalistic inquiries) as the design for this study. According to Glense and Peshkin (1998), case study methodology allows participants to tell their stories through interviews, documents, artifacts, and observations while the job of the researcher is to make sense of these data. The use of case study as a methodology also builds upon the theoretical framework for this study, critical race theory (CRT). Both the methodology and the framework permit the voices of those who have historically been silenced by the dominant society to be heard. This study did not include all African American administrators nor did it attempt to represent the entire range of experience among African American school leaders. Rather, this study sought to provide an in-depth study of patterns and themes experienced by a sample of African American superintendents.

Qualitative methods are appropriate for my dissertation topic in that I am examining the lived experience of African American administrators. The concepts involved in the present study (i.e., if and to what extent does spirituality impact the leadership practices of African American school administrators) are difficult to quantify and measure; therefore, qualitative methods are efficient and applicable to my research interests. When utilizing qualitative date collection methods, a qualitative researcher becomes an active part of the research process; thereby, maintaining a subjective view of the research. Qualitative research yields results that are descriptive; that is, they give insight to an otherwise unknown subject. Qualitative results provide *depth*, which is a detailed, in-depth description of participants' experiences and their construction of reality. In contrast, *breadth* (most often found in qualitative studies), provides a broad view of a

larger number of subjects allowing for statistical aggregation and comparisons. Furthermore, qualitative results cannot establish cause-and-effect relationships, predictive outcomes, or provide statistical information (Patton, 2002).

Case study research has been historically connected to the fields of social work and social science. In later years, case study research has entered the field of education and business. Critics of case study research denounce its use because they believe the methodology lacks scientific integrity due to the small sample size (Merriam, 1988). Hamel, Dufor, and Dortin (1993) and Yin (1994) strongly disagreed with their colleagues who did not support case study research as a legitimate and sound methodology because of sample size. They wrote that they believed this methodology produced reliable and valid results. The literature is filled with countless examples of applications of case study methodology. The earliest examples of case studies can be found in the areas of medicine and law. Government case studies have also been carried out to evaluate program and/or goal effectiveness.

According to Yin (1994), a case study can focus on a single person who is the main unit of analysis, or several individuals or cases can be included in a multiple case study. Multiple case studies have advantages over single case studies. Herriott and Firestone (as cited in Yin, 1994) argued "that the evidence for multiple cases is often considered more compelling, and the overall study is therefore regarded as being more robust" (p. 45). The number of cases should follow replication logic rather than sampling logic (Yin, 1994). That is, "if similar results are obtained from all three cases, replication is said to have taken place" (p. 45). According to Yin,

because a sampling logic should not be used, the typical criteria regarding sample

size are also irrelevant. Instead, one should think of this decision as a reflection of the number of case replications...that one would like to have in one's study. (p. 50)

McMillian and Schumacher (2001) agreed and wrote that "[a] case refers to an in-depth analysis of a phenomenon and not the number of people sampled" (p. 403).

Case study is attractive because of the specific "questions regarding what can be learned from a single case" (Stake, 1994, p. 236) and in this particular study, multiple cases. The case study design is defined by the application of a variety of observational techniques, over a sustained period of time, to a single entity, which is bounded in time, location, and activity. "A case study is both the process of learning about the case and the product of our learning" (Stake, 1994, p. 237). This type of research is an inductive process that attempts to provide ontologically holistic description using the participant's perceived realities and the observed reality of the events and processes being studied. This process permits the observer to follow emerging themes in the study. Consequently, data are sought, interpreted, and coded to provide descriptive themes.

Case study research is a part of the epistemology of interpretivism of qualitative research. In other words, this was a study of the experiences, perceptions, understanding, and meaning making of individuals. The reality is the stories or narratives of those who are being studied and interviewed, which speak to "letting the case tell its own story" (Carter, 1993; Cole, 1998) in a way that is unique and complex, so that important circumstances are understood within that particular case. Special attention must be given not only to the participants, but also to the contextuality of each case study. Therefore, as Williams (1996) noted, the researcher must provide accurate, rich descriptions and details

in a way that readers can experience the interactions as if they were present during the process. Patton (1990) also described the importance of the richness and depth case studies provide:

> Case studies . . . become particularly useful where one needs to understand some special people, particular problems, or unique situations in great depth, and where one can identify cases rich in information–rich in the sense that a great deal can be learned from a few exemplars of the phenomenon in questions. (p. 54)

Stake (1994) identified elements of good case studies to "provide more valid portrayals, better bases for personal understanding of what is going on, and solid grounds for considering actions" (p. 32). Qualitative evaluations focusing on race and leadership practices can thus benefit from rich case study data. This study will use a case study methodology on a foundation of Critical Race Theory.

The positivist paradigm of basic beliefs in doing research assumes that the world and its events are quantifiable, measurable, replicable, and generalizable. Guba and Lincoln (1994) write positivists believe that "knowledge consists of verified hypotheses that can be accepted as facts or laws" (p.113). Positivists also assume that by using the five human senses, knowledge is obtained and manipulated; by using numbers, positivists advocate that the human mind can determine a cause and effect relationship between studied variables. Additionally, positivists claim knowledge accumulation is incremental, with challenges to pre-existing knowledge overturned only by new studies, improved logic, and or increased sample size (Erlandson et al., 1993). Positivists assume a fixed, measurable reality exists external to people.

Qualitative researchers (naturalistic inquirers) do not agree with the positivists in

their paradigmatic stance or in their assumptions about how researchers acquire knowledge or how the world is known. The aim of naturalistic research is to develop "shared constructions that illuminate a particular context and provide a working hypotheses for the investigation of others" (Erlandson et al., 1993, p. 45). Naturalistic inquiry's ontological, epistemological, and methodological assumptions about the world, the individual's place in it, and the range of possible relationships to that world and its parts guide the researcher in the search for what is reality.

Knowledge accumulates only through a dialectical and/or dialogical process of historical revision that continuously erodes ignorance and misapprehensions and enlarges insights that are more informed (Guba & Lincoln, 1994). The naturalistic inquirer uses non-quantifiable methods to gather data and information on the subject studied. Because objectivity in research is an illusion (Erlandson et al., 1993), the researcher is free to collect and analyze data without constraints. The researcher is the most important instrument in research methodology. The design of study this will continually be visited as the researcher infers from the context what the best options are for proceeding in the data collection and analysis. The naturalistic inquirer is not opposed to the use of quantitative methods in research. He or she may even opt to use quantitative methods as a starting point (surveys, questionnaires) to guide the direction of the research design. However, the information gathered through naturalistic inquiry methods does not purport to become generalizable. Rather, the use of the naturalistic inquiry design seeks "a deep understanding and explication of social phenomena as they are observed in their own contexts" (Erlandson et al., 1993, p. 16). Guba and Lincoln (1994) also noted that the qualitative researcher acknowledge that advocacy and activism are also key concepts of

the constructivist view. Thus Guba and Lincoln's (1994) authenticity criteria do frame propositional research findings in terms of their impact on politically transformative actions among the people being studied.

Qualitative research methodology, using case study/naturalistic inquiry, was used to examine the lived experiences of four African American school administrators in South Mississippi, to determine if and to what extent spirituality impacts their leadership practices. Using the lens of the non-traditional researcher (McLaren & Giarelli, 1995), information was gathered from each of the participants through resumes, interviews, visits to their respective campuses, field notes, and participant observation. From these multiple sources, I plan to describe the nature of the phenomenon, if and to what extent spirituality impacts African American school superintendents.

Forester (1993) described the overarching critical perspective of this study: people are active agents in constructing their worlds; knowledge and power are inextricably related; facts are embedded in a social context, hence, they are interpreted through a social, value-laden process; and social structures and formal hierarchies conceal as much as they reveal.

Since natural inquiry assumes researchers deal with multiple, socially constructed realities that are complex and indivisible into discrete variables, researchers regard their task as coming to understand and interpret how the various participants in a social setting construct the world around them. To understand the nature of constructed realities, the researcher actively participates in openness, emotional engagement, and the development of a potentially long-term, trusting relationship between the interviewer and the subject (Denzin & Lincoln, 1994).

The naturalistic inquirer understands that research is an interactive process shaped by his or her personal history, biography, gender, social class, race and ethnicity, as well as by those people in the setting. Erlandson et al. (1993) submited that the "naturalistic paradigm affirms the mutual influence that researcher and respondents have on each other" (p. 15). The researcher and the investigated object are assumed to be interactively linked, with the values of the investigator inevitably influencing the inquiry. The findings are literally created as the investigation proceeds (Guba & Lincoln, 1994). The product of the interaction between the researcher and respondent is a "collagelike creation that represents the researcher's images, understandings, and interpretations of the world or phenomenon under analysis" connecting the parts to the whole and thus creating meaningful relationships that exist in the real world of the social situations studied (Denzin & Lincoln, 1994, p. 107).

This study was framed around critical race theory (CRT). CRT has its roots in critical legal studies (CLS) and is related to LatCrit, Asian critical theory, Tribal critical theory, and criminal race feminism (Bernal, Villalpando, Brayboy, & Thompson, 2003). CRT is a theory of race and racism designed to uncover how race and racism operate in the law and in society (Ladson-Billings & Tate, 1995; Solorzano, 1997, 1998; Tate, 1997). CRT is also used as a tool to define, expose, and address educational problems. Legal scholars such as Derrick Bell, Mari Matsuda, Robert Delgado, Kimberlie Crenshaw, and William Tate (Delgado, 1995) have argued that CLS has done nothing to address two important factors: racial inequality and the role that race and racism play in the legal system of the United States of America. On the other hand, CRT focuses specifically on social inequalities arising from race and racism (Ladson-Billings, 1998).

As a theoretical framework, CRT provides a way to expand the examination of race by moving beyond cultural-deficit models (Bernstein, 1977; Lewis, 1968; Valencia, 1997; Valencia & Soloranzo, 1997). Gloria Ladson-Billings (1998), an educator and prolific writer, introduced CRT to the field of education, and she argued that CRT was based on four tenets. First, CRT brings to the forefront the realities of racism and exposes how racism continues to benefit European Americans and hinder persons of color socially, economically, and educationally. Second, CRT gives authenticity to the voices of persons of color through storytelling. CRT also allows the experiences of persons of color to be viewed as official knowledge — knowledge that is integrated into the dominant society. Third, CRT critically reviews liberalism and denotes that meaningful social change typically does not happen without something radically occurring to the existing social order. Fourth, CRT argues that Whites, and particularly White women, have been the primary beneficiaries of civil rights legislation. Guy-Sheftall (as cited in Ladson-Billings, 1998) stated that White women have been the largest recipients in the fight for affirmative action. According to Guy-Sheftall (as cited in Ladson-Billings, 1998), White women earn incomes that support households in which other Whites live— men, women, and children. Thus, White women's ability to secure employment ultimately benefits Whites in general.

Critical race theorists are committed to social justice as a fundamental principle but by particularly acknowledging the pervasiveness of race and racism in the ongoing experiences of students of color and in the structures and practices of educational institutions. Ladson-Billings (1998) stated, "despite the scientific refutation of race as a legitimate biological concept and attempts to marginalize race in much of the political

discourse, race continues to be a powerful social construct and signifier" (p. 8).

Therefore, a primary element of the work of educational researchers working with CRT is

to discuss and define race and racism in specific historical and social contexts,

recognizing that race is viewed as a "pre-eminently sociohistorical concept" and that

racism is more than just deeds of individual prejudice (Omi & Winant, 1986, p. 60). It is

seen as a way of life, deeply entrenched in the educational system through historical

consciousness and ideological choices about race (Parker & Lynn, 2002). Race may be a

social construct, but is has real effects on people, particularly persons of color.

African American men in particular have historically and systemically been

oppressed in the United States of America. CRT provides a conceptual framework for

this study to look at how African American leaders have a sense of this mistreatment and

the ways in which they struggle to gain equality as it relates to education and

employment. Members of oppressed groups are attracted to the epistemology of

qualitative methods because of the "growing understanding that rigorous analysis and

documentation of the cultures and histories of people can be essential tools in the quest

for progressive social change" (Gordon, 1990, p 89).

<div align="center">The Researcher's Role</div>

In this particular study, I needed to participate actively in the interview process

(McMillan & Schumacher, 2001). It required me to tailor each of the interviews to the

experiences related to the person being interviewed. I developed a protocol along with

questions to guide each interview (see Appendix A). The interview guide was just that—

a guide. Some of the questions on the interview guide were never asked, especially if the

interviewee answers them at some point during the interview or if they were not relevant

to the direction the interview planned on taking. In each case, I decided if we were really getting to the topic or if the interview needed to be refocused. Interviews lasted between 60-90 minutes.

In addition to the actual verbal content of each interview, I was sensitive to the nonverbal reaction of each participant. It was my responsibility to make each participant comfortable and while I will be watching for nonverbal clues, I changed the direction of the interview if it caused the participant to feel uncomfortable. Moreover, as the researcher, I had the responsibility to protect the rights and welfare of the participants involved in the research. Therefore, I followed the set of ethical principles developed by the American Psychological Association and used by most institutions in conducting educational and psychological research (McMillan & Schumacher, 2001). In addition to following these guidelines, I adhered to the standards and procedures established by the Institutional Review Board of The University of Southern Mississippi. Anonymity was used to protect the identity of each participant. Pseudonyms were used to identify the participants, their location, school, and any other identifying information. The consent form provided information about anonymity as well as other pertinent information such as confidentiality, protocol, record keeping, and risks and benefits of the study. Each participant received a copy of the consent form (see Appendix B).

<div align="center">Data Sources</div>

I asked five colleagues and mentors whom I respect and trust to give me the names of African American administrators in K-12 education who they perceived to incorporate a spiritual dimension in their leadership practices. From the list of names that was derived from my colleagues, and the ones that I came up with, I then began an

elimination process. I eliminated individuals who had less than 5 years of administrative experience. I believed that participants with 20 or more years of experience would be able to add a substantial amount of breadth to this research endeavor; therefore, prospective participants were chosen based upon years of experience, position/title, and geographical location. For the purpose of this research endeavor, (four) participants took part in this research interest. A letter was sent to each participant. They each signed and dated the consent statement to verify their participation in the study (see Appendix C).

<div align="center">Data Collection</div>

Erlandson (1993) encouraged the naturalistic researcher to use a "variety of sources" and a "variety of ways" (p. 81) to understand the constructed realities of respondents. Erlandson (1993) contrasted the interview and the observation:

> Whereas the interview allows the researcher to travel back and forth in time, observation allows the researcher to discover the here-and-now interworkings of the environment via the use of the five human senses. I visited the participants' school, and set up an opportunity to attend a faculty meeting. Within these settings, I was a personal witness to the world of the interviewees. (p. 117)

Qualitative research methodology, using case study/naturalistic inquiry was used to examine the lived experiences of four African American school administrators in South Mississippi and to determine if and to what extent spirituality impact their leadership practices. Using the lens of the non-traditional researcher (McLaren & Giarelli, 1995), information was gathered from each of the participants through resumes, interviews, visits to their respective campuses, field notes, and participant observation. From these multiple sources, I described the nature of the phenomenon, if and to what

extent spirituality impacts the leadership practices of African American school administrators.

Before data collection began, consent and approval from the Institutional Review Board of The University of Southern Mississippi was obtained and a copy of the approval was maintained for personal records (see Appendix D). Demographic variables such as education and years of experience were collected through resumes prior to the interview process (see Appendix E). Each participant was given a consent form to sign prior to the interview process explaining the purpose and focus of the study, who I am as a researcher, that there is no "right or wrong" answer to questions, and giving permission to be audio taped.

Data were collected through in-depth interviews and participant observation. The interview design was a combination of an interview guide and a structured/open-ended interview. An interview guide is used in semi-structured interviews in which a list of topics or questions is specified and is presented in a similar manner to all participants (see Appendix A). A standardized/open ended or structured interview consists of formal questions that are presented to all participants in the same manner. This interview structure provides full wording of each question and is designed with detail, which ensures that each question will be presented in the same manner (Patton, 2002). During data collection, the researcher may shift from an interview guide to a more structured interview if participants appear to require more prompts.

Qualitative researchers depend on a variety of methods for gathering data. The practice of relying on multiple methods is commonly called triangulation. The purpose for method triangulation is to increase confidence in the research findings and may

involve the incorporation of multiple kinds of data sources (i.e., not just administrators, but peers, teachers, or parents as well) multiple investigators, and multiple theoretical perspectives.

"Three data gathering techniques dominate in qualitative inquiry: participant observation, interviewing, and document collection" (Glesne, 1999, p. 31). The credibility of findings and interpretations depends upon careful attention to establishing trustworthiness. Lincoln and Guba (1985) described prolonged engagement (spending sufficient time at the research site) and persistent observation (focusing in detail on those elements that are most relevant to the study) as critical in attending to credibility. "If prolonged engagement provides scope, persistent observation provides depth" (p. 304). "Time spent at the research site builds sound relationships with respondents and contributes to trustworthy data" (Glesne, 1999, p. 151). Glesne (1999) offered suggestions to ensure that the researcher is alert to his or her own bias continually through questioning: Whom do I not see? Whom have I seen less often? Where did I not go? Where have I gone less often in my conversations? What data collection means have I not used that could provide additional insight?

Lincoln and Guba (1985) suggest a procedure for soliciting an outsider to audit fieldwork notes and subsequent analysis and interpretations. Verifying reactions of respondents by asking each to review transcript for approval and suggestions can assist with problematic areas, verify reflections, and help the researcher to develop new ideas and interpretations.

Glesne (1999) posited that "[p]art of demonstrating trustworthiness of your data is to realize the limitations of your study" (p. 152). Detailing what and whom the researcher

had access to, time constraints, and the availability of documents, places and people describes the context of the setting in doing the social research. "Limitations are consistent with the always partial state of knowing in social research, and elucidating your limitations helps readers know how they should read and interpret your work" (p. 152).

Data Analysis

Marshall and Rossman (1989) defined data analysis as the process of bringing order, structure, and meaning to the mass of collected data. It does not proceed in a linear fashion; it is not neat. Qualitative data analysis is a search for general statements about relationships among categories of data; it builds grounded theory.

Because data analysis is an "ongoing process", the task of reviewing and analyzing interview transcriptions, documents, and field notes allows for emergent themes to develop (Erlandson et al., 1993, p. 111). As previously stated in the introduction, qualitative research methodology builds from emergent data collected within the context of the setting. Naturalistic inquiry is an interactive, dialogic process. The creation of a socially constructed reality using the interview is the "favorite tool of the qualitative researcher" (Denzin & Lincoln, 1994, p. 35).

The analysis plan for this study included the following aspects: (a) organization of the data; (b) protecting the data; (c) plan for coding and finding patterns, themes, and categories; (d) examining convergence/divergence; and (e) determining substantive significance. Organization of the data was accomplished through using a "case study" method (i.e., data were organized by viewing each interview as a case study).

According to Merriam (1998), a case study design is "employed to gain an in-

depth understanding of the situation and meaning for those involved" (p. 19).

Furthermore, the focus of case studies is in "process rather than outcomes, in context

rather than a specific variable, in discovery rather than confirmation" (p. 19). In addition,

Merriam (1998) stated that "information gathered from case studies can directly influence

policy, practice, and future research" (p. 19). Qualitative case studies exhibit three

characteristics: *particularistic*, which means focus is placed on a specific situation, event,

or phenomenon; *descriptive*, which means the finished product is a "rich, thick,

description of the phenomenon under study"; and *heuristic*, which means the case study

provides the reader with a more in-depth understanding of the phenomenon under study

(Merriam, 1998, pp. 29-30).

In addition, Merriam (1998) described the use of multiple case studies in

qualitative research. Multiple case studies, also referred to as *collective case studies,*

cross-case studies, and *comparative case studies*, were utilized in the present study. The

term *cross-case studies* were used when referencing multiple case studies. *Cross-case*

studies involve "collecting and analyzing data from several cases and can be

distinguished from the single case study that may have subunits or subcases embedded

within that single study" (p. 40). Merriam (1998) also stated that employing a cross-case

design will enhance the precision, validity, and stability of the study, particularly external

validity.

During and after transcription, data were protected by means of making multiple

copies on computer disks, saving data to the computer's hard drive, e-mailing data with

identifying information carefully removed to myself and major professor and making

multiple hard copies that were kept in a locked file cabinet for confidentiality purposes as

well as for back-up purposes.

     My plan for coding followed the strategy presented by Merriam (1998). According to Merriam (1998), coding is defined as "assigning some sort of shorthand designation to various aspects of data to easily retrieve specific pieces of the data, and the designations can be letters, numbers, phrases, or a combination of these" (p. 164). Coding occurs in two levels: (a) "identifying information about the data" and (b) "interpretive constructs related to analysis" (Merriam, 1998, p. 164). Regarding the first level, each interview and set of field notes needs to be coded for easy retrieval during analysis and reporting (see Appendix E). The second level of coding is essential when interpreting interviews and data and includes the researcher's "thoughts, musings, and speculations during analysis" (Merriam, 1998, p. 165). My plan for finding patterns, themes, and/or categories was to first analyze each individual interview searching for re-occurring themes and patterns. Second, I cross-case analyzed interviews in an effort to develop general themes and/or categories. Convergence is defined as the process of determining how things fit together and/or similarities among patterns and categories and divergence is defined as "fleshing out" patterns and categories focusing on differences among these patterns and categories through expounding on information in the data, making connections between patterns and themes, and revealing new information (Patton, 2002). The aforementioned concepts were examined through ensuring that items in the categories "fit together" using the following criteria specified by Patton (2002): internal homogeneity (items in a category correspond to each other), external heterogeneity (categories are clearly and distinctively different from each other), and making certain that categories are saturated and exhaustive through overlap and redundancy. Substantive

significance was determined through resources discussed by Patton (2002), which include my experiences and judgment of patterns/themes/categories from the data, responses from participants, and responses reactions from reviewers of the data. I also employed inductive analysis techniques in this study in where categories were developed from themes and patterns that emerged from the data.

CRT often takes the form of storytelling, in which writers analyze the myths, presuppositions, and received wisdoms that make up the common culture about race (Delgado, 1995). This means that CRT understands that the social world is not fixed; rather, it is something constructed with words, stories, and silences (Ladson-Billings, 1998). CRT uses oral histories, biographies, parables, testimonies, and narrative to tell the story as well as to counter those negative and false stories about persons of color. Finally, CRT represents a space of both theoretical and epistemological liberation. It offers an opportunity to challenge the taken-for-granted theories and concepts that govern disciplines and circumscribe thinking about how race continues to play an important role in society.

<div align="center">Verification</div>

Rigorous methods in qualitative research refer to techniques that are utilized to yield quality data that enhance credibility. There are several rigorous methods utilized to establish credibility including "match with purpose" data collection and analysis, triangulation, and evaluating negative cases and alternative explanations (Patton, 2002). "Match with purpose" is important in that defining the purpose of a study is the first step in research design and serves as a guideline for the decision-making process. The purpose of this study was basic research, which is to seek knowledge in an effort to

understand phenomena; therefore, this study was an addition to current literature on African American superintendents which will provide insight into the reality and experiences of Black superintendents to see if and to what extent spirituality exhibited in their leadership practices.

Another method of establishing credibility through rigorous methods is data collection and analysis. This study utilized a pure qualitative strategy that included naturalistic inquiry, qualitative data, and content analysis. Credibility was established during data collection and analysis via finding similar themes and patterns across cases. In addition, "member checking" was utilized to establish credibility and internal validity in that the researcher consulted with participants throughout the analysis process to verify accuracy of patterns or themes identified within the data (Merriam, 1998).

A third example of rigorous methods in qualitative research is triangulation. Patton (2002) identified four types of triangulation: methods triangulation, triangulation of sources, analyst triangulation, and theory/perspective triangulation. Credibility was established with this method via the use of multiple perspectives. For example, I used analyst triangulation and theory/perspective triangulation. I utilized phenomenology and Critical Race Theory to provide guidance and structure for the study concerning African American administrators' leadership framework. Furthermore, I focused on the process of spiritual development for the participants rather than attempted to categorize participants in a static fashion concerning leadership.

Evaluating negative cases and alternative explanations is a fourth type of rigorous methods. Negative cases refer to themes and patterns that stand out and do not "fit" with other themes and patterns. Alternative explanations are found using both inductive and

deductive analysis techniques and are similar to evaluating negative cases. Alternative explanations consist of supportive and non-supportive themes and patterns found within the data.

The rigorous methods mentioned above that I incorporated in this dissertation exhibit several strengths and limitations. First, match of purpose served as a guideline for data analysis and interpreting/reporting findings. My purpose served as a "buffer" preventing data analysis from venturing into areas that do not pertain to the focus of the research. In contrast, my purpose limited my perspective of the research by hindering the exploration of certain themes or patterns.

Second, the data collection and analysis techniques that I chose allowed me to capture the experiences of African American superintendents as well as discover patterns and themes. Learning about African American superintendents in this manner allowed me to derive implications that can be used by professionals in the educational field. A limitation of the data collection methods was the possible influence or change in the normal interactions of the administrators during participant observations due to the presence of an observer.

<div align="center">Ethical Consideration</div>

Subjects who agreed to participate in this study were not be exposed to any physical, psychological, or social risks. The participants could choose not to participate in the study at any time. All four subjects agreed to take an active part in this dissertation endeavor. Pseudonyms were used to protect the names of the participants throughout the study. Data were not recorded with any identifying information attached. Similarly, the interview process did not have any known risk associated with participation.

Data for this study were maintained in a secure location. The primary researcher and the dissertation committee were the only persons having access to the data. No personal identification information was used when analyzing data. At the conclusion of the study, all raw data were destroyed.

CHAPTER IV

RESULTS: PRESENTATION AND ANALYSIS OF DATA

Introduction

The results of this study reflect the lived experiences of four African American administrators and depict the themes involved with the process of reflecting upon their leadership practices as superintendents in a Southern state. Two of the participants currently serve as assistant superintendents and two are superintendents. Three of the participants serve in urban school districts, while one serves in a rural school district. Each of the four participants shared their narratives with me during face-to-face interviews that were held in the participants' workplaces. Interviews and limited observations of their working environments and day-to-day routines added additional insight into this study.

A case study analysis was conducted on all four interviews. The plan for case study analysis was completed as outlined in Chapter III. Results are described in terms of themes identified in each case by research question. As described in Chapter III, interview questions, field notes, and participant observations were compiled by the researcher to add more breadth to the study.

Review of the Research Questions

The research questions for this study were designed to reveal the leadership practices of four African American superintendents with an emphasis on if and to what extend does spirituality embed itself into those leadership practices. The research questions will serve as a guide to understanding the case study analysis that followed. The research questions for the study are as follows:

1. Is African American superintendents' leadership influenced by spirituality, and if so, how is it characterized?

2. How do African American superintendents define spirituality?

3. To what degree does spirituality manifest itself in the decision making process for African American superintendents?

4. Is Spirituality demonstrated in a leadership context for African American superintendents?

The results derived from the research on the role of spirituality as it relates to the leadership practices of four African American superintendents are organized as they correspond to each research questions. The results were obtained by using case-study methodology that included face-to-face interviews, field notes, and participant observations. The chapter is divided into eight sections, four of which are outlined by the four research questions by participant that guided the study. The first section describes the four participants in terms of their age, years of experience in the profession, physical characteristics, and their school district make-up. The second section includes research question one, which explains how each participant perceives leadership and their leadership practices. The following themes surfaced as a result of the interviews: leadership paradigm, influences on leadership, and barriers and obstacles. Section two also presents the perceived challenges as they relate to race and context, and interpreted based on the premises of Critical Race Theory. Research question two, how do African American administrators define spirituality, corresponds to the themes of spirituality and religion defined and spirituality verses religiosity. Research question three, to what degree does spirituality manifest itself in the decision making process for African

American superintendents, corresponds to the themes of spiritual influence and spirituality in the workforce. Research question four, how is spirituality demonstrated in a leadership context for African American superintendents, corresponds with the themes spiritual journey and spirituality's influence on leadership practices. The fifth section, entitled cross-case analysis, looks at the similarities among all four participants. The sixth section highlights the differences among the four cases. It also presents new subthemes and unique cases among the four cases. The seventh section discusses the results from each field observation by case. Each description was recorded immediately following the observation. The eighth and final section presents the summary of the findings. The findings are limited to the participants in this study. They are not generalizeable to the population of African American superintendents. Pseudonyms are used to protect the confidentiality of the participants. Therefore, the names of the participants, as well as their institutions and locations have all been changed to provide confidentiality.

<div align="center">The Participants</div>

Four African American superintendents located in school districts in the Southern United States participated in this study. The study included two African American superintendents, one male and one female, and two African American assistant superintendents, one male and one female. Both of the superintendents are leaders in predominantly Black school districts with high percentages of free and reduced lunches. The two African American assistant superintendents work in more diverse school districts, with one being in a predominantly White school district.

The superintendents range in age from 50-65 years. Two of the superintendents were in their early 50s, and the two assistant superintendents were between the ages of

50-65. All of the leaders held at least a specialist degree, with both superintendents holding doctoral degrees in Educational Leadership. All of the leaders were in their first superintendency, with all having at least four years of experience. The two assistant superintendents were the first African Americans to hold that position in their respective school districts. All of the leaders were married with children at least 17 years of age.

Melanie Bradshaw

Melanie is an assistant superintendent in a predominately White large rural school district, which is comprised of 13 schools. She is the first African American to hold the position of assistant superintendent is the school district's history. She is married, in her early 50s, and has adult children. She has been in education for 35 years, with her career beginning as a special education teacher. She graduated with her bachelor's degree from a predominantly Black university. She pursued her master's and specialist from predominantly White universities in the southern United States. She has also served in the role as director of special education before assuming her role as assistant superintendent. Melanie has served as an adjunct professor for one of the local universities in her area.

Melanie Bradshaw is 5'7" in height, with a medium build. She has short brown hair with a reddish-blond tint. Her complexion is honey brown. On the day of the interview, she wore a Black pinstriped suit, with a reddish silk shirt complementing the red pinstripes. I would describe Melanie as being fashionable, with every detail of her attire being well coordinated. She is very soft-spoken, often coming off as being shy, but her actions have a way of speaking volumes, as evidenced by the meeting I attended with her, during which she had a way of calming all of the administrators as they prepared for their follow-up review. I could tell from the way she communicated with the principals

that she was very knowledgeable and compassionate about her work. Several administrators expressed throughout the meeting their appreciation at her making them feel at ease about the State Department of Education's follow-up meeting.

The interview day. I began my day by waking up around 5:00 a.m. with my usual morning prayer. I prayed for my family, place of employment, friends, guidance, and strength. I also prayed specifically for today's agenda that gives me the confidence to tackle this endeavor to the best of my ability. This morning, I surprisingly slept better than anticipated. I anticipated being overly anxious going into my first interview. After I finished praying, I went to the gym for my morning workout. Working out in the morning has a way of getting my day on the right track. I also knew I would need the energy to help with the responsibilities of the school day. My interview was scheduled at 12:30 p.m., so I had time to report to work and start the school day. I left around 11:30 a.m., in route to Mrs. Bradshaw's office. I arrived at the county office around 12:00 p.m. and had a chance to pray and gather my thoughts before entering the building. After praying and taking several deep breaths, I proceeded to walk in the building. As I entered the facility, I was warmly greeted by the receptionist. She was on the telephone and said she would be with me shortly. She had a very welcoming smile, and she directed me to have a seat. The waiting room had a warm color on the walls, with both live and artificial plants surrounding the area. There was a large flat screened television that appeared to have a continuous video of the school district and its featured schools. From the looks of the commercial, the school district performs very well on their end-of-the year state assessments and has two high schools that had been nationally recognized. The county

office was located in a rural setting with several schools surrounding it. It had an overall friendly environment.

When I was summoned, I noticed that there were several office complexes located in this building. I saw the curriculum director's office, special education department, the superintendent's office, and the technology director's office. From the outside, the building did not appear large enough to contain all of these offices, but once I was inside, it had plenty of space. I also noticed the school board's meeting room just inside the front door. When I made it to the end of the hallway, I was greeted by Melanie with a very welcoming smile. She asked about my trip and if I was ready to begin. She guided me to her office and directed me to have a seat in front of her desk. Her office had many family pictures and numerous binders and books. Her desk was covered with papers, and she made a point to say, "Please excuse my mess!" The school had just finished working on submitting information to the state department for the stimulus package, and she was relieved to have the information in the mail. She appeared somewhat nervous as she laughingly asked if she was my first interviewee. I replied in the affirmative and assured her that everything was going to be fine. The interview started at 12:30 p.m. and concluded shortly after 1:30 p.m. We talked an additional 30-40 minutes after the interview about some of the questions I asked, in particular about how the gap between Caucasian and Black leaders be closed. It was very insightful.

Alice Williams

Dr. Alice Williams is the superintendent of a predominantly Black urban school district comprised of 10 schools that located in the southern United States. She has been in education for over 25 years and has served in the positions of elementary teacher,

assistant principal, principal, assistant superintendent, and superintendent. Alice received

her bachelor's degree in Elementary Education, a master's degree in Curriculum and

Instruction, an specialist's in Supervision and Curriculum, and a doctoral degree in

Educational Leadership. All of her degrees were from predominantly White universities

located in the northeastern part of the United States. Alice was born and raised in the

Northeast. She has adult children and is married to a military man who lived in the

southern United States, which was the start of her career path in the South.

Alice stood 5'4, with a petite build, and very short dark brown curly hair. Her

complexion is caramel with a hint of redness. She reminded me of a family member,

because when we met for the first time, I felt like I had known her all of my life. She had

a very outgoing personality. I would describe her as being charismatic. She wore her

glasses on the bridge of her nose, and her voice was very distinguished. On the day of my

participant observation, she wore a stylish brown suit, with a soft coral blouse. Her high

heeled shoes matched with her outfit, and her accessories added a nice compliment to her

attire. She reminded me of an elementary teacher, with her nurturing and bubbly

personality.

I was invited to attend the monthly administrator's meeting, which included all of

the principals, directors, and assistant superintendents. I arrived at the meeting just before

8:00 a.m. and noticed that breakfast was being served to all attendees. There was a sense

of belonging that I felt when stepping into the meeting place. Everyone was welcoming,

talking, and laughing, and the environment had an overall family-oriented feel.

The interview day. I woke up this morning excited about the day's events. I had

an hour commute to see Alice, so I left my house around 6:30 a.m. I did not experience

the same nervousness heading into this interview. There was a calming feeling on this day, and listening to one of my favorite talk show radio stations eased my mind. The day was beautiful but cold. The sun was bright and the air brisk. As I was traveling, it reminded me of how I feel when we travel on family vacation. I felt great and eager for the day. In less than an hour, I arrived at the central office, which was located in what appeared to be a middle-class community in the southern United States. There were large homes all around and well manicured lawns. As I approached the central office, the building reminded me of the preschool I attended as a lad. It had lots of windows and was several stories high. I prayed for guidance before I stepped out of my vehicle and was then ready to start my day. As I approached the front door, I noticed that there were no lights on, and to my surprise, the front door was locked. Instead of waiting in the cold, I proceeded to walk back to my truck until someone came to open the building. A small sign that was located on the front door read the hours of operations, and I noticed that the starting time was 8:00 a.m. I had about 15 minutes to spare before it would open. I enjoyed the extra time, because it gave me a chance to collect my thoughts, and finish listening to my favorite talk show radio station.

Before long, the 15 minutes had lapsed, and the receptionist, who seemed to be running late, jogged up to the front door and opened it. I waited a moment before I entered, just to give her an opportunity to get settled. When I finally walked into the building, I was greeted warmly, and I mentioned to her that I had an appointment with Dr. Williams. She then gave me directions to her office. When I arrived at Alice's office, her secretary, who I have spoken to on many occasions leading up to today, welcomed me, and we both said we felt like we knew each other, based on the amount of

conversations we have had over the course of a few weeks. After we spoke, she walked me to where the administrator's meeting was taking place. We met another principal enroute that guided me to the board room where the meeting would be taking place.

When I walked into the building, which was a separate building from the main office, I noticed that everyone was eating, talking, and laughing. I was encouraged to help myself to the catered breakfast, and I was told that this is how every meeting begins, with a nice breakfast. I also noticed that this was the board room, for I saw a huge table with all the board members' name plates spread across the table. I was then introduced to Alice by one of the principals. She welcomed me with a firm handshake and asked me how my morning commute to town was. Alice said that we would be starting the meeting shortly, and she would introduce me before we got started. She told me to make myself at home, and one of the middle school principals invited me to sit at her table, where there were several seats available. Shortly after, the meeting started, and lasted until 2:00 p.m. Her hospitality felt genuine and set the tone for an interview.

Dr. Williams and I decided that we would conduct the interview immediately following the meeting. She and I walked over to her office, and she offered me a bottle of water prior to getting started. She had a huge office with a meeting room attached. There were awards, family photos, and other district-related items throughout her office. Her desk was neatly organized, and her office had a nice cozy feel to it. She made me feel really comfortable with how down-to-earth she was and how excited she was to help me with this research endeavor. I felt a connection with Alice. I felt the compassion she had for other people, and I observed the passion she has for her job. She was the most animated of all the individuals I interviewed. We started the interview around 2:30 p.m.

and concluded around 3:30 p.m. Before I left, Dr. Williams handed me a gift bag that contained her school district's gear. I appreciated her thoughtfulness.

Aaron Mitchell

Dr. Aaron Mitchell is the superintendent of a predominately Black urban school district, comprised of eight schools and located in the southern United States. He has over 25 years of experience in education. He has held several positions in education, from middle school teacher, assistant principal, high school principal, director of human resources, and superintendent. He received his bachelor's degree in Math Education, and a master's degree in Administration and Supervision from a predominantly White university. Dr. Mitchell received his Specialist and Doctor of Philosophy degrees in Educational Leadership. The institution he received these degrees from was also a predominantly White university. He was raised in a small rural southern town and began his teaching career not far from where he was raised. He is married with a teenage child. His wife is also an educator in the same district.

Aaron Mitchell is approximately 5'10" in height, with a medium build. He has a dark-skinned complexion, and short gray hair that was thin to bald in certain areas. On the day of the interview, he wore a Black suit, white shirt, and a black tie. He wore glasses just below the bridge of his nose and spoke very softly. Aaron was also my high school principal, and he did not look a day older, other than the added gray hair that were spread throughout his hair and beard. He invited me to attend his administrative meeting that was a 3-hour commute from my home. I had left home the day before the interview to allow myself time to get there without feeling rushed. I arrived in the small urban town around 3:30 p.m., which was earlier than anticipated. Having arrived early, I emailed Dr.

Mitchell to see if he would like to conduct the interview that evening versus following

the administrative meeting scheduled for the following day at 8:00 a.m. He responded

immediately and said that we could conduct the interview that day and asked that I come

to the central office. I felt that he was very accommodating to meet with me a day earlier,

which would give me the opportunity to travel back the following day immediately

following the administrative meeting.

The interview day. I arrived at the central office around 4:00 p.m. It still looked

the same from when I was in school there. The lawn was freshly manicured and the

building was very dated, for some of the stone work that created the entrance façade was

chipped. I felt refreshed, even after just traveling for more than 3 hours. This was familiar

territory, for Dr. Mitchell is the superintendent in the same school district that I attended

while growing up. When I entered the central office building, I was greeted by a

receptionist, the same one who was there when I began my teaching career here over 8

years ago. She remembered me, and asked what I was doing. I informed her, and

mentioned that I had an appointment with Dr. Mitchell, and she encouraged me to have a

seat, saying that he would send for me when he was ready to begin the interview. She and

I talked for about 15 minutes about all sorts of things from the snowy weather we had a

couple of weeks ago, to the latest news in the school district. She was very friendly, and I

could tell she loved to talk. She was up to speed on all the gossip in the district. I left her

presence feeling well informed on what I have missed out on over the past 8 years. There

were also several familiar faces that passed by while I was waiting for Dr. Mitchell. A

few familiar faces stopped by to talk with me while I was waiting. It felt good to be back

in my home town. Time passed quickly as I waited, and the time had come to talk with my old high school principal, who was now the superintendent.

His office was located near the rear of the building. He had a nice medium-sized office with piles of paper and folders everywhere. He informed me that he had just returned from an out-of-town conference and was playing catch-up on everything. He informed me to make myself comfortable, and asked if I needed anything prior to the interview. He had all of his education degrees posted throughout the room, as well as several pieces of school memorabilia located everywhere. This was my third interview, and I found Dr. Mitchell to be very humorous. He had the mannerisms of an old-fashioned southern Baptist preacher. He mentioned to me during the interview, that while growing up, people would say that he was going to be a preacher. As a matter of fact, he referred to his position as superintendent as a ministry. We had a few minutes of casual conversation, catching up on what has transpired since I left high school. We began the interview around 4:30 p.m. and concluded at 5:30 p.m.

Marion Taylor

Dr. Marion Taylor is the assistant superintendent of a large urban school district comprised of 14 schools that are very diverse in terms of their racial and demographic make-up. Marion has over 30 years of educational experience, most of which have been served in an administrative role. He started his career as a teacher prior to becoming an administrator. He served as a teacher, assistant principal, principal, and now assistant superintendent. He currently teaches a class at one of the local universities. He received his bachelor's degree from a predominantly Black university in the South. Marion received his master's degree from a small Christian-based university in the South, and

pursued his Doctor of Philosophy degree from a large comprehensive predominantly White university in the South. Marion is the oldest of my four participants and was also my middle school principal in my home town. He is married and has an adult child. His wife is a retired educator who does in-school tutoring during her post- retirement. He is originally from a small rural town in the South.

Marion is 5'10", with a slender athletic build. Having played junior college football, he appeared to be in very good shape. He was cleanly shaved with a bald head. Marion's complexion deepened the intensity of his chiseled features. On the day of the interview, he wore a gray pair of nicely creased slacks, with a purple creased shirt. His shoes were polished and his overall appearance was immaculate. Even though it was late in the afternoon, his attire looked as though he had just left home. Nothing was out of place. He was very people oriented for many of the people I came into contact with who knew him, expressed a loved him. The common theme expressed from everyone that knew him was that he was so nice and helpful, and was the same all the time, and you never knew when he was mad. I would describe Marion as being very poised and charismatic.

The interview day. In preparation for my final interview, I began to reflect on this process and the wealth of information I had processed along the way. I felt the most confident during this interview, because I had learned a great deal from my previous interviews, so I assumed that this one was going to be fairly easy. Personally knowing Dr. Taylor helped eased my nervousness as I prepared for the final interview. Arriving at the central office where he worked, I noticed the modern architecture of the building. The building had large windows located all around it with a massive entry way that was

complimented with ornate glass. This was familiar territory, because I taught in the school district for 2 years before becoming an assistant principal. The receptionist was very friendly. She displayed a much friendlier hospitality than I encountered when I taught in the district. This encounter was much more pleasant.

Since Dr. Taylor worked in the same local school district where I live, my commute to his office was a short one. Our school district did not have school on the day of our interview, but its schools were in session. Having been guided to his office, a secretary eagerly greeted me. She was a lady whose daughter went to the school where I taught, and she was now in high school. She and I talked about her daughter, then she showed me several pictures of her. Marion walked into the room and robustly greeted me with a handshake, asking how things were going in my life. His office was small, but was neatly decorated with inspirational quotes and several pictures of his former students. We spent several minutes reminiscing over old times before beginning the interview, which was scheduled at 2:30 p.m. and concluded at 3:30 p.m. Following the interview, we informally spoke about several race-related issues for another hour. He was very insightful in terms of the barriers and challenges he went through enroute to his current position. Marion seemed to be a very hands-on type of leader. He knew his staff well and made mention throughout the interview of how important having interpersonal skills were to his success as a leader. He was a gentle man with a great sense of humor. He shared several life stories, always adding a comical twist to them. His staff was very complimentary as they spoke about how much they appreciate the job he does for their school district.

Participant One: Melanie Bradshaw

Leadership Paradigm

Leadership is a concept that takes on various forms and meanings depending on the context in which it is used. Melanie Bradshaw, an African American assistant superintendent, viewed the context of leadership through the lens of shared leadership. She credits the ability to work with different groups as an essential component:

> I feel that leadership is the ability to empower others. To become a leader, you're a facilitator, and you're able to work with different groups to accomplish goals. A leader has a vision and works with that vision. A manager, I think, handles the day-to-day activities. I think of, when I'm thinking of a manager, I'm looking at the time when I was managing in a department store. I mean, you handle the minute details and scheduling and those type things. And a leader is much more than that.

Based on Melanie's response, she views leadership as a prime opportunity to empower others. She differentiated between a leader and a manager by speaking of her experiences as a store manager. Throughout the interview she mentioned the term vision on numerous occasions, especially when questions pertained to leadership.

Influences on Leadership

When speaking of influences on leadership, individuals who inspired the participants' journey to administration was the theme in this section. Melanie's family was close, but family was not mentioned when it came to who most inspired her leadership. One of the major attributes of her mentor was how she held Melanie

accountable and pushed her beyond her limits, with the hopes of helping her reach her full potential. Melanie described the most significant influence in her leadership journey:

> I had an instructor in college by the name of Yolanda Foreman. Nobody liked her. And one of the requirements we had to do for our master's, she wanted, she required that we write not just a project paper, but she wanted it to look more like a thesis paper, and I can remember the first time I have her my rough draft, and I thought it was pretty good. And she gave it back to me, and there were red marks all over it because I always thought that I was a pretty good writer. And her words were that, "You can do better than this." And she made me redo the whole thing, twice, but she ended up being the best instructor that I had because she wanted you to go further than what you thought you could do. She always challenged you to push more and more, and I ended up getting an A out of all her classes, too.

Melanie's leadership journey was different than the other participants in that she was not a traditional classroom teacher. She worked the majority of her career as a special education teacher. Her student population ranged from those with physical to severe mental disabilities.

Barriers and Obstacles

Melanie encountered numerous obstacles on her journey to leadership. She vividly recalls close of kin telling her that she should work to earn money instead of furthering her education. This was disheartening for her, for she believed family should serve as a support system, not as critics:

Again, people telling you, "You can't," and, "You will not." You know, I can

even remember family members saying, "Maybe you don't need to go back to

school. You need to just continue focusing on work." You know? So there's

always somebody who's there telling you that you can't do it." I think every

day there's, you face some type of obstacle. You know, somebody or something

or some situation that challenges you, and ... This is too hard. You're not going to

be able to do this. And you just have to move past that.

Several barriers pertaining to race challenged Melanie early in her career. Most

notably, she was a special education director in a predominantly White school district.

While working towards an advanced degree, she recalled feelings of discrimination. She

felt that she was required to do more work than her White counterparts. By being the only

Black graduate student in the class, she perceived her experience to be unfair, which in

essence, made her more determined to succeed:

I think it's made me more determined because there were situations I

can remember when I was taking some courses in psychometry, and we had a

professor, and I was the only Black in that class, and I was always required to do

more. Like when we had to do our write-ups, and we had to test students, and

then that person would be on the other side of a two-way mirror, watching. And

then we had to write up reports, and we were required to do so many testing with

so many different instruments and then we had to write up so many reports. And

there were others in the class that didn't have to do as many.

One situation involving racial barriers was vividly recalled:

I can recall there was a parent that called. I had just gotten moved to the

position of director of special ed, and a parent called about a child. And

she was very upset. The child had been placed at the school for the blind

in Jackson, or school for the deaf. I'm sorry. And she called and said she

didn't want her child there anymore. She wanted to bring him back to the

district. And my question was, "Well, why do you want to bring him

back? Is there a problem there that we need to look into?" And her

statement was, "Well, she didn't like her child being around all the niggers

at the school." And I said, "But you're talking to one." And she

immediately hung up. And then we did eventually have to have an IEP

meeting, and we got through it, but you know, that was one of my first

encounters.

Spiritual Expression

Melanie expressed various methods she used to cope with the stress of her job.

She attributes her spiritual foundation as the catalyst for all that she does. She freely

speaks of her spiritual dimension. Praying and meditating are essential components to her

spirituality:

I pray a lot. I meditate. I read a lot. I talk to God. OK. But in a

situation I try to live the way that I think he would want me to live.

Spirituality vs. Religiosity

Melanie was eager to express the means by which she deciphered concepts of

spirituality and religiosity. She expressed a distinct difference between the two. Melanie

spoke with reverence when making reference to spirituality. She believes spirituality is in

your heart and that it comes out in the way you treat people:

> Some people look at religion as one who shouts and walks around reading the
>
> Bible all the time, or whatever, but I think spirituality, it goes much further than
>
> that, and it's inside your heart. And you don't have to go around doing it because
>
> hopefully what you believe in will show in the way you act and the way you treat
>
> people.

Spiritual Influence

Melanie did not have many spiritual influences growing up in the South. The

influences she did have left a lasting impression on her personal, professional, and

spiritual life:

> My mom, because she was quiet a lot, but she listened. She knew
>
> how to listen to people. She could calm a situation. She was a very good
>
> mediator. And then she cared; she really was a caring person. So I always, I
>
> wanted to be like she was.

Spirituality in the Workplace

Melanie is one who I perceived to lead by example, from the way she carried

herself, to how soft and gently she spoke. It was evident that she not only spoke about

how she allows her spirituality to reflect in her leadership practices, she lives it:

> I use it every day. I use, I try to use it when I'm talking to people, or
>
> when, and not talking about religion, per se, but talking about, like, OK,
>
> yesterday for example, I was doing an evaluation on an administrator. And one
>
> of the things that that administrator said was that the biggest problem was

managing stress. So we talked about some things that that person could do to help manage the stress and not be so frazzled and upset about everything that happens and not taking everything personally. So we kind of brainstormed and talked about some things that they could do.

Melanie did note that she is consciously aware of the various religious denominations that are out there. She is careful not to impose her beliefs upon others:

Well, that's one of the things you can't get into. I don't get into a discussion about religions because there are so many different views and so many different denominations. So I stay away from that whole conversation, and you don't, "Well, you shouldn't do that," kind of thing. "And that's a sin." And all that. So we don't get into specific conversations like that.

Spiritual Journey

Melanie discussed how her spiritual journey takes on new meaning every day. She views her journey as one that transition through various phases. She described it as a process, one that you constantly have to work on:

It's constantly evolving. You know, it's like in certain periods in our life, we're still like children, and then we're trying to grow to be an adult. I keep asking myself; I don't know what I want to be when I grow up. And that's kind of like the spirituality. You really want to do better, and every day you want to get stronger and stronger, and then you come across a situation, and you really start doubting your faith. And if you're really what you say you are, you know, when those unexpected things happen, but I think you continually have to work at it and grow.

Spiritual Influences on Leadership Practices

Melanie seeks God instead of man to guide her decision-making. She explains the concept as trial and error. Staying current in the literature on spirituality and leadership has helped her feel more comfortable in that role:

I try to put myself in that situation, and of course, then I ask God, you know, to give me wisdom and strength, and I ask him, I mean, "What should I do in this situation?" But if you, it's hard, but sometimes you have to look at it in that other person's shoes. I read more, and I've done several Bible studies on leadership and working, using spirituality in a leadership role. And I think that's helped. And then some things I just don't get over and experiencing more and seeing the mistakes you made in the past and seeing how you can do it better the next time, kind of analyzing what you did wrong before.

<center>Participant Two: Alice Williams</center>

Leadership Paradigm

Alice has served in numerous leadership capacities, her current position being superintendent. She shared numerous successes on her path to the superintendency. Her view of leadership was invariably influenced by personal mission. She viewed leadership from the lens of being able to guide a group of people with a vision:

A person who can guide others who are needing a vision or a mission for the organization or whatever the cause happens to be.

Alice was very precise and to the point. When asked how she differentiated between a leader and a manager, her response was resolute. *"Managers do things right, but leaders do the right thing."*

Alice discussed with me that she did not seek to become a superintendent and that she did not even want to become a principal. One of the main reasons she assumed a leadership position was due to her financial status. Having gone through a divorce, and now a single mom, she left the classroom with some apprehension.

Influences on Leadership

Alice Williams has occupied just about every leadership position in K-12 education. The people who influenced her the most were not African Americans. She made it a point to say there were not many African Americans in leadership positions at the time. Alice shared that her career path was heavily influenced by specific individuals:

I remember when I was a teacher there was this director of curriculum

and instruction, and she would always come by my office, and she was a

Caucasian lady, and she was always so professionally dressed. She was always

so articulate. She was always giving me guidance, and I just said to

her, "One day I want to be like you." And she said, "You will. You really will."

And she became a superintendent in another state many years later, but I

continued to call her and ask for guidance, and she would say, "Oh,

you need to get your education," because I didn't have my doctorate at the time.

And she said, "You need to be a superintendent someday. You can do it." So she

was a big motivator in inspiring me to move on.

Another big influence on Alice's leadership came from a White male who was a superintendent at the time. They had a bittersweet relationship due to him giving her an unfavorable reference when she was looking to be promoted. Alice later stated that the

decision he made was one of the best things that happen to her career. She recalls his influence which continues to this day:

> And I have to come back and say, again, a second person who I actually hated his guts was a bittersweet relationship. He hired me for my first principal job, as elementary principal. It's the same thing as a, when I was a secondary principal, he hired me for middle school, but what he did, and I was so mad at him, when I was an elementary principal, I wanted to move to another area, had applied for the principal's, not superintendent's job, in my home state. He gave me a bad reference, and I found it out later. He said, "No. She's not ready. Da, da, da, da." And I was so mad at him when I found out he did that, and then he wanted to hire me later on to become the principal of a secondary school, and what he said to me when I told him, I really confronted him with that, he said, "Annie, you weren't ready. If you're ever going to be a superintendent, you've got to have more experience than just being an elementary principal. You really need secondary experience so that you can be able to identify with people. At that time I didn't want to hear it. I was so mad at him because I was furious that I didn't get that job as the assistant superintendent. It was one of the best things that ever happened to me. And since that time, he has been really an advocate for me.

Alice stated her disappointment in not having any African American mentors to lean upon on her leadership journey. She did mention that she has since found a retired African American superintendent who she can call upon for advice and wisdom.

Barriers and Obstacles

Alice Williams has been the superintendent of her school district for 5 years. She provided great details about many of her challenges along the way. Alice described one of her greatest leadership challenges after Hurricane Katrina:

Oh, my lord. My greatest leadership moment. It just jumps out very

clearly. I thought it would be hard to think about, but it just hit me so hard, and I

know you would like to say it's all about moving children academically, but I

think sometimes there's a foundation under it all that has to happen

before you can get to the academic part of everything. I moved to Hattiesburg,

to Mississippi, period, from North Carolina, literally moved from a different state

on June 30, 2005, and became superintendent my first time as a superintendent,

first time in the state, still learning, not only learning the curriculum and the

standards, I was just literally learning how to get to work and back, back and

forth, and Katrina hit just a few weeks later on August 29, and I can honestly say

I only had one, knew one way to get to work, and that way was blocked, so I had

to really be creative to figure out how I was going to get to the office, but I think

my greatest leadership moment came when I realized when I woke up that next

day and didn't know what I was going to do, I didn't know my staff, hadn't had

the chance to get to know them really. I didn't even know all their names, just a

few of their names. Certainly didn't know their leadership abilities. I didn't

know a lot about the culture of Hattiesburg because I was still just learning that.

And I realized after praying, I mean, I just said, "Lord, show me what to do

because I don't know what to do," I realized I had to learn to trust all my old stuff

you learn theoretically in the course really came back, that you have to learn to

trust your people in charge, have to leave them to do their work because I didn't

know whether they could do it or not. But I said, "I've got to trust in people

that's responsible for their positions, and I've got to trust them to give me

information about the district, and then I've got to get out there among the people

and let those people out there get to know me. That for me was a profound

moment.

This experience was a true test of her faith, and it took more than just her ability

to get things done to move forward from this leadership challenge. It required an act of

faith that she mentioned several times throughout her interview. This was one of many

obstacles Alice has faced as a leader. Some challenges that crossed her path were

perceived to be racially motivated acts of discrimination. She painfully describes the

experience:

As I was really seeking to become a superintendent, I almost got

discouraged. I applied a couple of times, not a lot of times, about three, four

times, and then you kind of get overlooked. I was a finalist in a couple of them,

and then I finally realized, and this is awful, but it's true; the research has

indicated that as an African American person, woman in particular, but an

African American person, somebody once said to me that you really are going to

have to have in most cases, a Caucasian male who's already engrained in the

system because people will listen and respect their opinion more than they will

your opinion, more than they will when they see you, when they interview you.

And I found that to be true, even with this job that I'm in now. I was working

with a female superintendent, a Caucasian but a female superintendent. The

people who were doing the superintendent search never called her to ask about

my performance. They called that male superintendent that I told you about

that hired me as an assistant superintendent; they called him. They got their

reference from him not from my immediate supervisor. And because he spoke

highly of me, then they hired me. If he had not been positive, then I'm sure they

would have overlooked me. Even when I told you about a position where I was a

finalist in Virginia just recently, when we talked about the transparency piece, and

that I thought I'd just go up there and smile and da, da, da, again it was that same

guy, that same superintendent; they had called him. That's how they got my

name; they called him, looking for people, and so I think the barrier is having,

finding people to appreciate you for what you have to offer just based on your

own credentials, based on your own history of success, based on your own

interview process. It's been hard, and as an African American female, I think

sometimes people want to just, there are only certain positions, only certain

districts, they would even consider you for, and usually those are really, really

those most challenging districts. Again, when I became a finalist for that one in

Virginia, it was more of da, da, da, da. And I went into it, when I walked out of

the community meeting, I knew I didn't have that job. I knew I didn't because

it's very difficult. People see you because you—I hate to say it but because you

Black and again because you're in Mississippi, and I have to say that, that even

the state turns people off. They have that, so many people outside of the state

have that mentality that nothing good could come from Mississippi like nothing

good could come from Nazareth; nothing good could come from Mississippi.

They believe that. And so I use that more as an example of when I had that

finalist position, but even here, even here in Mississippi, just being a female

sometimes people just don't think you know. I've had to deal with several of my

staff members when I first came, who would go to others for information, and I

had to finally get that clear, that, "Hey, I'm the superintendent. I am the

superintendent."

Alice relayed the idea of invisibility at times due to constantly being overlooked

by her Caucasian counterparts. She expressed how often she attends various community

and organizational functions only to be the only African American present:

I was the only Black person there, but now there are two African Americans out

of 110 people who were there. But the Superintendent of Popular who is a

wonderful friend of mine, Caucasian man, been there for years, but I invited him

to my Rotary, and he invited me to his, and he was at my Rotary, and one of my

members of the Rotary comes up to him and say, "Oh, we've got this wonderful

program. We can make your school district top-rated. We can make you just one

of the few star school district in the state," telling him, and I'm standing there, and

it's my Rotary. And he didn't even offer that opportunity to me. It was just

directed to him. "I want to talk to you about this. Let's get together and plan it."

And no considerations for how that may have even made me feel. It was just like

I was invisible, like I was totally invisible.

Alice spoke strongly about Caucasians viewing African American leaders as

competent assistants but not the actual leader. She perceived this mentality based on two

notions: African Americans are not competent enough to serve as the head of school districts, and the community would not be receptive to an African American serving as a superintendent in a predominantly White school district:

> I think the barriers you face, people just automatically think you don't
>
> know anything. I think the barriers are that they will give you the first chance
>
> because, I mean, because of who you are. It's an automatic thought that you
>
> can't do it, and you won't do it very successfully. You'll make a great assistant.
>
> And that happens a lot. You'll make a great assistant, but you won't make a great
>
> leader. I think the barrier people are afraid that parents or others will not want to
>
> come to your district because you're a Black leader, and again, that belief that
>
> you're incompetent, that you're going to make the district   fall. It's like buying a
>
> house. You buy the house in basically the Caucasian neighborhood, and they say,
>
> "OK. There goes the property value." I think many people have that same
>
> perception about leadership in other districts. And you really have to prove
>
> yourself.

Spiritual Expression

Alice has learned over the years that when expressing her spirituality, one should never impose it upon others, especially in a K-12 setting. She said that although her spiritual expressions occur throughout the day, she does not try to convert any staff members. She feels that spirituality is a major component of who she is as a leader, and to disregard those attributes would give a false sense of who she is as a leader:

> You know what? I so hesitate to say, even in faculty meetings, or and in
>
> staff meetings, or wherever, even if I'm speaking to a group or whatever, you

know I'll not hesitate to make a reference to you know God is guiding me or blessed me or whatever. I try to live it. I try to live his word. I'll make reference to the scripture I mean, it's a part of who I am. I don't try to deny that. And I will quickly say, and God may hold it against me someday, but even if I'm saying, "I believe this because the word said." And I'll say, "I'm not trying to convert you or anybody, so you can't go back and say." So I really don't try to convert people, but I try to let them know this is the way I am. It's the way I live. I mean, and of course I'm active in the church and all those other things. I'm a Sunday school teacher and go to Bible study, and you know, all those kinds of things in my other world, but I just try to really just live it. And my decisions, I pray about it, and I'll even say, "Gosh, we have a big decision. You know I need to take a minute to pray on that. You all don't have to pray. You can think about anything else you want to, but I'm not ashamed of that."

Spirituality vs. Religiosity

Alice paints a clear distinction between how she views spirituality and religiosity. She spoke passionately about her ideas concerning spirituality and religion. Her views on both concepts are vastly different:

I'm a religious, I exercise religiously. I mean, I exercise religiously. I mean, I'm going to get up every morning, and I'm going to get my thirty minutes or more in. That's religious, when you do something consistently, purposefully, in a disciplined manner, that's religiously doing it. You may not have any emotion to it, any value as far as what God would have us to do, may not have any value like that to it, but it's just something you just wanted to do. Spiritually,

when my spirituality comes in, as to how I'm going to talk to you, or how I'm

going to deal with an issue, or how I'm going to treat this parent if she comes in

cussing me out and da, da, da, da. Am I going to curse her back, or am I going to

just kind of be patient and think, "What would God do?" And try to lead that

process.

Spiritual Influence

Alice's spiritual influence came from her neighborhood church. She vividly

recalls her experience this way:

My dad didn't go to church. My mom was sick a lot, and she didn't go.

But there were the little ladies in the church. We call them the little ladies in the

church, but they were the deaconesses and whatnot, and they would always, they

were the ones who really got me involved in the church and going to Sunday

school. They said, "Oh, Alice, you need to come to Sunday school," and whatnot.

So I started going because of neighbors and friends and these little ladies. And

they would, once I'd get to Sunday school, they would have their little church

programs and Christmas programs and all that kind of stuff. And then we had this

neighbor, this old man, Mr. Cox, he would take his children, and he would

actually come by the house and say, "Now, Alice and Jean,"— that's my sister—

"y'all come on. Y'all come on. Get ready. I'm going to pick you up on Sunday

to go to church." So I mean, just really the neighborhood. They really helped us

to get involved in the church. And then once I got there, you know, "Raise up a

child in the way he should go." I got in there, and I loved it, and so I've always

been. So that's how I became active in the church, and then as far as the

spirituality, that came as a growth period. Our minister in Savannah was

absolutely wonderful. His name was Thurman Tillman, and he was a teacher.

And I loved that teaching. It wasn't a hollering-type thing. But he was actually a

teacher, and I began to understand the word and understand the meaning of what

we were doing and why we were doing it.

Spirituality in the Workplace

Alice was quick to make reference to the separation of church and state, but was

not deterred from allowing her spirituality to reflect in her leadership practices.

Discussing how her spirituality reflects in her workplace, she was confident that her

actions would speak for her:

Well, you know you have to be careful what you say, and I'm quick to

say, like I said, sometimes I want to pray, and I'll say, when we do a prayer or

something, I'll say, "Now, you're not being forced to. You can think about

anything you want to." That's separation of church and state. As a leader you

have to separate church and state, but sometimes I forget. One day we're going

to probably get into trouble because we pray, and I talk about the lord and all

those kinds of things, and one day somebody, and there are a couple of people

around here who would get offended. So one day we may have to stop that.

But those are the barriers. You know, you think about the separation of church

and state. You have to be careful in what you say, but you don't have to be

careful in what you do. Your actions will speak for you, in my opinion.

Alice identified certain stresses that come with being superintendent. She is also aware of the endless challenges ahead. She shared that her inspiration comes from these challenges and allows her to establish a closer relationship with the Lord:

> I find myself closer to the lord when you have a challenge. Many people
>
> do, and then there are other people who go in the opposite direction. But with
>
> this job, you know, I find myself praying. I mean, I feel like if I miss a day
>
> praying in the morning before I get started, that if things don't go well, I happen
>
> to believe that, I mean, if things don't go well, I didn't ask God for guidance for
>
> that day. So one of the things that it had to do in my spiritual growth is
>
> that it forces me, I have forced myself to get on a routine. I actually write
>
> in my planner, when I write my to-do list, the first thing on my to-do list is pray,
>
> read the scripture. I mean, those are the first two things I have on my to-do list
>
> simply because I just feel like I need that guidance. So you know, that's a major
>
> correlation. I began reading the 365 day bible, and the knowledge and the
>
> wisdom that's coming from that, I made it a part of my routine, piece of
>
> my day. And so because I kind of believe that, you know, if I miss that, God's
>
> going to punish me because I didn't do it. I do everything else; I got
>
> everything else on my checklist, to-do list, but I do put that on there.

Spiritual Journey

Alice's spiritual journey was put into a different perspective that categorized the stage she perceives she is at in this journey. She had an interesting way of tying her spiritual journey to the stages of human development. She went on to say:

When I say my spiritual journey, I don't know if you want to know when

did I start, da, da, da, da, but where I'm am spiritually, as far as my own personal

development, I think if I had to put it in a physical development from a baby to an

adult, I would say I'm probably at the teenage stage as far as knowing the word

and going and trying to do the right thing and trying to think as Christ would

have me to think if I make decisions. I think I'm a teenager now. I'm not fully

grown yet because I, like everybody, I still revert back to those old devilish

behaviors sometimes that, ooh, you know, then I can pray, asking God forgive

me, help me to deal with that and da, da, da, da. But I would think I'm not

crawling still, and I am at the teenage stage as far as being actively involved in

my church and in my affiliation, I very much so should do, I can do a lot better

like I said, Sunday school. I try to go to all the special programs and go to Bible

study and love it, can't wait. And I'm in the process of reading the Bible in 365

days and loving it. Oh, I love it because that's really wonderful. I can't wait to

do it every day.

Spiritual Influences on Leadership Practices

Alice understands that when making decisions, everyone will not always be

agreeable. This can cause tensions to flare, but she seeks to make sure that the decisions

she make are fair and equitable and what are best for children. Although her temper flares

at various times, she is quick not to let her decision-making be influenced by emotional

standards, but by what God would want her to do:

Oh, my goodness. Yes, it influences me tremendously. I have to make

sure I'm fair and equitable, and if I say something or do something with a staff

member, and I think I shared, for example, today, with you-all, but if I do something, gosh, I'm so mad at them, and I do that, then I know that it's wrong. I go back and beat myself up. I mean, I literally beat myself up. I really do. So I think what it has done, you mentioned earlier about the rapport that you think you said you saw between me and the staff. That's part of my spirituality because I know that what I do to the people, to the folks that I'm leading, I mean, I'm just not accountable to them, I'm not just accountable to the board. I honestly believe that God's going to hold me accountable, so I really try to make decisions, again, "What would Jesus do?" I try to make the right decisions. Don't always, but I try to do it right. That makes me who I am.

<div align="center">Participant Three: Aaron Mitchell</div>

Leadership Paradigm

Aaron brings to education over 25 years of experience. He expressed a vast knowledge in route to his position and had a unique perception of leadership. Aaron views leadership as being multifaceted and notes the importance of having a vision and being a long-term planner as an essential component to effective leadership:

Oh, my goodness. [Laughter] Leadership, I guess, is really multifaceted, and I spend a good bit of time with my administrators, trying to help them to understand the difference in leadership and management. Leadership requires you to be visionary and to be long-range planners and to try to move people to the next level beyond the status quo, because if they're not careful, they're very comfortable with doing things like they've always done them. You are always trying to figure out ways to do things better and where you can maximize the

benefit for the young people and ultimately improve the quality of life for your community.

Influences on Leadership

Having had a great deal of support growing up in the South, Aaron acknowledged people with various leadership attributes as motivation for his leadership inspiration. He attributes his success to those who inspired him the most on his path to leadership. His high school teacher greatly impacted his life and taught him the importance of treating people with respect. He recalls his influences with pride and admiration:

Those probably would be some of my teachers, and I had to speak at the funeral of one of them, Leon Thompson Jr. He was my chemistry teacher and my physics teacher in high school, but he and I maintained a relationship all the way up to his death, but he's one that I would say definitely is in what I call my hall of fame, my personal hall of fame. He was the type of person that when he reprimanded you, you know, you would almost enjoy the reprimand. [Laughter] And I know that's weird to say, but he had that kind of care and concern for everybody. He didn't have any sons, so now, I ended up being one of his adopted sons. There was actually three of us. He had two daughters, with no sons. And then when I ended up back in the school district that I graduated from, he and I taught together for a while. Then I ended up being his assistant principal. Now, and that was an interesting dynamic because not everybody on that staff that were former teachers of mine appreciated the fact of me being there, evaluating them. But he was one of the ones that was very excited about the opportunity of having a former student, first as a colleague and then as a supervisor. So even during that time, as

an administrator I'm sure you realize this, you do need somebody that understand what you're going through and just kind of can be a support for you. It's probably better to have that individual outside of the operation than inside, but he was the one that understood his role inside of the operation and just was always helpful, and I appreciated that.

Barriers and Obstacles

Aaron's journey was straught with numerous challenges, some of which he felt were racially motivated and discriminatory. He grew up in the South where there was a certain understanding about racial barriers. Great tension and turmoil existed in his home state. He described one experience that left a lasting impression on him:

The first one was when I applied for the principalship in Star. I was assistant principal at Star High School. The principal who was leaving was a White male. There was also a White assistant that worked with me. Now, he had been an assistant principal at Star longer than I had, but we both were qualified for the position. Now, and I, on purpose I waited till the very last day to turn my paperwork in for that position. And at first I started not to apply for it, and then when I looked at the qualifications again, I said, "Well, I'm just as qualified as anybody else." So I did apply for it, and when the other assistant principal found out that I had applied, oh, he was almost emotional. He almost broke down. And I told him, I said, "I met the qualifications, so I felt like it was just as much my right to apply as it was his." And I knew he was applying. So but when it was all said and done, the superintendent, I did not get an interview. His response to me was that it is Stan's turn, not that Stan was the best qualified,

but it was Stan's turn. So and at that point I said, "OK." And I knew that I could have done a number of things in opposition to that, but I accepted that.

There were many other powerful revelations that could have deterred Dr. Mitchell from his leadership path, but believing that a higher power had a plan for him, the encounters of his life strengthened his determination to achieve despite the obstacles. These occurrences inspired him to obtain his Doctor of Philosophy degree in Educational Leadership. He describes another experience this way:

And then later on after I got my PhD when I was doing the human resource job, the superintendent there—now, other people when they had gotten advanced degrees, they got an increase in pay. When I got my PhD, he gave me a contract with the same salary on it that I had the year before, and when I got that contract, I hadn't been looking for a job. I had a wife, have a wife and had two boys at the time, too. And I told my wife, I said, "I don't have a job in sight." I said, "But I'm not signing that contract." And the next day I met with him, and I told him, I said, "Dr. Stevens"—and I knew who had gotten increases because of advanced degrees because I'm sitting in the human resource chair. And I told him what had happened over my tenure there with people getting increases when they got advanced degrees. I said, "I don't have a job in sight," I said, "but I'm not signing this contract." And he turned several shades of red when I said that, and he ended the conversation. He said that he would have to check and see, and he did. He presented it to the board and gave me a small increase. But as he talked to the board, his voice got lighter, and it just continued to fade. He was almost at a whisper by the time he made the final recommendation. Now, that, in all

honesty, is what propelled me into looking for a superintendent's job. I knew it was time for me to move to something else when that happened. And I enjoyed and actually in that slot, the human resource director really was like the assistant superintendent. He would not change the title. We had had that conversation before, and he told me, when I said the word assistant superintendent, he say, he let me know in no uncertain terms that he had never had one, and that he didn't intend to change the title.

Spiritual Expression

Aaron stated that he does not wear his spirituality on his sleeve. He stated that there are times during a stressful day when he prays and meditates. He expressed numerous ways in which his spiritual expressions are a large part of what the school district does. Even though he knows the legal implications of expressing his spirituality at work, he has the full support of his board president, who encourages prayer before each meeting. He views his spiritual expression this way:

> I attend church regularly. I grew up a Baptist, although when we lived in Star, we joined a United Methodist Church. That caused an uproar for a while with my mother, but our pastor there informed her that there would be some Methodists in heaven, [laughter] and she dropped it after that. [Laughter] But it's very much a part of what I do on a daily basis. I personally don't think that you can do this work if you don't have some type of spiritual connection. But you have to be prayerful, and you do have to have a sensitive attitude to people who don't have that spiritual connection. And occasionally you'll run into some like that. I try not to offend anybody with that, but it's very much a part of a

lot of things that we do. I know it's illegal, but our board president insists on

having prayer before we start the board meeting, and we do that with a number of

things that we do in the district, and I think that a lot of it is just a part of the

Southern culture. I am particularly interested in some of the leaders who kind of

have that spiritual component in what they do. Paul Houston is a writer that has

that, and I like some of his material. John Maxwell is another one.

Spirituality vs. Religiosity

Aaron discussed how he views the concepts of spirituality verses religiosity. He

clearly distinguishes between the two in this manner. He did not see a spiritual

relationship between the two concepts:

See, I do differentiate. You know, religion or being religious to me, I

mean, you can be religious about anything, and it doesn't have to have a

connection to spirituality. I know a lot of people do use the terms

interchangeably, but a lot of habits or just things that we do, it's a religious affair

for us, but it's not necessarily a spiritual one. So there is a separation to me in

those two definitely.

Spiritual Influence

Aaron's childhood laid the foundation for his spiritual guidance and influence. He

spoke of a close knit community where everyone looked out for one another. He

discusses the connection between home, community, and church:

I was brought up, the community that I grew up in was spiritually

connected, and the entire community was like that in that everybody pretty

much—everybody didn't go to the same church, but pretty much in that

community, everybody went to the same church, but that spiritual connection was
very evident in the church with those individuals as they worked with you or ran
across you in the community, it continued. And you hear the line in the church,
when you join, the preacher will say to you, "Now, you have all rights and
privileges as any other member.

Aaron credits the matriarch of the family, his mother, as the one who made a
lasting impression on his spirituality. He mentioned that she is the one who established
his spiritual foundation that continues to guide his life:

Those individuals, now, my father would not be one who probably I
would include in that because he was not a strong figure in all of that, but my
mother definitely I would say probably would be the foundation for it. And then
now, some of my uncles I would include and one in particular, Uncle Waller, he
was not a minister, but he hung out with ministers a lot and even took some of the
classes that were supposed to be exclusively for ministers and their training. It
probably would be, if I had to break it out, it probably would be a few more
women than it would be men because I know when I initially, I was first asked to
be a part of the church usher board, and there were older women that encouraged
me to do that, and then after that, they just nurtured me continuously and just
kind of watched over me, even into adulthood because when they connect with
you when you're young, they kind of take ownership of you as you grow on up.
And then but definitely that principal. A couple still goes to that church; they
took an interest in both me and my wife. My wife was not a member of the
church that I was a member of. She was a little bit further out in the country, but

she attended our church a lot. She's the oldest, and at that time our church had a

church bus, an old church bus. That was one of the first churches to have a

church bus, so and her little   sisters and brothers wanted to ride that church bus

because that was before they were school age, so that was exciting for them. But

anyway out of that, I think that's part of the way that I ended up with he   is

because that couple took an interest in me, and she was a student of theirs, and I

ended up being a student of the lady, as well, and I think she took the driver's ed

under the man and took history under the lady. So they were very instrumental in

matchmaking.

Spirituality in the Workplace

Aaron shared his frustration when he talked about bringing spirituality to the work

place. He was careful not to let his spiritual expectations influence how he perceived and

built relationships with his staff:

I don't know whether I would call them barriers or not, but it's

something that I think is a part of what I do, but it's frustrating sometimes when

you have professionals who don't—it's not only the spiritual component, but it's

a professionalism component, too, in that they don't have that standard that you

think should be prevalent in the profession. And I think really for a lot of them

the two go hand in hand, and ethics is an issue that it seems like comes up a little

bit more and more, the longer I stay in the profession. And I guess that's another

ingredient in all of this, too, with the professionalism and the spiritual component.

Sometime I guess the only problem that it causes, it's a little disappointing

sometimes when you think that your colleagues ought to have that level. And my

expectation for a lot of them is that it actually should be higher than mine because there are a lot of people on my administrative team and colleagues that really have more experience than I have. They're older. So really although I'm the top person in the organizational chart, I think that those individuals still have an obligation to model the way, so to speak, for those of us who are younger than they are.

Aaron believes his spirituality has helped convince staff members that he has their best interest at heart. It has allowed them to trust him more and realize his vision for the school district. It is through his daily interactions with staff that seeks to establish better and more effective relationships. Leading by example has been the contributing factor to allowing the staff to be receptive to the overall vision and goals of the district:

I think that it has helped some of them to come on board and to be

stronger. I wouldn't say followers of me, but have a better understanding of what

I'm trying to accomplish to make a difference in the community, and I think that

it has made them more committed to what they do or what this job is about

because now, you do have a lot of people initially, and some of them never get out

of it, who think that this is basically a 7:30 a.m.-to-3:30 p.m. or 8 a.m.-to-4 p.m.

job, and that you can drop everything at that point, but you have to have them to

understand that it's not like that because there are days when children need you

beyond that point. And now it's gotten to be to a point where you're not only

educating children, but in many cases, you're educating parents as well because

some of them don't have a clue as to the challenges that their children are facing

these days because they're still looking at it from the perspective of when they were in school, and things have changed tremendously since then.

Spiritual Journey

Aaron was told as a child that he would be a minister. Although he has not fulfilled that role, he does believe that his role as superintendent is a ministry. He says that he ministers everyday to his staff, not always from a spiritual standpoint, but in ways to help them become better teachers, leaders, and people:

> Well, probably so because along the way, I used to be told a lot that I was going to be a preacher, and I just said, "No, surely not." [Laughter] But although, and it really has helped me to realize that you can minister in more than one way, and I do think that this has been a calling for me because it was not my first choice as a profession. Now, the uncle that I mentioned, he and one of my aunts, they thought it was no better profession than to be a teacher, and they preached that constantly. And I used to say, "No, Aunt Dee, I don't want to be a teacher," or, "No, I don't intend to go into education," because my first choice actually was pharmacy, and I thought that ultimately I would end up being a health-care administrator rather than an educational administrator, but I have not regretted the path at all. I do honestly feel like it's what I was called to do, although you get those moments here it is frustrating, but you work through that, and you have your times where it is quite rewarding, and you know when you go into it, it's not about the money that you will make, but I think although I'm not a minister, I do minister.

Spiritual Influences on Leadership Practices

Aaron stated the following as those mentors that had the greatest spiritual influence on his leadership practices:

Well, in that community, everybody had all rights and privileges to the individuals in there because if you did anything negative, anybody had the same rights as your parents did in reprimanding you, and it never was a word exchanged about that. It was just understood, and if they said anything to your parents, then you probably got an additional reprimand. So I came in on the tail-end of that. And I guess that was kind of the foundation for it, and it seemed like the leaders that I connected with as I was growing up had that component because my, he was my middle school principal when I was a student, and then I ended up working for him as a middle school teacher for a while, and he was the chairman of the deacon board and also for a good period of that time was the Sunday school superintendent as well, so that spiritual component was very evident in everything that he did, and there were several teachers in that church, so seeing that spiritual component being modeled by those individuals in the church and that carrying over into their work environment probably did help lay the foundation for me in doing that, and I guess along the way when you have the various challenges, we were taught to have a strong prayer life so I think that played a part in that as well, so as you continue to grow, I think that that spiritual component continue to grow as well. And it's kind of hard to separate out as you continue to grow with that, but I think that that initial exposure in the church to those particular people helped lay the foundation for that.

Participant Four: Marion Taylor

Leadership Paradigm

With over 30 years of experience in education, Marion Taylor has become a respected authority. His understanding and explanation of leadership is quite unique. He mentioned the importance of having interpersonal skills and being a visionary leader. He believed that individuals should always lead by example, and always give people an opportunity to lead. Marion spoke with pride as he discussed his feelings about leadership:

> Those that can lead. It's funny you ask me that because in my PowerPoint I did yesterday, those that think they can lead and no one is following them, they just out taking a walk. [Laughter] That's basically what it amounts to. I think good leaders have, though, that that individual want to follow. They just have the—they're very proactive in what they do. They don't panic if something happens, they have good vision and long-term planning. They look for those long-term solutions rather than short-term solutions. And also a good leader's got to have good interpersonal skills, interpersonal skills. I think a good leader is one that delegates, but also kind of stay in touch, but give those that you delegate an opportunity to lead. I think good leaders do that, and I think they lead by example rather than giving someone. I would not impose something upon someone else that I wouldn't do myself, and I believe good leaders lead by example.

Influences on Leadership

There were many hardships discussed by Marion as he explained his path to leadership and growing up in the South. He pays homage to one of his former coaches for helping him on his leadership journey. Being a former athlete and coach, Marion was able to identify with his coach's leadership framework:

Coach Breal is one of those, just one in particular I could put him at the top of the list. Even with my years experience of teaching, especially on the college level, I've had incidents where I've had individuals that would come to my class, and you think in a graduate class, everybody would come prepared and want to do their work. It's not always the case. And I've had some soul-searching moments in terms of what I was going to do with those individuals because they paid a great sum of money to take that class, but they didn't put forth the work, and I would always call him to get a second opinion, and he would always lead me to the right way, you know, in terms of, "This is what I would do. They might be having this problem. They might have several jobs." And, you know. Anyway, but I always would go to him for leadership.

Marion also thanks his mother for her spiritual guidance along his leadership journey. He described his mother as being a woman of few words, but when she did speak, it spoke volumes. He describes her influential impact on his life:

My mom has always been very inspirational to me. She's had middle-school education, but she have always been good with what I call the gospel. She would always have that good lay experience in terms of how to treat individuals,

so there have been moments when I had to go to her for leadership. That's

spiritual leadership, though. That's where that comes from.

Barriers and Obstacles

Marion experienced many trying times along his leadership journey. There were

many things along the way that he felt were discriminatory and racially motivated. He

felt that he had been overlooked for a higher position in his current school district

because of being Black. Marion has always felt the need to prove himself, and feels

strongly that it is time for African Americans to, what he describes as "being on

probation":

And don't take this in a negative way, and I've always said this, and

the first superintendent I had to say this to, I could see myself being passed over

little by little, and rightfully so if someone else is qualified for the position, and

someone decide that's who they want to give it to, which is fine. But then I had to

ask myself why was I not considered for those job. I had the qualification. I had

the years. And finally I had to ask this question, "When are Black males going to

get off probation? Why are we always on probation? Why we always have to

prove ourselves?" And I asked that question, and he told me, "You're not on

probation." I said, "But why is it that you have these others, and some Black

males, that just seem like the position just open up, and they just fall right in

there? Why are we always on probation?" And that's a good question to ask.

Why are we always on probation? Why is it we always got to keep putting the

status quo? We have to, "Let me see how it's going to work out first." And there

are others just been hired right off the bat.

Spiritual Expression

Marion expresses connecting his spiritual connection to some of the traditions his parents instilled in him as a child. He best describes his spiritual expression this way:

Every day. Every day. Every day. Like yesterday I was going to

Happy town to do my presentation, and I was trying to find a radio station outside

of the Wiillings area, and I come across this religious station on a Tuesday

morning, and it brought back . . . they was playing these old-time spirituals. And I

listened to that all the way to Happy town. That was such a good feeling to hear

that type music through a weekday because usually I'm not at home on a

weekday, but driving to Happy town that hour and a half, I got a chance to listen

to old spirituals.

Spirituality vs. Religiosity

Marion had a unique way he viewed the concepts of spirituality and religiosity. Although he saw a few differences in the concepts, he was able to draw upon more similarities than differences:

I am both. Spiritual, I don't go overboard with the religious process.

You know, some people get so caught up in religious thing that they all over the

place. I'm religious, but I'm very spiritual. A good example, in Natchez I went

to a funeral for one of my friends, and G.F. West sang a song. And that song just

still radiates in my mind, and it's called "I'll Be Somewhere Listening for my

Name." "When he call me, I'll be somewhere listening." I can remember when I

was a little boy, my grandma used to sing that song in the church, you know, and

she'd always say at the end of that song, she'd say, "Now, I'll be somewhere

listening. What about you? Will you be somewhere listening for your name?"

Yeah.   So I'm a very spiritual person, you know. Religious, I'm not a fanatic.

Sometime I think some people get so caught up in religion, they forget about who

they are and what they're about.

Marion spoke passionately about how the spirit moves him, and how it is

something you can feel. He relates his spiritual connection to his grandmother, who often

was filled with "the spirit":

The spiritual part I can feel. I can feel it, I mean, in church. There's

no way in the world. I used to often wonder why my grandmother because she sat

in the same place every Sunday. And the preacher get to preaching, and all of a

sudden she would stand up. That's spiritual. Spiritual make you get up. I mean,

it's there. I mean, you can feel it. And I can recall my pastor in my church one

Sunday got to preaching so good, and he said something that really struck me.

And I, not even thinking, I was up. That's spirit. That's spirit, I mean, that's it.

It'll make you move. [Laughter] You know, I could have said several years ago

that'd probably been embarrassing for me to do that, but he was just preaching a

good part there, and I could feel it, and I just before I knew it, I was standing up.

Yeah. That's spirit right there. You can't have—so therefore when my

grandma used to do that, it was not because she was just doing it because she

wanted to do it, but she had spirit. Now, some people don't believe in the spirit. I

believe in that. There's a certain type of music that moves me, you know, when

the choir sing a good piece, and you can see especially young people. When I see

them sing, they put their heart and soul into it. Yeah. It's the spirit. It'll move
you.

Spiritual Influence

Marion recalls his family members as having such a profound effect on his
spirituality. He remembers his uncle taking him under his wings.

My mom and my grandmother, but I had an uncle. He got saved probably when
I was probably ten or eleven. He was a deacon in our church. He had one son
and two daughters, but for some reason or another, he always took me under his
arm. I don't know why. He was just always like I was his second son. In the
church when he want to do certain things of devotion he would always get me
involved. So therefore in reading the scriptures or carrying out the morning
devotion, I could do that. He just had a great influence so it doesn't come hard
now when an impromptu prayer sometime, especially when you have programs
down here. They'll always say, "Dr. Taylor, we need you to lead us in a prayer."
So I don't have to second guess to think of something. I mean, it come natural
because that's a work in progress. And I've been in situations where individuals
have been called to lead in prayer, and they couldn't do it. We had a student like
that one time. He put him on the spot. He said, "Would you lead us in a prayer?"
And wouldn't nothing come out, and I had to lead into the prayer. So it's
something that's just in you. I mean, the way you was raised and the way you
was reared in terms of religious aspect.

Spirituality in the Workplace

Marion was very reflective on how he allows his spirituality to reflect in his day-to -day task. He spoke of his daily walk both personally and professionally:

You have to be cognitive of like that sign I got up there. And that was given to me by one of my former students, and that go to show you that there's no way. I mean, she given that to me. Her name was Brandy. For some reason or another, during that time she knew I had that spiritual belief, and she gave me that, and that's one thing I keep in my office. I done had that probably twenty-something years. But still again, I can recall having a conference with several kids, and some of them said some real harsh things to one another. I said, "Don't say that. Don't do that. That's not good to say." And I didn't think much about it, and one little girl come back later on. She said, "I really appreciate you telling me that. If you hadn't been the person you was, they'd probably kept saying some of the same thing." It wasn't the idea that—I just know my mama always say, "God don't like ugly." So why would you—you don't treat somebody—you treat people the way you want to be treated. That's what I was telling them basically. "You don't want nobody to treat your sister that way with a bunch of boys talk. You So sometime you have to be real cognizant in terms of I've had parents sometime I've said things, and they say, "Well, you trying to get them to believe the way you believe?" I said, "No. No. If I did that, I apologize. That was not my meaning. My meaning was to convey to them that's there's always other choices in terms of how you treat people." So you have to be careful sometimes.

Spiritual Journey

Marion found himself isolated and his spirituality shaken by conflict in the church. But it was his mother who helped him understand that he is accountable for his own salvation, that regardless of what you do and say, you are responsible for your own actions, and your ticket to heaven:

Mine has been solid. It's been shaked a couple of times. It's been

shaken a couple of times, but the foundation I got from my upbringing, like I say,

it's been shaken, because there've been times where I stopped going. So things

that happened in the church that you don't agree with, then all of a sudden you

find yourself being a recluse. You kind of removed yourself, but then you got to

remember; it's not about them, those individuals. It's about you. You say,

working out your own soul's salvation, and that's what Mama used to always say.

She would always tell us this. And my uncle would say the same thing. He said,

"I would die for you." My mom would always say, "But I can't die for you. You

got to die for yourself. You got to work your own soul's salvation out. So if you

don't want to do that, then you going to be left out of it. You got to work your

own soul's salvation out." So therefore by me thinking that all the time, let what

happen in church, let it happen.

Spiritual Influence on Leadership Practices

Marion's spiritual influences on his leadership practices were listed in methodical order. He expressed the role of prayer on his decision making, and how he relies upon God to give him guidance and direction.

It does because any time I want to second guess myself, I'm going to

pray about it. I'm going to pray about it. Now, don't get me wrong. It ain't

going to all be I'm going to get on my knees. I might be laying in the bed because

I have what you call three-o'clockers. Something on my mind, I'll wake up at

three o'clock. If something's on my mind, I'm going to wake up about three

o'clock, and I lay there sometime, and I just start talking. By talking, I start

praying. I ask God to give me some guidance or point me in the right direction

and let me know what I need to do to get this resolved. And most times, I'll come

out with something.

He continues by saying:

To hear the old peoples confess, not testifying but testifying, hear some

of their testimonies that you know the hardship they went through and the things

they had to put up with, then you start seeing that. Then you can see it within

your own family, that the spirit of God that actually brought them through all

that. I just received a little heat, but they walked through the fiery furnace.

[Laughter] I just got a little heat on me coming through, but they went through it

all. There's no way in the world, when I think about it, there's no way in the

world my grandfather could come back on this planet and see me sitting in this

position with a tie around my neck. He wouldn't believe this. He wouldn't

believe it. And I have uncles that have since passed and went on to the ever after,

but there's no way in the world they would have thought a Black person would be

in a position, in this kind of lucrative position of assistant superintendent. That

was just going to be unheard of. So I do believe that that have influenced me

throughout my life in terms of you want to do things better today. You've come

this far by faith, and leaning on the lord. I mean, you got to lean on somebody.

Yeah. Lean on them other false prophets if you want to, [Laughter] you better

lean on what you know got you here.

Cross-Case Analysis

After a case study analysis was conducted on all four interviews, cross-case

analysis was conducted to determine the similarities and differences between participants.

Similarities are discussed via the identification of participants who shared similar themes.

Differences between participants are discussed via the identification of unique cases.

Unique cases refer to those cases in which certain subthemes were identified that did not

"fit" with other themes and/or were experienced by only one participant. When referring

to participants in cross-analysis, each case is represented as follows: Participant One =

P1, Participant Two = P2, Participant Three = P3, and Participant Four = P4.

Similarities

After completing cross-case analysis, I identified few similarities between

participants. There were nine general themes and 20 subthemes identified; however, the

process of how each participant experienced each theme was different. A description of

subthemes shared by all of the participants is followed by a description of subthemes by

at least three participants and an overview of themes shared by two participants

Similarities among All Participants

Cross-case analysis of all four interviews revealed that of the 20 subthemes, 10

were shared by all of the participants and include: leadership framework, closing the

racial and gender gaps in leadership, communication with God, spiritual influences on

followers, spirituality defined, religion defined, spiritual affiliation, spiritual boundaries, spirituality on decision making, and matriarchal figures. All of the participants expressed having a vision and carrying it out as the way they viewed leadership. Within the context of my interviews, these concepts are perceived as important because they establish the foundation for moving any organization forward. In reference to closing the racial/gender gaps, all of the participants saw this as an enormous challenge that they did not have the answers to. They all spoke of the amount of work it was going to take to achieve that goal. They all felt that it was possible to close the racial/gender gaps in leadership, but that it was not going to be a quick fix. All of the participants had in common the notion of praying as a way they communicate with God. The all mentioned other ways that help build a stronger relationship with God, but praying was the common nucleus among them all. All of the participants shared commonalities among the subtheme spirituality and religion defined. They all agreed that spirituality was something that you felt inside of yourself, that it was their connection with God. Religion, on the other hand, was something they all agreed related to more outward expressions, that it had no ties to a higher power. All of the participants' religious affiliation was Baptist. In reference to spirituality in the workplace, all of the participants noted that even though they express their spirituality on the job, their intent is not to offend or convert anyone. It is their way of staying true to who they are as Christians. All of the participants described their stories concerning the subtheme of spiritual influence on followers. They all felt that the greatest spiritual impact they had on their followers were primarily the ones who were experiencing personal or professional challenges. Each participant expressed how imperative it was for them to treat all of their employees with the upmost respect. They

credited this type of treatment to their employees as being the ultimate spiritual influence for their followers. Each participant expressed a need to pray before making tough decision. All four participants described having a strong matriarchal figure as the one who helped establish their spirituality. Most of these matriarchal figures were the participants' mothers, but, in other cases, it was a grandmother, or ladies in the church.

<center>Similarities among Three Participants</center>

Cross-case analysis of interviews revealed that of the 20 subthemes, five were shared by at least three participants, and include: mentors, greatest leadership moment, essential leadership attributes, closing the racial and gender gaps, and racial barriers.

The subtheme mentors was common for P1, P3, and P4 in that the participants stated that some of their former teachers served as mentors to them and inspired their leadership. Two of the teachers were the participants' high school teachers, and one of the participants was inspired by a college professor.

When the participants were asked to reveal their greatest leadership moment, P1, P2, and P3 shared a story about a particular crisis that arose, and how it impacted them. One participant shared a case where a difficult case of Staphylococcus infection had broken out in several schools, that one student died as a result, and how difficult that was to handle with all of the media attention. Another participant shared a story about a former student who thanked him for saving his life. The student expressed wanting to commit suicide, and decided not to because of the influence the participant had on him. Another participant expressed how she had just assumed the role of superintendent and when Hurricane Katrina hit, and she did not even know how to get to work from being

new to the area, and what made this experience even more difficult was the fact that she did not know the leadership capabilities of her staff.

Three of the participants— P2, P3, and P4— described the importance of being knowledgeable as an essential leadership attribute. There were many other attributes mentioned among the participants, but three of them felt that being knowledgeable was the key to being able to lead successfully.

When discussing the subtheme closing the racial and gender gaps, three of the participants P1, P3, and P4 felt that "inferiority" was the mentality of Caucasians when it came to acquiring leadership positions. One of the participants referred to this mentality as having two sets of rules: their way and the right way. Another participant expressed the view that Caucasians felt like this world belongs to them, and no one else is supposed to be in it. Another participant asked his Caucasian superior, "When are Black males going to get off probation?"

All of the participants expressed how they encountered some form of racial barrier along their leadership path, but three of the participants— P2, P3, and— P4 all expressed that they perceived that their rejection from a particular job was racially motivated. The participants shared stories of how the other candidates being interviewed for the job were Caucasian, and they felt the reason they were denied the job was because they were Black. All of the participants were qualified for the position, and all of the jobs were in predominantly White school districts.

<center>Similarities among Two Participants</center>

Cross-case analysis of interviews revealed that of the 20 subthemes, four were shared by at least two participants. An overview of these subthemes will be described.

The first subtheme shared by two cases is path to leadership. P1 and P4 graduated from historically Black universities in the South, while P2 and P3 graduated from historically White universities, one in the South and one in the northeastern section of the United States. The two participants who graduated from historically Black universities serve in the role as assistant superintendent, and the two who graduated from historically White universities assumed the role of superintendent.

The second subtheme includes essential leadership attributes, which were shared by P2 and P4. These participants both mentioned that being articulate was an essential attribute to have as an African American leader. They both felt that African Americans have a stigma of not being able to articulate correctly. They both spoke passionately about this attribute, because they felt that the stigma of not being able to effectively communicate is placed on all African Americans, and that if you can speak properly, you are considered "different."

The third subtheme, professional growth, was shared by P1 and P4. These participants felt that they would not be in their prospective leadership positions if it were not for God. They both felt like their leadership positions are a part of God's plan for their lives. One participant mentioned that his late uncle would not believe it, if he was alive today, that his nephew was an assistant superintendent. This was just unheard of during his uncle's lifetime. He said they he would be proud of him.

The fourth subtheme shared by two participants is personal growth. This theme's commonalities are P1 and P2. Both participants mentioned how their spirituality has made them better leaders.

Unique Cases

As described previously, unique cases refer to those cases in which certain themes were identified that did not "fit" with other themes and/or were not experienced by a given participant. All cases were found to have different factors that indicate their being unique cases. Participant one is considered a unique case due to the belief that once she retires; she does not feel that another African American will fill her role, or any other central office role. This participant was slightly teary-eyed when she expressed this revelation, and feels that this is attributed to being in a large predominantly White school district with very little diversity in leadership positions.

Participant two is considered a unique case due to the Caucasian influence on her leadership path. This participant mentioned that Caucasians played more of a pivotal role in her leadership development did than African Americans. This was primarily because there were limited African Americans in leadership positions in her surroundings. On the other hand, this participant felt that in order to reach some of the higher positions in leadership, you must be endorsed by a Caucasian male to have a legitimate chance.

Participant three is considered a unique case in that he felt that his attending a historically White university was a barrier in the predominantly Black community where he is superintendent. He mentioned that the community in which he serves is one that thrives and promotes attending and graduating from historically Black universities. He said that he has heard many negative comments geared towards him concerning where he received his degrees. He mentioned that another major battle was the fact that he was serving in this role and was not originally from the area.

Participant four is considered a unique case due to the discussion of Black males still being on probation due to not being considered for higher leadership positions. He felt a personal connection with this statement due to his being denied an opportunity to move up the leadership ladder several years ago. He also mentioned that when he received his Doctor of Philosophy degree in Educational Leadership everyone in the district started speaking to him on a first name basis. He became one of the first African Americans in the school district to earn a PhD, and prior to that everyone addressed each other on a last name basis. As soon as he received his degree, instead of them addressing him as Dr. Taylor, they called him Marion.

Participant 1 and Participant 2 are unique cases because both attended historically Black universities and assumed the role of assistant superintendent. Participant 1 is the only leader without a PhD Participants 3 and 4 are unique in that those leaders attained their degrees from historically White universities, and they both are superintendents. They both have Doctor of Philosophy degrees in Educational Leadership.

Summary

The results from this study provided details of the lived experience of four African American superintendents. Results were presented through an overview of the interview process and demographic information, a review of the research question, results of case study analysis, and cross-case analysis. Each participant's experience and process of meaning-making was presented using four research questions as a guide.

CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

This final chapter contains the summary of the findings, an interpretation of the findings, recommendations for future research, implications of the research, limitations of the research, and the conclusion. The first section of this study includes the meaning and the interpretation of the findings of the research utilizing the four research questions. The second section includes recommendations for future research. The third section is a review of the implications of the research. The fourth section discusses the limitation of the study, with the conclusion as the final section of this chapter.

This study examined the effects of spirituality on the leadership practices of four African American superintendents. Two of the participants assume the role of assistant superintendents and two are superintendents. All of the participants are still currently working in their respective positions.

The purpose of this final chapter is to expand upon the case study findings in order to consider the broader implications of the experiences of African American superintendents. The findings contribute to broadening the discourse and informing the field of educational leadership of the perspectives and challenges facing African American superintendents.

Summary of the Study by Research Question

The face of school leadership is changing, resulting in a historical shift in the color and gender of the principalship (Alston, 2000; Brown, 2005). More Black female educators are assuming the role of the principalship, breaking through once impenetrable barriers. Furthermore, while a cultural and gender shift is prevalent in school leadership

as it relates to the principalship, a change is not occurring in the geographical placement of African American superintendents.

The results presented in this study provided insight into the leadership practices and experiences of four African American superintendents. The study also served as a platform for the African American leaders to share their stories of spirituality, adversity, path to leadership, and their successes as leaders. Framed by Critical Race Theory, this study examined the influence of race and equity on leadership opportunities for African American superintendents.

Question One: African American Leadership Characterized

Leadership paradigm. This research sought to answer "How is African American leadership that is influenced by spirituality characterized?" The reason for undertaking this question was to gain insight into how African American superintendents conceptualized leadership. This research question gave each participant an opportunity to define leadership, discuss their leadership pathways, and reflect on the barriers and obstacles encountered along their leadership journey. There were three major themes that dominated the discussion on how each participant characterized leadership. The three major themes were leadership paradigm, influences on leadership, and barriers and obstacles. Each participant was unique in how they defined leadership, but one thing that they all had in common was their mention of the word "vision." This term was used to express how important it is to be a long-term planner and to be able to set obtainable goals that may seem out of reach at the time.

All of the participants, based on their responses about leadership, identified with what Hersey & Blanchard (1970) coined "Situational Leadership." This was a leadership model that did have a "one size fit all" approach. It in essence, allowed a leader to choose the leadership style of preference based upon the situation. This model's origin was based upon Stogdill's (1948) Ohio Leadership Studies model.

All of the participants took the traditional route to the superintendency, first starting off as a classroom teacher and working their way through the administrative ranks. Alice and Aaron expressed that they did not set out initially to become superintendents that it just happened. Even though this was not a part of their original leadership plan, they both seem to grasp the concepts of effective leadership strategies. They both felt that every student in their district had the potential to become successful. This supported the work of Edmonds (1982) who helped to define the effective schools movement. This movement was based on the premise that all students were able to learn and be successful.

Melanie identified her leadership style as one that leads by example and puts all self-interest aside, keeping the overall vision of the organization as the main focus. This type of leader supports the work of Black and Porter (2000), who defined this type of leadership style as being a "transformation leader." This type of leader according to Black and Porter (2000) "motivates followers to ignore self-interest and work for the larger good of the organization to achieve significant accomplishments; emphasis is on articulating a vision that will convince subordinates to make major changes" (p. 432).

Alice also spoke about her love and passion for being a teacher, and how being a single mother encouraged her to seek a higher paying job to support her family. Dr. Mitchell also had a similar path in his journey.

Leadership journey. The results from the research indicated various influences on the participants' leadership journey. The commonality between all of the participants was that their inspiration drew from a educator. These influential people ranged from classroom teachers, to coaches, to college professors. They all had their hand in shaping and inspiring the participants in many ways. The participants did reveal through their personal interviews a lack of African American mentors. Alice Williams noted that she did not have any African American influence at all to serve as a mentor along her leadership journey. All of her encouragement and motivation came from Caucasian male and female mentors who were currently serving in higher leadership capacities. Even though Melanie, Aaron, and Marion had African American influences that inspired their leadership journey, none of the participants mentioned having that same African American influence once they became superintendent. This supported the research by Yeakey et. al (1986) that there are major disparities in the literature when it comes to the representation of minorities, specifically, African American superintendents. Research on minorities and women in educational administration primarily focused on White female school or district leaders, with little attention has been placed on African American's role in school leadership.

Barriers and obstacles. The results of the research did indicate numerous barriers and obstacles the participants experienced on their leadership path. The nucleus of these obstacles mentioned were race related, and all of the findings supported Critical Race Theory (CRT). A primary element of the work of educational researchers working with CRT is to discuss and define race and racism in specific historical and social contexts, recognizing that race is viewed as a "pre-eminently sociohistorical concept" (Omi & Winant, 1986, p.60) and that racism is more than just deeds of individual prejudice. It is seen as a way of life, deeply entrenched in the educational system through historical consciousness and ideological choices about race (Parker & Lynn, 2002). Race may be a social construct, but it has real effects on people, particularly persons of color. CRT provided the conceptual framework for this study to look at how African American superintendents have made sense of their mistreatments and the ways in which their struggles to gain equality and be viewed as competent leaders continue to exist in the 21st Century. Melanie did not get discouraged from the racial discrimination she faced as a special education director. Speaking with a parent who referred to Blacks as "niggers" did not discourage her. She became even more motivated to discredit the stigmas of ignorant and incompetent that have long plagued African Americans. She credited a lack of understanding and ignorance for the response. Melanie knew that this type of behavior would surface eventually, especially since she was working in a predominantly White school district, and was the only African American holding a leadership in the district comprised of 15 schools.

Gay and Barber (1987) argued that, throughout history, African Americans have experienced a multitude of negative images, stereotypes, laws, and customs imposed on

them. They added that "slavery caused cultural imperialism, assimilation, and racism, which were deliberate attempts to convince African Americans there was something innately inferior about their ethnicity, lifestyle, and customs simply because of their Blackness" (p. 36).

There was something unique that surfaced from this research endeavor. The participants who worked in predominantly Black school districts had very little race-related barriers versus the participants who worked in predominantly White school districts. The race related conversations from the participants that worked mostly in predominantly White school districts spoke of numerous occasions where they perceived race to be the motivating factor behind many of their experiences. It is also worth noting that the participants who worked in predominantly White school districts were not serving in the role as assistant superintendents, and one mentioned that she feels like when she retires, there will not be another African American to fill her role or higher. Even though race was not an issue for the superintendents working in predominantly Black school districts, Aaron, on the other hand, faced a different barrier. He faced opposition from other Blacks because he did not attend a Historically Black College or University. This mentality among the Black community members surprised him, for he thought that they would be supportive of having a Black superintendent head the district.

Question Two: How Do African American Administrators Define Spirituality?

Spiritual expression. All of the participants shared various ways in which they expressed their spirituality. One commonality of their spiritual expression was their prayer life. Two of the participants noted that praying throughout the day was an essential component to their daily survival, while others expressed relying on praying before

making tough decisions. Attending church was very important for the participants. They felt like this was their way to reconnect with God by hearing the message by the pastor and singing spiritual hymns. One of the participants concluded that the best way they could express their spirituality was through the way they talked, behaved, and carried themselves. Other forms of spiritual expressions from the participants were meditating, attending Bible studies, and reading spiritually-related literature. Dating back to slavery, spirituality allowed African Americans to remain connected during slavery due to families being dismantled by slave traders and lynchings. Spirituality allowed African American slaves to be free in their thinking and worship. The master may have owned their bodies, but he did not own their minds and spirits, and the church was the one place that African Americans could gather that would allow them to feel as one. It's also the drive behind these leaders that has allowed them to overcome the various challenges along their journey. Sokolow (2002) mentioned that there is little talk about the mission behind the drive to succeed and take on difficult tasks. He noted that people avoid conversations about the sustaining force motivating a person during times of uncertainty. That leaders without a driving force falter when trials arise during the course of the job. It is that spirituality within the individual that provides a mission or a sustaining force to support the efforts of a leader. Steven Covey (2004) described spiritual leadership as a process of aligning a person's life to be congruent with established visions and values. Covey argued that positions of leadership need to be filled by spiritually-led individuals who are willing to serve for the good of the community. This described each participant to some extent. They all credited having a vision with being a leader, but they all had varied in how they expressed their spirituality on the job. Aaron expressed throughout his

interview a desire to better the community by equipping his students for success. This aligned with Covey's definition of a spiritual leader by serving for the good of the community.

Worship is African Americans' way of celebrating God and life while seeking liberation from the oppressor. Worship is also a time for healing and transformation. Prayer is our way of talking to God. We use this time to thank Him for his goodness and mercy. We petition Him for help with our daily lives and for our families and friends. We ask God's forgiveness for our sins and transgressions. We ask God for his guidance and direction as it relates to our vocation, and we praise Him for his many blessings and favors. God talks to us through the scriptures found in the Bible and through the message or "word" preached by the minister. He also speaks to us through our souls. We use music in the church to sing praise and to worship God. We also use music in the church to bring messages of hope, faith, and deliverance to God's children. We assemble in church on Sundays and weekdays to worship and celebrate God. In some churches, we shout or dance as a way of expressing our thanksgiving and praises to God.

The participants realized how their spirituality took on various forms of expression in the workplace and within their leadership practices. However, the overarching thought conveyed by the entire group was the importance of building relationships with others. They said they believe that how they care for and treat others is essential to their success as leaders. This leadership behavior aligned with Stogdill's (1948) study, noting that leader behavior falls within two categories: "system-oriented and person-oriented" (Slater, 1995, ¶ 1). Leaders who display person-oriented behavior showed concern for people, the workers, or for the organization and getting the job done.

Spirituality vs. religiosity. There are many definitions and expressions of spirituality. One of the biggest debates is whether or not the participants differentiated between the two concepts. Garth-Baker-Fletcher (as cited in Stewart, 1999) defined spirituality as "I am ness," and related it to an ontological connectedness to God, who repudiates all attempts at Black devaluation and destruction. During slavery when some Whites labeled African Americans as lazy, criminal, or less than human, it was the "I am ness" that subverted the negative impact of such inhuman treatment. Songs, prayers, rebellions, and religious ceremonies all provided African Americans with the creative prisms for countering their plight (Stewart, 1999). Melanie and Alice made very distinct differences between spirituality and religiosity. They conferred that spirituality is what is on the inside of you, that it is connected to a "higher power." That higher power referred to God. Spretnak (1982) wrote that feminist spirituality has taken form in African American sisterhood and in solidarity based on a vision of personal freedom, self-definition, and common struggle for social and political change. Although the women in this study did not align with Spretnak's views of spirituality, they did correspond with Atlas and Capper's (2003) definition, which noted the existence of a higher power within the person.

Question Three: To What Degree Does Spirituality Manifest Itself in the Decision-Making Process for African American School Administrators?

Spiritual Influence. Spirituality has taken on various facets as it relates to its role in leadership. Until recently, there has been little reference made to its impact on K-12 education. With the separation of church and state, many educators have steered clear of attempting to incorporate their spiritual practices into their work ethics. All of the

participants made a point to mention how they pray before making tough decisions. They believed that it was imperative to seek a higher power before making any decisions, especially decisions that affected the lives of students and staff.

One thing that stood out from the transcripts was where these leaders received their spiritual influence. Every participant spoke of a matriarch as strongly influencing their spiritual development. This was profound, for all of the participants grew up in a two-parent household, but during the 1950s and 1960s when the participants were growing up, the fathers were busy working and were the primary source of income for their families. This left the woman, usually the mother or grandmother, there to be the spiritual head of the household. This greatly influenced the leaders' decision making as it relates to making decisions in the workplace. They each had various accounts of how the matriarch influenced their spirituality, and not all of the influences came from their families. One participant mentioned that it was the deaconess at the neighborhood church who fertilized her spiritual seed. With so many important decisions to make, each participant felt a desire to seek God and to ask for direction, guidance, and wisdom. Although the matriarch was the primary influence on all the participants, there was one instance where Aaron mentioned his uncle as putting him under his spiritual wings. He said that his uncle used to congregate with all the pastors, and even took some classes that were specific to only pastors. His uncle's role in his spiritual development was more of a mentor from a man's perspective than a nurturer. The strong matriarchal figure strongly correlated with Oladele's (1998/1999) article, where he credited his mother as infusing spirituality into him throughout his childhood by providing oral history of his ancestors, through reading and learning, and by attending church regularly.

Spirituality and the workplace. Many of the participants were hesitant about bringing their spirituality into the workplace. Most of them expressed an understanding of the separation of church and state and were very conscious of not offending any of their staff members. Many of the participants' spiritual expressions were not externally shown, but internally expressed. This was usually in the form of prayer and meditation. Each of the participants shared a commitment to their staff if they were ever in need of prayer or just needed to talk about an issue. This is where they felt comfortable about openly talking about God and their spiritual teachings. This form of spiritual expression was not considered to be offensive.

Two participants shared stories of how their faculty meetings are opened with prayer. They both indicated that they gave any staff member who did not want to participant an opportunity to be dismissed from the room. There were no stories shared where this type of ritual was an issue. This appeared to be an acceptable practice in their respective school districts. During my observations of each participant, I observed the prayer before meetings, but what really impressed me about each participant was his or her interaction with their faculty. They all appeared to have a positive relationship with their staff and even speaking to staff members individually about their leader's leadership style; they all had good things to say. Of all the comments that were made, several themes emerged; character, humility, and commitment. They spoke about their leader having great character, possessing humility, and being committed to the children and staff of their districts. All of these themes were traits indicated by the research as being characteristics of a spiritual leader. Thompson (2004) asserted that characteristics of spiritual leaders extend far beyond actions motivated by self-interest. Spiritual leaders are

committed to the best interest of those individuals impacted by the actions of the leader. Thompson (2004) also contended that for a leader to be great, humility must be a part of the leader's character.

Question four: How is Spirituality Demonstrated in a Leadership Context for African American School Leaders?

Spiritual journey. Each participant had a unique path on their spiritual journey. Some were reared through formal spiritual teachings in their homes, while others had community and church members influence their journey. One of the commonalities of all the participants' spiritual journeys was the matriarch figure they received their spiritual guidance from. These individuals planted spiritual seeds into their souls that continued to be watered as they grew older. Attending church and Sunday school regularly was just a couple of ways their spiritual seeds were developed. Surprisingly, none of the participants mentioned their church pastor as having an influence on their spiritual journey. My belief is since they were young growing up in the church, they did not fully understand the pastor's role in their spiritual development. They did mention attending Sunday school, most of which were facilitated by women. This is one way they learned about the bible and various Biblical characters.

The church directly or indirectly was the source of strength for these men and women growing up. They all said they learned how to become leaders in the church, and church also provided them with opportunities not only to begin their spiritual journeys but to begin their leadership journeys.

All of the participants exemplified what Walling (1994) referred to as reflective awareness. She developed a three-tiered spiritual awareness model to identify a person's

awareness of the integration of his or her spirituality and leadership. The model included

intentional awareness (exemplified by individuals who readily recognize their spirituality

as a part of their leadership practices), reflective awareness (exemplified by individuals

who recognize their spirituality as a part of their leadership and reflection), and non-

awareness (exemplified by individuals who operate without much awareness of the

interaction between spirituality and leadership in their lives). Each participant belongs in

Walling's reflective awareness category. This held true for the study conducted by Pintus

(1998), since the women in his sample group had higher scores on the spiritual

orientation interview questionnaire than the men. Pintus (1998) did not disaggregate his

data by race; therefore, I am unable to determine if African Americans and Whites

differed in their views on spirituality and leadership. Walling (1994) did not disaggregate

her data by race either. However, of the 10 participants in her study, six men and four

women, only the three men who had ministerial backgrounds had intentional awareness.

The other men were classified as either reflective or non-aware. The women in the study,

like the others, were aware of their spirituality and fell into the intentional awareness

category. I am not sure if this phenomenon is due to innate gender differences or learned

ones or to the perception men hold about spirituality and religion. This topic is worthy of

future research.

Spiritual influence on leadership practices. The fact that my participants

eventually recognized and acknowledged the link between their spirituality and their

leadership supports the work of Cone (1975) and Stewart (1999), who said:

> To be "spiritual" from an African American perspective is to live wholly from the
>
> divine soul center of human existence. This center is the core of the universe and

the quintessential impetus driving the quest for human fulfillment. Thus African

American spirituality connotes the possession of a soul force spirit that divinely

mediates, informs, and transforms a human being's capacity to create, center,

adopt, and transcend the realities of human existence. This creative soul force

creates its own culture, that is to say, the realm of Black existence, where Black

people discover, analyze, celebrate, valuate, corroborate, and transform the

meaning of Black life in society. (p. 2)

Each participant spoke passionately about his or her hardships and absurdities

encountered on their leadership journey. Like Stewart (1999), these men and women said

they have been able to avoid complete annihilation by assimilating into, adapting to, and

transforming their internal and external conditions. For example, participant one talked

about her graduate school experience when one faculty member made her do extra

assignments, larger caseloads, and did not hold her to the same standards as her White

colleagues. She said she survived this environment by holding on to her faith and creating

her own reality. This reality, according to Stewart (1999), allows one an identity while

also allowing one to make sense of a chaotic situation. The participants all agreed with

Stewart's (1999) comments about African American spirituality. Stewart also wrote:

Black spirituality has thus enabled African Americans, as the despised and

rejected, as the devalued outcasts of American society, to create a hermeneutics of

existence, a soul culture, a living archive of soul force empowering them to

interpret, decode, recode, translate, and ritualize social terror, oppression, and

adversity into creative and meaningful liturgies of human existence. (p. 17)

Similar to Cone (1975), these men and women used their spirituality to overcome obstacles like racism and other forms of mistreatment such as classism, sexism, unfair educational practices, and discrimination in the workplace. Spirituality for them has brought calmness in the midst of chaos and confusion. Each of the participants was concerned about doing the right thing. This is supported by Dantley (2003a), Gordon (2000), and West (1993), who wrote that African Americans tend to lead from a spiritual dimension. Also, according to Stewart (1997), African Americans see themselves as children of God and that God is merciful and forgiving; therefore, African Americans have been able to use their spirituality to forgive their oppressors.

The men and women of this study said that they believe that doing the right thing is critical to their success as leaders. None of the participants said they believe that the past or current mistreatment of African Americans should be excused or dismissed, but because they subscribe to the teachings of Christ, they said they believe that retaliation or acts of violence against the oppressor are not God's way of resolving problems. They also said they believe treating people the way they want to be treated or following the golden rule is the best way to lead. Finally, they all said their faith in God and their spirituality allow them to lead through adverse situations and make critical decisions that affect many people.

<div style="text-align:center">Recommendations for Future Study</div>

An exploratory study such as this raises many more questions than it answers. I would recommend additional qualitative investigations of spirituality and leadership practices other than African Americans, such as those involving Hispanic, Asian and Native American superintendents. The unique cultural history of each of these groups

may inform how cultural history as well as family history influences leadership practices and spirituality.

Because I found race relations to be a revealing part of my interviews, I would suggest that future investigations include superintendents who work in other geographical locations other than the South to see if race relations are perceived differently in other areas of the country and to find out to what extent racial issues affect their leadership journey and practices. Superintendents who worked in predominantly White school districts revealed more discriminatory acts than those who worked in predominantly Black school districts. A study that compares superintendents working in predominantly White school district with those who work in predominantly Black school districts would be enlightening.

Future studies also might further investigate the role of spirituality and leadership practices of White superintendents. This type of study would enhance the understanding of unique differences in how African Americans and Caucasian superintendents lead.

From a practical standpoint, initiating specialized training programs should be available to local school board members to bring awareness to possible discriminatory practices in their screening, hiring, and evaluating potential applicants for the position of superintendent.

Current research data on the status of African American superintendents should be provided to local school boards to assure them that African American superintendents have a proven track record of preparation and performance. Also, departments of educational administration should be leaders in facilitating mentoring programs and sponsoring networks among African American superintendents. This practice could

include curricula with a focus on developing networking skills. It is critical that worthwhile networks exist for upward mobility.

Finally, I would like to see studies of how spirituality impacts the leadership practices of African American female superintendents. Since a great deal of information was shared by the participants in reference to how their spirituality was strongly influenced by the matriarch of their family or community, a study focusing solely on African American female superintendents, and how spirituality impacts their leadership practices, would be powerful. It would also be important to study the role of the mother, or family matriarch, in leadership development as this seems to be a common thread in the research.

<div align="center">Implications</div>

Based on the study findings, there are several implications for African American superintendents as they pertain to their leadership practices and spirituality. This research suggests that if African Americans are going to climb the leadership ladder to the superintendency, they must first obtain terminal degrees, specifically, a doctoral degree. They do not have the luxury to forfeit high educational attainment. Generally, African American superintendents are given the opportunity to head school districts that service predominantly Black students who live in lower socioeconomic communities in southern Mississippi. The superintendents must take on these opportunities knowing that they can handle the job. If they can look at these opportunities optimistically instead of as an opportunity to fail, they can create and cultivate successful schools, leading to more opportunities in the future for minority leaders. Advanced graduate education is one component that can aid in preparation for the responsibilities of the superintendent's role.

Also, graduate programs that have high number of African Americans training for advanced K-12 leadership roles should look at ways to incorporate new leadership paradigms into their programs that account for cultural and ethnic leadership styles.

Limitations of the Research

The findings of this study do not afford national comparisons of the experiences of other African American superintendents in other geographical locations within the United States. This study focused solely on superintendents working in Southern Mississippi. The study focused on the research questions posed. It does not account for other factors that may have affected the perceptions of African American superintendents.

This study did not investigate the impact of gender on the leadership of these superintendents. While race and gender were intertwined, I made the decision to listen to the voices of the African American superintendents to see if gender surfaced as a major challenge. Future studies could examine the impact of gender of their leadership practices.

Participant selection and methodological constraints may have limited the findings of this study. The participants were selected based on specific criteria relevant to race and experience. The specificity of the selection process may have eliminated individuals who may have provided different responses regarding their experience. Due to time and geographical constraints, additional interviews would have provided more time to engage with the participants and to have made several visits to their settings.

I am an African American principal with insider knowledge of the phenomenon being studied. I was careful to limit and to take note of the ways in which my own biases

and subjectivities could influence the study. While I was cognizant of conducting culturally relevant research, acknowledging cultural nuances, and the shared kinship between myself and the participants, I was also cognizant of taking steps to remain open to their perceptions and interpretations and not to interject my leadership experiences in such settings. However, as a qualitative researcher, I am aware that my own biases may have affected the interview process and interpretations of findings.

Conclusions

Leadership, as defined by this study, is a cross between transformational leadership and servant leadership. The participants said they believe in doing the right thing, which is a tenet of transformational leadership. Transformational leadership also operates on values, honesty, loyalty, fairness, equality, and human rights, whereas servant-leadership is devoted to building the organization rather than acquiring personal wealth and places the organizational needs before personal needs. This type of leader encourages participation at all levels. A servant-leader shares power while working to build other people's self-confidence and self-worth. These leaders truly work from a moral center of justice and equality (Senge, 1990). A servant-leader is committed to the organizational community. Again, the participants in this study exemplify transformation leadership and servant-leadership.

Consistent with Williams (1999) and Strozier-Newell (1994), whose research examined how ethnically diverse leaders defined leadership as well as motivational factors and barriers associated with their leadership, the participants in this study did not have one standard definition of leadership. They described leadership using traits and

characteristics. One commonality they all had when defining leadership was the term "vision".

Each participant at some point during his or her leadership journey encountered challenges and controversy, but they were all able to overcome them through perseverance and through spiritual practice. The leaders in this study are truly redefining leadership and are bringing to light the concept of leadership and spirituality that has eluded the educational arena for years.

There is definitely a need for more research of this nature to capture the essence of African American superintendents. Giving a voice to African American leaders who have not been previously heard is only the beginning, and this type of research endeavor should expand beyond dissertations and move into scholarly mainstream journals and periodicals. As leadership opportunities become available in K-12 education, hopefully an increasing number of African Americans will be given the opportunity to step into these positions. No longer will the face of leadership in any educational capacity be limited to a White man. "The good old boys" must begin to disperse and allow African Americans to come to the table without reservations.

Even though I would also say that spirituality is not something unique or special to African Americans, like West (1999) and Stewart (1999) I believe spirituality has prevented African Americans from being completely physically and mentally annihilated. I believe men and women of all ethnic and racial backgrounds have the ability to be spiritual, though not everyone chooses to exercise his or her spirituality in the workplace. For the most part, spirituality has been associated and confused with religion, and people are somewhat afraid that allowing spirituality to come into the workplace might create a

blurred line between the two. All of the participants cared about doing the right thing,

and they believed in serving others. Spirituality in this way can be an enhancement to

leadership.

APPENDIX A

INTERVIEW GUIDE

Introduction: This guide is provided as a framework for the face-to-face interview. It is
not intended to be an exhausted list of questions. These questions will perhaps stimulate
other thoughts and discussions to bring out the stories of the research participants. You
may refuse or direct any question that is objectionable to you. Please inform me if you
have any questions or concerns about anything in this guide. Thank you.

Research Question One

 How is African American leadership that is influenced by spirituality

characterized?

Interview Guide Questions for Research Question One

1. What is your definition of leadership?
2. What is the difference between a manager and a leader?
3. What are your goals as a leader?
4. Describe your greatest leadership moment? What makes them stand out in your memory?
5. Describe your work leadership experience? What makes that experience stand out in your memory?
6. Who are the people who have most inspired your leadership and why?
7. Do you ever question your ability to lead? If so, why?
8. What barriers or obstacles have you encountered on your path to leadership?
9. Do any of these barriers or obstacles exist today?
10. Has race or racism affected your leadership? If so, How?
11. In your opinion, are there unique skills inherent to successful African American leaders that other African American leaders should be cognizant of?
12. What do you think are barriers that most affect African Americans who want to become successful leaders?

Research Question Two

How do African American administrators define spirituality?

Interview Guide Questions for Research Question Two

1. Is your spirituality based on religious beliefs?
2. How do you express your spirituality?
3. Do others recognize your spirituality? If so, in what way(s)?
4. How often do you practice your spirituality?
5. Do you differentiate between being considered a spiritual person versus being religious?
6. Would you recommend spirituality to others?

Research Question Three

To what degree does spirituality manifest itself in the decision making process for

African American school administrators?

Interview Guide Questions for Research Question Three

1. Do you have a religious affiliation? If so, what is your religious affiliation?
2. How would you describe your spiritual journey?
3. In what ways does your spirituality influence your work as an administrator?
4. Probe. Give me two specific examples of how your spirituality influence your work as an administrator?
5. In what ways does your spirituality influence your decision-making?
6. Probe. Give me two recent examples of how your spirituality has influenced your decision-making?
7. Who are the people who have most inspired you in your spiritual journey and why?
8. What are the barriers, if any, that get in the way of you bringing your spirituality into your leadership practices?

Research Question Four

How is spirituality demonstrated in a leadership context for African American

school leaders?

Interview Guide Questions for Research Question Four

1. Have you noticed any relationship between your leadership path and your spiritual journey? If so, describe the nature of that relationship?
2. What impact if any has your spirituality had on your followers?
3. Probe. Give two examples of how your spirituality has impacted your followers?
4. To what degree does your spirituality affect your leadership and vice versa?

5.   How has spirituality changed you personally and professionally?

6.   If I were to ask one of your colleagues to give me (3) words to describe you, what do you think they would say?

Closing Questions

1.   What leadership advice would you like to share for future African American leaders in education?

2.   How can the gap between African American leaders and White leaders be closed?

3.   Do you have any questions for me?

APPENDIX B

LETTER TO THE PARTICIPANTS

If and To What Extent Spirituality Impact the Leadership Practices of Four African

American Superintendents

CONSENT FORM

The University of Southern Mississippi strongly supports the practice of protection of the

rights and safety of research participants. This project is conducted by Christopher

Williams as a part of a doctoral dissertation under the supervision of Dr. Gary Peters in the

Department of Educational Leadership and School Counseling at The University of

Southern Mississippi. Please read this consent from and decide if you would like to

participate in the study.

You are invited to participate in a research project designed to understand ways in which African

Americans exhibit their leadership practices, and the principles that guide those practices. I am

conducting this dissertation research study in partial fulfillment for the Doctor of Philosophy

degree in Educational Leadership at The University of Southern Mississippi.

This study involves gathering data from interviews and observations. Specifically, I am

asking you to participate in one interview and one observation of you in your work

environment. The interview session will be audio taped for accuracy and could take up to

1.5 hours in length. I will be taking notes during the observation session which could take

from 2-4 hours in length. I may contact you by telephone with brief follow-up questions if

needed to help clarify comments you make during the interview. The interview will be conducted

at a location and at a time that is most convenient for you. The observation will be conducted at

your workplace at a time that is convenient for you during your workday.

The possible benefit to society is that the results of this research will contribute to the literature

by bringing forth voices of leadership that have not been previously heard or recognized. Your

participation is voluntary and your responses will be kept confidential. Confidentiality is ensured using several procedures. Your name and that of your school will not be associated with the data that are being collected during the study nor on any written paper reporting results of the research. Pseudonyms will be used for all names including the names of the school district you work. Only the researcher will have access to the tape recording; tapes and all notes will be stored in a locked file cabinet. All tapes and notes will be destroyed within 5 years from the culmination of the study. You may choose to discontinue your participation at any time, without penalty. If you have any questions, please feel free to ask. You will receive a copy of this document for your records.

APPENDIX C

INFORMED CONSENT

This research project and the procedures associated with it have been explained to me. I have read and understand the above information. I am aware that my participation is voluntary and that I may withdraw my consent at any time. I am aware that my condition to participate, or to withdraw from the study will not affect my relationship with The University of Southern Mississippi. Confidentiality is ensured by using the following procedures: Any personal, identifiable names and those of schools will not be associated with the data that are collected during the study nor on any written paper reporting results of the research. Pseudonyms will be used for all names, including names of school and colleagues. Only the researcher will have access to the tape recordings; tapes and all notes will be stored in a locked file cabinet; all tapes and notes will be destroyed within 5 years from the culmination of the study.

I have read and understand the above comments and agree to participate in this study. I have received a copy of this consent form for my records. I understand that if I have any questions regarding this project, I can contact the researcher, Christopher Williams, at 228-217-7029 or the dissertation chair, Dr. Gary B. Peters, at 601-266-4583.
After reading the entire consent form, if you have no further questions, please sign where indicated.

Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

Christopher Williams
13341 River Rapid Drive
Biloxi, MS 39532
228-217-7029
gigs73@hotmail.com
Gary B. Peter, Ph.D.
Interim Chair/Assistant Professor
Educational Leadership & School Counseling
The University of Southern Mississippi
118 College Drive. # 5027
Hattiesburg, MS 39406 - 0001

APPENDIX D

INTERNATIONAL REVIEW BOARD APPROVAL LETTER

THE UNIVERSITY OF SOUTHERN MISSISSIPPI

Institutional Review Board

118 College Drive #5147
Hattiesburg, MS 39406-0001
Tel: 601.266.6820
Fax: 601.266.5509
www.usm.edu/irb

HUMAN SUBJECTS PROTECTION REVIEW COMMITTEE
NOTICE OF COMMITTEE ACTION

The project has been reviewed by The University of Southern Mississippi Human Subjects Protection Review Committee in accordance with Federal Drug Administration regulations (21 CFR 26, 111), Department of Health and Human Services (45 CFR Part 46), and university guidelines to ensure adherence to the following criteria:

- The risks to subjects are minimized.
- The risks to subjects are reasonable in relation to the anticipated benefits.
- The selection of subjects is equitable.
- Informed consent is adequate and appropriately documented.
- Where appropriate, the research plan makes adequate provisions for monitoring the data collected to ensure the safety of the subjects.
- Where appropriate, there are adequate provisions to protect the privacy of subjects and to maintain the confidentiality of all data.
- Appropriate additional safeguards have been included to protect vulnerable subjects.
- Any unanticipated, serious, or continuing problems encountered regarding risks to subjects must be reported immediately, but not later than 10 days following the event. This should be reported to the IRB Office via the "Adverse Effect Report Form".
- If approved, the maximum period of approval is limited to twelve months. Projects that exceed this period must submit an application for renewal or continuation.

PROTOCOL NUMBER: **R28031809**
PROJECT TITLE: **A Qualitative Study Investigating IF and to What Extent does Spirituality Impact the Leadership Practices of Four African American Superintendents**
PROPOSED PROJECT DATES: **11/10/09 to 12/25/10**
PROJECT TYPE: **Previously Approved Project**
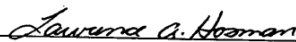PRINCIPAL INVESTIGATORS: **Christopher James Williams**
COLLEGE/DIVISION: **College of Education & Psychology**
DEPARTMENT: **Educational Administration**
FUNDING AGENCY: **N/A**
HSPRC COMMITTEE ACTION: **Expedited Review Approval**
PERIOD OF APPROVAL: **01/19/10 to 01/18/11**

Lawrence A. Hosman
Lawrence A. Hosman, Ph.D.
HSPRC Chair

_1-20-10_
Date

APPENDIX E

COMPLETE THEMES

Participant One: Melanie Bradshaw Title: Assistant Superintendent School District's Make-up: Predominantly White	
Leadership Paradigm	
Theme	**Descriptive Examples**
Leadership Defined	I feel that leadership is the ability to empower others. To become, you're a facilitator, and you're able to work with different groups to accomplish goals. A leader has a vision and works with that vision.
Leaders vs. Managers	A leader has a vision and works with that vision. A manager, I think, handles the day-to-day activities. I think of, when I'm thinking of a manager, I'm looking at the time when I was managing in a department store. I mean, you handle the minute details and scheduling and those type things. And a leader is much more than that.
Path to Leadership	I went to, graduated from Historically Black University in the South. I also did some work at two predominantly White universities in the South. I was a special ed teacher there for children with learning disabilities. From there I, we, moved, and I worked in a cooperative agreement between two southern cities, and I worked with a home room teacher. And those years were probably my most rewarding years because I had six children that were terminal, and I got really close to the families and worked with them. They gave me more than I gave them, I'm sure. And then I was a teacher for children with emotional disabilities. That was very challenging. And then I did assistant special ed director and special ed director, and then this position. And in between I taught for a university in the south and the junior college.
Influences on Leadership	
Mentors	I had an instructor in college. Nobody liked her. And one of the requirements we had to do for our master's, she wanted, she required that we write not just a project paper, but she wanted it to look more like a thesis paper, and I can remember the first time I have her my rough draft, and I thought it was pretty good. And she gave it back to me, and there were red marks all over it because I always thought that I was a pretty good writer. And her words were that, "You can do better than this." And she made me redo the whole thing, twice, but she ended up being the best instructor that I had because she wanted you to go further than what you thought you could do. She always challenged you to push more and more, and I ended up getting an A out of all her classes, too.
Greatest Leadership Moments	Probably the greatest moment was when we had the issue with the staph infection in the district. We had a lot of rumors going around. We had the media calling every twenty minutes, newspaper reporters showing up at the door, and we had a lot of misinformation that was being spread by a few people in the community. So that was a real challenging time. Because we had had a child that had died, and the focus turned away from being on the child to, "OK. Let's see what we can get the schools to do.

Essential Leadership Attributes	I think for African American leaders, you always have to be a step ahead. You always have to know a little bit more, or be able to get with someone who you can have the ability to talk to and get information, because I think you always, it's always a constant challenge of what you doing. And I think you have to, at some point you might have to work longer hours. I think they need to pursue it with all they have, and not let anybody turn them away. And sometimes you have to leave your comfort zone. And work hard and make sure you know what, that you have the professional knowledge that you need for the job.
Barriers and Obstacles	
Racial Barriers	I can recall there was a parent that called. I had just gotten moved to the position of director of special ed, and a parent called about a child. And she was very upset. The child had been placed at the school for the blind in Jackson, or school for the deaf. I'm sorry. And she called and said she didn't want her child there anymore. She wanted to bring him back to the district. And my question was, "Well, why do you want to bring him back? Is there a problem there that we need to look into?" And her statement was, "Well, she didn't like her child being around all the niggers at the school."
Closing the racial/gender gaps in leadership	That's a hard question because it appears that it's getting further and further apart. We have less and less African Americans in leadership positions. It's not because we don't have qualified leaders. That's not it. I just think it's this little system, and it's hard for, like breaking the glass wall, sometimes it's hard to break it because I just know that there have been some good applicants, and they haven't been given opportunity. So, and that's really something I worry about because I know when I leave, that will be the end here.
Spiritual Expression	
Values and Beliefs	I pray a lot. I meditate. I read a lot. I talk to God. OK. But in a situation I try to live the way that I think he would want me to live.
Spiritual influence on followers	I use it every day. I use, I try to use it when I'm talking to people, or when, and not talking about religion, per se, but talking about, like, OK, yesterday for example, I was doing an evaluation on an administrator. And one of the things that that administrator said was that the biggest problem was managing stress. So we talked about some things that that person could do to help manage the stress and not be so frazzled and upset about everything that happens and not taking everything personally. So we kind of brainstormed and talked about some things that they could do.
Spirituality vs. Religiosity	
Spirituality Defined	I think spirituality, it goes much further than that, and it is inside your heart. And you don't have to go around doing it because hopefully what you believe in will show in the way you act and the way you treat people.
Religiosity Defined	Some people look at religion as one who shouts and or walking around reading the Bible all the time.
Spiritual Influence	
Matriarchal figure	My mom, because she was quiet a lot, but she listened. She knew how to listen to people. She could calm a situation. She was a very good mediator. And then she cared; she really was a caring person. So I

	always, I wanted to be like she was.
Religious Affiliation	I'm a Baptist.
Spirituality and the workplace	
Spiritual boundaries	Well, that's one of the things you can't get into. I don't get into a discussion about religions because there are so many different views and so many different denominations. So I stay away from that whole conversation, and you don't, "Well, you shouldn't do that," kind of thing. "And that's a sin." And all that. So we don't get into specific conversations like that.
Spirituality on decision making	I try to put myself in that situation, and of course, then I ask God, you know, to give me wisdom and strength, and I ask him, I mean, "What should I do in this situation?" But if you, it's hard, but sometimes you have to look at it in that other person's shoes. And sometimes I ask my question, OK, "How would God handle this situation?" And talk through it and listen and then you're very tactful in the words that you use with them.
Spiritual Journey	
Influence on followers	I think it's had some impact, like this situation I told you about with the evaluation. That particular person comes to a lot with problems and issues, and I think she, they listen to me. We're able to talk and rationalize and come up with some conclusions. We did a after-school Bible study in my building, and I think that helped a lot. We learned a lot about each other, and it was kind of like really getting to know each other, and it helped with personalities during the day, I think.
Spiritual Influence on leadership	I read more, and I've done several Bible studies on leadership and working, using spirituality in a leadership role. And I think that's helped. And then some things I just don't get over and experiencing more and seeing the mistakes you made in the past and seeing how you can do it better the next time, kind of analyzing what you did wrong before.
Spirituality's Influence on Leadership Practices	
Professional Growth	I don't think I would be in this position professionally if there had not been a plan from someone else because just the way things happened, it was strange. It was different, and it, I think, I really thought that someone else would have the position, and it just kind of happened.
Personal Growth	I think I've become a better leader as I've grown spiritually. I think I'm able to trust more, and trust in my own abilities as I've grown spiritually.

Participant Two: Alice Williams Title: Superintendent School District's Make-up: Predominantly Black	
Leadership Paradigm	
Theme	**Descriptive Examples**
Leadership Defined	A person who can guide others who are needing a vision or a mission for the organization or whatever the cause happens to be.
Leaders vs. Managers	Managers do things right, but leaders do the right thing.
Path to Leadership	Educationally, I have a, as most people do, I have a bachelor's in elementary ed. So I have an elementary education degree. I have a master's in curriculum and instruction, an education specialist's in supervision and curriculum, and then a doctorate in leadership. And I did not plan to be a superintendent. It wasn't intended. I didn't even plan to be a principal. My superintendent literally promoted me to a central office position at that time. So that was kind of my track to becoming a leader beyond the classroom. I ended up literally becoming an administrator.
Influences on Leadership	
Mentors	I remember when I was a teacher there was this director of curriculum and instruction, and she would always come by my office, and she was a Caucasian lady, and she was always so professionally dressed. She was always so articulate. She was always giving me guidance, and I just said to her, "One day I want to be like you." And she said, "You will. You really will." And she became a superintendent in another state many years later, but I continued to call her and ask for guidance, and she would say, "Oh, you need to get your education," because I didn't have my doctorate at the time. And she said, "You need to be a superintendent someday. You can do it." So she was a big motivator in inspiring me to move on.
Greatest Leadership Moments	Oh, my lord. My greatest leadership moment. It just jumps out very clearly. I moved to a different state on June 30, 2005 and became superintendent my first time as a superintendent, first time in the state, still learning, not only learning the curriculum and the standards, I was just literally learning how to get to work and back, back and forth, and Katrina hit just a few weeks later on August 29, and I can honestly say I only had one, knew one way to get to work, and that way was blocked, so I had to really be creative to figure out how I was going to get to the office My greatest leadership moment came when I realized when I woke up that next day and didn't know what I was going to do, I didn't know my staff, hadn't had the chance to get to know them really. I didn't even know all their names, just a few of their names. Certainly didn't know their leadership abilities. I didn't know a lot about the culture of the town because I was still just learning that. And I realized after praying, I mean, I just said, "Lord, show me what to do because I don't know what to do," I realized I had to learn to trust all my old stuff you learn theoretically in the course really came back, that you have to learn to trust your people in charge, have to leave them to do their work because I didn't know whether they could do it or not. But I said, "I've got to trust in people that's responsible for their positions, and I've got

	to trust them to give me information about the district, and then I've got to get out there among the people and let those people out there get to know me. And I had to lean heavily, lean heavily on the directors and the people who knew this district and who knew what we needed to do. I didn't know what to do even though I was the leader. So I think the greatest moment about being a leader was being able to recognize that you don't have all the answers, and you don't need to know everything, but you have to really, really open it up to let others lead sometimes. That for me was a profound moment.
Essential Leadership Attributes	Be articulate. (laughter) I think having a good personality, you know, being able to talk to people, all people, not being (quote) "uppity," as my mom say. I think people appreciate you being down to earth, but you have to also be intelligent. You have to read and be knowledgeable about, at least have a semblance of knowledge of what's going on. You want to be competitive. You want to be a global leader and not just an African American. So I would say don't focus so much on just being a good African American leader. Focus on being the best leader
Barriers and Obstacles	
Racial Barriers	If you asking if it affects my leadership style, or how I interact, the answer is no. I'm very fortunate. So personally it doesn't affect my leadership style. Now, has it affected opportunities and things, oh, you doggone right it has. You doggone right it has. Like I said, people look at you differently. One of the advantages, though, there has been an advantage because you've heard the kind of negative side. Sometimes it's very painful; it's very hurtful. In my circle, most of the time I'm surrounded by others, and many times you kind of get overlooked you're invisible. I think the barrier people are afraid that parents or others will not want to come to your district because you're a Black leader, and again, that belief that you're incompetent, that you're going to make the district fall. It's like buying a house. You buy the house in basically the Caucasian neighborhood, and they say, "OK. There goes the property value." I think many people have that same perception about leadership in other districts. And you really have to prove yourself.
Closing the racial/gender gaps in leadership	An act of God almost could do it. Oh, gosh. There is no way! We are not the people in control of most things, and in order to close that gap we've got to get more people who don't look like us to believe in our leadership. I ask that question just about every affair that I attend, and I come back, and I say to my husband, "There's something wrong with this picture. There's something so wrong with this picture. I shouldn't be the only Black person there. But I can tell you there is a perception out there that we are not good leaders, that we can't lead, that we don't have the same leadership capabilities that some of the Caucasian leaders have.
Spiritual Expression	
Values and Beliefs	I so hesitate to say, even in faculty meetings, or and in staff meetings, or wherever, even if I'm speaking to a group or whatever, you know I'll not hesitate to make a reference to you know God is guiding me or blessed me or whatever. I try to live it. I try to live his word. And I will

	quickly say, and God may hold it against me someday, but even if I'm saying, "I believe this because the word said." And I'll say, "I'm not trying to convert you or anybody, so you can't go back and say." So I really don't try to convert people, but I try to let them know this is the way I am. It's the way I live.
Spiritual influence on followers	I can be out in a school and a teacher, I don't know teachers as well as I did, but a teacher will come up to say, "Oh, I just want you to know that I appreciate you, and you're a Christian. You just make it so easy." I've had people to say, "It's the first time we've ever had a superintendent that's a believer." I mean, people say it all the time so apparently they see it. It's not because of my preaching because I don't think you have to preach it. I think you have to live it. I get cards from people who will say, "We're so glad to have a spiritual leader." I mean, just in conversation. That's how I know that they must see it. Many times I'm surprised. I go, "Well." I mean just this week it happened. I go, "Well, thank you. I'm glad you know it. I wasn't trying to advertise it, but I'm glad you can see it as it is."
Spirituality vs. Religiosity	
Spirituality Defined	Spiritually, when my spirituality comes in, as to how I'm going to talk to you, or how I'm going to deal with an issue, or how I'm going to treat this parent if she comes in cussing me out and da, da, da, da. Am I going to curse her back, or am I going to just kind of be patient and I think, "What would God do?" And try to lead that process.
Religiosity Defined	I want to be spiritual. Like I say, you can be a religious devil. You can be religiously evil, but I really believe in spirituality in with what God's word is. I'm a religious, I exercise religiously. I mean, I exercise religiously. I mean, I'm going to get up every morning, and I'm going to get my thirty minutes or more in. That's religious, when you do something consistently, purposefully, in a disciplined manner
Spiritual Influence	
Matriarchal figure	When I grew up, and I'd love to say my mom and dad, but that is not true. My dad didn't go to church. My mom was sick a lot, and she didn't go. But there was the little ladies in the church. We call them the little ladies in the church, but they were the deaconesses and whatnot, and they would always, they were the ones who really got me involved in the church and going to Sunday school. They said, "Oh, Alice, you need to come to Sunday school," and whatnot. So I started going because of neighbors and friends and these little ladies. And they would, once I'd get to Sunday school, they would have their little church programs and Christmas programs and all that kind of stuff.
Religious Affiliation	I'm a Baptist, born and bred. (laughter) Love worshipping in other places, but I'm a Baptist, born and bred
Spirituality and the workplace	
Spiritual boundaries	Well, you know you have to be careful what you say, and I'm quick to say, like I said, sometimes I want to pray, and I'll say, when we do a prayer or something, I'll say, "Now, you're not being forced to. You can think about anything you want to." That's separation of church and state. As a leader you have to separate church and state, but sometimes I forget. One day we're going to probably get into trouble because we pray, and I talk about the lord and all those kinds of things, and one day

	somebody, and there are a couple of people around here who might would get offended. So one day we may have to stop that. But those are the barriers. You know, you think about the separation of church and state. You have to be careful in what you say, but you don't have to be careful in what you do. Your actions will speak for you, in my opinion.
Spirituality on decision making	I find myself praying. I mean, I feel like if I miss a day praying in the morning before I get started, that if things don't go well, I happen to believe that, I mean, if things don't go well, I didn't ask God for guidance for that day.
Spiritual Journey	
Influence on followers	I have to make sure I'm fair and equitable, and if I say something or do something with a staff member, and I think I shared, for example, today, with you-all, but if I do something, gosh, I'm so mad at them, and I do that, then I know that it's wrong. I go back and beat myself up. I mean, I literally beat myself up. I really do. So I think what it has done, you mentioned earlier about the rapport that you think you said you saw between me and the staff. That's part of my spirituality because I know that what I do to the people, to the folks that I'm leading, I mean, I'm just not accountable to them, I'm not just accountable to the board. I honestly believe that God's going to hold me accountable, so I really try to make decisions, again, "What would Jesus do?" I try to make the right decisions. Don't always, but I try to do it right. That makes me who I am.
Spiritual Influence on leadership	I think, as you deal with challenges—I know I do—I find myself closer to the lord when you have a challenge. Many people do, and then there are other people who go in the opposite direction. But with this job, you know, I find myself praying. I mean, I feel like if I miss a day praying in the morning before I get started, that if things don't go well, I happen to believe that, I mean, if things don't go well, I didn't ask God for guidance for that day. So one of the things that it had done with my, in me spiritual growth is that forces me, I have forced myself to get on a routine. I actually write in my planner, when I write my to-do list, the first thing on my to-do list is pray, read the scripture. I mean, those are the first two things I have on my to-do list simply because I just feel like I need that guidance. So you know, that's a major correlation.
Spirituality's Influence on Leadership Practices	
Professional Growth	You know, you can be honest, be candid, whatnot. I think all of them would probably quote, "She said that she would do anything for us as long as it's legal, decent, and in order." That's my philosophy, and I always say legal because I'm not going to break the law of because it has to be morally and ethically correct and because God is going to hold me accountable. That's the phrase I always use because God's going to hold me accountable, not just here on earth. So that's a big tie to my spirituality because I think morally and ethically God's going to hold me accountable.
Personal Growth	I don't want to say changed me. I think I've always been like this to a great degree, in my spiritual growth in my path to becoming an adult, and becoming a person. I thank God. I think after teenage years when I really started realizing and understanding what spirituality really means,

| | meant. I think I've always been here. I don't think I've changed a whole lot. I like to think it makes me a better person, but I don't think that's a change. My husband would say, "Oh, everybody loves Alice. She's always nice. People thinks she's so nice." And whatnot. |

Participant Three: Aaron Mitchell Title: Superintendent School District's Make-up: Predominantly Black	
Leadership Paradigm	
Theme	**Descriptive Examples**
Leadership Defined	Leadership, I guess, is really multifaceted. Leadership requires you to be visionary and to be long-range planners and to try to move people to the next level beyond the status quo. You are always trying to figure out ways to do things better and where you can maximize the benefit for the young people and ultimately improve the quality of life for your community.
Leaders vs. Managers	But so and we have a battle sometimes because some of them are very good managers, and to my that's just the day-to-day stuff, but leadership requires you to be visionary and to be long-range planners and to try to move people to the next level beyond the status quo, because if they're not careful, they're very comfortable with doing things like they've always done them.
Path to Leadership	My first degree is from The University of Mississippi, 1984, I believe. I may get some of these dates wrong. Then I got my master's at Ole Miss as well. My bachelor's was in education, math education, and my master's was in administration and supervision, I think is what they called it at the time. And I got a specialist's from Mississippi State University, and then my PhD from The University of Mississippi, as well. And my specialist's and PhD are both in educational leadership. My educational career, I started out as a math teacher in middle school. The first few years were in middle school, but then when I got my first assistant principal job, it was at the high school that I graduated from, and I also had to teach an algebra 2 class that first year, as well. And then I moved to Starkville, and that's when I got my educational specialist's because in that district, you could go to State free. So I got my specialist's while I was there, and then moved to a southern Mississippi town in [19]94, [19]94 to [19]97 was a high school principal and then moved back to my hometown. I was director of human resources for South School District. And then I moved back here in 2003 and have been here as superintendent ever since then. But I guess to be totally honest, initially I really didn't have any aspiration to be superintendent. I thoroughly enjoyed my experience as director of human resources, but somebody asked me first to apply for the job.
Influences on Leadership	
Mentors	Those probably would be some of my teachers, and I had to speak at the funeral of one of them, Lee Thomas Jr. He was my chemistry teacher and my physics teacher in high school, but he and I maintained a relationship all the way up to his death, but he's one that I would say definitely is in what I call my hall of fame, my personal hall of fame. He was the type of person that when he reprimanded you, you know, you would almost enjoy the reprimand. And I know that's weird to say, but he had that kind of care and concern for everybody. He didn't have any sons, so now, I ended up being one of his adopted sons.
Greatest Leadership	The first one I was high school principal here in Natchez at the time, but

Moments	I went back to a graduation at South Panola where I was assistant principal, and at the end of the graduation, there was a young man that came up to me and expressed appreciation to me for everything that I had done for him to try to, you know, keep him on the right track. I knew the young man had issues. Now, I can't remember which one died, but anyway there was some confusion between his mom and dad, and one of them killed the other. I can't remember, you know, which way it was, but anyway I did take, when he was getting in trouble all the time, extra care with him, and I didn't throw the book at him every time that I could have, and I spent a lot of time counseling him and all that. But he expressed appreciation to me for working with him, and he said because at one point he was contemplating suicide, and it was because of my extra work with him that he didn't do that. And when he said to me, I just got weak all over because I knew things were serious, but I didn't realize they were that serious with him. So, you know, you never know. You just don't realize the impact that you're having on these young people, and you know, in this day and time we have adults with issues, too, and sometimes you have to have those moments with your employees as well. So but that was probably the first one that had the greatest impact on me.
Essential Leadership Attributes	You have to prioritize and sift through to see what the true crises are at a given time. And you have to keep an open mind and make sure that you're doing the right thing for all involved and not doing something to get at one particular person. The children always have to be on your agenda. You have to be visionary and to be long-range planners.
Barriers and Obstacles	
Racial Barriers	I don't know how to say whether it has affected it. I definitely have had a couple of encounters that absolutely were no doubt to me that it was racism. The first one is when I applied for the principalship in Star. I was assistant principal at StarkHigh School. The principal who was leaving was a White male. There was also a White assistant that worked with me. So I did apply for it, and when the other assistant principal found out that I had applied, oh, he was almost emotional. He almost broke down. So but when it was all said and done, the superintendent, I did not get an interview. His response to me was that it is Stan's turn, not that Stan was the best qualified, but it was Stan's turn. So and at that point I said, "OK." And then later on after I got my PhD when I was doing the human resource job, the superintendent there—now, other people when they had gotten advanced degrees, they got an increase in pay. When I got my PhD, he gave me a contract with the same salary on it that I had the year before, and when I got that contract, I hadn't been looking for a job.
Closing the racial/gender gaps in leadership	I don't know. If I knew that one, I (laughter) I'd have a couple more dollars. I think one way is for us to communicate more. And you know there's been a long time, and it's still out there—I don't think it's as prevalent as it used to be, but you know White men have for a long time thought that this was their world, and they didn't have that attitude just with Black males, but they also had that attitude with White females and

	Black females.
Spiritual Expression	
Values and Beliefs	I attend church regularly. I grew up a Baptist, although when we lived in Star, we joined a United Methodist Church. But you have to be prayerful, and you do have to have a sensitive attitude to people who don't have that spiritual connection.
Spiritual influence on followers	I think a lot of them do, and we just have a very, very small percentage of folks that—I won't say that's offended by it, but just won't show any acknowledgement for it at all. But I think the majority of them recognize it, and they appreciate that approach or the sensitivity to that.
Spirituality vs. Religiosity	
Spirituality Defined	It is how you carry yourself. The way you talk, your walk, and behavior. It's more internal, more of what's on the inside of you.
Religiosity Defined	I know a lot of people do use the terms interchangeably, but a lot of habits or just things that we do, it's a religious affair for us, but it's not necessarily a spiritual one. So there is a separation to me in those two definitely.
Spiritual Influence	
Matriarchal figure	Those individuals, now, my father would not be one who probably I would include in that because he was not a strong figure in all of that, but my mother definitely I would say probably would be the foundation for it.
Religious Affiliation	I grew up Baptist, but joined a Methodist Church.
Spirituality and the workplace	
Spiritual boundaries	I don't know whether I would call them barriers or not, but it's something that I think is a part of what I do, but it's frustrating sometimes when you have professionals who don't—it's not only the spiritual component, but it's a professionalism component, too, in that they don't have that standard that you think should be prevalent in the profession. And I think really for a lot of them the two go hand in hand, and ethics is an issue that it seems like comes up a little bit more and more, the longer I stay in the profession. And I guess that's another ingredient in all of this, too, with the professionalism and the spiritual component. Sometime I guess the only problem that it causes, it's a little disappointing sometimes when you think that your colleagues ought to have that level. And my expectation for a lot of them is that it actually should be higher than mine because there are a lot of people on my administrative team and colleagues that really have more experience than I have.
Spirituality on decision making	You have to be prayerful, and you do have to have a sensitive attitude to people who don't have that spiritual connection.
Spiritual Journey	
Influence on followers	I think that it has helped some of them to come on board and to be stronger. I wouldn't say followers of me, but have a better understanding of what I'm trying to accomplish to make a difference in the community, and I think that it has made them more committed to what they do or what this job is about because now, you do have a lot of people initially, and some of them never get out of it, who think that this

	is basically a 7:30-to-3:30 or 8-to-4 job, and that you can drop everything at that point, but you have to have them to understand that it's not like that because there are days when children need you beyond that point.
Spiritual Influence on leadership	Well, probably so because along the way, I used to be told a lot that I was going to be a preacher, and I just said, "No, surely not." (laughter) But although, and it really has helped me to realize that you can minister in more than one way, and I do think that this has been a calling for me because it was not my first choice as a profession. Now, the uncle that I mentioned, he and one of my aunts, they thought it was no better profession than to be a teacher, and they preached that constantly.
Spirituality's Influence on Leadership Practices	
Professional Growth	No, I don't intend to go into education," because my first choice actually was pharmacy, and I thought that ultimately I would end up being a health-care administrator rather than an educational administrator, but I have not regretted the path at all. I do honestly feel like it's what I was called to do, although you get those moments here it is frustrating, but you work through that, and you have your times where it is quite rewarding, and you know when you go into it, it's not about the money that you will make, but I think although I'm not a minister, I do minister.
Personal Growth	Well, in that community, everybody had all rights and privileges to the individuals in there because if you did anything negative, anybody had the same rights as your parents did in reprimanding you, and it never was a word exchanged about that. It was just understood, and if they said anything to your parents, then you probably got an additional reprimand. So I came in on the tail-end of that. And I guess that was kind of the foundation for it, and it seemed like the leaders that I connected with as I was growing up had that component because my, he was my middle school principal when I was a student, and then I ended up working for him as a middle school teacher for a while, and he was the chairman of the deacon board and also for a good period of that time was the Sunday school superintendent as well, so that spiritual component was very evident in everything that he did, and there were several teachers in that church, so seeing that spiritual component being modeled by those individuals in the church and that carrying over into their work environment probably did help lay the foundation for me in doing that, and I guess along the way when you have the various challenges, we were taught to have a strong prayer life so I think that played a part in that as well, so as you continue to grow, I think that that spiritual component continue to grow as well. And it's kind of hard to separate out as you continue to grow with that, but I think that that initial exposure in the church to those particular people helped lay the foundation for that.

Participant Four: Marion Taylor Title: Assistant Superintendent School District's Make-up: Diverse (54% Black) (41% White) (5% other)	
Leadership Paradigm	
Theme	**Descriptive Examples**
Leadership Defined	Those that can lead. It's funny you ask me that because in my PowerPoint I did yesterday, those that think they can lead and no one is following them, they just out taking a walk. (laughter) Those that can lead and think they can lead and nobody's following you, they just out taking a walk. I think good leaders have, though, that that individual want to follow. They just have the—they're very proactive in what they do. They have good vision and long-term planning. They look for those long-term solutions rather than short-term solutions. And also a good leader's got to have good interpersonal skills, interpersonal skills
Leaders vs. Managers	Managers sometimes get that bad name sometimes. Some prefer to them as micromanagers. A manager sometimes gets so self-involved that he don't give individuals an opportunity to lead. I think a good leader is one that delegates, but also kind of stay in touch, but give those that you delegate an opportunity to lead. I think good leaders do that, and I think they lead by example rather than giving someone. I would not impose something upon someone else that I wouldn't do myself, and I believe good leaders lead by example.
Path to Leadership	I'm from a little, small place in South Mississippi right out from Hattiesburg. I attended school at John Jefferson High School, finished there and attended Pearl River Community College, left there, went to Alcorn State University and got my BS degree, left Alcorn, went to William Carey, got my master's, left William Carey, and then went to USM. Y'all call it Southern Miss now, and received my PhD, and that landed me by way of Natchez. By way of Natchez here to Gulfport. And when I did get out of school, during that time it was hard for Black males to get a job. Integration had just hit. And I applied several places. I even applied in Purvis where I was originally from. And when I went in to visit the superintendent, when I left out of that office, I knew I was not going to get a job. And lo and behold, my high school principal some way or another found out that International Paper Company was recruiting Blacks, and he got me a job on as a timber cruiser. And I was the only person in that department that had a degree. And I started off at the bottom, and it was pretty good money, but it was something that I knew that it just wasn't for me. And my dad saw that International Paper Company was a big company and that, you know, that I couldn't lose there, and lo and behold, an individual offered me a job in Richton because he found out I was a former football player at Pearl River. He wanted me to coach, and I decided to give up that job because the economy just had hit bad, and they start laying peoples off, and before they start laying me off, I decided I was going to take the job.
Influences on Leadership	
Mentors	Coach Breland is one of those, just one in particular I could put him at

	the top of the list. Even with my years experience of teaching, especially on the college level, I've had incidents where I've had individuals that would come to my class, and you think in a graduate class, everybody would come prepared and want to do their work. It's not always the case. And I've had some soul-searching moments in terms of what I was going to do with those individuals because they paid a great sum of money to take that class, but they didn't put forth the work, and I would always call him to get a second opinion, and he would always lead me to the right way, you know, in terms of, "This is what I would do. They might be having this problem. They might have several jobs." And, you know. Anyway, but I always would go to him for leadership. My mom have always been very inspirational to me. She's had middle-school education, but she have always been good with what I call the gospel. She would always have that good lay experience in terms of how to treat individuals, so there have been moments when I had to go to her for leadership. That's spiritual leadership, though. That's where that comes from.
Greatest Leadership Moments	One of the ones that was imposed upon me here recently, when I became assistant superintendent, when I received this office, I got put in charge of SACS CASSIE, our accreditation process, and thank God for Natchez Public School System because every assistant principal and principal in Natchez Public School System had to go through accreditation. You had to learn something about that, so when that was passed upon to me, it was a great undertaking, but it didn't shake me. It didn't shake me because I knew I had some of that in me, and I knew I had the leadership skills to take that on out, and by way of doing that, I now have come a regular speaker for SACS, for the national chapter, SACS CASSIE to go out and do workshop with Dr. Ginn. Um-hm. Yeah. I just finished up one in Hattiesburg, did one in Pass Christian last week, and the reason for that because the model that we use in the Gulfport School District, not that the model was so good. It's the idea that we had just went through the storm, and I had to go back and find all that data and make it, pull it in for our SACS accreditation, and when Dr. Wince (spelling:_____) came in and did our on-site visit, she was impressed with some of the things we did, so therefore they selected Gulfport School District to tell those individuals that were going through SACS CASSIE accreditation what are some of the things that we actually did in order to prepare for. So.
Essential Leadership Attributes	Pursue your dream. If you want to be in education, you get in because that's something you want to do. I've always wanted to make sure that I could give something back. If you going to be in education, especially being a Black male, you should be able to give something back because something's been given to you. And in the field of education, especially for Black males, you going to have to pursue something; you got to give it your all. You can't go in there half doing it. You got to be sold on it. You got to have that dedication to make sure if this is something you going to pursue, you stick with it because what's better than giving back to others? Can you speak fluently? Can you have the mannerism to get up in front of an audience and convey a good bit of information? And I

	think sometimes they think that's a barrier for African Americans in general in terms of how well you speak. We all have accents in terms of where we were from, you know. But I think they consider that as they, that could mean anybody. It's a barrier.
Barriers and Obstacles	
Racial Barriers	I can recall when I first came here there was not but one Black had a PhD. I went down and got my PhD, and then right after that there were several others got PhDs. And this going to sound crazy, but it's the truth. The common vernacular during that time, everybody wanted to talk on a first-name basis, like Chris, Mike. When it used to be Mr. Tatum, Mr. William, but everybody start getting a PhD _____ Black administrators, then they wanted to get on a first-name basis. They did not want to give you that challenge of saying Dr. Williams, Dr. Ford. Everything got first-name basis. Another good example of that, I always felt and still believe that if you're educated and you're professional that you conduct self in a certain way, and you look that way. I mean, you should be that way, and I can recall several years ago, everything start changing. Rather than being professional, it got kind of laissez-faire, kind of laid back, you know, like very casual, you know. You know students look for that. When parents walk in, they want to know who's the leader and who's not. I think you have to look that part. You have to dress that part, and I think several years ago, somehow or another the culture start changing because there were so many Blacks start getting those advanced degrees, some others was not doing that, so it was not balanced, so therefore in order to balance it, they start talking on a first-name basis. And don't take this in a negative way, and I've always said this, and the first superintendent I had to say this to, I could see myself being passed over little by little, and rightfully so if someone else is qualified for the position, and someone decide that's who they want to give it to, which is fine. But then I had to ask myself why was I not considered for those job. I had the qualification. I had the years. And finally I had to ask this question, "When are Black males going to get off probation? Why are we always on probation? Why we always have to prove ourselves?" And I asked that question, and he told me, "You're not on probation." I said, "But why is it that you have these others, and some Black males, that just seem like the position just open up, and they just fall right in there? Why are we always on probation?" And that's a good question to ask. Why are we always on probation? Why is it we always got to keep putting the status quo? We have to, "Let me see how it's going to work out first." And there are others just been hired right off the bat.
Closing the racial/gender gaps in leadership	That's an uphill battle because the rules are constantly changing. The rules, and I don't mean that in a negative sense. It's just reality. I can recall when Black males first got an education, because you got to remember now, at one time there were more Blacks in education than there was any other race because what they were saying basically, the

	money was not there. So they abandoned it, and then the White females started coming back because they found out they could actually work, and the money was getting better, and so therefore they can take care of their families by doing that. The Black males have always been, they have always worked toward that. So the gap, it's going to be hard to close because the rules changed.
Spiritual Expression	
Values and Beliefs	Spirituality plays a great role in my belief and in the things that I do in life because I was raised that way. I was raised that way that, you know, regardless, my mom, she didn't even have to say it. As teenagers we would go out and have a good time, but Sunday morning, had to get up and go to church. If you were raised that way, yeah, spirituality will always play a major role in anything you do. We as a Black race have always been a group of individuals that can forgive without even knowing it. We have always managed to do that for some reason. I think that come from our ancestors that regardless how bad they was treated, they was always able to forgive. Just think about it now. We have always been able to do that. We are a forgiving race of people.
Spiritual influence on followers	Yeah, they did, and what I did the day of that, that day I went in my office and found a pair of red eyeglasses, funny-looking eyeglasses, so when I got up to do that speech, to talk about the good time, I put those on. And I said, "I cannot believe that y'all did not think I was a wild and crazy guy." (laughter) And they all laughed, you know, but and I never thought that. You know, I always talked with my teachers, but for some reason they conveyed that I was conveying to them that, you know, I didn't put up with foolishness.
Spirituality vs. Religiosity	
Spirituality Defined	The spiritual part I can feel. I can feel it, I mean, in church. There's no way in the world. I used to often wonder why my grandmother because she sat in the same place every Sunday. And the preacher get to preaching, and all of a sudden she would stand up. That's spiritual. Spiritual make you get up. I mean, it's there. I mean, you can feel it.
Religiosity Defined	You know, some people get so caught up in religious thing that they all over the place. I'm religious, but I'm very spiritual. Religious, I'm not a fanatic. Sometime I think some people get so caught up in religion, they forget about who they are and what they're about.
Spiritual Influence	
Matriarchal figure	My mom and my grandmother, but I had an uncle. He got saved probably when I was probably ten or eleven. He was a deacon in our church. He had one son and two daughters, but for some reason or another, he always took me under his arm. I don't know why. He was just always like I was his second son. In the church when he want to do certain things of devotion he would always get me involved. So therefore in reading the scriptures or carrying out the morning devotion, I could do that. He just had a great influence Being a young kid, I was thinking you're only supposed to pray at night, but my grandmother was praying in the daytime.
Religious Affiliation	I'm Baptist

Spirituality and the workplace	
Spiritual boundaries	I tell them, three things to say away from is religion, gender, and race. In the classroom, sometime those things will kind of stick out because you're talking religion, you got so many different type religion, that could probably create a controversy. But as Blacks, we have always been able to talk about religion.
Spirituality on decision making	It does because any time I want to second guess myself, I'm going to pray about it. I'm going to pray about it. Now, don't get me wrong. It ain't going to all be I'm going to get on my knees. I might be laying in the bed because I have what you call three-o'clockers. Something on my mind, I'll wake up at three o'clock. If something's on my mind, I'm going to wake up about three o'clock, and I lay there sometime, and I just start talking. By talking, I start praying. I ask God to give me some guidance or point me in the right direction and let me know what I need to do to get this resolved. And most times, I'll come out with something.
Spiritual Journey	
Influence on followers	One in particular, and I always come back to. When I first joined St. James Church, you know, one thing about Black students that I always pick up on. Sometime the ones that are in school that cause you problem in school, those are the ones you'll see in church in leadership roles, like being ushers, taking up money, in the choir singing. And one young lady at my school, she was constantly in my office, in and out, and I used to talk to her all the time. , I said, "Where do you go to church?" She said, "I don't go to church." I said, "Why don't you come by my church?" And she started coming to my church. She said, "I hadn't been in no trouble." She said, "You want to know why?" And I said, "Yeah." She said, "I been saved." I won't ever forget that. Not me, now. She wanted me to know that. She said, "You hadn't seen me. I hadn't been in no trouble." And I said, "Why?" She said, "I been saved."
Spiritual Influence on leadership	I do know the path that I've taken a long time ago about my religious and my spiritual being, I just don't believe I would be sitting here today, talking with you as assistant superintendent of schools. I just don't believe that. I don't think this was by chance. I don't believe that. Now, there are some things by chance.
Spirituality's Influence on Leadership Practices	
Professional Growth	I mean, my work ethic is centered around my spirituality. I have not missed, in my thirty-something years of working, I may have missed maybe three sick days, being out sick. And I get up. Now, some mornings I hate to get up, but my spirit in terms of my religious belief and my work ethic, they go hand in hand. There are some mornings I get up, I don't feel good, but guess what? Once I get up, I'm ready to go. There has not been one morning that I ever hated to come to work. I might have hated getting up, but I never hated to come to work because my religion, my spiritual belief goes along with my work ethic.
Personal Growth	Mines have been solid. It's been shaked a couple of times. It's been shaken a couple of times, but the foundation I got from my upbringing, like I say, it's been shaken, because there've been times where I stopped going. So things that happened in the church that you don't agree with,

| | then all of a sudden you find yourself being a recluse. You kind of removed yourself, but then you got to remember; it's not about them, those individuals. It's about you. You say, working out your own soul's salvation, and that's what Mama used to always say. She would always tell us this. And my uncle would say the same thing. He said, "I would die for you." My mom would always say, "But I can't die for you. You got to die for yourself. You got to work your own soul's salvation out. |

APPENDIX F

DEMOGRAPHIC INFORMATION

Participants				
Gender	F	F	M	M
Alias	Melanie	Alice	Aaron	Marion
Age	55	55	50	61
Birth Place (Area of US)	South	Northeast	South	South
Residence (Area of US)	South	South	South	South
# of Years in Occupation	35	33	26	31
Racial Make-up of School District	Black- 7.76% White- 86.63% Asian- 3.64% Hispanic- 1.61% Native Am.- 0.36%	Black- 92% White- 5% Asian- 1% Hispanic- 2% Native Am. - 0%	Black- 89.64% White- 9.73% Asian- 0.15% Hispanic- 0.49% Native Am. - 0%	Black- 53.68% White- 41.32% Asian- 1.38% Hispanic- 3.44% Native Am.- 0.18%
# of Students in District	8,923	4,462	4,123	5,581
% Free and Reduced Lunch	47.04%	92%	89%	66.91%
School District's Accountability Rating	Successful	Academic Watch	At Risk of Failing	Successful
Position Title	Assistant Superintendent	Superintendent	Superintendent	Assistant Superintendent
Education	Ed.S.	Ph.D.	Ph.D.	Ph.D.

REFERENCES

American Association of School Administrators. (1992). *Perspectives on racial minority and women school administrators*. Arlington, VA: AASA.

American Council on Education. (2003, October). *20th anniversary minorities in higher Education annual status report 2002-2003*. Washington DC: The American Council on Education.

Arnez, N. L. (1981). *The besieged school superintendents: A case study of school superintendents-school board relations in Washington, D.C., 1973-75*. Lanham, MD: University Press of America.

Alston, J. A. (2000). Missing in action: Where are the Black female school superintendents? *Urban Education, 35*(5), 525-531.

Atlas, B. L. H., & Capper, C. A. (2003, April). *The spirituality of African American women principals in urban schools: Toward a reconceptualization of afrocentric feminist epistemology*. Paper presented at the annual meeting of the American Educational Research Association, Chicago.

Avolio, B. J., & Bass, B. M. (1993). *Full-range training on leadership manual*. Binghampton, NY: Avolio/Bass & Asscociation.

Baber, W., & Gay, G. (1987). *Expressively black*. New York: Praeger.

Barrens-Alexander, A. G. (2000). *Voices of African American women superintendents in public school systems*. Unpublished doctoral dissertation, University of San Fransico.

Bass, B. M. (1990a). *Bass & Stogdill's handbook of leadership* (3rd ed.). New York: The Free Press.

Bass, B. M. (1990b). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics, 18*(3), 19-31.

Bass, B. M. (1998). *Transformational leadership: Industrial, military, and educational impact*. Mahwah, NJ: Lawrence Erlbaum & Associates.

Bernal, D., Villalpando, O., Brayboy, B., & Thompson, A. (2003, June). *Race-ing through messiness: Accountability in critical race theory, scholarship, policy andpedagody.* Symposium conducted at the meeting of the Accountability for educational quality*: Shared responsibility, Chicago.*

Bernstein, B. (1977). *Class, codes, and control, vol. 3: Towards a theory in educational transmission.* Boston: Routledge Kegan Paul.

Bulls, G. P. (1987). Career Development of the black female superintendents (Doctoral Dissertation, University of Pennsylvania, 1987). *Dissertation Abstracts International*, *47* (07).

Black, J. S., & Porter, L. W. (2000). *Management: Meeting new challenges*. Upper Saddle River, NJ: Prentiss Hall.

Blake, R. R., Mouton, J. S., Barnes, L. B., & Greiner, L. E. (1964). Breakthrough in organization development. *Harvard Business Review, 42*(6), 133.

Blake, R. R., Mouton, J. S. (1975). An overview of the grid. *Training & Developement Journal, 29*(5), 29.

Blanchard, K. H., & Hersey, P. (1970). A leadership theory for education administrators. *Education, 90*(4), 303.

Blanchard, K. H., & Hersey, P. (1996). Great ideas revisited. *Training & Development, 50*(1), 42.

Block, P. (1993). *Stewardship: Choosing service over self-interest*. San Francisco: Jossey-Bass.

Bonner, C. (2007). *From coercive to spiritual: What style of leadership is prevalent in K-12 public schools*. Unpublished doctoral dissertation, Drexel University.

Brown, F. (2005). African Americans and school leadership: An introduction. *Educational Administration Quarterly, 41*(4), 585-590.

Brunner, C. C. (1999). *Sacred dreams: Women and the superintendency*. Albany: State University of New York Press.

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

Carey, M. R. (1992). Transformational leadership and the fundamental option for self-transcendence. *Leadership Quartely*, *3*, 217-236.

Carter, D. (1993). Leadership for learning—Learning for leadership. In D. Carter, T. Flass, & S. Hord (Eds.), *Selecting, preparing and developing the school district Superintendent* (pp. 132-149). Washington, DC: Falmer Press.

Chrispeels, J. H. (2002). The California Center for Effective Schools: The Oxnard School District Partnership. *Phi Delta Kappan, 83*(5), 382.

Coates, E. A. (1980). Success characteristics of Black superintendents as perceived by the superintendents and their cabinet and board members (Doctoral dissertation, University of Southern California, 1980). *Dissertation Abstracts International*, *41*, 02.

Cole, J. B. (1998). Commonalities and differences. In M. L. Anderson & P. H. Collins (Eds.), *Race, class, and gender: An anthology* (pp. 175-180). Belmont, CA: Wadsworth.

Cole, L. (1975). The relationship of career orientation and job satisfaction among black

    Administrators (Doctoral dissertation, State University of New York at Buffalo,

    1975). *Dissertation Abstracts International, 35* 07.

Cone, J. H. (1975). *God of the oppressed*. New York: The Seabury Press.

Cone, J. H. (1982). *My soul looks back.* Nashville, TN: Abingdon.

Cone, J.H. (1991). *The spirituals and the blues*. Maryknoll, NY: Orbis Books.

Conger, J., & Kanungo, R. N. (1988). *Charismatic leadership: The elusive factor in*

    organizational effectiveness. San Francisco: Jossey-Bass.

Covey, S. (2002). *The 7 habits of highly effective people*. New York: Franklin Covey.

Cox, T. (1994). *Cultural diversity in organizations: Theory, research & practice*. San

    Francisco: Berrett-Koehler.

Creighton, T. (1999, April 16). Spirituality and the principalship: Leadership for the new

    millennium. *International Electronic Journal For Leadership in Learning*,

    Retrieved September 9, 2007, from http://www/ucalgary.ca/~iejll

Daft, R. L., & Lengel, R. H. (1998). *The fourth way: A new leadership covenant to*

    unshackle your organization. San Francisco: Berrett-Koehler.

Dale, E. S. (1991). *Bringing heaven down to earth: A practical spirituality in leadership*.

    San Francisco: Jossey-Bass.

Dantley, M. E. (2003a). Critical spirituality: Enhancing transformative leadership through

    critical theory and African American prophetic spirituality. *International Journal*

    of Leadership in Education, 6(1), 3-17.

Dash, M., Jackson, J., & Rasor, S. (1997). *Hidden wholeness: An African American*

    spirituality for individuals and communities. Cleveland, OH: United Church

Press.

Delgado, R. (Ed). (1995). *Critical race theory: The cutting edge.* Philadelphia: Temple
University Press.

Denzin, N., & Lincoln, Y. (1994). *Handbook of naturalistic inquiry*. Thousand Oaks, CA:
Sage.

Depree, M. (1989). *Leadership is an art*. New York: Dell.

Doughty, R. (1980). The Black female administrators: Women in double bind. In S.
Biklen & M. Brannigan (Eds.), *Women in educational leadership* (p. 189)
Lexington, MA: D. C. Heath.

Drake, J., & Peterson, K. (1998). How leaders influence the culture of schools.
Educational Leadership, 56(1), 28-30.

Drake, J., & Zohar, D. (2000). *On the whole*. *People moral development: Perceptions of
14 moral leaders*. (ERIC Document Reproduction Service No. ED 476 828).

Drucker, P. F. (1999). *Management challenges for the 21st century*. New York:
Harper Business.

Drucker, P. F. (2001). *The essential Drucker*. New York: Harper Business.

Dubois, W. E. B. (1961). *The souls of Black folk.* New York: New American Library.

Edmonds, R. (1982). Programs for school improvement: An overview. *Educational
Leadership, 40*(3), 4.

Ellison, R. (1947). *Invisible man.* New York: Random House.

Erlandson, D., Harris, E., Skipper, B., & Allen, S. (1993). *Doing naturalistic inquiry: A
guide to methods*. Newbury Park, CA: Sage.

Evans, D. (1993). *Spirituality and human nature*. Albany: State University of New

York.

Forester, J. (1993). *Critical theory, public policy and planning practice: Toward a critical pragmatism*. Albany: State University of New York Press.

Fayol, H. (1949). *General and industrial management*. London: Pittman.

Fraker, A. T. (1996). Robert K. Greenleaf and business ethics: There is no code. In L.C. Spears (Ed.), *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*, (pp. 38-40). New York: John Wiley & Sons.

Frick, D. M. (1996). *Pyramids, circles, and gardens: Stories of implementing servant-leadership: How Robert K. Greenleaf's theory of servant-leadership influenced Today's top management thinkers*. New York: John Wiley & Sons.

Garner, J. (1990). *On leadership*. New York: Free Press.

Garner, R. (2002). *Contesting the terrain of the ivory tower: A study examining the spiritual leadership of African American women in the academy*. Unpublished doctoral dissertation, Miami University.

Gates, P. E., Blanchard, K. H., & Hersey, P. (1976). Diagnosing educational leadership problems: A situational approach. *Educational Leadership, 33*(5), 348.

Giovanni, N. (1994). *Racism 101*. New York: Quill-Williams Morrow.

Glass, T. E. (1992). *The 1992 study of the American school superintendency: America's education leaders in a time of reform*. Arlington, VA: American Association of School Administrators.

Glass, T. E., Bjork, L., & Brunner, C. C. (2000). *The study of the American school superintendency*. Arlington, VA: American Association of School

Administrators.

Glesne, C. (1999). *Becoming qualitative researchers: An introduction* (2nd ed.). New York: Routledge.

Glesne, C., & Peshkin, A. (1998). *Becoming qualitative researchers: An Introduction.* White Plains, NY: Addison Wesley Longman.

Goodson, J. R., McGee, G. W., & Cashman, J. F. (1989). Situational leadership theory. *Group & Organizational Studies, 14*(4), 446.

Gordon, B. (1990). The necessity of African American epistemology for educational theory and practice. *Journal of Education*, *172*(3), 88-106.

Gordon, J. U. (2000). *Black leadership for social change.* Westport, CT: Greenwood

Guba, E., & Lincoln, Y. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y.S Lincoln (Eds.) *Handbook of qualitative research* (pp. 105-117). Thousand Oaks, CA: Sage.

Hacker, A. (2003). *Two nations: Black & white, separate, hostile, unequal.* New York: Scribner.

Hallinger, P., & Murphy, J. F. (1987). Assessing and developing principal instruction leadership, *Educational Leadership, 45*(1), 54.

Hallinger, P., & Brickman, L. (1996). School context, principal leadership, and student reading achievement. *Elementary School Journal, 96*(5), 527.

Hambleton, R. K., & Gumpert, R. (1982). The validity of Hersey and Blanchard's Theory of Leader Effectiveness. *Group & Organization Studies, 7*(2), 225.

Hamel, J., Dufour, S., & Fortin, D. (1993). *Case study methods.* Newbury Park, CA: Sage.

Herriott, R. E., & Firestone, W.A. (1983). Multisite qualitative policy research:

      Optimizing description and generalizability. *Educational Researcher, 12,* 14-19.

Hersey, P., Blanchard, K., & Johnson, D. E. (1996). *Management of organizational*

      behavior: *Utilizing human resources* (7th ed.). Upper Saddle River, N J:

      Prentice-Hall.

Hunter, J., & Solomon, J. (2002). A psychological view of spirituality and leadership.

      School Administrator, 59(8), 38-41.

Jackson, B. L. (1995). Balancing act: The political role the urban school superintendent.

      Washington, DC: Joint Center for Political and Economic Studies.

Jackson, J. F. L. (2003). Toward administrative diversity: An analysis of the African

      American male educational pipeline. *The Journal of Men's Studies*, *12*(1), 43-60.

Jones, E. H. (1983). *Black school administrators: A review of their early history, trends*

      in recruitment, problems and needs. (ERIC Document Reproduction Services No.

      ED 229 885).

Jones, E. H. (1985). A survey of the problem and characteristics of schools administered

      by black superintendents. (Doctoral dissertation, George, Washington

      University). *Dissertation Abstracts International*, *46*, 35:

Jones, E. H., & Montenegro, X. P. (1983). *Perspectives on racial minority and women*

      school administrators. Arlington, VA: American Association of School

      Administrators.

Jones, E. H., & Montenegro, X. P. (1985). *Women and minorities in school*

      administration. Arlington, VA: American Association of School Administrators.

Jones, L. (Ed.). (2000). Brothers of the academy. Up and coming black scholars earning

our way in higher education. Sterling, VA: Stylus.

Keesler, R. (2002). Nurturing deep connections. *School Administrator, 59*(8), 22-26.

King, S. H. (1993). The limited presence of African American teachers. *Review of Educational Research, 63*(2), pp. 115-149.

Klenke, K. (2003). The "s" factor in leadership education, practice, and research. *Journal of Education for Business*, *79*, 56-60.

Konrad, A.M., & Pfeffer, J. (1991). Understanding the hiring of women and minorities in educational institutions. *Sociology of Education*, *64*, 141-157.

Korman, A. K. (1966). Consideration, Initiating Structure, and organizational criteria: A review. *Personnel Psychology: 19*(4), 349.

Ladson-Billings, G., & Tate, W. (1995). Toward a critical race theory of education. *Teachers College Record, 97,* 4-68.

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education, 11*(1), 7-24.

Lewis, O. (1968). The culture of poverty. In D. Moynihan (Ed.), *On understanding poverty: Perspectives from the social sciences (*pp. 187-200). New York: Basic Books.

Lezotte, L. W., & Bancroft, B. A. (1985). Growing use of the Effective Schools Model for School Improvement. *Educational Leadership, 42*(6), 23.

Lorde, A. (1984). *Sister outsider*. Freedom, CA: The Crossing Press.

Marius, R. (Ed.). (1991). *Random House Webster's college dictionary* (3rd ed.). (1991). New York: Random House.

Mays, B., & Nicholson, J. (1985). *The genius of the Negro church in Afro-American religious history: A documentary witness*. Durham, North Carolina: Duke University Press.

Marshall, C., & Rossman, G. (1989). *Designing qualitative research*. Newbury Park, CA: Sage.

Martin, E. P., & Martin, J. M. (2002). *Spirituality and the black helping tradition in social work*. Washington, DC: NASW Press.

McClain, F. (1974). Correlates of job satisfaction of black superintendents (Doctoral dissertation, The University of Michigan, 1974). *Dissertation Abstracts International, 36*, 01.

McLaren, P. & Giarelli, J. (Eds). (1995). *Critical theory and educational research*. Albany: State University of New York Press.

Merriam, S. (1988). *Case study research in education.* San Francisco: Jossey-Bass.

Merriam, S. (1998). *Qualitative research and case study applications in education.* San Francisco: Jossey-Bass.

McMillian, J. H., & Schumacker, S. (2001). *Research in education* (5th ed.). New York: Addison Wesley Longman.

Miller, S. K., Cohen, S. R., & Sayre, K. A. (1985). Significant achievement gains using the Effective Schools Model. *Educational Leadership, 42*(6), 38.

Montenegro, X. P. (1993). *Women and racial minority representation in school administration.* (ERIC Document Reproduction Services No. ED 364 95).

Moody, C. D. (1971). *Black superintendents in public school: Trends and conditions*. Unpublished doctoral dissertation, Northwestern University.

Moody, C. D. (1983). One becoming a superintendent: Contest or sponsored mobility. *Journal of Negro Education*, *52*, 383-397.

Moody, C. D. (1995). [African American Superintendents]. Unpublished raw data.

Napier, F. (1984). An analysis of a Black superintendent's leadership style (Doctoral dissertation, University of Massachusetts, 1984). *Dissertation Abstracts International, 45*, 02.

Neville, R. C. (1978). *Soldier, sage, saint*. New York: Fordham University Press.

Oladele, F. (1998, December/1999, January). Passing down the spirit. *Educational Leadership, 56*(4), 62-65.

Omi, M., & Winant, H. (1986). *Racial formation in the United States*. New York: Routledge.

Ortiz, F. I. (1982). *Career patterns in educational administration*: *Women, men, and Minorities in educational administration*. New York: Praeger.

Owens, R. G. (2001). *Organizational behavior in education* (7th ed.). Needham Heights, MA: Allyn & Bacon.

Parker, L., & Lynn, M. (2002). What's race got to do with it? Critical race theory's Conflicts with and connections to qualitative research and epistemology. *Qualitative Inquiry, 8*(1), 7-22.

Patton, Q. M. (1990). *Qualitative evaluation and research methods*. Thousand Oaks, CA: Sage.

Patton, Q. M. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.

Pintus, P. K. (1998). *Developmental process of spirituality and leadership practices*

among a selected group of higher education leaders. Unpublished doctoral dissertation, University of Colorado at Denver.

Ray, M. L. (1992). The emerging new paradigm in business. In J. Renesch (Ed.), *New traditions in business: Spirit and leadership in the 21st century* (pp. 25-38). San Francisco: Berrett-Koehler.

Reddin, W. J. (1967). The 3-D management style theory. *Training & Development Journal, 21*(4), 8.

Renesch, J. (1996). New traditions in business: Spirit and leadership in the 21st century. San Francisco: Berrett-Koehler.

Revere, A. B. (1985). A description of Black female school superintendents. (Doctoral dissertation, Miami University, 1985). *Dissertation Abstract International, 46*, 3215A

Roethlisberger, F. J., & Dickson, W. J. (1939). *Management and the worker*. Cambridge, MA: Harvard University Press.

Schriesheim, C. A. & Bird, B. J. (1979). Contributions of the Ohio State Studies to the field of leadership, *Journal of Management, 5*(2), 135.

Scott, H. J. (1980). The *Black school superintendent: Messiah or scapegoat?* Washington, DC: Howard University Press.

Senge, P. M. (1990). *The fifth discipline: The art and practice of the learning organization*. New York: Doubleday.

Sergiovanni, T. (2005). The virtues of leadership. *The Educational Forum, 69*, 112-123.

Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leaders: A self-concept based theory. *Organization Science, 4*, 577-594.

Sizemore, B. A. (1986). The limit of the Black superintendency: A review of the literature. Journal of Educational Equity and Leadership, *6*(3), 180-208.

Slater, R. O. (1995). The sociology of leadership and educational administration. *Educational Administration Quarterly, 31*(3), 449.

Snowden, P. E., & Gorton, R. A. (1998). School leadership and administration (5th ed.). Boston, MA: McGraw Hill.

Sokolow, S. (2002). A way to engage, not escape. *School Administrator, 59*(8), 29-31.

Solorzano, D. (1998). Critical race theory, race and gender microaggressions, and the experiences of Chicana and Chicano scholars. *International Journal of Qualitative Studies in Education, 11(*1), 121-136.

Spears, L. G. (1998). *Insights on leadership: Service, stewardship, spirit, and servant-leadership*. New York: John Wiley & Sons.

Spretnak, C. (1982). *The politics of women's spirituality.* Garden City, NY: Anchor Press/Doubleday.

Stake, R. E. (1994). Case studies. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 236-247). Thousand Oaks, CA: Sage.

Stewart, C. F. (1999). *Black spirituality and black consciousness*. Trenton, NJ: Africa World Press.

Stogdill, R. M. (1974). *Handbook of Leadership. A Survey of Theory and Research*. NY: Free Press.

Stokley, F. (2002). What it means to be a spiritual leader. *School Administrator, 59*(8), 48-50.

Strozier-Newell, L. (1994). *Perceptions of african american male and caucasian male*

senior level administrators in higher education concerning cultural

characteristics, *motivational factors, and barriers associated with their*

leadership roles. Unpublished doctoral dissertation, University of Southern

California.

Tate, W. F. (1997). Critical race theory and education: History, theory, and applications.

Review of Research in Education, 22, 195-247.

Taylor, B. O. (2002). The effective schools process: Alive and well. *Phi Delta Kappan*

83(5), 375.

Taylor, F. W. (1911). *The principles of scientific management*. New York: Harper &

Brothers.

Thompson, S. (2004). Habits of spiritually grounded leaders. *School Administrator,*

62(10), 26-29.

Valencia, R. (1997). *The evolution of deficit thinking in educational thought and practice.*

New York: Falmer.

Valencia, R., & Solorzano, D. (1997). Contemporary deficit thinking. In R. Valencia

(Ed.). *The evolution of deficit thinking in educational thought and practice*

(pp. 160-210). New York: Falmer.

Van Ness, P. H. (1992). *Spirituality, diversion, and decadence: The contemporary*

predicament. Albany: State University of New York Press.

Wade-Gayles, G. (1995). *My soul is a witness*. Boston: Beacon Press.

Wakefield, G. S. (Ed.). (1983). *Westminster dictionary of Christian spirituality*.

Philadelphia:Westminister.

Wallace, T., Ridenhour, C., & Biddle, J. (1999). Preparedness of principals to be faith

leaders of their schools. *Journal of Research on Christian Education, 8*, 107-129.

Walling, D. (1994). *Spirituality and leadership.* Unpublished doctoral dissertation, University of San Diego.

Wellman, W. (2006). *Uncommon leadership for unordinary times: Dynamic scholar-practitioner leadership through spirituality*. Unpublished doctoral dissertation, Stephen F. Austin State University.

West, C. (1998). *Prophetic fragments*. Grand Rapids, MI: WM. B. Eerdmans

West, C. (1993). *Race matters.* Boston: Beacon Press.

Wheatley, M. (2002). Spirituality in turbulent times. *School Administrator, 59*(8), 42-46.

Williams, C. (1996). *Returning black women in community colleges: Seen but not heard.* Doctoral dissertation, The University of Texas at Austin.

Williams, J. (1999). *Profiles of success factors of five selected african american male leaders*. Unpublished doctoral dissertation, University of San Francisco.

White, J. L., & Cones, J. H., III. (1998). *Black man emerging*. New York: W. H. Freeman.

Williams, J., & Dixie, Q. (2003). *This far by faith*. New York: HarperCollins.

Yeakey, C., Johnson, G., & Adkinson, J. (1986). In pursuit of equity. A review of research on minorities and women in education. *Educational Administration Quarterly, 22*(3) 110-149.

Yin, R. K. (1994). *Case study research: Design and methods* (2nd ed.). Thousand Oaks, CA: Sage.