THE APPLICATION OF TRANSFORMATIONAL LEADERSHIP AMONG
CHRISTIAN SCHOOL LEADERS IN THE SOUTHEAST AND THE MID-
ATLANTIC NORTH REGIONS

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Abstract

Dan L Bragg: THE APPLICATION OF TRANSFORMATIONAL LEADERSHIP
AMONG CHRISTIAN SCHOOL LEADERS IN THE SOUTHEAST AND THE MID-
ATLANTIC NORTH REGIONS (Under the direction of Dr. Clarence C. Holland)
School of Education, June 2008.

Transformational Leadership is part of a growing body of research that is having
impact in leadership development in every industry and service organization. The
Christian schools leader can also take advantage of the ideas that integrate so well into
Biblical principles. This causal comparative study utilizing correlation and parametric
statistics (ANOVA) along with descriptive cross-sectional observation investigated the
differences of Transformational leadership in two distinct regions to understand how
transformational leadership responded to differing cultures. This research has taken a
deeper look into the elements of transformational leadership that must be enacted for a
Christian school to succeed and thrive in today's changing world and procure a
successful future for Christian education. There are many studies that suggested
differences in aspects of culture will result in differences in the way transformational
leadership is implemented and received. Using the Multifactor Leadership Questionnaire
(MLQ) survey and assessing descriptive statistical information revealed several benefits,
challenges, needed behaviors, and attitudes for transformational leadership to add a
positive addition to Christian education while shedding light on what makes a Christian
school leader successful. Though data is not conclusive to the .05 level, the Bible belt
culture has instilled a great many attributes of transformational leadership, but because of

homogenous populations, the culture has not required the same degree of

Transformational leadership as would be expected in the North. This topic becomes

increasingly important as Christian schools develop successful leadership in an

environment of change.

Dedication

This dissertation is dedicated to the following individuals, friends and family members; for is impossible to do the things we aspire to do without the Grace of God and the gift of the people He blesses us to "team up" with along the journey. To my wonderful wife, Annette, who lovingly, patiently, and with a lot of gap filling, has borne the burden of stress and time away, to help me complete this academic, and leadership goal. I love you so much!

To the best boys a dad could ever have. I love watching Josiah, Isaiah, Noah, and Micah grow up and become men of God. I hope I always make you as proud, as you have made me, time and time again.

To my awesome and supportive family: Betty Bragg and Cindy King, I wish you could have been here (deceased); Roy and Patsy Bragg, Wendell and Maxine Shipley, Gary and Joy, Jim and Angel, Reno and Sandy, Jim and Stephanie, and the best nephews and nieces ever. Thanks to friends like Brent and Mike who kept me thinking and pushing for God's best.

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Also thanks to the co-laborers and friends across the country and the world who minister in Christian schools for we often find ourselves together in ACSI seminars and meetings pushing one another to do the work of disciples. May the Lord look down and find each of us faithful (II Chronicles 16:8)!

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I would also like to thank the faculty and staff of Liberty University for your wisdom and direction through my educational process. I am very proud of you, proud of the degree you bestow on me, and hope that you will be proud of what God is doing in me. Finally, I would like to gratefully remember my first Committee Chair, the late Dr. Rebecca Carwile, who was my professor, role model, Christian scholar, and friend.

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Chapter One

Introduction to the Study

Leadership may be one of the most important topics for humankind today. The need to study, research, and train leaders has never been larger and will only grow in the future. Leadership opportunities are available to most people, but only some will decide to make use of them, make the sacrifices necessary, and lead with purpose towards a greater good. Not only must people choose to lead, actually want to lead, they must also understand how to lead (Clark, 1996). Kenneth Clark stated, "This commitment is more than a contract to fill a position. It involves the heart and mind of the one who commits and the hearts and minds of those who willingly are influenced by the leader." (p. 11).

Americans have continued to lose confidence in their leadership (Schwab, 2007). Evidence of this loss of confidence can be found in polls concerning the President of the United States and how government dealt with the war in Iraq, or the rebuilding of New Orleans after Hurricane Katrina. A November, 19, 2007, U.S. News and World Report article showed the percentage of people who have confidence in various leaders from various segments and institutions in our country. Military leadership received the highest rating with 40%. Religious leaders have had their share of scandal and the confidence of the American people dropped to 21%. Government leaders and the entertainment industry dropped below 10%. Educational leaders were just a bit higher with a 20% confidence level. Nearly 80% of those polled said that unless there are better leaders, the country will decline, and 51% believed the U.S. is already behind other nations. But it is not just political leaders who are failing in the eyes of citizens. Wall Street, media, nonprofits, and others join the school and the church with low confidence of

future success. James MacGregor Burns cited an April 1992 poll of American people, who were asked: "Does the political system need rebuilding or just minor change?" Fifteen percent responded minor change, 57% responded fundamental change, and 27% responded "Needs complete rebuilding." When that many people call for major change, it says something about the loss of confidence in leadership (p. 14).

Education has received negative reviews since 1980 when a Nation at Risk report was released (Owens, 1991). Over the years, United States government and many private organizations voiced concern over the plight of American education. David Spence of the Southern Regional Educational Board proclaimed the bottom line truth that schools of any type are unlikely to succeed until those involved, including colleges and government decision makers, become serious about preparing and training school leaders (Education Week, 2007). Kenneth Leithwood and his colleagues (2004) stated, "that there are no documented instances of troubled schools turning around or improving without the work and influence of solid, inspiring, talented leadership" (p. 4). The number of reforms, Congressional legislation, and money spent on so many fronts has not, and will not produce satisfactory results. In fact, support for the No Child Left Behind Act is less than enthusiastic at best. Currently Congress is not supporting the fund mandate with increased appropriations and most educators involved are not sure what the next step should be. Research has shown that our public education is not keeping up with future challenges, not to mention, with a great number of developing countries. It is in this context that leaders and leadership development must produce and solve our educational problems.

Christian education is not only serious about promoting the truth of very deep religious conviction and beliefs, but it is also serious about educating the coming generation with excellence and professionalism. The future of Christian K-12 education rest on the backs of

organizations and their ability to train and attract the best in leadership qualities to lead a

purpose-driven movement toward the coming challenges, while gaining honor, respect, and

legitimacy among the American population.

    This dissertation research defines the problem by beginning with the general background

of the study of transformational leadership and the evolution of its development. The next

section of the chapter makes a case for the significance of this topic and its significance to

education, and the brand of Christian education which was primary in early American culture.

The following section briefly describes the method of research used to gather the data to solve

the problems of our day. Before concluding chapter one, there is a brief discussion of key terms

and a short discussion of the goal of leadership impact.

Background of the Study

    Transformational Leadership is a theory developed by Dr. Bernard Bass and many other

associates, including Bruce Avolio. Over the years many scholars have made contributions to the

idea that transformational leadership truly makes a difference in the lives of those being led.

Avolio and Yammarino (2002) cite a great number of studies and suggest that "In the last two

decades there has been accumulating evidence to suggest that transformational leadership is an

influential form of leadership that is associated with high levels of individual and organizational

performance" (p. 67). Much of the effect and impact parallels a large amount of Christian and

Biblical truth dealing with issues such as discipleship, passing beliefs from one generation to

another and character/value based leadership.

    The study of transformational leadership is linked to the long-standing literature on virtue

and moral character, as exemplified by Socratic and Confucian typologies. It is also linked to the

major themes of the modern Western ethical agenda. These themes include liberty, utility and

distributive justice, deception, sophistry, and pretense which are examined alongside issues of transcendence, agency, and trust, striving for congruence of values, cooperative action, power, persuasion, and corporate governance to establish the strategic and moral foundations of authentic transformational leadership. John Locke wrote about the transformational power and potential in a system of government where leaders understood the followers' goal of the pursuit of happiness while struggling to change and improve themselves along with their world (Burns, 2003A). Transformational leadership fits well with the concepts of Biblical faith and discipleship and is a great model to use for a descriptive approach to Christian Educational leadership at the K-12 level.

Transformational Leadership has taken research on leadership to a whole new level. John Antonakis and Robert House see this as the "new leadership" model. These approaches moved the field from the trait approaches of the 1930's, the behavioral approaches of the 1950's, and contingency approaches of the 1970's to account for the predominantly emotional and inspirational effects of leaders on followers. Bass's theory and leadership questionnaire are very popular in the leadership arena, and Bass's theory played a salient role in shifting the leadership paradigm to what it is today (Avolio & Yammarino, 2002).

Department of Education statistics for the 2004 school year and statistics from the council for American Private Education (CAPE) claim 46,900,000 students as part of the total public and private K-12 program in the United States. Private education accounted for 5,123,000 students or 10.9% of those in the educational system. Of the 10.9% privately educated, 46% were in Catholic education and 10% were unaffiliated with a church or a conservative Christian organization. The remaining 44% were educated by conservative Christian schools affiliated with a conservative organization or a church sponsored evangelical school. Association of

Christian Schools International (ACSI) is the largest organization of the conservative Christian school networks and educates more than half of the conservative Christian School students. Although Catholic education has a very positive, older, and rich tradition, it has a number of different mission goals compared to conservative Christian schools that educate 1,793,050 students or 3.8% percent of the total school population. Missing from the figures are the nearly 1.1 million students being home schooled and many of these with the goal of conservative Christian education (Broughman & Swain, 2006).

The older brand of Christian/Catholic education has a great history of cultural relevance and solid academic foundations. However, their motivation for creation was that public (government) education in America was "too Christian" in concept, and aligned itself with evangelical and conservative issues. Rarely did the population view the need to withdraw from public schools until the 1960's. The conservative Christian school movement with the conservative, evangelical flavor is a much more recent group, whose rebirth and push began after prayer in school and Bible reading were removed in court cases taking place in 1962 and 1963 (Kienel, 2005). Interesting to note that Catholic people were so alarmed about their families being converted away from Catholicism to protestant Christianity in the public schools, that during the early half of the twentieth century they left the public school to start their own schools (Kienel, 2005).

The private Christian school has plenty of challenges as it seeks to make a difference and find a certain level of legitimacy and success. Like other private education, the Christian school survives on tuition dollars provided by the families who attend, along with donations from others who are in alignment with the mission of Christian Education. This arrangement and competition against the free, tax-based public school caused difficulties for the growth of the movement and

kept a fair number of people out of the Christian school system for lack of funding. The Christian School's response has been to put together a very tight budget which included paying less to its teachers (compared to public counter parts), and holding tuition costs down, while seeking private funding to grow school programs and deliver financial aid to families who would not otherwise afford the full tuition (ACSI survey data, 2006).

For all the benefits, positive training, and support of Christian parents for their beliefs and values, the movement has had difficulty growing. The movement grew from 1960 until 2002, but made a downturn in 2004. The number of those who participate can be weighed against the fact that more than 50% of Americans claim conservative Christian beliefs and attend church on a regular basis, but only 3.8% of the school population is enrolled in a Christian school (Barna, 2003). One idea for growth (in light of enrollment downturn), the President spoke about, "Pell Grants for Kids" in his recent State of the Union address, which is an idea much like a voucher that allows students from struggling inner city schools change their enrollment to private Christian schools. In the study, as explained by Education Week's Washington correspondent Alyson Klein, the inner city Christian school is losing enrollment and closing down due to lack of funding at alarming rates. As these types of schools find they cannot survive the city, they are either closing down or moving to the growing suburban populations, thus leaving no choice for the families who stay (Education Week, February 6, 2008, p. 20). The desire for quality Christian education may be growing, but the funding difficulties are still holding the movement back as a viable solution to the country's education woes.

There are many reasons for the Christian School movement's success and failures, but leadership is the focus of this research. Great organizations and institutions are usually led by great leaders and leadership has been researched and studied a great deal over the last 100 years

(Burns, 1978). It is now time to focus on the leadership challenges in the Christian School movement.

One of the best models and most researched leadership theories is transformational leadership (Avolio, 1999). Drs. Bass and Avolio created the *Multifactor Leadership Questionnaire* (MLQ) to objectively measure the critical aspects of great leadership. More than 300 dissertations, as well as many journal articles and books, used the transformational model and sought to better understand leadership. The organizational effectiveness of transformational leadership has so routinely been proven in research among various types that it is difficult to note it all in this research. The areas of study include government, business, trade unions, medical facilities, sports teams (Charbonneau, Barling, & Kelloway, 2001), education in the college and public sector ranks (Barling, Weber & Kelloway, 1996), but K-12 Christian Day School program have not been researched. Avolio also suggests that there is a great gap of research concerning the importance of culture and its effect on leadership (Avolio & Bass, 2002).

There is a question regarding whether great leaders are born or developed. The answer is surely a combination, for leadership behavior and what constitutes success is very complex. Leadership development has to be a goal of every institution and school, for even if the organization could land a natural born leader, there is a need for growth and progress in a fast changing world. Leadership development involves those who lead, those who follow, the context and culture of the organization, timing, resources, technology, along with God's providence or maybe just luck, to turn out well. But as the issues of leadership are studied and researched, as leaders think, reflect, and evaluate the processes, and break down the essential parts, or get the right combinations of code, then how the various parts fit together to make solid, strong leadership can be understood. It is a worthy goal to understand how educational institutions

work, how Christian educational institutions work, and how good leaders can be trained to be better leaders. It goes without saying that developing leaders is a very important and ambitious endeavor to pursue and not an assignment given to those who have the right genetic code (Avolio, 2005).

The study of transformational leadership is not only about identifying good leadership, but understanding the components so that leadership can be developed. Transformational leadership is purported to be helpful and useful in many industries and types of businesses, and across all cultures. Is it possible that leadership would be different based on circumstances and setting?

Transformational leadership is believed to be valuable no matter what the setting, but is there a different expectation of leadership in one region versus another region based cultural difference, especially among Christian school leaders? House (2002) believes there are potentially some components that must be considered, and he states:

> Despite Bass' work on the universality of leadership and the GLOBE project,
> House and Antonakis did their research for the monographs in Leadership and
> management edited by Avolio and Yammarino, and determined that the
> universality vs. cultural specificity of transformational and charismatic leadership
> is still subject to debate. There is not a good theoretical feel for, or enough
> empirical results about, which dimensions or aspects of transformational and
> charismatic leadership are universal vs. specific to only a culture or limited set of
> cultures. The articulation of emic and etic approaches to transformational and
> charismatic leadership and the culture-levels analysis linkage would help clarify
> these issues in the future, especially if supported by data. (p. 27)

A study to determine differences based on regional location is a great next step of study for transformational leadership and Christian education.

Avolio saw the importance of culture and was also concerned with context. He stated:

As with the culture-related debate, another key issue is whether transformational and charismatic leadership are context-free, context-specific, or context-dependent. Does the key driver of the emergence and success of transformational and charismatic leadership lie in strong vs. weak situations, or strong vs. weak leaders, or both? This harkens back to an old notion presented by Bass about great times (contexts or situations) vs. great leaders to explain leadership processes and outcomes. Future research along these lines is critical. (Avolio & Yammarino, 2002, p. 22)

Timothy Mowbray (2004) showed in his dissertation study that the culture of the organization was crucial to the success of the leader in a non-profit organization by demonstrating that leaders who match the values and goals of Board members will always succeed beyond those who do not. He concluded that if certain characteristics of the culture match certain transformational characteristics of the leader, success was highly predictive. He described this as an intricate balance where leaders are creating and changing culture through their interaction, policy and procedures. When culture is created or changed, certain risks accrue to the organization that makes it difficult to adapt to complexities that stake holders may deem important. Leaders need to understand the organizational culture and subculture to successfully move an entity toward goal and mission fulfillment. Leaders must know how to use organizational structures, power bases, resources, and the existing culture to modify behavior within organizations and the workforce or school personnel, toward desired outcomes (Schein,

1997).

Transformational leaders by definition would more than likely be the kind of leaders who could succeed in a changing culture. Transformational leaders in Christian schools would have to use wisdom to know what part of Christian education is unchangeable and which part of school leadership must in fact change with the culture. Bass (1985) predicted that transformational leaders would rise during times of change, growth or crisis. Their hard work, system of values, and goal to achieve the mission would be readily apparent when working against the status quo. Consider that a transactional leader would be satisfied with the existing culture where the transformational leader seeks to change and improve it. The transformational leader is more likely to find support where culture is rapidly changing. Howell and Avolio (1993) have provided preliminary evidence to suggest that organizations that are self correcting and always trying to meet changing needs in a changing culture, will want to work with a transformational leader.

Problem Statement

The purpose of the study is to research transformational leadership in Christian schools, associated with two distinct regions. To understand the value of transformational leadership in the Christian school, the researcher analyzed the differences associated with two distinct regions by addressing the following research questions:

1)   Is there a significant difference among leaders' self-rating using the Multifactor Leadership Questionnaire (MLQ) test when comparing leaders in ACSI Christian Schools of the Southeast to those of the Mid-Atlantic North?

2)   Is there a significant difference in transformational leadership among subordinates rating their supervisor using the Multifactor Leadership Questionnaire (MLQ) test when comparing

leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic North?

3)   Is there a significant difference in the variance score on the Multifactor Leadership

Questionnaire (MLQ) test between leader and subordinate when comparing leaders and

subordinates of ACSI Christian schools in the Southeast and those of the Mid-Atlantic North?

4)   Is there a significant difference in transformational leadership application or outcomes at

ACSI Christian schools in regards to the regions of the Mid-Atlantic North and the Southeast?

5)   How do ACSI Christian school leaders see themselves when put through the lens of

transformational leadership as indicated by the Multifactor Leadership Questionnaire (MLQ)?

Theoretical Framework

A causal comparative study utilizing correlation and parametric statistics (ANOVA) along

with descriptive cross-sectional observation was used to compare transformational leadership in

Christian schools in the Bible Belt area of the South with the North. This snapshot of Christian

school leaders, using data obtained through use of the Multifactor Leadership Questionnaire

(MLQ), extended research by observing and analyzing the frequency and characteristics of

transformational elements in these particular populations. This data was used to assess the

prevalence of transformational leadership and identify associations in the two distinct regions

which represent two distinct cultures. The researcher answered questions as to the relationship

between transformational leadership and regions considering the possible causes, consequences

and effects. The examination of transformational leadership components in one region, as

compared to another, tested the research hypotheses. As such this study is comparative in nature.

Significance of the Study

The study of transformational leadership is growing significantly, but there is a dearth of

knowledge concerning transformational leadership in the Christian school. So many

transformational leadership components are compatible with the worldview of those in Christian education where ultimate authority, absolutes, values, character, service and leadership giftedness is taught and believed (Kienel, 2005). Leaders must be trained to understand the dynamics of culture and how leadership can bring unity to a great amount of diversity, individualism, and other signs of a changing American, and Christian American, population. Transformational Leadership is a theory that is key to training, and equipping the next generation of Christian school leaders.

The expectation is that quality Christian education would score high in transformational leadership assessments. Since no study of transformational leadership has been undertaken in the Christian school movement, it is time to discover how this plays out in a number of successful Christian schools. By analyzing the school leaders' transformational leadership, and the impact they had on the current state of the school, along with the subordinates whom directly report, it is possible that Christian school research will help us understand the components of transformational leadership better and evaluate the predicted long-term success of organizations that train for it and experience it. It will also help us discover if the faith-based, Bible believing, mission driven, cause of the Christian School movement could be stabilized or advanced by transformational principles, especially those that correlate to the goals of Christian education, no matter what the culture.

It is prudent to conduct a causal comparative study that goes beyond descriptive cross-sectional study of Christian schools in different regions to understand how transformational leadership responded to culture and leadership differences. This research will uncover the elements of transformational leadership that could be enacted for a Christian school to succeed and thrive in today's world and procure a successful future for Christian education.

Transformational leadership has already made great gains in various business, education, and nonprofit settings (Bass, 1999), but understanding it in this particular environment could very well become bedrock for educating the next generation of Christian school leaders in the United States and around the world.

There are many studies that suggest differences in aspects of culture will result in differences in the way transformational leadership is implemented and received. In Mildred Howard's dissertation she found that school size and organizational culture were two significant factors that resulted in different levels of transformational leadership (Howard, 2004).

There are too many gaps in the understanding of transformational leadership and its benefit to the Christian school movement. The purpose of this study is to fill that gap. A survey using descriptive cross-sectional data will reveal the benefits, the challenges, the frequency of behaviors, the associations, and attitudes of transformational leadership so as to shed light and compare against cultural differences what makes a Christian school leader successful.

Transformational Leadership

Transformational leadership is not about getting things done through people or creating a great institution, building buildings, or making a profit. Transformational leadership partners the leader and the follower together as both grow and become better in the pursuit of a worthy and valued mission. This leadership changes the people involved and the pursuit becomes bigger than the personal goals of the individual. Grasping the big ideas and pursuing something that contributes to society and helps people, drives an organization that is led under the transformational leader. Christian education must progress in effectiveness to survive and grow in the future. How are transformational leaders handling the changing culture? What is required of transformational leaders in one culture that are not required in another? How is

transformational leadership related to culture? These are the issues that will be explored in this study of leadership in Christian education within two different regions.

Transformational leadership components point to the specific elements and patterns that distinguish the behaviors and attitudes of followers, as well as the high performance leaders. The followers buy into the leader's concepts and positions to the point of acceptance and continuation for their own style, values, and beliefs about leadership. This system of leadership has an expected transfer that could continue for generations and the transformational leader will be the model for the current training that merits expected behavior and school leadership success. The institutional mission along with the values that influence the organization over time will still be in place long after the transformational leader has moved on, or died, because the mission has been internalized and owned by those who continue to lead the organization (Bass, 1985).

Transformational leadership derives from the concept James McGregor Burns (1978) put together in his Pulitzer Prize winning book *Leadership*. Bernard Bass found that these kinds of leaders score high in charismatic leadership in such a way that followers have complete faith in the leader. Transformational leadership as developed and refined by Bernard Bass, and those who worked with him, found that such leaders are inspirational and effectively communicating high performance expectations. These leaders are idealized influencers who role model the heart of the mission of the organization. This type of leader is thoughtful and provides intellectual stimulation giving followers the freedom to think about old problems in new ways. No matter how large the institution, this leader creates individualized consideration where the followers feel personally connected and given the attention that they need to make a great contribution worthy of their time and sacrifice. These ideas became known as the four "I's" of Transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and

individualized consideration.

Dr. Bass continued to say that using these full-range leadership components over and beyond the normal contingent reward systems of getting something for the cost of giving something, out-performs traditional "top-down" leadership. Transformational leadership theory, and the model created by Dr. Bass, empirically and logically supports factor-analytic frameworks of transactional and transformational leadership. The model, and the subsequent Multifactor Leadership Questionnaire (MLQ), portrays transactional leadership as contingent reinforcement in the form of a leader's promise, reward, threat, or disciplinary actions, all based on the followers performance. The transformational leader goes beyond self-centered tools of leadership and creates followers who perform well, for righteous motivation, and long term (even through generations) valuable results (Bass & Riggio, 2006).

The study of transformational leadership is not considered a biblical concept. It has been accepted in many secular settings, but is linked to the long-standing literature on virtue and moral character, as exemplified by Socratic and Confucian typologies. It is also linked to the major themes of the modern Western ethical agenda. These themes include liberty, utility and distributive justice, deception, sophistry, and pretense which are examined alongside issues of transcendence, agency, and trust, striving for congruence of values, cooperative action, power, persuasion, and corporate governance to establish the strategic and moral foundations of authentic transformational leadership. Transformational leadership is a perfect fit with the concepts of Biblical faith and discipleship and is a great model to use for the analysis of the way two distinct regions are implementing the transformational ideas (Burns, 1978).

The Christian school is in great need of leaders who align themselves and believe in the mission of Jesus Christ and his principles in the Bible. Transformational leadership has a focus

on mission and vision that is much like what the Bible teaches. C. Gene Wilkes (1998) noted that, "leadership begins with mission. Without mission there is no need or motivation to lead. A God-sized mission that captures the heart of a person draws him into leadership because he must have others involved in order to carry out a mission that size" (pp. 76-77). The qualities of leadership that have a Biblical base can be enhanced by the understanding of the research on transformational leadership. Transformational leadership has become more objective than most leadership theories thanks to the work of Avolio and Bass in regard to the development of the Multifactor Leadership Questionnaire (MLQ) (Bass & Avolio, 1995).

The Multifactor Leadership Questionnaire (MLQ) has been used in more than 300 Dissertations, as well as thousands of academic papers and corporate studies for improving and developing leadership. There are many elements of transformational leadership that need to be researched, but there is a growing belief that transformational leadership works. The absolute foundation or idea that can drive people toward the moral and character requirements of transformational leadership is still vague but is open to the possibility of Christian faith and Biblical beliefs. Often, those who study transformational leadership imply higher powers and various deeper or altruistic motivations, but never really uncover the value or importance of faith and belief to the leader. Studies of transformational leadership have been done in the military, health care, political, churches and even lower and higher education, but never in a Christian day school. The Christian day school may be a great place for transformational leadership to thrive and grow, but what is the impact of the surrounding culture? How do the pieces of belief, behavior, traditions, and the way of life change the benefits or the problems in those who lead Christian schools today (Waldman et. al., 1987)?

Long Term Effects Considered

Transformational leaders have been tested in various career fields and they are always more productive, more effective, more well received by followers and great role models for future leaders (Bass, 1999). Transformational leadership can be a helpful guide for the Christian day school leader, where the key difference from the public education, or even quality private education, is in the transference of character, values and beliefs. Christian schools would seek transformational leaders because that is in fact what Christianity and the Bible teaches as adherent's disciple children and young believers in the truth of the faith. The organization, along with the teacher, is not just passing on information, but disciplining students to righteous living and proper worldview understanding that is consistenly held. Yet, too often the mission of a school or church, do not transfer, and they do not sustain the effects of time and modernity. In James Burtchaell's study of Christian Evangelical colleges, he found that most Christian colleges deteriorate through time and lose their passion for the mission of faith and learning which becomes secularized (Burtchaell, 1998). The possibility exist that such institutions are not being led by truly transformational leaders, but there may be other aspects that must also be true for this full cycle of transformation to survive. The study of the culture in which leadership resides may give more evidence to the kind of leadership needed for long term institutional mission and goal success.

There is an abundance of research explaining how leaders create culture in their places of work so that the team accomplishes and produces goals and profits. The culture of an organization is tough to build and/or change, but when it is set on working together for the good of the company (or school), great things result (Kouzes & Posner, 2002). Culture is about the way things are done in a particular organization. Is it fair to consider how leadership changes

when it is placed in a different culture due to geography, language, tradition, or other aspects concerned with the way business, and/or life is handled? As transformational leadership continues to be studied in a multitude of places, types of businesses, schools, and even Christian schools, would it not be helpful to know if the region, and therefore the culture, is a factor concerning the elements of leader success? What does transformational leadership look like when compared in two different cultures? How is the leadership of Christian schools in the southeast (Alabama, Georgia, North Carolina, South Carolina, Tennessee, and Virginia of ACSI) different from Christian schools in the Mid-Atlantic North (particularly Delaware, Maryland, Washington D. C., New Jersey, Ohio, and Pennsylvania of ACSI)?

The Significance of Leadership

The survival and advancement of the Christian school movement as a potential hope and solution in light of the failing public school system, is paramount. Transformational leadership connects the leaders with its teachers so they can work together for the success of students. Peter Drucker (2002) knew how important training for executives was, especially in regards to what it means to be effective. He said:

> I have never come across a single, intelligent, natural born leader that did not have to learn what it means to be effective. Every one of them had to learn and practice effectiveness until it became a habit. Everyone who worked at being effective was successful in doing so. The truth is effectiveness can be learned, and it has to be learned. (p. IX)

The key qualities that allow transformational leadership to be successful in many other areas of work must be understood in the Christian school movement. In the Teacher Leader Project orchestrated in Australia, researchers made this statement, which could also be applied to the

Christian school movement:

> There is massive demographic exodus in school leadership. New candidates for
>
> leadership, who care about leading, want to lead, and feel able to lead in current
>
> circumstances are as rare as mosquitoes in the snow. Educational leadership has
>
> becoming a vacant lot, always up for rent. (Crowther, 2003, p. 5)

Crowther goes on to point out that teaching is also in crisis. The number of qualified, strong

teacher candidates continues to dwindle in the face of other much more high paying and

honorable professions. The climate of "shaming and blaming" has made the attraction to teaching

almost non-existent. It is this researcher's belief that the vacuum could be filled with quality

Christian schools that can maintain their distinctiveness regardless of their geographical setting,

region or culture, if in fact led and guided by transformational leaders who train and empower

their teachers, love their students, and teach the truth of character, values, and absolutes.

The Christian school movement brings a Biblical point of view to the discussion of

leadership. The Old Testament Bible speaks of the leader Moses who explains to the children of

Israel how they must teach their children, and therefore the future generation, to love God with

all of the heart, soul, and strength (Duet. 6:4-9). Moses gives the integrating techniques to help

parents and the culture of Judaism to sustain belief in God, and live out Biblical principles.

Within three to four generations, Judges 2:10 tells us, the people do not remember Moses or his

miracles. They are not only unwilling to serve God and follow Jewish custom, but that they are

pursuing the worship of pagan gods under the title of Baal. Jesus comes to earth to fulfill the plan

started in the Old Testament but endures antagonism and animosity from his own Jewish people.

Christianity is born and the church grows based on Biblical philosophy and even thrives at times,

but always in a context of a great deal of antagonism and conflict. This cultural tension, past

failures, along with the application of Biblical principle's today, make transformational leadership a great study for Christian school leadership.

The Church has a storied existence, but it survives, reforms, changes and continues to expand all over the world. Its success is supernatural, but it also suffers and struggles. The Church often creates organizations that prosper for a time, only to fail within a generation or two (Marsden, 1997). Christian colleges lose their distinctiveness; denominations lose their mission and weaken the values they held; and Christian day schools find they cannot succeed or that Christians are unwilling to make the sacrifices to attend. Why is it that an organization that is bent on an eternal mission, struggles to succeed and to overcome generational entropy? It is this researcher's belief that transformational leadership could help Christian organizations, and the Christian school movement specifically, overcome these issues and become thriving schools based on original mission and the pursuit of absolute Biblical truth.

Transformational leadership defines the successful transference of it principle in the fact that people buy in, values are transferred and the mission lives on long after the leader passes away or moves on (Burns, 2003B). These principles and components, along with the sustaining results, would be a perfect combination for the Christian school, which by its very nature hopes to perpetuate the values and beliefs of the Bible long into future generations. Christian school pioneers believe in long term, solid, mission- oriented, value driven leadership that powers the Christian school into future success and effectiveness (Keinal, 2003). A cultural change in the perspective of life, dress, or how people work does not have to equate to loss of validity and authenticity for an organization bent on preserving the values of the savior and the Bible.

Transformational leadership has failed to understand how long term, productive and effective leadership have their base in the absolute teaching of Biblical principles. Christian

education has not used transformational leadership to teach or train future leaders or help them understand that leadership principles have long term impact.   What's missing from the literatures is how Christian school leaders become transformational and how this impacts followers and the future of the movement. How does mission-focused, value-driven leadership get passed from one generation to the next giving a Christian school long-term sustaining impact? The alignment of transformational leadership, which seems so normal and so integrated, has never been studied in any Christian day school.

Methodological Overview

     Research perspective: Regional differences. To understand the significance of transformational leadership in the Christian school, and the differences associated with two distinct regions, the researcher began with the following research questions: How has/does the growing Christian school movement assess leadership difference in various regions implying culture differences? How are leaders who run Christian schools in two distinct regions, different or the same, in regards to transformational leadership? What is the relationship between culture, as measured by region/location, and transformational leadership in Christian K-12 schools? The specific task of this research was to examine the following research questions and reject the null hypotheses:

1. Is there a significant difference among leaders' self-rating using the Multifactor Leadership Questionnaire (MLQ) test when comparing leaders in ACSI Christian Schools of the Southeast to those of the Mid-Atlantic North? Null hypothesis-- there is no significant difference in transformational leadership among leaders' self-rating using the MLQ test when comparing leaders in ACSI Christian schools of the Southeast to those of the Mid-Atlantic North.

2. Is there a significant difference in transformational leadership among subordinates rating their supervisor using the Multifactor Leadership Questionnaire (MLQ) test when comparing leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic North? Null hypothesis--there is no significant difference in transformational leadership among subordinates rating their supervisor using the MLQ test when comparing leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic North.

3. Is there a significant difference in the variance score on the Multifactor Leadership Questionnaire (MLQ) test between leader and subordinate when comparing leaders and subordinates of ACSI Christian schools in the Southeast and those of the Mid-Atlantic North. Null hypothesis--there is no significant difference in the variance score on the MLQ test between leader and subordinate when comparing leaders and subordinates of ACSI Christian schools in the Southeast and those of the Mid-Atlantic North.

4. Is there a significant difference in transformational leadership application or outcomes at ACSI Christian schools in regards to the regions of the Mid-Atlantic North and the Southeast. Null hypothesis--there is no significant difference in transformational leadership application or outcomes at ACSI Christian schools in regards to the regions of the Mid-Atlantic and the Southeast.

Questions 1 through 4 are designed to reject or accept the null hypotheses.

There is one follow-up question in light of transformational leadership study in Christian education that is also discussed within this research:

5. How do ACSI Christian school leaders see themselves when put through the lens

of transformational leadership?

A causal comparative study aligned with descriptive cross-sectional methods was used to relate factors of transformational leadership in a specific point in time and to compare the Bible Belt area of the Southeast (Alabama, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia) with the Mid-Atlantic-North region of ACSI (Ohio, Pennsylvania, Maryland, New Jersey, District of Columbia, and Delaware). This snapshot of Christian school leaders, using data obtained through use of the Multifactor Leadership Questionnaire (MLQ), extended research by observing and analyzing the frequency and characteristics of transformational elements in these particular populations at this particular point in time (2008). This data can be used to assess the prevalence, and explore effects of transformational leadership in the two distinct regions which represent two distinct cultures. The researcher answered questions as to the relationship and associations between transformational leadership and regions. The examination of transformational leadership components in one region, as compared to another, demonstrated the associations that are tied to regional and cultural differences.

Theoretical Procedures

This was a causal comparative study with descriptive cross-sectional components for the purpose of determining if there is a relationship between transformational leadership and two diverse regions of the country which imply two distinct cultures, the Mid-Atlantic North and the Southeast. Descriptive cross-sectional studies are useful when there is a dearth of research about a particular topic. A descriptive cross-sectional study describes the relationships between specific variables at a specific point in time and does not infer causation, but looks at frequency and patterns, while casual comparative research looks for possible causes. Given the lack of research on the research topic, a combination of casual comparative and descriptive cross-sectional

research was the best methodological approach. The subjects were chief head administrators, CEO, headmaster, headmistress, superintendent, president, or principal in some cases, from the top 20 Christian schools by population/enrollment (the largest has 1750 students and the smallest has 350 students) in each of two ACSI regions (the Mid-Atlantic North versus the Southeast). Data was also collected from three to six subordinates, per each administrator, in order to compile accurate transformational leadership scores per school, per region. The review of literature included the studies of transformational leadership in educational areas, as well as studies conducted in religious settings, and also a study of the regional differences in the culture of the Bible Belt/South as compared to the culture of the Northeast as defined by ACSI with the title, Mid-Atlantic North. The focus is on Christian schools since no study has been conducted among Christian day schools before. The Christian schools were examined within the context of differences that are inherent in two distinct regions that imply cultural differences. This study helped identify frequency and patterns of behavior and attitude that are connected to transformational leadership while analyzing the role that a changing culture will have on the future of Chrsitian School leadership and how best to train and prepare them in the next 20 years.

The lead administrators of the top twenty schools based on enrollment from each region were asked to participate in this study. Those who participated established their work (3 years experience at this assignment). Each administrator took the Multifactor Leadership Questionnaire (MLQ-self-evaluation test) and assigned four to six direct reports (administrators or staff that answer to this school leader and have done so for at least three years) to assess them using the MLQ test. Other information was gathered such as degree attainment, years in Christian education, and years at the particular school, enrollment numbers, tuition amount, and other metrics that helped determine the quality of school that this leader represents as well as the

kind of impact the leader has.

Threats to validity of this research included concerns about valid and relaible information retrieved using subordinate survey data. It could be a challenge for the workers to be honest in the assessment of their boss. The administration could have chosen only subordinates to participate who were favorable to them. There may have also been issues with region equivalency. More specifically, some southern cities may be equal to northern cities and more different to their own rural schools. More schools in the south are connected to a specific Church as compared to north. The schools in the same region may have been different based on school governance and the schools in the South had a higher percentage of Church run schools than did the North. Also there are variables related to mission and school goals that this research study did not account for.

Definitions of Key Terms

Transformational leadership, according to Burns, involved a leader who focused on transcendent and far-reaching goals, and has a greater effect on followers and collectives than transactional leadership, which in turn is focused on promoting self-interest and is thus limited in scope and impact. Transforming leaders create follower awareness of moral and ethical implications and convince them to transcend their self-interest for that of the greater good. Although many researchers believe that transformational leaders and charismatic leaders are one in the same, Bernard Bass suggested the need for additional clarity about the differences. Transformational leaders arouse strong emotion, increase follower identification with the leader, and serve as coaches and mentor, while also empowering those who follow to become problem solvers. Charismatic leaders on the other hand, keep followers weak and dependent and expect personal loyalty and obedience often originating from turmoil and crisis of some type (Bass,

1985).

According to Bass and Avolio (2004), the seven-factors and their operational definitions for the Multifactor Leadership Questionnaire (MLQ) test follow:

1. *Charisma/Inspirational* -Provides followers with a clear sense of purpose that is energizing; a role model for ethical conduct which builds identification with the leader and his/her articulated vision.

2. *Intellectual Stimulation* -Gets followers to question the tried and true ways of solving problems; encourages them to question the methods they use to improve upon them.

3. *Individualized Consideration* -Focuses on understanding the needs of each follower and works continuously to get them to develop to their full potential.

4. *Contingent Reward* -Clarifies what is expected from followers and what they will receive if they meet expected levels of performance.

5. *Active Management-by-Exception* -Focuses on monitoring task execution for any problems that might arise and correcting those problems to maintain current performance levels.

6. *Passive Avoidant* -Tends to react only after problems have become serious to take corrective action and may avoid making any decisions at all.

7. *Laissez-faire* - Lack of leadership.

In collecting data and distinguishing our subjects, the researcher is indebted to the organization of ACSI. This research used ACSI regional boundries for our delineation of north and south comparisons. ACSI had the following information on their web-page:

ACSI - has eighteen regional offices worldwide. Currently ACSI serves over

5,300 member schools in approximately 100 countries with an enrollment

of nearly 1.2 million students. Programs and services are designed to assist

Christian schools at every grade level including early education and higher

education. ACSI is a 501(c)(3)nonprofit organization governed by a thirty-

member Executive Board elected by member schools. The Association of

Christian Schools International (ACSI) strives to enable and equip Christian

educators and schools worldwide to effectively educate children and young

people with the mind of Christ. Thus, students will be prepared for life because

Christ, the creator and sustainer of the universe, possesses "all the treasures of

wisdom and knowledge" (Colossians 2:3). The life and mind of Christ is nurtured

in the lives of students through redemptive relationships with faculty who

recognize that reconciling the heart and mind to God is the foundation of their

work. To this end ACSI seeks to equip schools for greater effectiveness, year after

year. The many programs and services we offer are intended to enrich the

teaching of Truth—God's Word revealed through Scripture as well as through

creation. We seek to increase the vision for students' intellectual development

through Christian faculty who model a rigorous Christian mind in their teaching

and leading. We believe that schools can increasingly achieve their vibrant

mission as their operational practices grow in excellence.

To understand a research project of this nature it is also important to define the following

terms:

Culture is the customs, beliefs, values, achievements, priorities, and understandings of a

particular place at a particular time held by a majority of the people.

Region is an area of land that has definable boundaries and distinctions which might have an impact on a society's culture or at least separate cultures so they can develop differently.

Morality is a key concept for transformational leadership. Burns made it clear that transformational leaders are role models concerning moral and ethical conduct (Burns, 1978), which is represented by their degree of respect toward others, their concern for the well being of others, and the honesty and integrity of their actions. A leader high in morality would engage in behaviors such as discussing the importance of high ethical standards, strong values, and righteous behaviors with those they work with. They would act respectfully towards all people and consider the consequences of their actions and words. They would express and act on the safety and success of those around them. They would ensure confidence of private information and would always strive to be fair and just in tough decision making. This moral agent would be motivated to make sacrifices for the benefit of those they lead in the organization (Conger, 1999).

Bible Belt is the geographical area in the south effected by the combination of cultural influences that allowed the Bible and the Church to have such a far-reaching and all encompassing impact on the people who lived in this area. The term describes an area that is arguably more homogeneous than any other section of the country.

The *school leader* is the head of the school. He/she may report to a board, but has the primary authority to run the organization, manage the budget, carry out policy, hire and fire staff, motivate and recruit customer students, and communicate the mission and vision of the school. The title of such a person could be headmaster, superintendent, CEO, administrator, or president.

Success for the Christian school is determined by enrollment growth and minimum

leadership longevity of three years.

Transformational Leadership's Impact

Transformational leadership is a theory that quantifies and explains trait characteristics, values, and attitudes that enhance the components of leadership. The combination of personality, character, giftedness, talent, circumstances, people skills and education explain key elements of successful leadership, but do not explain what makes leadership work in the long term (Bass, 1999). This is particularly important to those in Christian ministry. One's faith and work should be passed down to the next generation. The Bible declares the ability to do this through one's children in Deuteronomy 6:4 which explain how to teach our children to love the Lord with all their heart by integrating beliefs into everything done. The authentic transmission of faith and the way of life is explained as an integrated approach to living, but is difficult to implement. Transformational leadership distinguishes itself as a theory that grabs followers' hearts and aligns them with the mission and goals of the organization for the greater good of mankind.

Christian churches, schools and other ministries may find it difficult to sustain the fervor and excitement of the *first generation* (that initial group who accepted the mission and were willing to make great sacrifices), as entropy and time disperses its negative effect. The passage in Judges 2:10 makes it clear that keeping the faith through generations is a difficult task, for the entire nation of Israel became Baal worshipers who did not even know about God three or four generations later. The Biblical expectation for faith and values under one of the greatest Old Testament leaders, Moses, did not stand the test of time. Somehow the idea of transformational leadership, in this case, did not transform in the long term for this Biblical case study.

The Cultural Impact of Transformational Leadership

Transformational leadership tackles the hope for sustaining results over time. An

understanding of effective leaders and leadership processes is crucial to understanding the operation of effective organizations. There are as many definitions of leadership as there are persons to create them (Stogdill, 1974). Most definitions revolve around influence which motivates followers towards a common goal. The idea has to go beyond the leader to the follower who is also crucial to the study of leadership. Early leadership research typically dealt with trait, behavioral, and contingency theories (House & Aditya, 1997). Trait theory focused on the identification of traits that great leaders would be required to possess (Mann, 1959). In the behavior paradigm, research identified task-oriented and the person-oriented leaders (Fleishman, 1953). Both frames of thought focused on the leader rather than the relationship between the leader and follower. Contingency theories took a historical approach to leadership success suggesting leadership was dependent on circumstances and the kind of people involved. This study takes the position that transformational leadership deals with accurate phenomena and allows variations.

The idea of transformational leadership originated with Burn's (1978) writing. The idea has been advanced and studied by Bass and a host of leadership experts who have done a great deal to study transformational leadership scientifically. Bass (1985) cited Burns' definition of a transformational leader as a leader who recognizes potential followers' transactional needs, but further arouses and satisfies higher needs and engages the follower in a higher level of need according to Maslow's (1954) hierarchy of needs. This theory strikes a chord as other theories fail to explain how extraordinary accomplishments and performances can actually go beyond expectations and self-interest. Transformational leadership theory may hold important keys to assist Christian educators to lead our organizations with eternal steadfastness and strength.

During the past several decades transactional and transformational leadership have

become a focus of much research tension and study. Transactional leadership was the accepted form to broker deals and get what the leader wanted. Transformation leadership changes that perspective and comes from the desire to understand leadership that grabs hold of people without reverting to the mystical powers of the charismatic leader who does not care about his/her people, but only self-centered goals. Yet the transformational leader does have charisma, for they articulate an appealing, value-based vision of the future. They also serve as role models and take risks as they strive to achieve the organization's goals. Transformational leaders express high expectations for their followers and also express confidence in the followers' abilities to meet the expectations. They empower followers to reach their goals and provide the support that is needed in the process (Conger & Kanungo, 1987).

In conclusion, it is important that those who want to perfect their leadership skills in the K-12 Christian school, understand the ideas of transformational leadership and how it aligns with their values, beliefs and practice. If there is success in this theory of leadership in the Christian school world, how does it continue to bear fruit in time of change, as symbolized by two distinct regions which represent distinctive cultures?

In chapter one, the researcher examined transformational leadership as a theory and a concept that is gaining momentum and should be applied in K-12 Christian education. It has value that can be demonstrated and understood among people that are part of differing cultures. Next, the researcher examines leadership research very generally, the new, growing and emerging research on transformational leadership, leadership in Christian organizations, and then considers the small amount of research in the K-12 Christian school. The literature review also makes a case for a distinct culture in the region of the south also known as the Bible Belt and makes the case that this region is very different from the north.

Chapter 2: Review of the Literature

Leadership is the requirement of organizational success, the need of every institution, and the hope of each new ambitious endeavor. Peter Drucker has been one of the most forward thinking consultants and writers concerning business and leadership trends. He has more recently discussed the challenges of non-profit organizations. One insight of note is that although technology is expanding and changing the landscape of most organizations, along with information, this is not the center of modern society, the economy or a community. Drucker (1999) stated:

> The key to the future is the managed institution as the organ of society to reproduce results. And management is the specific tool, the specific function, the specific instrument to make institutions capable of producing results with the 'knowledge worker" in mind. (p. 39)

This chapter analyzes and considers the research and literature that deals with transformational leadership theory then applies it to schooling and considers it in the context of Christian ministry because there is so little research specifically about the K-12 Christian school. To understand the components of transformational leadership in changing times and changing culture, the chapter includes theoretical literature that makes a case for a differing culture in the southeast region often know as the Bible Belt. This background is important to build the conceptual framework that transformational leadership not only has a certain value, but a greater value in changing times.

Transformational leadership is people sensitive and for the service industry, of which education is a part, people must be dealt with in such a way that they are satisfied as workers,

professionals, and customers. If the customers have a certain expectation, so do employees. The idea of HumanSigma takes it name from Six-Sigma which was about increasing productivity in a manufacturing arena. Many companies and schools have become more efficient in providing the right output, but misunderstand the emotional and messy side of dealing with people. The researchers from Barna (2000) concluded:

Our work has found that few companies apply the full range of intervention activities required to generate real and sustainable change. Transactional activities, such as action planning, training, and other aggressive interventions, are cyclical interventions and tend to be topical and short term in focus and to recur regularly. They are designed to help your company do what it already does, but to do it better. (p. 30)

Transformational activities, on the other hand, are structured interventions that focus on how companies select employees, select and promote managers, pay and evaluate employees, do succession planning, and recognize and develop employees.

Transformational activities focus on creating an organizational infrastructure that supports HumanSigma. They are designed to help your company come up with new ways to do things. (Fleming, 2007, p. 28).

It is interesting how transformational leadership concepts have appeared in a multitude of business and industry environments and always with the goal of how to develop people and help people to be purpose driven and mission focused.

Maxwell (1998) wrote about the importance of the mission, as well as leadership that is emotional and personal. He provided illustrations of those who led by their moral values and placed great emphasis on communication and flair. Can only great people be great leaders? What

about the teacher, or principal at the local community Christian school, are they not considered great leaders because they do not show up on television or in some big conference? Moral leadership does not need to be consumed with any climb to the top. It is about serving people.

Leadership in the Context of Culture

There is a great deal of literature concerning leadership over the past 75 years, and yet little is really understood concerning what makes a great leader. Even less is known about the correlations between leadership and the culture that one leads. There is a body of research that examined country differences based on groups of people who differ economically, by religion, language, environment, to name a few (Denhartog, House, et. al. 1999). There are also many scholarly and academic accounts of regional differences in the United States (Bass, 1995, Liethwood, 1992). They are usually related to economics, population growth, political and voting differences, and religion and/or a more conservative or liberal response to change of various kinds. In fact, there has been much written about the uniqueness of a specific geographic area in the south known as the Bible Belt which sets the perfect study for how transformational leadership in this region differs from the culture of the Mid-Atlantic North represented by Delaware, District of Columbia, Ohio, Maryland, New Jersey, and Pennsylvania. There have been no academic studies that attempt to ascertain the way transformational leadership develops differently in Christian schools based on their geographical location. There are many variables that work for some organizations that could not be replicated in other places because of the different cultures, standards, and beliefs. It is the hope of this researcher that variables within the culture might point to important ingredients that will prepare leaders to navigate change and use the effective elements of transformational leadership to guide their K-12 Christian schools in the future.

Concerning people's normal resistance to change, Johnson (1998) wrote a double meaning story about mice concerned about a source of cheese that has been moved. Some can handle change, are flexible and read the signs of the culture. Others are so set on doing things as it has always been done they put themselves or their organizations in jeopardy. Traditional leadership often reacts slowly to the ideas of those below and the discussion that follows the tale applies it to contemporary situations.

Leadership in the Context of School Leadership Culture

Hoy and Miskel (1996) described what school leadership is like, rather than trying to prescribe what it should be. Creating a good structure in an organization is a persistent dilemma. They summarize the critical issues as follows:

1) Differentiation versus integration: the classic problem of the need to divide the work and the need to coordinate it. 2) Gaps versus overlaps: Ensuring that critical functions are built into the structure while limiting needless redundancies and wasted effort. 3) Underuse versus overload: Distributing load so that individuals have neither too little nor too much work. 4) Clarity versus creativity: Making role expectations clear without promoting rigidity and undermining creativity. 5) Autonomy versus interdependence: Providing workers with independence while fostering collaboration and teamwork. 6) Loose versus tight coupling: Creating a system of rules and coordination procedures that bind the organization together without holding it back. 7) Centralization versus decentralization: The problem of distributing power and delegating authority. 8) Goalless versus goal-bound: Clearly communicating current goals while avoiding old, irrelevant ones. 9) Irresponsible versus unresponsive: The problem of responding to clients' needs in

a responsible fashion. 10) Conformity versus over-conformity: Ensuring that

workers conform to their roles without creating over-concern for strict adherence

to rules and regulations. (p. 75-77)

Consider how these dichotomies might be handled in a Christian school with committed

believers on the community team who were motivated to be transformational in their leadership

delivery and style.

Ryan and Bohlin (1999) agreed that a different agenda must be endorsed over procedures

and structures. Schools must come together and decide what is really important in education

beyond academics. Their take is that educators must be professional and thoughtful as they

pursue the seriously lacking need for character education in the public schools. Many writers and

thinkers agree that educational practice or structure does not begin in a vacuum. Heslep (1997)

explained how all practice starts with a philosophical base and that educators would do well to

value and learn basic philosophy and consider its importance in every day decision making.

Leadership literature is typically concerned with bureaucratic, psychological, and

technical-rational authority that does not concern itself with morals, character, and values, all of

which are so important to the Christian school movement. There are many authors and scholars

who analyze morally focused leadership by those who are transformational in their approach in a

wide variety of settings. Although all leadership elements and theories are very important and do

need consideration in leading organizations well, very little study has been done to gauge the

impact of transformational leadership on a Christian school with the factor of cultural differences

included. The broad beginnings of the theory of transformational leadership began with a book

written by James MacGregor Burns.

Transformational over Transactional Leadership

Burns (1978) distinguished between transactional and transformational leadership. Transactional leadership is a process of exchange between a leader and a follower. A transactional leader might provide desired outcomes or benefits to followers in exchange for their effort toward achieving the leader's goals and desires. Transformational leaders, on the other hand, seek to satisfy followers' higher needs and engage the full person. The transformational leadership process raises both followers and leaders to higher levels of motivation and morality. Burns understood these two types of leadership as opposites of a continuum that occasionally had to be used by a wise leader based on the leadership situation and the type of follower involved, but never the accepted way for leaders or organizations that were morally uplifting and seeking to achieve the greater good for all who were involved.

Bernard Bass (1985) expanded the distinction between transformational and transactional leadership made by Burns. Bass believed that transformational leaders motivate followers to perform beyond expectations. This is done by raising followers' awareness of the importance of outcomes, by getting followers to transcend their own self-interests for the good of the group, and by increasing followers' confidence in their abilities. Through such a process, transformational leaders cause followers to exert extra effort and thus exhibit higher levels of performance than could be expected as a result of a simple transactional exchange relationship.

It was Bass (Bass & Riggio, 2006) who proposed that transformational leadership is fulfilled with four crucial ingredients. First, a transformational leaders exhibits idealized influence and serves as a charismatic role model for the followers. Because transformational leaders were willing to share talk (inspire and motivate) and act ethically, followers grew to trust and respect such leaders. Second, transformational leaders articulate a desirable vision of the

future. Through this process of inspirational motivation, followers perceive that their work has

meaning. They are motivated to be a part of a great cause and a great mission. Third,

transformational leaders engage in intellectual stimulation to encourage their followers to

question assumptions and challenge the status quo. The environment created by such a leader

conveys the message that learning is important and problems can be solved. Finally,

transformational leader's exhibit individualized consideration by paying attention to the needs of

each follower and helping each one to develop. This special sense of relationship care goes a

long way in drawing out loyalty and hard work for the good of the organization and the leader.

Bass also identified the characteristics he believed must occasionally be used concerning

transactional exchanges, such as contingent reward, active management-by-exception, and

passive management-by-exception. When using the contingent reward, the leader clarifies the

tasks that need to be done for the follower and provides a reward in exchange for satisfactory

performance and outcome. Active management-by-exception would save time for a manger who

oversees too many people, but it involves monitoring followers' work to identify deviations from

standards and taking necessary corrective action only when it is needed. A leader who uses

passive management-by-exception waits for the problems to arise before taking corrective action,

and loves to say that if they have not heard a complaint or seen a problem directly, then

everything is fine. As one continues through what Bass called the full-range of leadership, you

end up with the most negative approach which is the laissez-faire. Laissez-faire leadership is

inactive, and is actually the absence of leadership altogether. The combination of the four

dimensions of transformational leadership, the three types of transactional leadership, and

laissez-faire leadership make up the full-range model of leadership as described and tested in

Bass and Avolio's (Avolio, Bass & Jung, 1999; Bass, 1999) MLQ test, which is used in this study.

Bass (1985) primarily used political science to develop his theory of transformational leadership and leaned heavily on Burns (1978). However, he never discussed the powerful drive, the inner leading that directs people, helping them to be self-sacrificing, willing to guide and direct or just sacrifice for the good of others. It is important that the Christian school leader and the movement of Christian education identify and understand the place of faith and how this gift of God is taught, modeled, and used throughout life. The Christian school organization, through policy and priorities, displays the life of a leader and teachers by how they communicate, what they value and what they teach. The important elements of life are displayed in the people who demonstrate what cause they "fight for" or what they give up inorder to serve. A selfish leader or teacher, unmotivated by the depths of their faith, could never live out such a high calling (Warren, 2002). The Christian faith may bring to the table aspects of transformational leadership that Bass could have never understood or tested.

Burns may have initiated the study of transformational leadership, but by 2003 he was following the research of Bass. He examined key leaders in history and found that they were pursuing a better life, not only for themselves but for others. Whether they were born a leader, taught to lead, or thrown into circumstances, it did not matter compared to the desire they had to make life better for others. He would consider such leaders transformational because of their commitment and willingness to do that which was beneficial to all. One gets the sense from Burns that leadership is not easily understood or tested, but when one sees it, it is easy to identify. A very important ingredient to Burns' theory was that relationships mattered along with trust and integrity for general good of humanity and could only be achieved by a "deep

something" from the heart within. Considering the material produced by Bass and his colleagues,

Burns (2003) said:

> By the 1990's almost all the leadership scholars emphasized the role of followers;
>
> few even argued that leader followers merged in interdependent collectivities in
>
> which it was difficult to discern the differences between the roles, in effect,
>
> denying a distinct leadership function. But this was a mistake. Leaders take
>
> initiative in mobilizing people for participation in the process of change,
>
> encouraging a sense of collective identity and collective efficacy, which in turn
>
> brings stronger feelings of self-worth and self-efficacy, described by Bernard
>
> Bass as enhanced "sense of meaningfulness" in their work and in their lives. By
>
> pursuing transformational change, people transform themselves. (p. 25)

Burns would sum this up as empowering those under the leader to grow, becoming

motivated, inspired, and use this moral depth to pursue their own leadership development, either

continuing in the footsteps of the transformational leader of note, or to change the place of work

but using the same principles in a new place. If done well, followers might outstrip leaders in

terms of transformational effectiveness. Conflicts might take place as follower efficacy and

purpose grows. But the follower is developing and becoming the leader that he/she was meant to

be and that is what makes transforming leadership so engaging, so participatory and democratic.

This is where qualitative measures can be very valuable and helpful in the future. Bill Hybels

(2003) often states that good leadership not only produces good results, productive change, and

many other benefits, but it produces good leaders. He goes on to say that the only thing that can

grow and train a leader is another leader (Hybels, 2003).

Conceptualizations and Theories of Transformational Leadership

Before Bass developed the idea of transformational leadership, House (1977) developed a theory of charismatic leadership based on sociological theories of charisma which is very closely aligned to Bass's ideas. House proposed that charismatic leaders may be discriminated from non-charismatic leaders based on their personal characteristics and leadership behaviors. Charismatic leaders are typically more self-confident, dominant, have a high need for influence, and have a strong conviction in the moral righteousness of their values and beliefs. Studies show these charismatic leaders demonstrate six basic leadership behaviors that distinguish them from non-charismatic leaders. These include: (1) modeling values and beliefs, (2) building an image of competence and success, (3) articulating a transcendent mission, (4) influencing followers' goal of acceptance, (5) show confidence in followers, and (6) arouse motives that are relevant to the accomplishment of goals. It is easy to see why so many identified transformational leadership as charismatic.

House (1977) believed that these leader characteristics and behaviors would cause followers to trust their leader, identify with the person, accept the leader's values and goals, become emotionally involved in the mission of the leader, and pursue great challenges. House described charismatic leaders as those who exhibited the previously mentioned six traits to an unusually high degree. House also noted that situational factors may interact with a leader's personal characteristics and behaviors during a stressful situation or crucial transition. These charismatic leaders communicated an ideological value that followers believed they could contribute to. A culture can create situational factors that may help transformational leaders or may insulate non-transformational leaders from needing the skills that transformational

leadership promotes and honors. There are many cases of charismatic leaders who had an evil power over those who followed (Burns, 2003).

The Culture of the Follower

Transformational leadership theory makes pretty big promises to the follower in terms of their joy, fulfillment, and satisfaction along with productivity. Psychologist Csikszentmihalyi (1990) wrote about what he calls *flow*. What are the combinations of events, work, people that make life fun, and fulfilling? It is a question that has been asked through the ages, no matter the culture or religion. Csiksezentmihalyi believed flow can take place in your work when your skills are matched perfectly to your challenge. To be over matched would be discouraging and to be under matched would be boring. Also for flow to take place there must be a feeling of control for what one does. The mix has to be just right because to have too much can cause anxiety and too little will frustrate. Often times certain sports or dare-devil excursions will create flow, but it is rarely the same for all people. Flow is the state where people are so involved in an activity that nothing else seems to matter; the experience itself is so enjoyable that people will do whatever it takes just to participate.

For flow to take place one must use a skill or talent. For a teacher to follow the commands of an autocrat or script would rarely allow for flow. Csiksezentmihalyi was clear that there are things that might enhance flow for others, but it is dependent upon choices we make. One might be like Viktor Frankl in a prison camp and still find the ability to flow. This idea is very helpful to transformational leaders who disciple and help those who work for them to be effective and productive.

Leadership's Effect on People

True leadership is not about symbols or ceremonies or great people who do amazing

things, but it is about the process through which social forces operate and changes that benefit

people take place (Bass & Steidlmeir, 1999). The interaction of leaders and followers is not a

transactional process of change, but results into an interactive process that changes people's

motives and goals producing a long lasting causal effect on institutions. What kind of leader

motivates followers to put forth extra effort, which translates into higher levels of performance

and greater personal satisfaction? The most lasting tangible act of leadership, according to Burns

(1978), is the creation of an institution, a nation, a social movement, or a political party that

continues to exert moral leadership and foster needed social change long after the creative leader

is gone.

Although the idea is secular, it stands to reason that to be truly transformational as a

leader; one must be grounded in moral foundations, absolutes, and Christian faith. The four

components of authentic transformational leadership (i.e., idealized influence, inspirational

motivation, intellectual stimulation, and individualized consideration) are contrasted with their

counterfeits in dissembling *pseudo*-transformational leadership on the basis of 1) the moral

character of the leaders and their concerns for self and others, 2) the ethical values embedded in

the leaders' vision, articulation, and program, which followers can embrace or reject, and 3) the

morality of the processes of social ethical choices and action in which the leaders and followers

engage and collectively pursue (Burns, 1978). Bass adjusted this to say that transformational

leaders are always morally strong and righteous (Bass, 1995).

Educational Transformation

Americans have always had great faith in education to fix the problems of society. The

1642 and 1647 *ole delunder Satan act* was designed to organize public education so that children

would read and learn the principles of the Bible and thus not be so negatively influenced by the

sin nature (Perkinson, 1995). This plan was part of the theory to make America great. Consider

the problems that education is either blamed for or expected to fix: violence, morality, productive

workers, sex education, citizenship training, space race, democracy, racial issues, poverty,

multiculturalism, and toleration of all types. As our country grows the issues become more

complex and the number of schools and students in those schools make it quite over-whelming.

Is there a leadership theory that can solve the problems of our society in the context of toleration

and relativism? Christian school philosophy would of course say without a solution to sin,

education will never overcome societal ills (Keinel, 2005).

     The problems are based in the philosophical and spiritual, which include values and

beliefs, and yet public schools are not equipped to deal with such dilemmas. There is always

great optimism that a new program or a new leadership strategy will fix the problem. Typically

the call is for more money or a move to a new location in the suburbs so the effective educational

program can be delivered. The fix usually comes from a government agency that has money and

a plan. The plans have to be explained, according to long time educator Thomas Sergiovanni

(1994), as though the art of education can be easily understood in ivory towers, then inspected

and evaluated (p. 15). Good results on paper make many people happy regardless of real results

among students. What develops is a system that is not fulfilling and not attractive to those who

came to education with a desire to serve and help people make the most of their life, and to really

learn (Rushdooney, 1963).

     Research and statistics concluded that the schools are broken and that an integrated

approach to learning that includes all Truth is needed (Hirsch, 1999). Public education inserted

greater amounts of money, testing, and accountability to the program of progressive education

and yet still continues to fall behind other civilized countries in key areas such as science and

math (Education Week, January 9, 2008). The values and the mission of Christian education would provide the very ingredients that are missing in public education. No doubt, education has changed based on our changing culture, information overload and technology, but many secularist educators are proclaiming the value of early American public education and its traditional approach must be brought back (Spring, 2000). Transformational leadership is a key ingredient to such school leadership that has any chance of fixing our grim situation.

Leadership has been studied for a great number of years. It is very difficult to know what makes one a great leader. In the context of schooling, most problems are laid at the feet of leadership, or lack of leadership. A division between the teachers and the administrators has made teamwork almost impossible. The administration is faced with the dubious task of getting results out of unruly and difficult students by a work force of lowly paid teachers, who are usually not treated as professionals. The Christian school has the philosophical base, the environment, the purpose and goals to be successful. Is there a change in leadership practice that could help Christian education and Christian institutions move closer to the *fix* one really desires (Hatch, 1989)?

Transformational Leadership in Education

Sergiovanni wrote more than twenty books about education and much of it is concerning moral leadership without being related to faith, absolutes or a Biblical foundation. Sergiovanni (1992) explained that the focus of our approach to leadership is misguided, as too much time is spent trying to organize the bureaucracy, inspect expectations, communicate objectives, make plans, dangle about extrinsic rewards and miss what motivates people to do what they do. People come to education and Christian organizations specifically because of common goals, and a sense of purpose. Once their basic needs our covered, the leader must understand several key

elements which will actually allow for less leadership because those who work for the organization will take a greater amount of personal ownership. Leaders of this nature really do transform the follower.

Leadership has been viewed as a behavior, as something psychological, and having to do with managing people and getting them to do what one wants them to do regardless of how they feel. The old *managerial mystic*, who emphasized process, structures, roles, and indirect forms of communication, and ignored ideas, people, emotions, and direct talk, will not work like it used to. The result may have been to do things right at the expense of people. An example of this might be to allow a school improvement plan to take the place of true school improvement. As Sergiovanni (1993) saw it, where the managerial mystic rules, school administration is forced to "do" rather than to make a decision, to implement rather than to lead, and to report rather than to see changes through. There is a tendency to focus behavior so narrowly that the principal and teachers become incapable of thinking and acting beyond a prescribed role. In such an environment it is easy to lose sight of one's initial purpose for getting into education, and it is not transformational.

Sergiovanni is teaching to a secular audience the value of a sacred, religious tract where the shared purposes, values, and ideals are so high that personal expectation and ownership is very motivating and spiritual. Sergiovanni proclaimed servant leadership as that which calls others to join the mission, and to become part of the sacred covenant and work toward common goals. Sergiovanni spent many years considering school leadership. He analyzed Blumberg, Schon, and Argyris showing the need to empower those who contribute to the educational process (Sergiovanni, 1990). Blumberg (1984) spoke of knowledge as useful when it leads to great insight and practical change in supervisors and teachers. This useful knowledge must

inform intuition and professional judgment. Personal knowledge focuses on accumulated self-understandings, personal skills, bundles of assumptions and beliefs, and cognitive maps of how the worlds of supervision, teaching, and schooling work. These mindscapes program teachers' and supervisors' actions and behaviors. Metaphorical and personal knowledge constitute the engine that fuels the process of reflection and decision making as teachers solve problems in light of particular contexts (Argyris & Schone, 1989).

The works of Argyris and Schon are particularly important to Sergiovanni as he considers how the process of reflection-in-action unfolds. Leaders must listen and reframe the problem. It is this ensemble of problem framing, on the spot experiment, detection of consequences and implications, back talk and response to back talk that constitutes a reflective conversation with each situation. A person's theory is a personal construct which is continuously established in the individual through a series of diverse events (practical experience, reading, listening, looking at other people's practice), which are mixed together or integrated with the changing perspective provided by the individual's values and ideals. The same dynamic within people must also be true of organizations as they decide what is important to the group.

Sergiovanni (1992B) coined the term *Substitutes for Leadership*. He believed that improving schools is difficult because too much attention is given to direct leadership. Leaders focus on something that is forceful, direct, and interpersonal, instead of providing substitutes for leadership. As there is success in providing these substitutes, teachers will become self managers. Principals will then be able to spend more time on issues of substance dealing specifically with the teaching/learning process. The principal will not need to give nearly as much attention to the formal systems of supervision and evaluation and in-service training. The school needs to move from a formal organization to a community. Communities are defined by

their centers of values, sentiments, and beliefs that provide the glue to unite people to a common cause. With such a mindscape people can work together as colleagues, giving each other much needed encouragement and support. Besides the community, the professional ideal and the process of empowerment becomes a substitute to leadership. When these leadership values are part of the community created, less leadership is actually required.

Sergiovanni (1995) also dealt extensively with professionalism. He expressed his view that people trained to serve need to serve from their heart and become the best that they can be with hard work and study. He also noted that this community goal can get lost in size (Sergiovanni, 1995). He considered maximum potential in schools less than 100 students per graduating class, and less than 600 students per building. The community established would far out weigh the benefits of the increased specialized professionals who come with large programs. It is interesting to note that the Christian school community is still small. This dissertation study included 80 schools that range from 350 to 1750 students with the latter being the largest, by far, in the regions' K-12 schools, but the average falling around 600 to 700 students (ACSI Directory, 2007).

Learning organizations and learning communities who share common goals and promote creativity and thinking is what Sergiovanni promoted. He is joined by Senge (1990, 1997) and Kofman and Senge (1993), who stressed the power of cooperation over competition. There is no honor in isolation that results in little learning. It seems that Senge, though not a Christian, was very interested in a spiritual dimension that may not sell well with the public sector. He was not willing to deal with ultimate reality, however he did stress that communities will only be built by servant leadership. Interesting how the public school is not only drawn to transformational leadership, but leadership of a spiritual tone filled with morality and values.

Bolman and Deal (1997) worked through the different leadership styles and philosophies and how they can be applied to various organizational situations as needed. They take the position that it is not about the right way or wrong way; instead it is about understanding the different perspectives. If you are in charge then choose the model that fits a particular situation, if you are a subordinate then figure out how to survive or find an organization that more closely fits your style and your mission. They believed most organizations mix and match and that knowing how to do this brings the greatest success. Their discussion of the structural frame is more aligned with the bureaucratic, traditional approach. They do a great job describing the political, power grabbing approach but emphasized the human resource frame and symbolic frame which shows many specific similarities to the moral approach of the transformational leader.

Transformational Leadership in the Christian Context

The expectation for the public school fix cannot be delivered and has failed to provide answers for nearly 200 years, but there is hope in the well led Christian school. Christian schools teach students, support parents, and lead teachers; all who have varied backgrounds concerning education, Christian roots and Bible knowledge, but under the mission to assist church and parents in discipleship. Such schools educate students in an environment of moral decline, cultural relativism, television, fierce financial competition, and materialism. There is no way the public, value-neutral schools, will solve these problems and the only chance is in the Lord's hands through his Church and the Christian school. With those biases clearly spelled out, how might such a Christian institution be led in the 21st century (Perkinson, 1995)? What kind of a team must come together for the mission of Christian education to take hold? It will require a community of like-minded, goal-driven educators who are serious about the teaching profession.

This kind of operation may need a new kind of leader, a transformational leader who leads out of a moral authority thus inspiring the troops to a higher calling and a greater mission (Anthony & Benson, 2003).

The following ideas are from Christians and secular scholars alike. The goal is for greater team work and collegiality. It assumes people, though sinners are willing to do much more when they are intrinsically motivated and are in an atmosphere that validates their own purposes for becoming Christian school teachers or Christian leaders in other Christian organizations.

Transformational leadership and moral authority are much more effective and complimentary to Christian organizations than cold, management by objectives, top down, bureaucratic, highly structured, leadership practices often associated with traditional public education (Hirsch, 1999). The link between servant leadership, moral authority, and transformational leadership is a tight one. Moral authority and transformation rely heavily on persuasion. At the root of this persuasion and life change are ideas, values, substance, and content, which together define group purposes and core values. The Christian school, which is driven by the mission of Biblical principles, would profit so much from the implementation of transformational leadership in a culture willing to sacrifice time and energy to further the great cause of Christian education and discipleship. This servant (transforming leader) serves others, but the ultimate purpose is to serve God and His ideals which are more clearly understood in an environment of teamwork, discussion, and learning communities. Christian school leadership must maintain greater focus on transformational leaders who are willing to prioritize moral authority over bureaucratic leadership. The values of the old bureaucratic system will not survive one generation of leadership in Christian education.

It is understood that very few organizations are totally on one side of the continuum, but

the belief is that those who tend toward the bureaucratic side will eventually lose their original

purpose. As Sergiovanni (1992) noted in his work, moral authority, emotion, social bonds,

covenant communities, duties, obligations, and leadership by outrage represent dangerous ideas.

A potentially strong medicine can be misused and become irrational, reactionary, and oppressive.

A social bond can become so coercive that one's individual thought is not considered because of

powerful intimidation. Emotion can give an unfair advantage to an effective leader who knows

how to use this tool for manipulation if objective reasoning has been eliminated. Covenants may

turn into inflexible ideological statements that compromise ends in themselves and allow the

autocratic leader to use them as bully pulpits. There is also the chance of messianic leaders who

can cultivate blind follower-ship on the basis of flimsy logic and a great deal of hype. In all such

cases, the leader and the group may become so committed to an artificial reality that they cannot

see clearly when everything goes astray. This hypothesis cannot replace the need for traditional

management theory and leadership practice, but rather hopes to expand them in such a way to

include the moral dimension of a transformational leader. The moral dimension is not all that

matters, but in many organizations it is not even considered. Simple good management is

necessary for school success, but insufficient for the long term success of a Christian school.

Empirical Studies about Leadership

Kouzes and Posner (1989, 2002) studied and researched new ways of looking at leaders.

Believing that everyone commits certain acts of leadership at different times, they asked part-

time graduate students who saw themselves as leaders, to consider their best personal leadership

examples. Everyone experienced the thrill and excitement that comes when a group turns on,

solves a problem, makes a breakthrough, achieves a goal, and then gives him or her, the credit.

Everyone was able to describe the behaviors that worked, the circumstances that aided the

process, and the various ways in which different people responded to the challenge. Kouzes and Posner examined these leadership acts and came up with five essential regularities from thousands of reports. According to them, group leaders challenge the process, inspire a shared vision, enable others to act, model the way and encourage the heart. From their study they developed the *Leadership Practices Inventory* which has not only been helpful to hundreds of leaders of business, but also the educational world.

Kim, Dansereau, and Kim (as cited in Avolio & Yammarino, 2002) extended Bass' research and continued the dialogue about transformational leadership. They believed that transformational leadership closely relates to key aspects as discussed by Max Weber back in 1947 and 1968. Weber suggested that successful leaders display 1) vision related activities, 2) empowering others, and 3) quality personal characteristics. Looking at other research about transformational leadership, these researchers found common threads that link it to Weber's initial research. Kim et al. saw transformational leadership being driven by vision more than any other trait. It is crucial that such leaders give followers an understanding of what the future could be, and in a way that is meaningful and heartfelt. They stated, "This vision includes the nature of the status quo and its strengths and weaknesses, a future goal to meet follower needs, and a plan of action for realizing the vision" (as cited in Avolio & Yammarino, 2002, p. 147). In addition to vision, the leader must have strong personal traits that include confidence, self-sacrifice, willingness to take a risk, trust, and other behaviors worthy of role-modeling. This consistency in personal behaviors is often linked to leaders like Mahatma Gandhi who gained a following because of his own sacrifice and model to his people. The last key aspect has to do with empowering the followers and providing them feedback so they believe in their own self-efficacy. If the follower is trained, offered inside information, and given critical tasks, they will

not only become competent transformational leaders, but the transformational leader's biggest

advocate!

Kim et al. believed that the research is clear that transformational leaders have elements

of all three behaviors and that lacking any one leads to a leadership that may have success to

some degree, but it is not transformational. Their research suggested that followers are motivated

to work hard, to the point of self-sacrifice, for the greater good under such leadership (Avolio &

Yammarino, 2002).

Transformational Leadership in Christian Education

Although transformational leadership has never been researched in Christian K-12

education, it has been dealt with in churches and Christian colleges. Miller (2003) conducted a

qualitative study using the MLQ in his dissertation regarding the leadership of the Assemblies of

God denomination headquarters. He concluded that the superintendents of the denomination

(chief administrator in this organization) who were most successful had the highest

transformational scores based on MLQ testing and other types of data. His recommendation was

that the success of this particular organization needed to clarify, propose, and implement a

method of leadership training that included the concepts of transformational leadership (Miller,

2003).

Donald Knudsen (2006) did his dissertation research in the Church and he found

transformational leaders having greater impact on followers than non-transformational leaders.

The transformational leader in the church is a charismatic role model who communicates a

shared vision, encouraging the members to challenge the status quo and attending to follower

development resulting in higher levels of follower satisfaction and performance.

Transformational leadership theory suggests that leaders communicate values through their

vision statements and model these values in their day-to-day activities. Because of this emphasis on values, transformational leaders and their followers may have congruent values due to attraction, selection, and value internalization processes (Knudsen, 2006).

Having similarities to a K-12 Christian school, Wade Mumm (2005) did a dissertation case study on the transformational leadership of a particular college president in a Christian college. He found that transformational leaders have the ability to motivate followers so that they emerge as leaders in their own right (Bass & Avolio, 1994). His study showed that when leaders give choices and then help, guide and direct, often times from a distance, transformational leadership develops in followers. The faculty at this school displayed great enthusiasm for the leeway and affirmation their college president made as they pursued their part of the grand vision. Mumm concluded with six practical implications:

1. Define the purpose of organizational change and create "buy-in."

2. Strive to communicate a clear vision and the steps toward the goals of the organization.

3. Build the organization as a unified community.

4. Give the followers all the information and alleviate negative feelings.

5. Model excellent leadership and teach subordinates along the way the value of the mission.

6. Model the characteristics of Jesus and model servant leadership demonstrating that you care for your people.

Though the case study was limited to one man and one school, it was helpful to find research that used a Christian organization to study transformational leadership (Mumm, 2005).

Thomas Sharp's (2006) dissertation research concerning transformational leaders of church and pare-church youth groups found trust to be the most significant aspect. He saw higher levels of trust exhibited by followers of high transformational leaders because such leaders take risks and make personal sacrifices to achieve a shared vision. Through these actions they communicate to followers that their behavior is consistent with their values and they are willing to prioritize the student first. Additionally, through individualized consideration the student feels accepted and loved, allowing trust to develop. The focus on others rather than self-interest builds trust in a youth organization. Finally, transformational youth workers have knowledge and expertise that allow them to develop a vision that challenges the status quo, with wise timing sequence, to bring not only youth followers to a place of satisfaction for program and ministry goals, but their parents also (Sharp, 2006).

Mumford and Strange (2002) contributed to an edited text by Avolio and Yammarino concerning the future of transformational leadership. It is their belief that vision is a key component to effective leadership whether Transformational or otherwise. In their study they distinguished transformational leadership as charismatic and a similar but more traditional approach as ideological. It was helpful to see the set of behaviors that are categorized as transformational. The researchers compared, separated and defined their rubric in order to distinguish transformational leaders (list in appendix).

This study categorized 60 historically notable leaders and had a team of evaluators put them in various categories that proved helpful and beneficial. They concluded that there might be at least two alternative styles of outstanding leadership and that vision was an important characteristic for all types of leaders. The researchers concluded that studies need to be conducted to help us understand the articulation of values and standards that shape leader

performance and in what settings this kind of vision proves an especially powerful influence over people's behavior (Avolio & Yammarino, 2002, p. 109-115).

Transformational Leaderships' Empirical Effects

Transformational leadership studies proposed that transformational behaviors have a positive effect on followers' attitudes and performance. In the following section, empirical evidence of the relationship between leaders and the follower is reviewed. The focus is on a follower's satisfaction with the leader, overall job satisfaction, trust in the leader, contextual performance, creative performance, and overall job performance.

A large number of studies have dealt with satisfaction among those who are being led by transformational leaders. Most of the studies used a rating tool to determine satisfaction. Bycio, Hackett and Allen (1995) found that high transformational scores translated into positive correlation with employee satisfaction. Bono and Judge (2003) found that transformational leaders were judged very fondly by 181 leaders enrolled in a community leadership program. Fuller et al. (1996) did a meta-analysis of the transformational leader relationship and found a .80 correlation with follower satisfaction.

In addition to examining the relationship between transformational leadership and satisfaction with the leader, studies have also examined the relationship between leaders and the followers overall job/task satisfaction. Field studies have consistently shown a positive correlation between transformational leadership and overall job satisfaction (Bono & Judge, 2003). Research has found that some aspects of transformational leadership do not always correlate with overall job satisfaction. Podsakoff, MacKenzie, and Bronner (1996) found that intellectual stimulation and high expectation did not always contribute to high satisfaction scores. The transformational leader will often lead people in very satisfying ways, but the leader

must understand what is good for the organization, how to meet the goals of the mission, and simultaneously manage short term discontentment or irritability based on the difficult nature of the work. Transformational leaders will always live in a world of people who have contradicting expectations about what is possible and best for all. Surely good leaders, even popular leaders, will have to learn how to navigate through season's of low appeal and questions from those who do not understand the complexities of leading the organization. Over time the transformational leader will win most of these battles, but must stay the course during times of change or circumstantial upheaval. The follower must be engaged, cared for, individually considered and studied to the degree that further understanding of what it means to be fulfilled and satisfied in their work. Transformational leaders love to see this purpose-drive in the hearts of those they lead.

Kenneth Liethwood (1992) did research for the International Congress for School Effectiveness and Improvement to understand the relationship between school restructuring and school leadership. In this case study he determined that the transformational dimension of school leadership had significant direct effects on in-school processes and out of school processes, especially as related to community involvement and positive feel for its work. The school had impact on the culture and Leithwood found transformational leaders the most effective at implementing that change. The culture is impacted by transformational leaders but how does the culture impact the leaders?

Training Leaders

Avolio and Luthans (2006) put together a training process that help leaders train subordinates as transformational leaders, but also gives subordinates the tools and methods to watch and scrutinize themselves and thus self-train. There may be value in going to workshops

and seminars, but the empirical evidence is limited on how to get to the place where leaders are able to evaluate and self-criticize so that each person can be their own best teacher long after the seminar is over and the examples are forgotten. Using research like this, along with life's circumstances, on the specific role a leader plays is crucial to becoming an authentic leader. The idea behind the high impact leader is that each person must analyze moments that matter and create a worldview and understanding of how things come together and make sense. It is in this private observation that people choose ways of doing business or relating to others. It is during these types of self-assessments where values are formed and deemed important enough in light of varying types of results. Avolio and Luthans write:

> Everyone has moments that matter in their leadership development. We believe that leaders can accelerate their authentic leadership development (ALD). There is a lot of leadership development efforts that fall short of being genuine or authentic. Indeed we are dismayed at how few leadership development programs actually can substantiate that even one leader has been developed as a consequence. This is surprising given the billions of dollars invested each year on the premise that attending leadership development programs will actually enhance one's leadership potential and capability. (p. 7)

Avolio and Luthans wanted leaders to consider the future goal and how to make the present a stepping stone to the best possible self as a leader. They use cognitive psychology concepts such as the actual self, or what one can become. Generally, moments in life trigger what is possible and the ALD process allows leaders to move from the possible to the actual, from the future to the present. The authors showed that in 100 years of leadership study and research, there is no doubt that thoughtful intervention can have an impact not only on the

leaders, but the resulting work and attitudes of followers. They also relied on an idea of creating psychological capital which helps leaders to strengthen areas of life such as hope, confidence, optimism, and resiliency. The authors reviewed how these capacities contribute to having a positive orientation toward leading others and building up followers. Regardless of the measure or the theory, the goal is to use current literature and theory to build leaders who can take Christian schools and other organizations into the future with a great value added to those who participate. This is a valuable training process that helped leaders train subordinates as transformational leaders, but also give subordinates the tools and methods to watch and scrutinize themselves (Avolio & Luthans, 2006).

Using the concepts of cognitive psychology, the authors had leaders consider how to move to a better future self that brings the future to the present. It is only with this type of process that one can become better as a leader and meet the needs of customer, client, and employee. It takes a serious research, self reflection, and intentional choice to become something better than the current *you*. If performance expectations are going to continue to grow as they have the past many years, then is only expected that the leader will also have to grow to get the most of themselves and those who work under them. Such growth and self-assessment is the goal of a study of transformational leadership. To compare and analyze is to see what parts and pieces of quality leadership must be added to those who want to become more and better than they are (Avolio & Luthan, 2006).

If transformational leadership has an important impact on much of industry, business, and non-profits, and is now finding a place in the world of education and is compatible with the morals and values in the worldview of Christian Education, what more can be studied? The question still to be considered and researched is how does different regional and cultural

background impact the value and success of transformational leadership? To cover the

background of such a study, evidence of differences between the Bible Belt South and the

northeast must be reviewed.

Cultural Distinctions of the Bible Belt South

In trying to understand the components of transformational leadership and its strength in

different cultures, it was important to find geographical differences that might point to cultural

differences while remaining true to the principles of a Christian school. The distinctiveness of

southern religion and conservative values is well documented. Baptist and Methodist have

dominated the religious life of the section since the 1850's, and still comprise 75% of church

membership. Denominations that have northern roots, such as the Episcopalians and

Presbyterians, still seem to move toward conservative homogeneous southern values (Noll,

2004). Observers of the southern religion who labeled the section the Bible Belt were amazed at

the "holy roller" varieties but even more curious about their consistency of belief in theology,

civil and social expectations and standards. These folks seemed to be untouched by the great

social and intellectual challenges that shaped the north in the nineteenth century. The

isolationism of the south was considered a great attribute. Most southerners really believed they

lived in the Promised Land and any degradation by northerners was just another sign of a

positive distinctiveness. On the one hand the south expected a high degree of separation of

church and state and on the other hand was willing to pass morality laws for the community. The

south popularized the idea of personal religion and being "Born Again."

The Bible Belt appears to be a post-Civil War development. Through much of the

antebellum period the south appeared to have a more liberal position. The defeat of the south

spawned a southern civil religion that was less optimistic, less liberal, less democratic, less

tolerant, and more homogeneously Protestant (Noll, 2004). Conservative religion became the core of a southern culture obsessed with understanding defeat and honoring the memory of lost cause. Add to this point of view the problems of poverty, dislocation, ethnic estrangement, and a desire by guilt to make them right with God (Noll, 1983).

George Marsden (2006) revised his work, *Fundamentalism and American Culture*, placing religion in an appropriate influential spot in American culture. Marsden demonstrated that religion and faith have a lot to do with ethics, values, limits, pretensions, folly, admirable behavior, and not so admirable behavior, all of which impact our nation's culture. Marsden described culture as "the collection of beliefs, values, assumptions, commitments, and the ideals expressed in a society through popular literary and artistic forms and embodied in political, educational, and other institutions" (p. 9). Marsden concluded that the degree to which the fundamentalist versions of evangelical Protestantism were shaped by the American cultural experience is quite small in comparison. Marsden believes there was significant amounts of ambivalence toward the culture which actually transformed it over the years. Respectable evangelical in the 1870's had become the laughingstock, even ideological strangers by the 1920's. Their traditions and the ways they maintained them or modified them can better be understood as one see them estranged from a progressive more intellectual modernization. It seems that the big picture of the fundamentalist movement that is described by Marsden is most heavily influenced by the Bible Belt South (Marsden, 2006).

The impact of the Scopes Monkey Trial in Dayton, Tennessee had a tremendous effect on the south in many ways. It was here that Menken used the term "Bible Belt" to make fun of a people he felt ignorant and backward. William Jennings Bryan may have spoken for most of the country concerning his view of religion and faith, but it was Darrow and the newspapers who

taught the lesson concerning how communication and sound bites are more powerful than truth, or substance. The rural setting, the southern language, the agricultural way of life, and poverty all added up to a stereotype that stamped the region and the religion for many years to come. It was in the south that Scopes was considered guilty of teaching evolution and several southern states enacted legislation against the teaching of Darwin's theories. In the realm of public opinion the cities, the universities, the press and the north won and the south with their fundamentalist, conservative point of view was fine with the caricature (Noll, 1983).

By the 1970's the south rose to national prominence. The strong voting block and the win of Jimmy Carter for President had a huge impact on the power base of the south. Pat Robertson, Jerry Falwell, James Robertson were not just preachers, but cultural leaders. The rise of schools like Dallas Theological Seminary, Liberty University and a host of denominational headquarters all pointed to the growing power of the Bible Belt (Noll, 1983).

Another interesting note is the growth of Evangelical Christian day schools (K-12) that took off in the 1960's and 1970's, in an inordinate way in the south. The 1960's court cases that took prayer and Bible reading out of the public schools were key reasons for those in the Bible Belt to start their own, primarily Church-run, Christian schools (Marsden, 2006). This was a practical way to separate from cultural influences and stay at arm's length from government control. The early traditions shaped the Christian school movement, but by the 1980's the rapidly expanding Christian school movement and home school movements included more explicit political dimensions dealing with civic and legal issues designed to prepare the next generation not only to resist secular humanism intellectually, but to take back America or at least resist the oppression from the secular cultural trends.

Marsden concluded with great passion that context and culture involves mysterious forces that are only vaguely and imperfectly understood. Yet, we play a role in this history that includes the battle for dominate belief and practice and must keep our wits as the differences between the forces of good and the powers of evil are discerned. Such forces are also at work in the shaping of culture. Marsden concluded:

Christian's trust in God may be mingled or confused with some culturally formed assumptions, ideals, and values. Inevitably it will. The danger is that our culturally defined loves, allegiances, and understandings will overwhelm and take precedence over our faithfulness to God. So the identification of cultural forces, such as those with which this book is concerned, is essentially a constructive enterprise, with the positive purpose of finding the gold among the dross. (p. 260)

The Southern Bible Belt Culture

Drew Gratham, Carol Flake, Frenc Szasa, and others pointed out in their writings that the culture of the south and particularly the fundamentalist, evangelical Bible Belt is very different. It is different in relationship to voting. It is different in relation to the type of laws that are passed and what the people are willing to tolerate. Recent Republican Presidents have found they cannot win an election without the allegiance and support of a solid South (Gratham, 1988).

Many of the writings about the peculiar southern culture have expounded on the theme of religion. Dewy Grantham (1988) focused only on politics in his research. Politics in the south reflected and helped rationalize economic and social changes in the society. After the Civil War the economy was depressed, underdeveloped, and focused only on agriculture. The power of the south was in the grips of planters and some businessmen. Yeoman and tenant farmers could not keep up and had no power to receive any advantages. The southern population was generally

poor and dependent on someone. A populist uprising in the 1890's turned the corner for many of these poor farmers that coincide with a realignment of the American Party system. Planters and industrialists assumed a dominant role and Black men along with one-third of the White male population were outside the political process. Disfranchisement and the new ballot laws contributed to apathy, but a new hope came about with the introduction of primary elections and reformed campaigns by southern progressives and other interests groups. An emerging middle class and growing city and town population benefitted by this early twentieth century shift.

The two wars and two democratic Presidents gave the south an amount of clout never seen before. The undemocratic and conservative politics had to give way to progress in order to cope with the realities of modern industrial life. Along with the Great Depression and the New Deal, it was time for the south to deal with its economic weaknesses. These developments helped reorganize the workplace and integrate into the American economy. Grantham writes, the growing and changing South may not be one-party today, and it has integrated into the American economy, but will always have a distinctive political culture (p. 208).

Nathan Hatch (1989) of Notre Dame suggested the key to understanding the power of American Protestant Christianity is that it follows the American culture of being individualistic and democratic. Somehow the strength of democracy goes hand in hand with the ideas and the success of Christianity. American Christianity never fully embraces the elite, the bureaucratic system of religion, not even the intellectual or the seminary trained, but follows the one who communicates to the populist majority and allows their faith to be decided by themselves. Hatch explained with examples of such populist leaders from the south to tell the story. Leaders of the Baptist and the Methodist, people like Jerry Falwell, Pat Robertson, and Oral Roberts told the story southerners were willing to embrace. Protestant Christianity is definitely an American

experience, but the culture of the south may be its strongest representative (p. 211).

The south is often seen as distinctive from other parts of the country. There may be no greater peculiarity dealt with as much as religion, the southern brand of Bible Belt evangelicalism. Christine Leigh Heyrman (1997) researched the time just after the American Revolution through the Civil War to find the foundation for the southern culture as is known today. Although it started with denominations such as Episcopalian and Lutheran, it exploded with the growth of fiery, committed Methodist and Baptist who felt is was their calling to preach hell, fire and brimstone to every non-believer (Heryman, 1997).

The Jeffersonian and other political forefathers would not be the norm as a type of transformation, even a reformation, took place in the mid-eighteen-hundreds. The Baptist and the Methodist were not interested in a reasonable belief, but one that heals, changes, and responds like there is an emergency taking place. Most of the growth can be traced to itinerate preachers intent on recruiting souls in every community, no matter how backwards or distant. Many of these early converts were of the Presbyterian brand from Scotland and Ireland. It seemed that many of these religious zealots challenged the hierarchies of class and slavery that properly kept people apart, while preaching against the customary pleasures (like drinking, smoking, betting, and card playing), that typically brought people together. Converts even altered their appearance by shedding all ruffles, bows, rings, and feathers which were adornments despised as worldly. Pious women added a bodice to their dress to conceal cleavage while men cut their long hair. By the 1790's this movement was growing at considerable speed.

Heyrman (1997) made a great case that this evangelical fundamentalist changed the culture of the south making the Bible Belt very distinctive. Serious minded Christians were serious about their battle with the devil. They were willing to walk away from relatives and

friends. They gave up typical pleasures and they talked about their religion like everyone else was going to hell. A key difference was the "progress" of women, at least in regards to power and rights. Women were to be treated with honor and respect, but would never have political power or become leaders in the church. They continued to serve and participate at much greater rates than men, but not typically in roles that put them over men. Often times the population being sparse and a great distance from the local church made the societies, typically developed in the north, quit lacking in the south. Heyrman noted:

> Especially in the Northeast, greater population density afforded many more women easy access to a variety of churches and fostered the development of voluntary organizations as important centers of autonomous female worship, philanthropy, and sociability. In other words, southern men held more power to shape the spiritual lives of their wives and other dependents because the southern household still commanded the center of religious activity and men were masters. (pp. 191-192)

Heyrman concluded that the importance of her work is shared by many other researchers who are trying to understand the uncommon power of this section of the country distinctive in so many ways by its religion. What creates a lot of curiosity is a growing appreciation of how profoundly the new American republic was being transformed as an expanding national market economy and widening gulf between rich and poor, the surge of White settlement westward and the democratization of politics, swelled into a storm of social change. In the middle of this upheaval, the Baptist and the Methodist body continues to draw in converts. The idea that whatever is going on in these churches may have something to do with the other forces shaping that southern section of the country's culture. Heyrman (1997) noted that:

Evangelicalism's complex beginnings in the early south would probably claim the

curiosity of only a small circle of historians were it not for the fact that this legacy

now shapes the character of conservative Protestant churches in every region of

the United States. Its influence is evident among large denominations like the

Baptists, smaller Pentecostal groups like the Assembly of God, and rapidly

growing number of "independent" congregations. The chroniclers of

contemporary American religious life, scholars and journalist whose close

observation have yielded telling political commentary and cultural criticism, may

find that even more might be told by recognizing the many ways that

evangelicalism's distant southern past persists into the present. (p. 256)

Beck, Frandsen, and Randall (2007) wrote a comprehensive introduction to the way a

peculiar south developed as a culture. Most people would say without question, that there is

something very different about this region. Various explanations are given in this work to help

southerners understand themselves, and everyone else to see how important and influential the

south really is. The list of states that deserve the term "south" is actually imprecise, but the truth

of the key states usually used to represent the south is a certain southern culture that is implied.

The southern culture consists of values, behaviors, art work, geography, history, and other

circumstances that define and distinguish it from other places. People create culture in many

respects and yet there is a point where culture creates certain kind of people. Though culture is a

hard thing to really quantify and grasp, the pursuit is worth the time and effort. Beck et al.

concluded that the presence of slavery and later segregation, the importance of agriculture, the

fighting and the defeat in the Civil War, a combination of conservative religious views and

teachings, the unique ethnic origins of the inhabitants of the south, and even the weather, have all

been crucial in developing a very different region than what people know in other parts of the country.

The south has changed; yet remnants of certain influences are visible in its culture today. Early settlers came from northern England and become the aristocrat, landowners, while southern British Isles of Irish and Scots came to make a good life compared to the poverty they experienced across the ocean. Its interesting to note that the groups did not get a long in Britain, and were quick to fight in the new country. Add the influence of slaves and the way of life they brought and realize the country was already inhabited by Native Americans who either assimilated or were forced out.

Beck et al. (2007) did a great job dealing with the issues of politics, and family, but the area that really added to the base of knowledge for a research project such as this is the area of religion and protestant faith. The south has been called the Bible Belt because its people are part of the most religious group in the country. They are clearly Protestant and largely Baptist, but held together in unity by a conservative brand of belief and behavior. They believe that God has a high standard of expectation and that each convert must participate in various tough choices. Beck and colleagues believed the south adhered to a civil religion that created "blue laws" and other life expectations that northerners would see as foreign. Although it is changing today as migration continues from the north and Midwest along with a metropolitan modernization, pollsters say that "25% of the population is still deeply conservative and practicing the church going faith of Bible believing adherents" (Beck et al., 2007, p. 476).

Beck et al. (2007) made it clear that no matter what issue of cultural identity or belief one chooses, to consider that modernism was much more significant and quick in influencing the north as compared to the south which has always dug it's heels in resistance to the coming

change. Just consider the song "Dixie" as a southern value, "I wish I was in the land of cotton, old times there are not forgotten, Look away! Look away! Look away! Dixie Land" (p. 13).

Ferenc Morton Szasa (1982) wrote about the dividing of American Protestantism between 1880 and 1930. He saw a revolution take place where protestant domination was whittled away with the tools of the intellect, namely issues of evolution and Biblical higher criticism. The fundamentalist try to fight the attacks, but like William Jennings Bryan and others who spoke for inerrancy of the Bible, was belittled and ridiculed. Szasa believed a new culture emerged within the American nation and that Protestantism was only one segment of that culture and it not so powerful at that. This cultural movement and its acceptance was quickly tolerated and then proclaimed by northern intellects, colleges and churches. Szasz summarized the south's resistance to this change with the following statement:

> Nowhere was the combination of conservative theology and liberal social concern
> more clearly illustrated than in the most orthodox section of the country, the
> South. Considering the role evangelical Protestantism played in southern society,
> it is surprising that the southern clergy during the progressive period has not been
> given more emphasis by historians.(p. 62)

The region of the south and the culture that developed there cannot be adequately understood without assessing the impact of the institution of Slavery and the slaves themselves. Raboteau considered the religion of slavery back in the 1970's as a part of his dissertation research at Yale University. He later published *Slave religion: The invisible institution in the antebellum south* in 1978 and reprinted it with an added chapter in 2004. He pointed out that it would not be responsible for students of religion, or students of southern culture, to ignore the religious experience of Black Americans, as if they were invisible. If history of religion and its

cultural impact in the south is the subject, then it needed to include the religious and cultural implications of all the people that make up the study and not just White protestant males (p. 325). This inclusion of African Americans contributes to southern culture and how it developed over years. It would be expected to have an impact and create something in the culture very different than what might be found in the north.

It is also interesting that when the early church is studied and specifically the martyrdom of the early saints, historians examines Rome, and various locations and time periods in Europe as the examples of abuse. Very rarely do they acknowledge the persecution within our own nation of Black American Christians who were tortured, or killed by slave owners who embraced the idea and practice of Christianity. It really does sound like heresy when put in such a light. But despite the treatment, the slave religion and the Christian experience of Black America grew. Many of these devout people will leave the south and go into the cities of the north, but many will stay, and regardless, their impact cannot be dismissed (Raboteau, 2004). This too is a part of the culture in the southern region. No matter one's belief, or part in a past tragic event, the fact that they grow up in such circumstances has impact on the people who live there and often times generations go without recognizing the effects. Leaders will surely have to understand this cultural influence and adjust accordingly.

Leaders must continue to grow in adapting to change, making progress, or fighting negative trends and historical bias. Randy Eppard's dissertation research examined the idea that culture makes a difference and it is the leader's job to understand the culture he/she inherits, along with being savvy and adept at knowing when to change and how fast the culture can stand the change. He reacted to research developed by Schein (1992) and Ouchi (1981) and suggested

that for leaders to be successful they must identify and understand the cultural related issues of their organization. Some cultures are resistant to change (Eppard, 2004).

The theme of transformational leadership is peppered throughout the work of Australian researchers in *Developing teacher leaders* (2003). The hope is that a group of teachers will act as sleeping giants, awakened, and invited to work with Principals and superintendents and solve our educational nightmares. The call asks for a transformational leadership foundation along with motivated professional teachers who give the teaching profession its intellect, energy, and best practice based on research and experience. The authors quote Peter Drucker who said:

> Knowledge workers will give the emerging knowledge society its character, its leadership, its social profile. They may not be the ruling class of the knowledge society, but they are already its leading class. And in their characteristics, social position, values, and expectations, they differ fundamentally from any group in history that has ever occupied the leading position. (as cited in Crowther, 2003, p. 15)

Conclusion

Since 1979 and the writing of James MacGregor Burn's book on leadership, transformational leadership has taken the world of leadership research by storm. The development of the Multifactor Leadership Questionnaire (MLQ) allowed hundreds of studies in which produced much advancement in not only best practices, but the attitude and heart that are behind the practice. Business, industry, military, non-profits, schools and churches have benefited, but not one time has transformational leadership been researched in the Christian K-12 school. The ideas of transformational leadership have an intuitive sense for many people, especially people of faith, but the real effect of transformational leadership in the Christian

school is not known. Also the idea that environment, context, circumstances, and even the geography of a region would have impact on the strength and value of transformational leadership, has an intuitive quality, but has never been studied in the Christian school. Such a study will have great promise of advancing our knowledge of transformational leadership by comparing the distinct region of the southeastern "Bible Belt" with the Mid-Atlantic North to observe and learn from the identified associations, frequency, and prevalence of conditions. This study will further the educational parameters of the past and break new ground on the specifics of transformational leadership that are either thwarted or expanded based on different backgrounds in a regional setting. The literature review shows a great deal of promise as to the value of transformational leadership in the development of strong, effective, morally grounded, growing Christian school education at the K-12 level.

The next chapter describes the methodology and implementation of the Multifactor Leadership Questionnaire (MLQ) test. This includes how the research was conducted, who was selected and how the confidentiality and random elements were structured. Information on the reliability and validity of the Multifactor Leadership Questionnaire (MLQ) and its value to the research of transformational leadership is discussed. Finally, the data collection procedures along with the data analysis are described in detail.

Chapter 3: Methodology

This chapter explains the study methodology, with emphasis on the data analysis. The research focus was the impact of transformational leadership on the Christian K-12 school, as well as differences between two regions' exercise, implementation and development of transformational leadership components. The assumption was that the region of the Southeastern ACSI region consisting of Alabama, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia is very different in terms of transformational composite scores when compared to the Mid-Atlantic North ACSI region which include Ohio, Delaware, District of Columbia, Maryland, New Jersey, and Pennsylvania. This research followed the distinct regions as drawn by the Chiristian school organization Association of Christian Schools International (ACSI). The research attempted to find a lack of support for the null hypotheses that says there will be no difference at all. This was a great opportunity to discover how transformational leadership gains ground, stumbles, or succeeds based on regional differences which implies cultural differences. This study advanced the scope of research and knowledge as to the value of transformational leadership in the Christian K-12 school..

The General Perspective

This was a causal comparative study utilizing correlation and parametric statistics (ANOVA), also commonly used in descriptive cross-sectional studies, to understand the differences in transformational leadership in Christian K-12 schools from two totally different regions. To understand the significance of transformational leadership in the Christian school and the differences associated with two distinct regions, the researcher began with the following research questions: How are leaders who run Christian schools in two distinct regions, different

or the same, in regards to transformational leadership? What is the relationship between culture, as measured by region/location, and transformational leadership in Christian K-12 schools? Is it possible that the culture of the southeast which is strongly part of the Bible Belt might have a different culture from that of the mid-Atlantic North? The big picture question is, what does it take to lead K-12 Christian schools and how can transformational leadership studies help us to pinpoint the key ingredients and identify associations that lead to success in today's changing culture, or in the culture of the future? What training might be helpful to further advance the cause of K-12 Christian education in America or overseas?

The specific task of this research was to examine the research questions and reject the following null hypotheses:

1. Is there a significant difference among leaders' self-rating using the Multifactor Leadership Questionnaire (MLQ) test when comparing leaders in ACSI Christian Schools of the Southeast to those of the Mid-Atlantic North? Null hypothesis-- there is no significant difference in transformational leadership among leaders' self-rating using the MLQ test when comparing leaders in ACSI Christian schools of the Southeast to those of the Mid-Atlantic North.

2. Is there a significant difference in transformational leadership among subordinates rating their supervisor using the Multifactor Leadership Questionnaire (MLQ) test when comparing leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic North? Null hypothesis--there is no significant difference in transformational leadership among subordinates rating their supervisor using the MLQ test when comparing leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic North.

3. Is there a significant difference in the variance score on the Multifactor

    Leadership Questionnaire (MLQ) test between leader and subordinate when

    comparing leaders and subordinates of ACSI Christian schools in the Southeast

    and those of the Mid-Atlantic North. Null hypothesis--there is no significant

    difference in the variance score on the MLQ test between leader and subordinate

    when comparing leaders and subordinates of ACSI Christian schools in the

    Southeast and those of the Mid-Atlantic North.

4. Is there a significant difference in transformational leadership application or

    outcomes at ACSI Christian schools in regards to the regions of the Mid-Atlantic

    North and the Southeast. Null hypothesis--there is no significant difference in

    transformational leadership application or outcomes at ACSI Christian schools in

    regards to the regions of the Mid-Atlantic and the Southeast.

Hypotheses 1 through 4 are designed to reject or accept the null hypotheses.

There is one follow-up question in light of transformational leadership study in Christian education that is also discussed within this research:

5. How do ACSI Christian school leaders see themselves when put through the lens

    of transformational leadership?

The Research Context

A casual comparative study utilizing correlation and parametric statics (ANOVA) with elements of descriptive cross-sectional research was used to compare transformational leadership in the Bible Belt area of the Southeast ACSI (Alabama, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia) with the Mid-Atlantic North Region of ACSI (New Jersey, Pennsylvania, Ohio, Maryland, District of Columbia, and Delaware). This snapshot of

Christian school leaders measured by the Multifactor Leadership Questionnaire (MLQ) extended research by observing and analyzing the frequency and characteristics of transformational leadership elements in a particular population at a particular point in time (2008). The researcher answered questions about the relationship between transformational leadership and particular regions. The use of the Multifactor Leadership Questionnaire (MLQ) test helped the researcher survey and collect demographic data for the study samples while also testing the independent variable of Bible Belt culture as an effect.

This was a casual comparative study with elements of descriptive research which was designed to gain more information about a particular characteristic within a particular field of study. A causal comparative study identifies associations, looks for causes while descriptive research may be used to develop theory, expand theory, identify problems with current practice, justify current practice, make judgments or identify what others in similar situations may be doing. It was the purpose of this research to determine whether or not there is a relationship between transformational leadership and two diverse regions of the country which imply two distinct cultures, and consider causes.

Participants

The research participants were chief head administrators (headmasters, superintendents, CEO's, headmistress, president, and leader of school) from the top 20 Christian schools by population/enrollment (the largest has 1750 students and the smallest has 350 students) in each of two ACSI regions (the Mid-Atlantic North versus the Southeast). The researcher asked the administrator to give six subordionate names and e-mails to the researcher for the purpose of taking the Multifactor Leadership Questionnaire (MLQ) rater survey with the leader in mind. The study will include 47 administrators along with those among six subordinates each who

responded for a total subject list of near 200 Christian school educators. This means that twenty administrators from the Mid-Atlantic North will be compared to twenty administrators from the Southeast. It was the hope of the researcher to attain 50% participation rate, which means the project started with 80 schools and 480 names as potential research subjects.

The review of literature included the studies of transformational leadership in educational areas along with studies conducted in religious settings, and also a study of the regional differences in the culture of the Bible Belt/South versus the culture of the Northeast. The focus is on Christian schools since no study has been conducted among Christian day schools before. The Christian schools have been set against the differences that are inherent in two distinct regions that imply cultural differences. The lack of scholarly study on transformational leadership in Christian K-12 education and differences in two distinct regions was addressed, thus helping us identify factors in transformational leadership that will help the field to assess prevalence of conditions thus develop key leadership understanding for those who lead in the next 20 years.

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

As Christian schools grow and professionalize to survive and thrive in the future, competent and capable leadership will be paramount. One theory of quality leadership that was developed by Burns, expanded by Bass and other associates, and then assessed using the Multifactor Leadership Questionnaire (MLQ) is transformational leadership. The MLQ has been the most popular assessment tool of transformational leadership in the past twenty years. As leaders become more transformational they have greater success in mission accomplishment along with commitment, effectiveness, and satisfaction from those they lead. The key ingredients assessed in the MLQ are idealized attributes, inspirational motivation, intellectual stimulation and individualized consideration.

Advantages of Multifactor Leadership Questionnaire (MLQ)

The authors (Bass, & Avolio, 2000) of the Multifactor Leadership Questionnaire (MLQ) consider the advantages of the MLQ in the following paragraphs:

The Multifactor Leadership Questionnaire (MLQ) represents an effort on the authors' part to capture a broader range of leadership behaviors, from Laissez-Faire to Idealized leadership, while also differentiating ineffective from effective leaders. The MLQ focuses on individual behaviors, observed by associates at any organizational level that transform individuals and organizations. The questionnaire also assesses leadership behaviors that motivate associates to achieve agreed upon and expected levels of performance.

At the ineffective end of the range, the MLQ assesses perceptions of leadership behaviors that represent avoidance of responsibility and action. This is called Laissez Faire leadership. At the most effective end of the range, the MLQ assesses perceptions of leadership behaviors that generate the higher order developed and performance effects, which is called transformational leadership. The range of ineffective and effective leadership behaviors in the MLQ is typically much broader than other leadership surveys commonly in use. Therefore, the MLQ is more suitable for administration at all levels of organizations and across different types of production, service, and military organizations (see Bass, 1998). The use of the MLQ has many advantages. One of the principal ones is its 360° capabilities. It can be used to assess perceptions of leadership effectiveness of team leaders, supervisors, managers, and executives from many different levels of an organization. For example, the leadership behaviors of a non-supervisory

project leader can be observed by his or her co-workers, or the leadership

behaviors of a CEO can be observed by his or her senior vice presidents and

board members. The MLQ can also be used for ratings of leaders from peers or

direct reports in any organization or industry.

Also, considerable evidence has been accumulated indicating that the MLQ

factors can be universally applied across cultures. Even clients or customers can

serve as sources of MLQ ratings.

Another principal advantage of the MLQ over other leadership surveys is its

emphasis on development. The survey includes items that measure a leader's

effect on both the personal and intellectual development of self and others.

Leaders must develop themselves in order to effectively develop others.

Finally, the MLQ is based on a model that is easy to understand. The model

points to a leader's performance on a range of leadership styles and to the

directions he or she may pursue to be a more effective leader. Perhaps most

important, the full range model links each leadership style to the expected

performance outcome, which has been shown through literally hundreds of prior

studies to support this connection (Dum dum, Sivasubramaniam, & Avolio, 2002).

To understand the full range of leadership capabilities, the Multifactor Leadership

Questionnaire (MLQ) measures the transactional leadership qualities of contingent reward and

management by exception (active). The MLQ also measures the negative leadership behaviors of

Avoidant leadership which include management by exception (passive) and laissez-faire. The

MLQ is a valid and reliable tool for analyzing, training, and selecting the right people for the

leadership roles to create quality Christian education as a viable, professional, academic, and

spiritually uplifting way to train and grow the next generation of learners.

Each administrator took the MLQ (45 question) self-evaluation test as well as assigned six direct reports (administrators or staff that answer to this school leader and have done so for at least three years) to assess them using the MLQ test. The researcher was not able to use all of the subordinats that were sent. Some of the subjects did not fill out the survey and others did not qualify. At the conclusion the administrators would have no way of knowing which of the six subordinates' feedback was used for the study inorder to protect the subordinate's confidentiality from his/her boss. Other demographic information was collected. The subjects were given full confidentiality with the use of strict guidelines as developed by surveymonkey.com., password system and coded names. The only person privy to the information was the researcher. The MLQ contains 36 leadership items with four items per scale, plus nine outcome items. There is some redundancy to some of the questions to so that one or two questions could be misunderstood or dropped without any consequence to the overall report. The multi-rater report assesses the relationship between the leaders' perceptions and those of the raters, which also includes optimal target ranges for leadership behaviors. The MLQ helps individuals discover how they measure up in their own eyes and in the eyes of those with whom they work. Growth and retesting is the goal of those who developed the test.

The Multifactor Leadership Questionnaire (MLQ) comes in a sampler pack that contains a technical report describing the summary of the latest finding on the validity and reliability of the survey. A total of 3,786 respondents in fourteen independent samples ranging from 45 to 549 participants in the U.S. and foreign firms and agencies completed the test describing their respective leaders. Based on prior literature and scientific study nine models representing different factor structures were compared to determine the best fit for the MLQ survey. The

models were tested in the original set of nine samples, and then retested in a second replication

set comprised of five samples. Results indicated the factor structure for the MLQ survey was best

represented by six lower order factors and three higher order factors. A follow up study to test

the factor structure (using the MLQ normative database collected by Mind Garden) confirmed

the factor structure reported above (Bass & Avolio, 2000).

Reliability Rating

The test developers completed a series of factor analyses with the Multifactor Leadership

Questionnaire (MLQ), which provided a base for selecting items that exhibited the best

convergent and discriminate validities. They made use of Howell and Avolio's (1993)

preliminary results with an earlier version of MLQ (Form 10), using Partial Least Squares (PLS)

analysis (see Carmines & Zeller, 1979; Fornell & Larcker, 1981; Fornell, 1982, and our 1995

MLQ Technical Report), to select items for inclusion in MLQ. Next, they developed new items

for MLQ from recent literature distinguishing charismatic from transformational leadership.

Later, six scholars in the field of leadership received an earlier version of the MLQ (MLQ Form

10) and made recommendations for modifying and/or eliminating items based on the conceptual

model of the full range of leadership (Avolio & Bass, 1991). They judged whether items referred

to behavior or impact, guided by the "full range" of leadership behaviors and styles. These

recommendations were included in the final development phase of the MLQ 5X.

Descriptive statistics and reliabilities for MLQ are shown in appendix (Appendix O) for all

items in each scale for the initial sample set. These scale scores are based on ratings by others

evaluating a target leader from the initial set of nine samples ($N = 2,154$) reported in the 1995

MLQ Technical Report. No self-ratings are included. Reliabilities for the total items and for each

leadership factor scale ranged from .74 to .94. All of the scales' reliabilities were generally high,

exceeding standard cut-offs for internal consistency recommended in the literature. This table also presents the reliabilities for each leadership factor broken down for each individual sample. The reliabilities within each data set generally indicated that the MLQ was reliably measuring each of the leadership factors across the initial nine data sets (Bass & Avolio, 2000).

Validity

The MLQ consistently leads researchers of transformational leadership to valid and consistent conclusions. Transformational leaders were found to generate higher commitment in their followers (Avolio, 1999; Avolio & Yammarino, 2002; Bass, 1998). As an example, Koh, Terborg and Steers (1991) noted greater organizational commitment of school teachers and students if their principals were rated high transformational. Fuller, Patterson, Hester, and Stringer (1996) reported in a meta-analysis greater follower compliance if their leaders were more transformational than transactional. Research, development and practical applications in the 25 years since Burns' (1978) significant publication on transforming leaders, has shown that transformational leadership generally generates greater follower effectiveness and satisfaction than does transactional leadership (Avolio, 1999; Bass, 1985, 1998, Bass & Avolio, 1993). For example, Bass and Avolio (2000) reported that for 72 U.S. light infantry platoon leaders, those who were rated higher in garrison on transformational leadership, led their platoons more effectively in near-combat readiness missions one month later (also see Bass, Avolio, Jung & Berson, 2003).

Studies outside of the United States in diverse organizational settings revealed that context and contingencies were of importance as a source of variance in observations of transformational leadership, but the fundamental phenomena transcended organizations, cultures and countries

(Bass, 1997). In Spain, Molero and Morales (1994) completed a study in 40 primary health care centers of the transformational leadership of the center coordinators. Each coordinator led a team of family doctors, pediatricians, nurses, and clerks. The leadership of the coordinators was more likely to be legitimate in the eyes of team members in those centers in which coordinators earned higher MLQ scores on each of the transformational factors. Team members found it was more acceptable for such coordinators to organize, manage, control and evaluate their performance. Role conflict was lower, interpersonal relations improved and a greater feeling of autonomy existed when the coordinators were seen as transformational. In the Philippines, Catanyag (1995) observed that schools prepared their students more efficiently when school principals obtained higher transformational scores on the MLQ than the scores from teachers. In Austria, Geyer and Steyrer (1998) demonstrated that MLQ transformational ratings of 120 branch bank managers predicted long-term branch market share and customer satisfaction. In Canada, Howell and Avolio (1993) noted that the transformational, but not the transactional scores of department supervisors in a large Canadian financial institution predicted consolidated departmental performance one year later. Parallel findings were obtained in studies of managers in a Chinese state enterprise (Davis, et al. 1997), Polish and Dutch managers (den Hartog, 1997), and supervisors on North Sea oil platforms off of Scotland (Carnegie, 1995). A few exceptions were reported. The latest version of the MLQ, Form 5X, has been used in nearly 300 research programs, doctoral dissertations and masters theses around the globe in the nearly ten years between 1995 and 2004. This current version of the MLQ has also been translated into Spanish, Portuguese, Italian, French, German, Norwegian, Swedish, Hebrew, Turkish, Arabic, Chinese, Thai, and Korean for use in various assessment and training research projects.

In terms of Multifactor Leadership Questionnaire (MLQ) test conclusions and valid inferences, four meta-analyses of the military and broader organizational psychology literature have confirmed that the relationships between transformational leadership and rated and objectively measured performance were stronger and more positive than the transactional styles of leadership and the less active laissez-faire leadership (Dum dum, Lowe, & Avolio, 2002; Gaspar, 1992; Fuller, Patterson, Hester, & Stringer, 1996; Lowe, Kroeck & Sivasubramaniam, 1996). Lowe, Kroeck, et al., who included in their meta analysis 33 independent empirical studies using the MLQ, concluded there were strong positive correlations between all components of transformational leadership, and both objective and subjective measures of performance.

Focusing on military compared to civilian samples, Gaspar (1992) reported the MLQ transformational leadership scales were more strongly and positively correlated with measures of performance in the military. Gaspar's results were confirmed by a second recent meta-analysis of the MLQ by Fuller, Patterson, Hester, and Stringer (1996), which also showed stronger positive relationships between transformational leadership and performance in both military and nonmilitary settings, as compared to transactional contingent reward leadership and more passive and corrective styles of leadership like management-by-exception. The hierarchical ordering of leadership constructs with respect to their relationship with performance reported by Bass (1985) and further developed by Avolio and Bass (1991) has been confirmed in each of the meta-analyses discussed above. Avolio and Bass (1991) proposed that transformational leadership would be most highly correlated with effectiveness followed by transactional and passive styles of leadership (passive management by exception and laissez-faire leadership) (Antonakis et. at. 2003), which together, constituted what they referred to as "a full range of leadership".

Reliability

In summary, testing the nine factor model across regions and by rater level, by and large showed strong, repeatable, and consistent support for the full range 9-factor model. In all cases, the nine factor model produced the best fit. There were some instances where item loadings varied across region and particularly by level or source of ratings. However, there was a clear pattern of consistency for the nine factor model across these respective findings by region and rater. These latest findings provide relatively conclusive results for examining a broader

and fuller range of leadership styles, especially where one is examining the MLQ

5X factor structure in a relatively large and diverse sample set (Bass & Avolio, 2000).

Conclusions for the Multifactor Leadership Questionnaire (MLQ)

As with any leadership survey, there will always be some limitations that have been well-documented in the leadership literature. David Pittenger of the University of Tennessee, had many criticisms of the type of questions used and if in fact they measured the research element being researched. He did conclude that the available research does provide evidence that the instrument consistently measures constructs in keeping with Bass' theory. Whether these constructs afford a better understanding of leadership will require considerably more research. Also he is unsure that the MLQ measures a unique collection of constructs or can be used to identify differences among individual requires additional support (Pittenger, 2001). Cognizant of these limitations, Bass and Avolio have set out to provide the very best validation evidence for the MLQ and now in its most recent form 5X. They have seen a tremendous amount of consistency across raters, regions and cultures in terms of support for the nine factor full range model.

Many dissertations have used the MLQ, but Tammy Maher's dissertation research

examined the validity and reliability of the instrument and found the MLQ to be the current best instrument for measuring transformational leadership. It is her recommendation that all tests be continually advanced to reduce the psychometric limitations and allow for other instruments beyond the MLQ to jointly assess leadership (Maher, 2004).

Demographic Information

The researcher collected demographic information using the surveymonkey website. The questions had to do with the school position and title of survey subject, along with years of experience, geographic area, gender, degree attainment, size of school, cost of tuition and salary for position. Several of these questions will allow the researcher along with future researchers to assess corollary information about the leaders of Christian schools in these particular areas. The final question had to do with the ultimate question for those who believe in transformational leadership which has to do with the belief that transformational leaders are leading and discipleing those below them in such a way that those below are being prepared for leadership themselves. The demographic ionformation can be used in many creative ways to agument the valid and reliable tool of the MLQ (see Appendix).

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

The Multifactor Leadership Questionnaire (MLQ) was purchased at a bulk rate and permission given to reproduce and distribute the instrument on SurveyMonkey.com. The demographic questions along with the survey was developed using the systems and training of surveymonkey.com to ensure confidentiality, accuracy, ease in assessing raw data, and receive a large percentage of response. ACSI president, Ken Smitherman, along with regional directors, John Storey, Randy Ross, and Bill Wilson gave permission for their member schools to be asked to participate in the study.

An e-mail was sent to 40 ACSI Southeastern schools and 40 schools ACSI Mid-Atlantic North schools addressed to the head administrator by name. The first question was has he or she been at the school for three or more years and does he/she have six subordinates that he/she believes would be willing to rate him/her on the Multifactor Leadership Questionnaire (MLQ) test who have worked for him/her for the past three years. If so, then the letter went on to explain the project, the value the research would have for the cause of Christian education, the chance he or she would have to further their leadership growth and consider ways to improve the mission of their school, and the confidentiality procedures used for the benefit of his/her subordinates. The e-mail also gave an opportunity for the head administrator to receive summary data and summary results once the study was concluded. The subjects were honored and thanked for their part and their willingness to advance research in the Christian school movement and their kindness to personally help me with my dissertation project (the e-mail can be found the in the Appendix).

The administrators who agreed to participate sent me (by e-mail) the name and email address for each of the six direct reports he/she wished me to use as raters for the MLQ test. All participants were asked a yes/no question as their waiver of release acknowledging the unlikely risks of such a study. All material was coded and school names were removed and will be destroyed five years from the project's conclusion. The researcher then followed up with the head administrators who were part of the study to complete the MLQ. Each participants answered 45 questions from the MLQ test along with seven demographic questions. The time limit was set at 21 days to ensure some time to schedule the survey exercise. The schools were selected for enrollment reason only. The largest school had a population of 1,750 and the smallest a population of 350.

Data Analysis

The researcher entered the data in SPSS and determined if there were any outliers. The researcher then conducted descriptive analysis of the data. This included means, standard deviations, frequencies and percentages. The next step was a Pearson correlation to determine the degree of association between the variables. Lastly, the researcher used an ANOVA to determine if there were significant differences concerning the various factors on the Multifactor Leadership Questionnaire (MLQ) by region.

Summary of the Methodology

The comparisons of regional differences in how Christian school leaders score on the Multifactor Leadership Questionnaire (MLQ) survey, which measure transformational leadership, will be of great value to the understanding of leadership in the Christian school. This will enhance and further our understanding of what components are crucial to future success. In the next chapter, the researcher analyzes and discusses the results and the implications for future leadership in Christian education.

Chapter 4: Results

As stated in chapter one, the study examined the differences in transformational leadership between Christian School leaders of the south versus those in the north. Using the Multifactor Leadership Questionnaire (MLQ), as designed by Bernard Bass and Bruce Avolio, leaders from each region were selected and asked to complete the MLQ self-rating version. The leaders then selected six direct reports to take the rating version of the MLQ test. In some cases only three raters were used and in most cases between four and five raters per leader were used. The researcher entered the data in SPSS and determined if there were any outliers. No outliers were found and data analysis proceeded. The researcher then conducted descriptive analysis of the data. This included means, standard deviations, frequencies and percentages. The descriptive statistics for the entire sample (raters and leaders) are presented below.

There were 133 subordinate raters and 47 leaders; there was an almost equal representation of males and females. The leaders and their staff came from those who volunteered for the study out of 46 ACSI schools in the southeast and 45 ACSI schools in the Mid-Atlantic North, chosen because of enrollment size of at least nearly 400 students. Twenty-six northern schools (56%) and 21 southeast schools (46%) participated. The subordinate subjects had between 11 and 15 years of experience in Christian education while the leaders of the schools averaged between 16 and 25 years. Although the sample was equal between male and female in general, the sample was skewed toward male leaders. Ninety percent of the subject leaders were male. Over 50% of those who participated had at least a Masters degree and more than 15% had an education specialist or doctoral degree. The size of school varied from large to small but 70% of the schools were between 400 and 900 students. This size of school may be

considered small for public schools, but compared to the ACSI member schools these are larger

schools. The cost of education varied but 65% of the schools charged between $5,000 and $8,000

dollars for a high school student. The income of the raters was between $31,000 and $45,000

while the leaders were earning $66,000 to $85,000. Sixty-seven percent of the schools were

accredited by ACSI and most had multiple accreditations from several different accrediting

agencies including State Departments of Education. Tables 1-3 show the various background

variables. Some questions were skipped. Subject totals would equal 180 if participants

answered each question.

Table 1

Background Variables

Group	N	%
raters	133	73.9
leaders	47	26.1
Total	180	100.0
Gender		
female	83	46
male	96	54
Total	179	100.0
Years in current position		
3-5 years	72	40.4
6-10 years	49	27.5
11-15 years	27	15.2
More than 15 years	30	16.9
Total	178	100.0
Years of educational experience		
3-5 years	16	9.2
6-10 years	25	14.5
11-15 years	48	27.7
16-25 years	50	28.9

	N	%
More than 25 years	34	19.7
Total	173	100.0

Table 2

Background Variables cont.

Area	N	%
north	94	52.2
south	84	46.7
Total	178	100.0
Education		
High school diploma	11	6.1
Bachelors	50	27.8
Masters	93	51.7
Education Specialist	9	5.0
Education Doctoral	17	9.4
Total	180	100.0
Income		
Less than $20,000	7	3.9
$20,000 to $30,000	15	8.4
$31,000 to $45,000	51	28.7
$46,000 to $65,000	55	30.9
$66,000 to $85,000	30	16.9
$86,000 to $100,000	12	6.7
More than $100,000	8	4.5
Total	178	100.0

Christian education has been notorious for low salaries and even though these numbers reflect far below the public school averages, the salaries of teachers and especially administrators are increasing (ACSI, 2008). There is also a greater expectation for advanced degrees. Interesting to note that 25% of administrators have a doctoral degree in this study.

Table 3

School Level Variables

School size	N	%
350-699 students	19	40.4
700-899 students	16	34.0
900-1299 students	8	17.0
1300-1600 students	2	4.3
More than 1600 students	2	4.3
Total	47	100.0
Tuition		
Less than $5,000	6	12.8
$5,001 to $6,000	10	21.3
$6,001 to $7,000	8	17.0
$7,001 to $8,000	13	27.7
$8,001 to $9,000	3	6.4
More than $9,000	7	14.9
Total	47	100.0
Future		
Yes - training and preparing, a discipleship process.	12	25.5
No - we will probably have to go outside.	13	27.7
Not sure, too early to tell.	19	40.4
It will not be my decision.	3	6.4
Total	47	100.0

Transformational leadership recognizes the need to train people toward the mission of the organization and develop the subordinates around them and prepare them as future leaders. Though the leaders in this study may well be doing that type of training, only 25% believed that the next school leader was currently part of the school system, otherwise the leaders were either

looking for outside help, or believed it was just too early to know who should take the job once

the present leader retires or leaves.

Table 4 presents the average scores of the demographic information along with the broad

categories of transformational leadership.

Table 4

Descriptive Statistics for the Variables of Interest (including the MLQ scores)

Variable	N	Min.	Max.	M	SD
income this past academic year	178	1	7	3.87	1.34
school size	47	1	5	1.98	1.07
tuition cost	47	1	6	3.38	1.58
idealized influence attributed	166	1.00	4.00	3.15	.65
idealized influence behavior	167	2.00	4.00	3.39	.54
inspirational motivation	174	1.00	4.00	3.29	.64
intellectual stimulation	169	.75	4.00	2.85	.66
individual consideration	167	1.00	4.00	2.79	.69
contingent reward	162	.50	4.00	2.75	.75
manage-by-exception active	162	.00	3.00	1.26	.67
manage by exception passive	168	.00	3.75	1.09	.76
laissez-faire leadership	173	.00	3.75	.54	.59
extra effort	169	.00	4.00	2.85	.94
Effectiveness	159	.75	4.00	3.28	.63
Satisfaction	173	.50	4.00	3.29	.70

The Multifactor Leadership Questionnaire (MLQ) asks four questions to ascertain the

particular trait score using a scale from 0 to 4. Mindgarden and those involved in test research

have normed the scores over the past several years. It is interesting to note that the leaders of the

Christian school are above the 50th percentile in the following categories (compared to tables 9

and 10 in the Appendix): idealized influence-attributed, idealized influence-behavior,

inspirational motivation, effectiveness, and satisfaction. The other areas were much the same

except that the subjects surveyed were less inclined to use management by exception-active (Appendix Table 10).

The next step was a Pearson correlation to determine the degree of association between the variables for the sample as a whole. The goal of the Pearson correlation is to measure the degree of association between two variables. The closer a score is to 1.0, the stronger the relationship. A negative correlation indicates an inverse relationship.

We can see from the correlation table (Appendix P) that there are a number of significant correlations. For example, laissez-faire leadership was significantly and negatively associated with idealized influence-attributed ($r = -.50$, $p = .00$); thus as laissez-faire leadership increased idealized influence- attributed decreased for this sample. In another example, effectiveness was significantly and positively associated with idealized influence-attributed ($r = .69$, $p = .00$). This means that as effectiveness increased, idealized influence also increased. Effectiveness also showed strong correlation with extra-effort ($r = .72$, $p = .00$). The scales also show that satisfaction was highly correlated to effectiveness ($r = .81$, $p = .00$).

Lastly, the researcher used an ANOVA to determine if there were significant differences on the Multifactor Leadership Questionnaire (MLQ) by region and by leader versus rater. The analyses for specific hypotheses are presented below.

Hypotheses Testing

The specific task of this research is to reject the following null hypotheses:

1.   There is no significant difference in transformational leadership among leaders' self-rating when comparing leaders in ACSI Christian schools of the Southeast and those of the Mid-Atlantic North.

Means and standard deviations for the leaders according to location are reported in Table 5.

Nine one-way ANOVAs were conducted to determine whether there were significant mean differences in leaders' MLQ scores by region (north versus south). There were no statistically significant differences between the two regions on the MLQ subcales (see Table 6).

Table 5

Means and Standard Deviations for Leaders by Region

Variable		N	M	SD	Min.	Max.
idealized influence attributed	north	24	2.86	.466	1.50	3.50
	south	19	3.10	.53	2.25	4.00
	Total	43	2.97	.50	1.50	4.00
idealized influence behavior	north	24	3.43	.50	2.50	4.00
	south	20	3.61	.48	2.25	4.00
	Total	44	3.51	.49	2.25	4.00
inspirational motivation	north	26	3.23	.59	1.50	4.00
	south	21	3.32	.54	1.75	4.00
	Total	47	3.27	.57	1.50	4.00
intellectual stimulation	north	26	3.10	.43	2.25	4.00
	south	21	3.05	.55	1.75	4.00
	Total	47	3.08	.48	1.75	4.00
individual consideration	north	25	2.95	.50	2.00	4.00
	south	21	3.07	.47	2.00	3.75
	Total	46	3.00	.48	2.00	4.00
contingent reward	north	25	2.61	.59	1.25	3.75
	south	19	2.80	.55	1.75	4.00
	Total	44	2.69	.57	1.25	4.00
manage-by-exception active	north	26	1.37	.65	.25	2.75
	south	20	1.52	.49	.50	2.50
	Total	46	1.44	.58	.25	2.75

manage by exception passive	north	25	1.14	.55	.00	2.00
	south	21	1.01	.60	.00	2.25
	Total	46	1.08	.57	.00	2.25
laissez-faire leadership	north	25	.62	.40	.00	1.25
	south	21	.60	.44	.00	1.50
	Total	46	.61	.42	.00	1.50

Table 6

ANOVA Summary for Effects of Region on MLQ Scores (Leaders)

Variable		*SS*	*Df*	*MS*	*F*	*P*
idealized influence attributed	Between Groups	.61	1	.61	2.50	.12
	Within Groups	10.03	41	.24		
	Total	10.65	42			
idealized influence behavior	Between Groups	.33	1	.33	1.37	.24
	Within Groups	10.21	42	.24		
	Total	10.55	43			
inspirational motivation	Between Groups	.09	1	.09	.28	.59
	Within Groups	15.00	45	.33		
	Total	15.10	46			
intellectual stimulation	Between Groups	.02	1	.02	.10	.74
	Within Groups	10.76	45	.23		
	Total	10.78	46			
individual consideration	Between Groups	.16	1	.16	.70	.40
	Within Groups	10.51	44	.23		
	Total	10.68	45			
contingent reward	Between Groups	.40	1	.40	1.20	.27
	Within Groups	13.95	42	.33		
	Total	14.35	43			
manage-by-exception active	Between Groups	.25	1	.25	.72	.39
	Within Groups	15.39	44	.35		
	Total	15.64	45			
manage by exception passive	Between Groups	.18	1	.18	.551	.46
	Within Groups	14.94	44	.34		
	Total	15.13	45			
laissez-faire leadership	Between Groups	.00	1	.00	.01	.91
	Within Groups	7.96	44	.18		
	Total	7.96	45			

2. There is no significant difference in transformational leadership among
   subordinates rating their supervisor using the MLQ test when comparing Leaders
   in ACSI Christian schools of the Southeast and those of Mid-Atlantic North.

Means and standard deviations for the subordinates according to location are reported in
Table 7. Nine one-way ANOVAs were conducted to determine whether there were significant
mean differences in subordinates' MLQ scores by region (north versus south). There were no
statistically significant differences between subordinates in the two regions (see Table 8).

Table 7

Means and Standard Deviations for Subordinates by Region

Variable		*N*	*M*	*SD*	Min.	Max.
idealized influence attributed	North	62	3.28	.64	1.00	4.00
	South	59	3.15	.73	1.00	4.00
	Total	121	3.22	.69	1.00	4.00
idealized influence behavior	North	62	3.33	.51	2.25	4.00
	South	59	3.35	.59	2.00	4.00
	Total	121	3.34	.55	2.00	4.00
inspirational motivation	North	64	3.34	.62	1.00	4.00
	South	61	3.25	.72	1.50	4.00
	Total	125	3.30	.67	1.00	4.00
intellectual stimulation	North	61	2.81	.70	1.00	4.00
	South	60	2.72	.71	.75	4.00
	Total	121	2.76	.70	.75	4.00
individual consideration	North	60	2.74	.76	1.25	4.00
	South	59	2.70	.72	1.00	4.00
	Total	119	2.72	.74	1.00	4.00
contingent reward	North	59	2.73	.88	.50	4.00
	South	58	2.82	.75	1.50	4.00
	Total	117	2.78	.82	.50	4.00
Manage-by-exception active	North	58	1.17	.73	.00	3.00
	South	56	1.22	.65	.00	2.75
	Total	114	1.20	.69	.00	3.00
Manage by exception passive	north	62	1.00	.77	.00	3.25
	south	58	1.20	.89	.00	3.75
	Total	120	1.10	.83	.00	3.75
laissez-faire leadership	north	63	.42	.48	.00	2.25
	south	62	.59	.77	.00	3.75
	Total	125	.51	.65	.00	3.75

Table 8

ANOVA Summary for Effects of Region on MLQ Scores (Subordinates)

Variable		SS	df	MS	F	p
idealized influence attributed	Between Groups	.50	1	.50	1.05	.30
	Within Groups	56.96	119	.507		
	Total	57.47	120			
idealized influence behavior	Between Groups	.01	1	.014	.04	.83
	Within Groups	36.51	119	.30		
	Total	36.53	120			
inspirational motivation	Between Groups	.29	1	.29	.65	.42
	Within Groups	55.95	123	.45		
	Total	56.25	124			
intellectual stimulation	Between Groups	.24	1	.24	.49	.48
	Within Groups	59.71	119	.50		
	Total	59.96	120			
individual consideration	Between Groups	.03	1	.03	.06	.80
	Within Groups	64.89	117	.555		
	Total	64.92	118			
contingent reward	Between Groups	.238	1	.23	.35	.55
	Within Groups	77.95	115	.67		
	Total	78.19	116			
manage-by-exception active	Between Groups	.074	1	.07	.15	.69
	Within Groups	54.78	112	.48		
	Total	54.86	113			
manage by exception passive	Between Groups	1.18	1	1.18	1.71	.193
	Within Groups	81.63	118	.69		
	Total	82.82	119			
laissez-faire leadership	Between Groups	.88	1	.88	2.10	.15
	Within Groups	51.72	123	.42		
	Total	52.60	124			

3. There is no significant difference in the variance score on the MLQ test between

    leader and subordinate when comparing leaders and subordinates of ACSI

    Christian schools in the Southeast and those of the Mid-Atlantic North.

Means and standard deviations of the Multifactor Leadership Questionnaire

(MLQ) subscale, for the entire sample, by region are reported in Table 9. Nine one-way

ANOVAs were conducted to determine whether there were significant mean overall

differences in MLQ scores by region (north versus south). There were no statistically

significant differences between subordinates in the two regions (see Table 10).

Table 9

Means and Standard Deviations for Subordinates and Leaders by Region

Variable		N	M	SD	Min.	Max.
Idealized influence attributed	north	86	3.16	.62	1.00	4.00
	south	78	3.14	.68	1.00	4.00
	Total	164	3.15	.65	1.00	4.00
Idealized influence behavior	north	86	3.36	.51	2.25	4.00
	south	79	3.42	.57	2.00	4.00
	Total	165	3.39	.54	2.00	4.00
inspirational motivation	north	90	3.31	.61	1.00	4.00
	south	82	3.26	.67	1.50	4.00
	Total	172	3.29	.64	1.00	4.00
intellectual stimulation	north	87	2.89	.64	1.00	4.00
	south	81	2.80	.69	.75	4.00
	Total	168	2.85	.66	.75	4.00
individual consideration	north	85	2.80	.69	1.25	4.00
	south	80	2.80	.68	1.00	4.00
	Total	165	2.80	.69	1.00	4.00
contingent reward	north	84	2.69	.81	.50	4.00
	south	77	2.82	.70	1.50	4.00
	Total	161	2.75	.76	.50	4.00
Manage-by-exception active	north	84	1.23	.71	.00	3.00
	south	76	1.30	.63	.00	2.75
	Total	160	1.27	.67	.00	3.00
Manage by exception passive	north	87	1.04	.71	.00	3.25
	south	79	1.15	.82	.00	3.75
	Total	166	1.09	.77	.00	3.75
laissez-faire leadership	north	88	.48	.47	.00	2.25
	south	83	.59	.70	.00	3.75
	Total	171	.53	.59	.00	3.75

Table 10

ANOVA Summary for Effects of Region on MLQ Scores for the Entire Sample

Variable		SS	df	MS	F	p
idealized influence attributed	Between Groups	.02	1	.02	.05	.81
	Within Groups	70.12	162	.43		
	Total	70.14	163			
idealized influence behavior	Between Groups	.13	1	.13	.463	.49
	Within Groups	47.90	163	.29		
	Total	48.03	164			
inspirational motivation	Between Groups	.08	1	.08	.213	.64
	Within Groups	71.29	170	.41		
	Total	71.38	171			
intellectual stimulation	Between Groups	.34	1	.34	.777	.37
	Within Groups	73.84	166	.44		
	Total	74.18	167			
individual consideration	Between Groups	.00	1	.00	.000	.99
	Within Groups	78.22	163	.48		
	Total	78.22	164			
contingent reward	Between Groups	.59	1	.59	1.03	.31
	Within Groups	92.20	159	.58		
	Total	92.80	160			
Manage-by-exception active	Between Groups	.18	1	.18	.40	.52
	Within Groups	72.18	158	.45		
	Total	72.37	159			
Manage by exception passive	Between Groups	.49	1	.49	.82	.36
	Within Groups	97.47	164	.59		
	Total	97.97	165			
laissez-faire leadership	Between Groups	.57	1	.57	1.62	.20
	Within Groups	60.34	169	.35		
	Total	60.92	170			

4. There is no significant difference in Transformational Leadership outcomes at

    ACSI Christian Schools in regards to the regions of the Mid-Atlantic and the

    Southeast (Questions 1 through 4 are designed to reject or accept the null

    hypotheses).

Means and standard deviations of the MLQ satisfaction scales, for the entire sample, by

region are reported in Table 11. Three one-way ANOVAs were conducted to determine whether

there were significant overall differences in MLQ scores by region (north versus south). There

were no statistically significant differences between the two regions (see Table 12).

Table 11

Means and Standard Deviations for Subordinate Leader Outcomes by Region

		N	*M*	*SD*	Min.	Max
extra effort	north	88	2.83	.90	.00	4.00
	south	79	2.86	.99	.00	4.00
	Total	167	2.85	.94	.00	4.00
effectiveness	north	79	3.33	.55	1.50	4.00
	south	78	3.24	.71	.75	4.00
	Total	157	3.28	.64	.75	4.00
satisfaction	north	90	3.33	.62	1.50	4.00
	south	81	3.24	.79	.50	4.00
	Total	171	3.28	.70	.50	4.00

Table 12

ANOVA Summary for MLQ Leader Outcomes by Region

Variable		*SS*	*df*	*MS*	*F*	*p*
extra effort	Between Groups	.03	1	.03	.03	.85
	Within Groups	149.44	165	.90		
	Total	149.48	166			
effectiveness	Between Groups	.33	1	.33	.80	.37
	Within Groups	63.77	155	.41		
	Total	64.10	156			
satisfaction	Between Groups	.36	1	.36	.72	.39
	Within Groups	85.05	169	.50		
	Total	85.42	170			

5. How do ACSI Christian School Leaders see themselves when put through the lens

of Transformational Leadership?

Using Mind Garden norms (Appendix C and D/Tables 9 and 10) one can see differences

in the scores of the Christian school leaders versus the general public. Christian school

leaders are well ahead of the general public in attributes of transformational leadership. By

referring to earlier results (table 5) one can see that leaders have a desire to be

transformational as they score themselves higher in transformational categories than do their

subordinates. Transfomational leadership aligns itself with so many Biblical characteristics

that the more leaders can use the research of transformational leadership the more successful

their ministries will be (Wilks, 1998).

Table 13
Additional Analysis
MLQ by Gender (no significant differences)

Variable		N	M	SD	Min.	Max.
idealized influence attributed	Female	74	3.21	.65	1.00	4.00
	Male	91	3.09	.65	1.00	4.00
	Total	165	3.15	.65	1.00	4.00
idealized influence behavior	Female	76	3.37	.54	2.00	4.00
	Male	91	3.41	.53	2.00	4.00
	Total	167	3.39	.54	2.00	4.00
inspirational motivation	Female	78	3.36	.62	1.50	4.00
	Male	95	3.23	.66	1.00	4.00
	Total	173	3.29	.64	1.00	4.00
intellectual stimulation	Female	76	2.77	.77	.75	4.00
	Male	93	2.92	.55	1.00	4.00
	Total	169	2.85	.66	.75	4.00
individual consideration	Female	74	2.70	.75	1.25	4.00
	Male	93	2.86	.63	1.00	4.00
	Total	167	2.79	.69	1.00	4.00
contingent reward	female	71	2.83	.78	.75	4.00
	Male	90	2.72	.71	.50	4.00
	Total	161	2.77	.74	.50	4.00
Manage-by-exception active	female	70	1.19	.67	.00	3.00
	Male	91	1.32	.66	.00	3.00
	Total	161	1.27	.67	.00	3.00
Manage by exception passive	female	75	1.02	.88	.00	3.75
	Male	92	1.16	.65	.00	3.25
	Total	167	1.10	.76	.00	3.75
laissez-faire leadership	female	79	.56	.70	.00	3.75
	Male	93	.52	.49	.00	2.25
	Total	172	.54	.59	.00	3.75

Table 14
ANOVA Table (by gender)

		SS	df	MS	F	p
idealized influence attributed	Between Groups	.59	1	.59	1.39	.23
	Within Groups	69.47	163	.42		
	Total	70.07	164			
idealized influence behavior	Between Groups	.077	1	.07	.26	.60
	Within Groups	48.33	165	.29		
	Total	48.41	166			
inspirational motivation	Between Groups	.64	1	.64	1.55	.21
	Within Groups	71.07	171	.41		
	Total	71.71	172			
intellectual stimulation	Between Groups	.92	1	.92	2.09	.15
	Within Groups	73.42	167	.44		
	Total	74.34	168			
individual consideration	Between Groups	1.09	1	1.09	2.28	.13
	Within Groups	78.90	165	.47		
	Total	79.99	166			
contingent reward	Between Groups	.47	1	.47	.83	.36
	Within Groups	89.27	159	.56		
	Total	89.74	160			
manage-by-exception active	Between Groups	.67	1	.67	1.50	.22
	Within Groups	71.19	159	.44		
	Total	71.87	160			
manage by exception passive	Between Groups	.91	1	.91	1.56	.21
	Within Groups	96.23	165	.58		
	Total	97.14	166			
laissez-faire leadership	Between Groups	.06	1	.06	.18	.66
	Within Groups	61.16	170	.36		
	Total	61.2	171			

Bass and many associates over the years have researched the compatibility of transformational leadership with the female gender (Bass & Avolio, 1994). Although the number of women in leadership is small in this sample, statistically there is no significant difference between men and women.

Table 15

MLQ by School Size (no significant differences)

		N	M	SD	Min	Max
idealized influence attributed	350-699 students	19	2.97	.43	2.00	3.75
	700-899 students	14	3.07	.46	2.25	3.75
	900-1299 students	8	3.10	.53	2.25	4.00
	1300-1600 students	1	3.25	.	3.25	3.25
	More than 1600 students	1	1.50	.	1.50	1.50
	Total	43	3.00	.50	1.50	4.00
idealized influence behavior	350-699 students	19	3.44	.49	2.50	4.00
	700-899 students	14	3.55	.50	2.25	4.00
	900-1299 students	7	3.71	.36	3.00	4.00
	1300-1600 students	2	4.00	.	4.00	4.00
	More than 1600 students	2	4.00	.	4.00	4.00
	Total	44	3.55	.47	2.25	4.00
inspirational motivation	350-699 students	19	3.16	.65	1.50	4.00
	700-899 students	16	3.23	.61	1.75	4.00
	900-1299 students	8	3.39	.34	3.00	4.00
	1300-1600 students	2	4.00	.	4.00	4.00
	More than 1600 students	2	4.00	.	4.00	4.00
	Total	47	3.26	.60	1.50	4.00
intellectual stimulation	350-699 students	19	3.13	.46	2.25	4.00
	700-899 students	16	2.84	.47	1.75	3.25
	900-1299 students	8	3.42	.51	2.50	4.00
	1300-1600 students	2	3.00	.	3.00	3.00

		N	Mean	SD	Min	Max
	More than 1600 students	2	3.75	.	3.75	3.75
	Total	47	3.10	.50	1.75	4.00
individual consideration	350-699 students	19	3.06	.46	2.25	4.00
	700-899 students	16	2.96	.41	2.25	3.75
	900-1299 students	8	2.92	.68	2.00	3.50
	1300-1600 students	1	3.00	.	3.00	3.00
	More than 1600 students	2	3.75	.	3.75	3.75
	Total	46	3.02	.48	2.00	4.00
contingent reward	350-699 students	18	2.73	.68	1.25	3.75
	700-899 students	14	2.71	.50	2.00	4.00
	900-1299 students	8	2.53	.61	2.00	3.50
	1300-1600 students	2	3.25	.	3.25	3.25
	More than 1600 students	2	2.50	.	2.50	2.50
	Total	44	2.70	.59	1.25	4.00
Manage-by-exception active	350-699 students	19	1.52	.49	.50	2.75
	700-899 students	16	1.57	.62	.50	2.75
	900-1299 students	8	1.07	.44	.25	1.75
	1300-1600 students	2	2.00	.	2.00	2.00
	More than 1600 students	1	1.75	.	1.75	1.75
	Total	46	1.48	.55	.25	2.75
Manage by exception passive	350-699 students	19	1.01	.53	.00	2.00
	700-899 students	15	1.21	.52	.25	1.75
	900-1299 students	8	1.21	.65	.25	2.25
	1300-1600 students	2	1.75	.	1.75	1.75
	More than 1600 students	2	1.75	.	1.75	1.75
	Total	46	1.150	.55	.00	2.25
laissez-faire leadership	350-699 students	19	.75	.35	.00	1.25
	700-899 students	16	.59	.43	.00	1.50
	900-1299 students	7	.64	.47	.00	1.00
	1300-1600 students	2	.00	.	.00	.00

More than 1600 students	2	.25	.	.25	.25
Total	46	.65	.41	.00	1.50

Table 16
ANOVA by school size

		SS	Df	MS	F	p
idealized influence attributed	Between Groups	36.28	4	9.07	4.08	.09
	Within Groups	84.50	38	2.22		
	Total	120.79	42			
idealized influence behavior	Between Groups	9.61	4	2.40	.91	.46
	Within Groups	102.37	39	2.62		
	Total	111.98	43			
inspirational motivation	Between Groups	17.31	4	4.32	1.07	.38
	Within Groups	168.99	42	4.02		
	Total	186.30	46			
intellectual stimulation	Between Groups	20.25	4	5.06	2.38	.06
	Within Groups	89.32	42	2.12		
	Total	109.57	46			
individual consideration	Between Groups	8.60	4	2.15	.77	.55
	Within Groups	114.48	41	2.79		
	Total	123.08	45			
contingent reward	Between Groups	3.53	4	.88	.18	.94
	Within Groups	188.83	39	4.84		
	Total	192.36	43			
manage-by-exception active	Between Groups	24.54	4	6.13	1.66	.17
	Within Groups	151.27	41	3.69		
	Total	175.82	45			
manage by exception passive	Between Groups	15.24	4	3.81	.86	.49

	Within Groups	181.78	41	4.43		
	Total	197.02	45			
laissez-faire leadership	Between Groups	14.88	4	3.72	2.24	.08
	Within Groups	68.06	41	1.66		
	Total	82.94	45			

The groups are too small and the statistical significance is not at the .05 level, but there are interesting possibilities that will require further study leading to patterns that suggest larger schools are more transformational than smaller schools. Just the magnitude of people and issues to handle would support the need for transformational leadership. The comments from Mr. Smitherman of ACSI in his recent article would also support the high failure rate of smaller Christian schools which may correlate to the assignment of leaders who are less transformational (ACSI, 2008).

Chapter 5: Discussion

As an aid to the reader, this final chapter of the dissertation restates the research issues and reviews the major methods used in the study. The major sections of this chapter summarize the results and discuss their implications. The need to study, research, and train leaders has never been more important and will only grow in the future. Public education has fallen in the eyes of many Americans and Christian education has an opportunity to show the world what it is capable of providing. For quality Christian education to take the next step in development and significance in America, qualified and trained leaders who understand the work they do in Christian education and the best practices are required. Christian educators may find a great deal of help and support with the research conducted by those interested in transformational leadership. Kenneth Clark (1996) stated, "This commitment is more than a contract to fill a position. It involves the heart and mind of the one who commits and the hearts and minds of those who willingly are influenced by the leader" (p. 11).

This dissertation defined the problem by beginning with the general background of the study of transformational leadership and the evolution of its development. The researcher later went on to make a case for the significance of this topic and its significance to education, and specifically Christian education, which once had a foothold in early American culture.

It was expected that quality Christian education would score high in transformational leadership assessments because of the high number of correlational values to Biblical principles and the high value of loving people. But the counter to this expectation is the more traditional approach to leadership and the strong adherence to authority systems (Kienel, 2005). A recent

survey of ACSI member schools found there are more leadership roles to fill than qualified or interested candidates. The Christian school movement needs to do a better job training its leaders. Since no study of transformational leadership has been undertaken in the Christian school movement, it was time to discover how leadership and transformational leadership play out in a number of successful Christian schools. The researcher hopes that Christian school research will help us better understand the components of transformational leadership and help us identify practices, attitudes, while also finding associations and consequences in transformational leadership that show prevelance of the long-term success of organizations that train for and experience it.

It has been a privilege to conduct a casual comparative study with portions of descriptive cross-sectional research of Christian schools in different regions to understand how transformational leadership responded to culture and leadership differences. This research has taken a deeper look into the elements of transformational leadership that must be enacted for a Christian school to succeed and thrive in today's world and procure a successful future for Christian education. Transformational leadership has already made great gains in various business, education, and nonprofit settings (Bass, 1999), but understanding it in this particular environment could very well become bedrock for educating the next generation of Christian school leaders in the United States and around the world.

There are many studies that suggested differences in aspects of culture will result in differences in the way transformational leadership is implemented and received. There are too many gaps in the understanding of transformational leadership and its benefit to the Christian school movement. The purpose of this study was to fill that gap. Using the Multifactor Leadership Questionnaire (MLQ) survey and assessing descriptive statistical information

revealed several benefits, challenges, needed behaviors, and attitudes for transformational

leadership to add a positive addition to Christian education while shedding light on what makes a

Christian school leader successful.

Methodological Review

To understand the significance of transformational leadership in the Christian school, and

the differences associated with two distinct regions, the researcher addressed the following

research questions: How has/does the growing Christian school movement assess leadership

difference in various regions implying culture differences? How are leaders who run Christian

schools in two distinct regions, different or the same, in regards to transformational leadership?

What is the relationship between culture, as measured by region/location, and transformational

leadership in Christian K-12 schools? The specific task of this research was to address the

following research questions and reject the following null hypotheses:

1. Is there a significant difference among leaders' self-rating using the Multifactor

   Leadership Questionnaire (MLQ) test when comparing leaders in ACSI Christian

   Schools of the Southeast to those of the Mid-Atlantic North? Null hypothesis--

   there is no significant difference in transformational leadership among leaders'

   self-rating using the MLQ test when comparing leaders in ACSI Christian schools

   of the Southeast to those of the Mid-Atlantic North.

2. Is there a significant difference in transformational leadership among subordinates

   rating their supervisor using the Multifactor Leadership Questionnaire (MLQ) test

   when comparing leaders in ACSI Christian schools of the Southeast and those of

   Mid-Atlantic North? Null hypothesis--there is no significant difference in

   transformational leadership among subordinates rating their supervisor using the

MLQ test when comparing leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic North.

3. Is there a significant difference in the variance score on the Multifactor Leadership Questionnaire (MLQ) test between leader and subordinate when comparing leaders and subordinates of ACSI Christian schools in the Southeast and those of the Mid-Atlantic North. Null hypothesis--there is no significant difference in the variance score on the MLQ test between leader and subordinate when comparing leaders and subordinates of ACSI Christian schools in the Southeast and those of the Mid-Atlantic North.

4. Is there a significant difference in transformational leadership application or outcomes at ACSI Christian schools in regards to the regions of the Mid-Atlantic and the Southeast. Null hypothesis--there is no significant difference in transformational leadership application or outcomes at ACSI Christian schools in regards to the regions of the Mid-Atlantic and the Southeast.

Questions 1 through 4 were designed to reject or accept the null hypotheses.

There was one follow-up question that is also discussed within this research:

5. How do ACSI Christian school leaders see themselves when put through the lens of transformational leadership?

A casual comparative study utilizing correlation and parametric statistics (ANOVA) along with aspects of descriptive cross-sectional study was used to compare transformational leadership in Christian schools in the Bible Belt area of the South with the ACSI defined North. This snapshot of Christian school leaders, using data obtained through use of the Multifactor Leadership Questionnaire (MLQ), extended research by observing and analyzing the frequency and characteristics of transformational elements in these particular populations. This data was

used to assess the prevalence of transformational leadership in the two distinct regions which represent two distinct cultures. The researcher answered questions as to the relationship between transformational leadership and regions. The examination of transformational leadership components in one region, as compared to another, tested the research hypotheses.

This was a casual comparative study utilizing correlation and parametric statistics (ANOVA) along with descriptive cross-sectional elements for the purpose of determining whether or not there is a relationship between transformational leadership and two diverse regions of the country which imply two distinct cultures, the North and the South. The subjects were chief head administrators from the top 20 Christian schools by population/enrollment (the largest had 1750 students and the smallest had 350 students) in each of two ACSI regions. Data was also collected from three to six subordinates, per each administrator, in order to compile accurate transformational leadership scores per school, per region. The review of literature included the studies of transformational leadership in educational areas, as well as studies conducted in religious settings, and also a study of the regional differences in the culture of the Bible Belt/South as compared to the culture of the North. The Christian schools were examined within the context of differences that are inherent in two distinct regions that imply cultural differences.

The lead administrators of the top twenty schools based on enrollment from each region were asked to participate in this study. Those who participated established their work (3 years experience at this assignment). Each administrator took the MLQ (self-evaluation test) and assigned four direct reports (administrators or staff that answer to this school leader and have done so for at least three years) to assess them using the MLQ test. Other information was gathered such as degree attainment, years in Christian education, and years at the particular

school, enrollment numbers, tuition amount, and other metrics that helped determine the quality of school that this leader represents as well as the kind of impact the leader has.

Results Summary

The Christian school leaders scored higher in transformational characteristics such as idealized influence-attributed, idealized influence-behavior, inspirational motivation when compared to national norms conducted by Mindgarden (see Tables 9 and 10 in the Appendix). It is the researcher's hypotheses that Christian principles and a Biblical orientation would help leaders of Christian Schools to score high in areas that research proclaims will be part of inspiring those who work for the organization. Transformational leadership research has been proclaiming, since John MacGregor Burns' 1979 work, that there is a need to unify the group towards the mission of the organization and create "buy-in" even a willingness to do extra work, so as to benefit the organization and create success. Christian organizations and Christian schools have been doing that as a part of their fabric for many years.

Christian schools who want to aspire to the positive benefits of transformational leadership will have to continue developing and communicating the inspiring issues of transformational leadership while at the same time growing in areas such as intellectual stimulation, and individual consideration. The normed data in tables 9 and 10 of the Appendix shows that a transformational leader must reach beyond the 50th percentile. This comparison suggests that the Christian School leaders can do better in the areas of intellectual stimulation and individual consideration, and that this is an opportunity for expansion and growth. There may be an old culture of focus that geared people to the Bible and did not consider the development of the mind and the value of critical thinking. As Christian school leaders consider the gifts and talents of those they lead and push them into solving the ever changing problems

that come to the Christian school, the bond that strengthens the team will become stronger as transformational leadership displays its benefit and value for the ministry.

Christian school leaders may find difficulty in changing old ways of doing business where a top down mentality and authoritarian approach given with job title is the cultural rule of the organization. The research showed that the Christian school leadership was still very strong in transactional ways of dealing with subordinates (compare Table 4 with Table 9 in the Appendix). The research of Bass and others makes it clear that transactional leadership is needed in many cases, but is best for the organization when augmented by transformational behaviors and attitudes that see the employee as a teammate and not just a hireling. Leaders will need to continue wrestling with coaching, supporting and then allowing subordinates to do the job they are skilled and qualified to do versus using a laissez-faire leadership style, which is actually not leading at all.

Those outside the Christian tradition would have a more difficult time, but the subordinates of this study who were being dealt with in a transactional manner, yet still rate their leaders as effective and believe that working for them is very satisfying (3.29 compared to 3.08 in the norm data). More than likely this is a leadership group that tends toward authority and top down management, but perhaps they do it in kind ways, truly motivated to care and serve the people they are responsible. As future generations of leaders are taught the principles of transformational leadership, they will see the value of bringing the teachers and staff into the team and getting their input. Sergiovanni said a "substitute for leadership" (or leadership replacement) will take its place because the staff will be self-led and motivated to make the school the great place the whole team believes it is capable of becoming.

This study showed that Christian School educators and leaders are at the table solving

educational issues more than ever before and actually implementing transformational traits. As we pair our desire for truth based on Biblical absolutes with the best practices of transformational tleadership, an idea of leadership that is taking most industries by storm, Christian education will take place. It will be the success and growth of the Christian School movement, along with the professional articulation of sound research and sound practice, which will get the attention of the education world.

A considerable amount of research has addressed the transformational tendencies of females over men. There are nurturing characteristics in women and a willingness to allow every team member a role in the decision making process that may not come as natural to men (Bass & Avolio, 1994). This current research project did not show significant differences between men and women as transformational leaders, but it did show that half of the raters (subordinates) were women, whereas only 10% of women are leading as administrators in Christian schools. This again, may be a holdover of a traditional past that did not see woman as capable or Biblically designed to leadership. Often the leadership of a Christian school was closely aligned to the leadership of a local church which had reservations as to what capacity women could serve over men. As the demand and expectation for quality leadership grows, women will fill that gap in ever increasing numbers. It will not take a lot of time before organizations will desire capable women running their schools over incapable men.

The hypotheses examined how the culture of the south created a different type of leadership environment using the lens of transformational leadership.

1. Null hypothesis--there is no significant difference in transformational leadership among leaders' self-rating using the MLQ test when comparing leaders in ACSI Christian schools of the Southeast to those of the Mid-Atlantic North.

Even though the null hypothesis must be accepted in this study, there is evidence that southern leaders see themselves as more transformational than northern leaders. They outscored their northern counterparts in idealized influence-attributed, idealized influence-behavior, inspirational motivation, and individual consideration. This shows they have a real sense that to be admired, respected, and trusted is very important. They want others to feel a sense of pride at being connected to a leader who also shows through sacrifice and attention, that they care about those they lead and the organization as a whole. These are leaders who often talk about their most important values and beliefs. They want to inspire the masses towards the vision and get the momentum moving towards and exciting future.

The problem with this high self score is that the southern leader is also outscoring the north in regards to transactional elements of leadership. Often these traits are counter to transformational leadership because there is a tighter control a tendency to redirect people only when they make mistakes.

The only place the north gave themselves superior scores to the south was in regards to intellectual stimulation, which is so important in teaching the teachers and staff to solve problems and reframe the situation for them. This element of transformational leadership creates culture where there is no ridicule for those who make mistakes. This style of leadership is willing to re-examine every old assumption. In terms of the most transformational self-rating leaders, the south scored higher (while also scoring higher as transactional leaders), but only by a small amount and not to the degree of statistical significance at the .05 level.

2. Null hypothesis--there is no significant difference in transformational leadership among subordinates rating their supervisor using the MLQ test when comparing leaders in ACSI Christian schools of the Southeast and those of Mid-Atlantic

North.

Even though the null hypothesis must be accepted in this study, there is evidence that the northern rater viewed their own leader more in line with transformational leadership than southern raters. The north took the statistical edge in regards to idealized influenced-attributed, inspiring motivation, intellectual stimulation, and individual consideration. The southern rater only scored their boss more transformational in idealized influence-behavior. The data seemed to indicate the southern leader has greater hopes and aspirations concerning what they are achieving as transformational leaders than do their subordinates. On the other hand, the northern raters are very complimentary of their boss, and infact see them as more transformational than the southern counterparts. While northerners were more self-critical as to what it takes to be transformational, subordinates gave them the edge. As interesting as these statistics are, they also are not significant at the .05 level (Tables 8 and 9 in chapter 4).
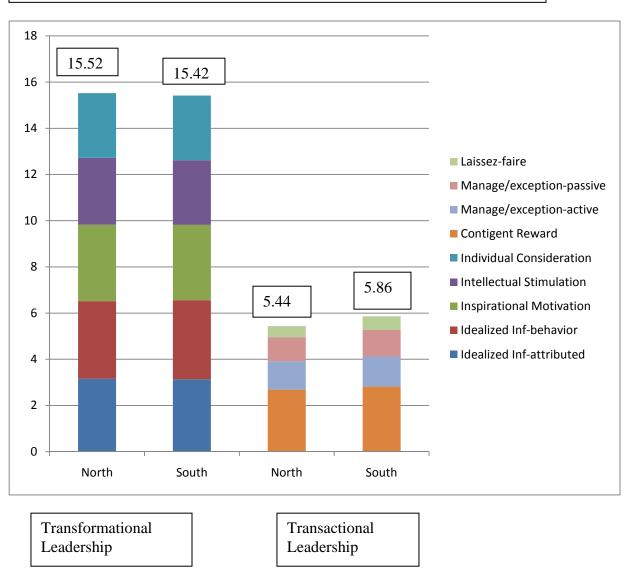
3. Null hypothesis--there is no significant difference in the variance score on the MLQ test between leader and subordinate when comparing leaders and subordinates of ACSI Christian schools in the Southeast and those of the Mid-Atlantic North.

Hypothesis three combined the ratings of the leader and the perspective of those who work for the leader which is considered the best way to achieve accuracy in assessment. Here again we must accept the null hypothesis in this study, however, there is evidence that the northern leaders scored higher in the transformational elements of idealized influence-attributed, inspirational motivation, and intellectual stimulation than southern leaders. The southern leaders scored higher in the transactional elements of contingent reward, manage by exception-active, and manage by exception-passive along with laissez-faire leadership. It stands to reason that as

leaders score higher marks in the behaviors that promote team, include everyone, inspire the troops, paint exciting vision, promote thinking outside the box, there would be less "do what I say, and if I catch you out of order, you are in trouble." These differences were not statistically significant at the .05 level, but are easily understood in the following table.

Table 17

| Mid-Atlantic North vs. Southeastern Region ACSI Christian schools |

Legend:
- Laissez-faire
- Manage/exception-passive
- Manage/exception-active
- Contigent Reward
- Individual Consideration
- Intellectual Stimulation
- Inspirational Motivation
- Idealized Inf-behavior
- Idealized Inf-attributed

Transformational Leadership

Transactional Leadership

4. Null hypothesis-- there is no significant difference in transformational leadership application or outcomes at ACSI Christian schools in regards to the regions of the

Mid-Atlantic and the Southeast.

Table 12 compared the subordinates' rating of how the transformational or transactional leadership is assessed as an outcome. Studies show over and over that those who are led by transformational leaders give more effort to the work, feel that the organization is effectively doing its job and that the leader is also effective (Bass, 1985). Studies show that people like working for such transformational leaders and their level of satisfaction is always higher than those who do not (Bass, 1999). The null hypothesis must be accepted in this study and yet there is indication that the the 1999 Bass research bears the same outcome conclusion as this current project. The southern teacher and staff member is willing to work harder and give more effort, but the northern subordinate feels their organization is the most effective and they are personally most satisfied by the work they do and the way they are treated. However these differences were not statistically significant.

5. How do ACSI Christian school leaders see themselves when put through the lens of transformational leadership?

The last hypothesis is more qualitative than quantitative. There is indication based on Mindgarden norms (Appendix) that Christian School leaders are more transformational than many. Even the southern leaders would like to see themselves as more transformational, according to those who work for them. Transformational leadership is a combination of ideas and beliefs that flow very nicely into Biblical truth and principles.

There may be a place for the stories of Moses coming down from the mountain and telling everyone what to do, but most people in today's American culture want to work together, understand the mission and co-lead with leaders who honor and respect them. There is an intuitive understanding that transformational leadership is the best way to go, but this will take

intentional training and a willingness to have leaders bear their leadership soul before the subordinates and at times say, "How am I doing?" This introspection cannot be taken as a chance to talk about feelings, but must be approached with structure, testing, a lot of dialog and relationship building, so that sound leadership principles are being learned and lived in Christian schools. If everyone is not born to be a leader, is it good to know there are principles that will make you more effective when learned and understood.

Christian school leaders will want to be more transformational, partly, because they like being led by transformational leaders. The research shows there are times when transactional leadership gets an organization through certain times, but the gist of transformational leadership is gratifying to all. People want to count on transformational leaders. The Bible tells the story of the shepherd who leaves the 99 sheep to find the one lost sheep. Everyone can think of a time in their life when they were that lost sheep. It is a powerful moment when the boss drops everything to say, "What is going on, how are things going, what can I do to help, or how can you help me with this big problem? Let's work together." In this study, those the researcher contacted wanted to know the results and how they could get more information and become a stronger transformational leader.

On the basis of this study alone, it is difficult to be certain about all the factors and all the issues involved in successful transformational leadership. However Christian School leaders come to Christian education to fulfill a calling, and they want to do it well using the best tools at their disposal. Prior research has shown that transformational leadership is bigger than culture (Bass, 1985). Previous studies have concluded that effective leadership is wanted and needed in every line of work no matter what the culture. The present study made a great case for difference in leadership based on culture and context. But no significant difference was seen.

It may be that the goals of Christian education bring folks together who have similar values and beliefs which over-ride differences due to culture. It could be that the south is changing as rapidly today as the north has over the years. It is no secret that the southern population is growing at breakneck speeds while much of the northern population stagnates or drops. Often times, those of the north take jobs in the south, or those in the south are educated in the north. The technology age has removed so many past barriers. The differences of the past do not have the same long term affect they used to. Now we are equalized by education, media, sports, and the Internet.

Final Discussion

The southern Christian school leader is not as transformational as the northern Christian leader. The Bible belt culture has instilled a great many attributes of transformational leadership, but in reality, it is not as necessary because the culture is more homogeneus and in alignment. But that will proably not always be the case. Using old style, top down, transactional style leadership will not stand the test of changing culture which will not only come to the south, but continue in the north and all other parts of America. Transformational leadership is a model that helps leaders understand how to lead a complicated, changing workforce and customer base. The Christian schools studied in this research were among the best. Of course each school needs to grow and improve, but the significance of the study will be lost if based only on the degree of significance in these statistics. Christian schools educate only 3% of the school-age population and the value and significance of that education is going to be diminished if Christian schools and and Christian educators do not step up to world of development and research in Transformational Leadership.

Implications

The ACSI President, a Christian school educator and now leader of the largest Christian School organization in the world, Ken Smitherman, said the following in a recent communication (March, 2008):

At our recent semiannual ACSI Executive Board meeting, I reported some disturbing Christian school closure trends within the association. From the end of the 2000–2001 school year through the end of the 2006–2007 school year, we saw 1,048 Christian schools close and an additional 121 schools merge with other schools. The average closure rate per year is 150 schools.

At the end of the 2006–2007 school year, 153 schools closed and 11 additional schools merged. The average enrollment of those closing this past year was 69.5. This is a trend that we believe is only being further exacerbated by a highly stressed economy. Currently, nearly 70 percent of our member schools in the U.S., and similarly worldwide, enroll less than 200 students, and 36 percent of U.S. member schools enroll less than 100 students (www.acsi.org/myheart).

These statistics are not encouraging, but will hopefully ignite the kind of research and effort needed for Christian schools and Christian School leadership to move forward. Leadership is needed for survival, and much more for impact and success.

Recommendations for Educators

Christian schools in all regions need the kind of leadership that is still focused on supporting families in following Biblically-based, mission-driven, quality Christian education that is equipping and training the next generation to make a cultural difference in a world that is often antagonistic to them. The only way these kinds of schools will exist in significant numbers

is to be led by mission driven, Biblically oriented, transformational leaders. The following description is the transformational leader as described by the literature and definitions of transformational elements intergarted into the Christian School leader of the north or the south and regarded as necessary for any time period of change (Appendix A and B).

These Christian leaders are aware of how leaders change their associates' awareness of what is important, and move them to see themselves, the opportunities and challenges of their environment in a new way. These Christian School transformational leaders are proactive and seek to optimize individual, group and organizational development. These leaders will promote innovation, not just achieve performance expectations. These leaders will convince their associates to strive for higher levels of potential, moral and ethical standards.

Christian school leaders who are transformational understand what idealized influence (attributes and behaviors) means. These leaders will be admired, respected, and trusted. These leaders will have followers who identify with and want to emulate them. Among the things the leader will do to earn credit with their followers is to consider follower's needs over his or her own needs. This leader will communicate the risks to followers and will be consistent in conduct concerning ethics, principles, and values.

The transformational Christian school leaders of the future will have idealized attributes. They will instill pride in others for being associated with them. Leaders along with subordinates will go beyond self-interest for the good of the Christian school. These leaders will act in ways that build others' respect for them. Leaders of this disposition and willingness to grow and learn will display a sense of power and confidence that creates trust and alligiance while not being conceited or arrogant.

The Christian school leader who understands transformation principles will display idealized behaviors. This includes talking about their most important Biblical values and beliefs. They will be very driven by the importance of having a strong sense of purpose and mission. They will run every decision through a Biblical, moral and ethical set of considerations understanding that every action has consequences. They will encourage and emphasize the importance of having a collective sense of mission for the school and rally the troops in ways that bring unity to the school and a sense of pride.

This well trained Christian school leader will be inspirational and motivating. He or she will behave in ways that motivate those around them by providing meaning and challenge to the staff and teachers' work. They will arouse the combination of individual and team spirit. Enthusiasm and optimism will be authentically displayed. This leader will encourage followers to envision attractive future states, which they are willing to work for and be trained ultimately envision and carry out for them. The goals are so grand and so big that they are always talking optimistically and enthusiastically about the future and what needs to be accomplished. There is no doubt that this leader articulates a compelling vision of the future and expresses confidence that goals will be achieved.

This Christian school leader of the future understands what it means to be intellectually stimulating. Such leaders stimulate their followers' effort to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways. There is no ridicule or public criticism of individual members' mistakes. New ideas and creative solutions to problems are solicited from teachers and staff, who are included in the process of addressing problems and finding solutions. These leaders are willing to re-examine critical assumptions and to question whether they are currently appropriate. They seek differing

perspectives when solving problems and get others to look at problems from many different angles while suggesting new ways of looking at how to complete assignments.

This transformational leader of the Christian school is also individually considerate, paying attention to each individual's need for achievement and growth by acting as a coach and mentor. The followers of such a leader developes successively higher levels of potential and achieves great things. The transformational Christian school leaders create new learning opportunities with a supportive climate in which to mature and grow. It is understood that people are different in terms of needs and desires and imporvision is expected at certain levels. It is a joy for this leader to spend time teaching and coaching those in their influence, or to at least teach those they supervise to do such teaching to those they supervise. They treat people as individuals rather than just as a member of the group while considering each individual as having different needs, abilities and aspirations. With all this knowledge and understanding they are able to encourage teachers and staff to develop their strengths.

It is not that these Christian school leaders of the future are never transactional; it is just not the culture of their leadership. They do not see every work assignment or worker as a negotiated deal to be won or lost, bargained or paid, all to get ahead of someone else. There is a place for management but the real goal is leadership. There is a desire for goals, but they are derived by the whole team. They do have to react to finaincial and budgetary restraints, but they and the team know that the mission is about more than money. At times this leader specifies the standards for compliance, as well as what constitutes ineffective performance, and may have to let staff members go, but only after they had every chance to jump on the team. They are almost never passive and "reactive" because they are driven by what they do and love the people they get to work with (Canfield, 2003).

The result of such transformational leadership is displayed in the extra effort of teachers and staff who do more than they are expected to do with a heightened desire to succeed and try harder. The school becomes more effective. People's needs are met, scores go up, honors are attained and there is a sense that God is using this place for a greater purpose than people could have ever imagined. There is a sense of satisfaction with such a transformational leader.

Explanation of Unanticipated Findings

The Christian schools and leaders who participate in this research show a desire to be transformational while leading schools that are doing better than the Christian school norm (ACSI, 2008). Even while the culture piece is very different in the Mid-Atlantic North compared to the Southeastern section of the ACSI American regions, there are more behaviors, beliefs, and attitudes that are similar and constitute a shared experience and an equally desirious goal for successful Christian Education. The south is changing, in many ways and at breakneck speed, so the leadership requirement is still as prescribed by transformational leadership research. One of the elements that make Transformational Leadership a system for all leaders to aspire to is the fact that we all live in a culture of change. Futurists have shed light on the speed of change in the last few years and the exceleration of change in the next several years (Roddenberry, 2008). Transformational leaders will be the best equipped to navigate that change and Christian Schools must prepare and train for such leadership.

The Delimitations of the Study

Delimitations of the study included concerns about getting enough information from the research methodology used in this study and whether subordinates were honest in the assessment of their boss. Administration picking their own subordinates to participate may have chosen those who were favorable to them. There may have also been issues with region equivalency.

More specifically, some southern cities may be equal to northern cities and more different to their own rural schools. More schools in the south are connected to a specific Church as compared to north. The schools in the same region may have been different based on school governance and the schools in the South had a higher percentage of Church run schools than did the North. Also, variables such as related to mission and school goals were not accounted for in this research study. These are the most stable and successful schools of the ACSI regions which may lend itself to a greater degree of transformational leadership regardless of region considered.

Recommendation for Further Study

Additional research is needed to understand how people grow in transformational leadership and what the best training methods are. Is there a way to spot a transformational leader in the wings? Research to find a person who has the gift along with attitude and propensity for the kind of leadership that will take the Christian school to the next level is needed. There may be personality indicators for the future transformational leader. The Christian school needs to attract and recruit the brightest and the best. We cannot let great leaders get away to the business world and the profit organizations only leaving the Christian school to pick from the leftovers. The Christian school needs to show how much we value leadership by proper training and better conditions which include pay. Interesting to note that schools who fail, do not do so because they cost too much, but typically because they do not render service, they are not producing quality students, they are not worth the investment, the low price is of no value if quality Christian education is not delivered along with all the program expectations.

Additional research is needed concerning the size of schools. Are transformational leaders found only in the larger schools and does this have implications on the future of the

smaller schools? What is it about transformational leaders that attracts the customers and allows the school to grow and survive? Research is also needed in comparing cultures that are more distinct such as rural from metropolitan or racial compositions such as African-American versus predominately white Christian schools. The culture may have an impact that has yet to be uncovered and yet transformational leadership may be the great equalizer of people who are different. It will be helpful to do research that goes beyond the confines of causal comparative study and into the realm of experimental research where variables are manipulated and scientific data can be assessed.

Transformational leadership may have a different challenge in Christian schools run by a Church over those who are non-denominational and depend on many churches for the enrollment of their families.

Personal Conclusions

There are many people who want to lead and want to lead well. People who are gripped by the power of the Lord and the wonderful combination of education and integration who want to lead a school that produces mighty warriors who are well trained and ready to engage the culture. These are people, who might not know what it takes to produce quality Christian schools, but are willing to learn and want to try. The value of children and the family is worth the effort and work that go with building quality Christian schools that teach with an understanding that one cannot leave God out of the education and then expect people to worship Him and follow him later in other settings. This secular, worldly society needs Christian school educators that are serious, winsome, bright, professional, and business minded enough to know what elements must be true for the Christian school to not only survive, but thrive in this difficult culture, that is currently struggling financially. Education can be the great equalizer. People

from different economic and racial background can use education to find a better way. Christian

education needs to be available for children and families so that they can not only have economic

prosperity, but invest in such people with quality education so they can sit at the table of

government and other institutions that play powerful roles over our country and have a voice for

kindness, peace, truth, and justice. The generations after Moses considered in Judges 2:10 (after

that a whole generation had been gathered to their fathers, another generation grew up, who

knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of

the Lord and served the baals), does not have to be the way of the current Christian School

movement! Join the fight. II Chronicles 16:8 says that the eyes of the Lord are looking "to and

fro" searching for those who are fully committed to Him so that he might give them strength.

You may be the Christian School leader the Lord is looking to fulfill a very important

assignment, a cultural change agent, as a Transformational leader in a Christian school.

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Appendix A

Appendix: Mumford and Strange (2002)

Ideological Behaviors vs. Transformational Behaviors
What do they look like and how are they different?
Ideological Behaviors were categorized as:
1. The leader has a limited set of extreme, consistent, strongly held beliefs and values.
2. The leader is inflexible about his or her beliefs/values and will stay committed to them throughout his or her leadership.
3. The leader's beliefs and values determine the goals defined for the organization.
4. Evaluation of others' situations, business opportunities, etc. is defined in relation to their leaders' beliefs and values.
5. Leadership occurs through articulation and action in the leader's beliefs and values as opposed to charisma, intellectual stimulation, and vision construction.
6. In the leaders' mind, everything has a clearly differentiated space, some things are good, some things are bad (black and white, no gray).
7. The leader will communicate in such a way that the attention is not placed on himself or herself, but on his or her ideas.
8. Followers are attracted to and influenced by the leader's ideas, not necessarily the leader.
9. People will have an extreme reaction to the beliefs and values of the leader.
10. The leader will be willing to sacrifice himself or herself for his or her ideas.
11. In order for the leader to be effective, there must be some catalyst to make the followers open to the beliefs and values of the leader.
12. The leader will tell people directly what to do. There is little room for autonomy because the leader wants things carried out in accordance to his or her beliefs and values.
13. The leader will back up orders with justification based on his or her beliefs and values.
14. The leader will push his or her beliefs/values on those around him.
15. The leader will not be persuaded away from his or her beliefs/values, no matter how good the argument.
16. The leader will derive his or her power from his or her beliefs/values and the organization's confidence that he or she can accomplish a lot with regard to these beliefs/values.
17. The leader will gain power by discrediting those currently in power.
18. The leader will not care if he or she is liked by others as long as they agree with his or her beliefs/values.
19. The leaders will take no personal interest in a follower unless they are of use to him.
20. The leader will manipulate followers to achieve his or her goals.
21. The leader will excel in persuading people to agree with his or her beliefs/values.
22. The leader will not negotiate when it comes to his or her ideas
23. The leader is motivated by the idea of having everyone share his or her beliefs/values.
24. The leader will disregard the needs of the organization in order to achieve the goals based on his or her beliefs/values.
25. The Leader will only appeal to those people who have the same beliefs/values.
26. The leader will use punishment for those who do not adhere to his or her beliefs/values.
27. The leader will not tolerate those who do not agree with his or her beliefs/values, and they will be viewed as traitors.
28. The leader will trust only a few people to help him carry out his or her ideas.
29. The leader will expect his or her followers to sacrifice themselves for his or her beliefs/values.

Charismatic (Transformational) characteristics were categorized as follows:

1. The leader will act according to a certain "vision" that specifies a better future state.
2. The leader will strive toward distal, rather than proximate, goals.
3. The leader will communicate messages that contain references to his or her overall vision.
4. The leader will behaviorally role model the values implied by the vision by personal example.
5. The leader will express high performance expectations of followers.
6. The leader will communicate a high degree of confidence in follower's ability to meet expectations.
7. The leaders will demonstrate behaviors that selectively arouse unconscious achievement, power, and affiliative motives of followers when these motives are specifically relevant to the attainment of the vision.
8. Leadership occurs through articulation of the vision and accomplishments that pertain to vision attainment.
9. Followers are attracted to the leader himself or herself.
10. People will have an extreme reaction to the leader.
11. Followers will sacrifice themselves for the leader and/or the leader's vision.
12. In order for the leader to be effective, there must be some catalyst to make the followers open to the leader and his or her vision.
13. The leader will allow followers the autonomy to make their own decisions, but will influence them to make decisions in line with his or her vision.
14. The leader will back up orders with justification based on the goodness of his or her vision.
15. Followers are directly influenced by the leader and his and their personal relationship with him or her.
16. The leader cares about his or her image and plays to the desires of followers.
17. The leaders will take an interest in all current or potential followers.
18. The leader will excel in persuading people to agree with him or her.
19. The leader is motivated by the accomplishment of his or her vision.
20. The leader will negotiate his or her ideas when it benefits his or her image or his or her vision.
21. The leader will take into account the needs of the organization in his or her decision-making.
22. The leader will use positive rewards and reinforcement with his or her followers.
23. The leader will try to persuade those who disagree with his or her vision to agree with it.
24. The leader will delegate authority for the attainment of his or her vision.
25. The leaders may change his or her vision to meet the needs and wants of the followers and the organization.
26. The leader will exude confidence, dominance and a sense of purpose.
27. Followers are devoted and unquestioning to the leader.
28. The leader will motivate the followers to act upon ideas already in place in society.
29. The leader will be narcissistic and wish to bring power and attention to himself or herself.
30. The leader will interact with followers, social distance is low.

Appendix B
Factor Structure, Norms and Descriptive Statistics

We will now present the latest findings testing the MLQ factor structure with the normative data base maintained by Mind Garden. In the series of tables and results that follow, all of the findings discussed are based on the latest normative data set. The tables that follow are only the normative sample based on U.S. data. A pdf file of these tables based on the international samples listed in Table 1, is available at: www.mindgarden.com/docs/MLQinternationalnorms.pdf

Percentiles for Individual Scores (US)

Percentiles for Individual Scores Based Total of all Rating Levels (US)
Table 9

%tile	II(A)	II(B)	IM	IS	IC	CR	MBEA	MBEP	LF	EE	EFF	SAT
			MLQ Scores Outcomes									
5	1.50	1.50	1.50	1.50	1.25	1.50	.25	.00	.00	1.00	1.75	1.50
10	2.00	1.75	2.00	1.75	1.75	2.00	.50	.00	.00	1.67	2.00	2.00
20	2.25	2.25	2.25	2.25	2.25	2.25	.96	.35	.00	2.00	2.50	2.50
30	2.75	2.50	2.50	2.50	2.50	2.50	1.25	.50	.25	2.33	2.75	3.00
40	2.75	2.75	2.75	2.75	2.75	2.75	1.49	.75	.25	2.67	3.00	3.00
50	3.00	3.00	3.00	2.75	2.75	3.00	1.67	1.00	.50	2.74	3.25	3.00
60	3.25	3.25	3.25	3.00	3.00	3.06	1.87	1.04	.75	3.00	3.25	3.50
70	3.50	3.50	3.43	3.25	3.25	3.25	2.12	1.25	.92	3.33	3.50	3.50
80	3.50	3.75	3.50	3.43	3.43	3.50	2.50	1.54	1.23	3.67	3.75	4.00
90	3.75	3.75	3.75	3.75	3.75	3.75	2.87	2.00	1.50	4.00	4.00	4.00
95	4.00	4.00	4.00	3.75	3.75	4.00	3.25	2.50	2.00	4.00	4.00	4.00

LEGEND: II(A) = IDEALIZED INFLUENCE (ATTRIBUTED)   KEY OF FREQUENCY: 4.0 = Frequently, if not always
II(B) = IDEALIZED INFLUENCE (BEHAVIOR)   3.0 = Fairly often
IM= INSPIRATIONAL MOTIVATION   2.0 = Sometimes
IS = INTELLECTUAL STIMULATION   1.0 = Once in a while
IC = INDIVIDUALIZED CONSIDERATION   0.0 = Not at all
CR = CONTINGENT REWARD
MBEA = MANAGEMENT-BY-EXCEPTION (ACTIVE)
MBEP = MANAGEMENT-BY-EXCEPTION (PASSIVE)
LF = LAISSEZ-FAIRE
EE = EXTRA EFFORT   EFF = EFFECTIVENESS   SAT = SATISFACTION

Appendix C
Table 10. (US) Descriptive Statistics for MLQ 5X 2004 Normative Sample

	Total Sample (*N*=27,285)			Self (*N*=3,375)			Lower Level (*N*=4,376)		
Scale	**Mean**	**SD**	**Range**	**Mean**	**SD**	**Range**	**Mean**	**SD**	**Range**
II(A)	2.94	.76	4.00	2.95	.53	3.50	2.93	.82	4.00
II(B)	2.77	.72	4.00	2.99	.59	3.75	2.73	.76	4.00
IM	2.92	.76	4.00	3.04	.59	3.50	2.97	.79	4.00
IS	2.78	.71	4.00	2.96	.52	3.50	2.76	.75	4.00
IC	2.85	.78	4.00	3.16	.52	3.00	2.78	.88	4.00
CR	2.87	.70	4.00	2.99	.53	3.50	2.84	.78	4.00
MBEA	1.67	.88	4.00	1.58	.79	4.00	1.67	.92	4.00
MBEP	1.03	.75	4.00	1.07	.62	4.00	1.02	.79	4.00
LF	.65	.67	4.00	.61	.52	3.50	.66	.72	4.00
EE	2.74	.86	4.00	2.79	.61	4.00	2.78	.94	4.00
EFF	3.07	.72	4.00	3.14	.51	3.75	3.09	.78	4.00
SAT	3.08	.83	4.00	3.09	.55	3.50	3.09	.91	4.00

LEGEND: II(A) = IDEALIZED INFLUENCE (ATTRIBUTED)   KEY OF FREQ.: 4.0 = Frequently, if not always
II(B) = IDEALIZED INFLUENCE (BEHAVIOR)   3.0 = Fairly often
IM= INSPIRATIONAL MOTIVATION   2.0 = Sometimes
IS = INTELLECTUAL STIMULATION   1.0 = Once in a while
IC = INDIVIDUALIZED CONSIDERATION   0.0 = Not at all
CR = CONTINGENT REWARD
MBEA = MANAGEMENT-BY-EXCEPTION (ACTIVE)
MBEP = MANAGEMENT-BY-EXCEPTION (PASSIVE)
LF = LAISSEZ-FAIRE
EE = EXTRA EFFORT   EFF = EFFECTIVENESS   SAT = SATISFACTION

Christian School Leaders vs. MLQ norms: Appendix D/Table 4

Idealized Influence-Attributes	3.15 ↑	2.94
Idealized Influence-Behavior	3.39 ↑	2.77
Inspirational Motivation	3.29 ↑	2.92
Intellectual Stimulation	2.85 ↑	2.78
Individual Consideration	2.79 ↓	2.85
Contingent Reward	2.75 ↓	2.87
Management by exception-Active	1.26 ↓	1.67
Management by exception-Passive	1.09 ↑	1.03
Laissez-faire Leadership	.54 ↓	.65
Extra Effort	2.85 ↑	2.74
Effectiveness	3.28 ↑	3.07
Satisfaction	3.29 ↑	3.08

Appendix D
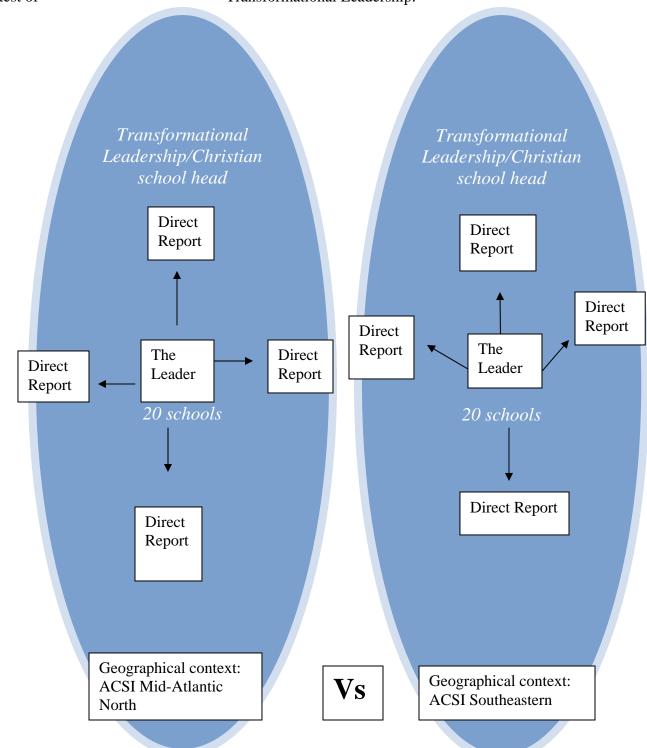
School	Admin		Loc	POP	Phone #	Raters
Calvary Christian	A	x	O	587	859-356-6201	4
Christian Academy of Louisville	B		O	1740	502-244-3225	
Chapel Hill Christian	C		O	475	330-896-0852	
Harvest Preparatory	D		O	644	614-837-1990	
Cincinnati Hills	E	x	O	1400	513-247-0900	6
Liberty Christian - Columbus	F		O	530	614-864-5332	
Tree of Life Christian	G	x	O	700	614-263-2688	5
Worthington Christian	H		O	1100	614-410-4235	
Cuyahoga Valley	I		O	830	330-929-0575	
Open Door Christian	J		O	557	440-322-6386	
Mansfield Christian	K	x	O	700	419-756-5651	4
Emmanuel Christian	L	x	O	433	937-339-5692	4
Toledo Christian	M		O	806	419-389-8700	
Troy Christian	N	x	O	779	937-339-5692	3
Youngstown Christian	O		O	409	330-788-8088	
Red Lion Christian Academy	P		N	860	302-834-2526	
Covenant Life	Q	x	N	811	301-869-4500	3
Riverdale Baqptist	R		N	891	301-249-7000	
Grace Brethren	S		N	537	301-645-0406	
Cumberland Christian	T		N	472	856-696-1600	
Shalom Christian	U	x	N	452	717-375-2223	3
Delaware County Christian	V	x	N	900	610-353-6522	3
Plumstead Christian	W	x	N	317	215-766-8073	2
Bible Baptist	X	x	N	465	717-737-3550	5
	Y					
Dayton Christian	Z	x	O	1800	937-376-9124	5
Providence Christian	AA		S	625	334-7028933	
Briarwood Christian	BB	x	S	1874	205-776-5902	4
Faith Academy	CC		S	1840	251-633-7267	
	DD					
Trinity Presbyterian	EE	x	S	971	334-277-0370	2
American Christian	FF	x	S	777	205-553-5963	3
Sherwood Christian	GG		S	602	229-883-5677	
Calvary Christian	HH	x	S	558	706-323-0467	4

Young Americans Christian	II	x	S	513	770-760-7902	3
Hebron Christian	JJ		S	1000	770-962-5423	
Greenforest / McCalep Academy	KK		S	1097	404-486-6737	
Landmark Christian	LL		S	687	770-306-0647	
North Cobb Christian	MM		S	922	770-975-0252	
Providence Christian	NN	x	S	835	770-279-7200	5
Mount Paran Christian	OO	x	S	1125	770-578-0182	5
Ealge's Landing Christian	PP		S	1318	770-957-2927	
Augusta Christian	QQ		S	645	706-863-2905	
	RR					
Southern Baptist	SS		S	1173	662-349-3096	
Charloote Christian	TT		S	1056	704-366-5657	
First Assembly Christian	UU		S	803	704-793-4750	
Caldwell Academy	VV		S	603	336-665-1161	
High Point Christian	WW	x	S	700	336-841-8702	5
Southlake Christian	XX		S	757	704-949-2200	
Metrolina Christian	YY		S	741	704-882-3375	
North Raleigh Christian	ZZ	x	S	1285	919-573-7900	3
Calvary Baptist Day	AAA	x	S	692	336-765-5546	3
Ben Lippen Elem.	BBB		S	503	803-786-7200	
Shannon Forest Christian	CCC		S	602	864-678-5107	
Northwood Academy	DDD		S	850	843-764-2273	
Southside Christian	EEE	x	S	1083	864-234-7575	4
Silverdale Baptist	FFF		S	685	423-892-2319	
Trinity Christian	GGG		S	750	731-423-8924	
Berean Christian	HHH		S	1221	865-521-6054	
Christian Academy of Knoxville	III		S	1123	865-690-4721	
Grace Christian	JJJ		S	615	865-691-3427	
Gateway Christian	KKK		S	1697	901-454-9958	
Davidson Academy	LLL	x	S	867	615-860-5300	2
Donelson Christian	MMM	x	S	862	615-883-2926	2
Christ Presbyterian Academy	NNN	x	S	899	615-373-9550	3
Greenbrier Christian	OOO		S	665	757-547-9595	
Fredericksburg Christian	PPP	x	S	808	540-371-3852	4
Westminister Catawba	QQQ	x	S		803-366-1810	4
Norfolk Christian	RRR		S	550	757-423-5770	
Portsmouth Christian	SSS	x	S	814	757-393-0725	4

Atlantic Shores Christians	TTT	x	S	451	757-479-1125	4
Pike Christian	UUU		N	358	302-731-7773	
Progressive Christian	VVV		N	406	301-449-3160	
Grace Brethren Christian	WWW	x	N	798	301-868-1600	5
Elkton Christian	XXX		N	496	410-398-6444	
Grace Academy	YYY		N	373	301-733-2033	
Trinity Lutheran	ZZZ		N	398	410-679-4000	
Broadfording Christian	AAAA		N	412	301-797-8886	
Woodstream Christian	BBBB		N	411	301-883-8160	
Chapelgate Christian Academy	CCCC		N	469	410-442-5888	
Montrose Christian	DDDD	x	N	400	301-770-5335	6
Salisbury Christian	EEEE	x	N	621	410-546-0661	5
Annapolis Area Christian	FFFF	x	N	461	410-266-8251	4
Clinton Christian	GGGG	x	N	667	301-599-9600	2
Holy Grove Christian	HHHH		N	492	410-957-0222	
The Pilgrim Academy	IIII		N	502	609-965-2866	
Atlantic Christian	JJJJ		N	461	609-653-1199	
Hawthorne Christian	KKKK		N	499	973-423-3331	
Abundant Life Academy	LLLL		N	365	973-667-9700	
Mount Calvary Christian	MMMM		N	398	717-367-1649	
Trinity ChristianB	NNNN		S	600	703-273-8787	
Ohio-16	North-29					
	South-46					
		47				133

Appendix E: Twenty leaders and eighty subordinates in the Mid-Atlantic North vs. Twenty leaders and eighty subordinates in the southeastern regions of the United States using the MLQ test of   Transformational Leadership.

Transformational Leadership/Christian school head

Direct Report

Direct Report

The Leader

Direct Report

20 schools

Direct Report

Geographical context: ACSI Mid-Atlantic North

Vs

Transformational Leadership/Christian school head

Direct Report

Direct Report

Direct Report

The Leader

Direct Report

20 schools

Direct Report

Geographical context: ACSI Southeastern

Appendix F

Agreement with Mind Garden:

Mind Garden requires the following If you would like to request permission to put one of our instruments into a Web-based form for data collection for your research, we require the following information. Not all of our instruments can be put on the Web.

Please fax or send this information to Mind Garden (fax 650 322-6398) - **please be sure that you have purchased a bulk permission set for this instrument for your entire sample size. Minimum bulk permission required is 150 reproductions.**

You may also submit your information online by clicking here

The name of the psychological instrument

MLQ /Multifactor Leadership Questionnaire

The name of your research project

How is Transformational Leadership applied differently among Christian School leaders in the southeast and the north?

Your name and institution

Dan L Bragg, graduate student at Liberty University. Superintendent @ Cincinnati Christian K-12

A statement that you have compensated Mind Garden for at least 150 reproductions and will compensate Mind Garden for every use of the Web form

I have purchased bundle of 200 and will use the copies per web (survey monkey .com)

A statement that you will put the instrument copyright on every page containing question items from this instrument **I will put the copyright on every page of the MLQ test.**

A statement that you will remove this form from the Web at the conclusion of your data collection **This survey will be on the web approximately Jan 18th and conclude by Feb. 18th.**

This form must not be on the "open web", it must require a login. State how you are putting the form up that requires a login. **There is a link that takes the subjects to the website with the MLQ and other demographic info and they are not able to continue until they have the appropriate password.**

Your original Mind Garden invoice, order, or sales receipt number. **Coming in Fax**.

Signed by you or electronically verified if using the Web form.

Dan L Bragg

Appendix G: E-mail Request and Permission Form

Informed Consent to Act as a Research Subject, Participant over 18 years of age.

January 31, 2008

Dear Fellow Christian School Administrator: (specific name here)

I love what you do. I also appreciate how hard you work for the cause of Christ and the students at your school. I myself have been involved in the work of Christian education for twenty three years and am currently serving as superintendent of Cincinnati Christian schools here in the south part of Ohio. We have about 700 students in our Pre-K through 12 grade program. It is always busy, and always exciting to be a part of the Lord's work here at our school.

I hope my note finds you encouraged and doing well!

I am a student at Liberty University working on my Doctorate Degree with a focus on leadership. I am conducting research entitled: How is Transformational Leadership applied differently among Christian leaders in Christian schools located in the mid-Atlantic north and Christian schools in the southeastern region of the United States? You are receiving this e-mail by permission granted from ACSI directors John Storey, Bill Wilson, and ACSI president Ken Smitherman. If you and six of your subordinates, (direct reports) have served at your current school for three years (including this one) or more, you and your team qualify! I know how busy you are but I sure would appreciate fifteen minutes of your time to help me with this project!

Transformational Leadership is an interesting theory of best practice that includes getting the most out of your people while moving them toward the mission of your school. It is a leadership model we could all aspire to, and learn from, as we grow and become all that God wants us to become. Another interesting component of this study is how will the regions we live in, and resulting culture, change the way we lead.

Take the MLQ test by going to the link provided. This test and demographic information will take less than fifteen minutes of your time. **Then send me your list of six subordinates (direct reports) along with their personal e-mail to me, and I will send them introductory information and a different link.** They will follow the link and take the MLQ version which allows them to rate you on the ideas of Transformational Leadership. Once the results and conclusions are synthesized I will send you summary data. Note that you will not know which data out of the six participants I used to generate the group summary. This is important because it protects your subordinates' anonymity and improves the likelihood of accurate group results. Without that safeguard, the results would be meaningless.

Be aware there are no undue risks associated with this study and the hope is that you and your team will consider better ways to lead and grow your school to meet the mission that God has called you to. Your school was chosen because of the success it has attained over the years and I believe we could learn much from you. As great as I want to paint it, you will not benefit directly from being involved in the study. Once you have reviewed this letter, you can consent

to participate by going to:

https://www.surveymonkey.com/s.aspx?sm=4od_2bhbKM5Ep_2b3NiYVGhgtg_3d_3d

 (please be sure to use the full address shown and do not forward this info to others-you have been "hand selected"!), then use the password: **Liberty** to get to the questionnaire and click the "yes" button for consent, then fill out the demographic information and the 45 question MLQ (Multi-factor Leadership Questionnaire). It should not take you more than 10 minutes.

If you choose to participate your identity will be kept confidential. Each participant will be assigned an identification (password) number for purposes of tracking data collected. This data will only be accessible to the researcher and will be destroyed upon completion of the study. Information that may identify a participant will not be reported in any form and only aggregate data of all scores will be used for publication. All data will kept on a secure computer with flash drive removed when not being used for analysis. The web-site being used is secure and only the researcher has access.

The test will measure your personal assessment of your match to Transformational Leadership and the random sample of four of six subordinates will also measure you based on their opinion of how you display transformational leadership. Hopefully it will make for some great discussions, but in no way will you be able to see how they individually score you.

You participate as a volunteer. You can withdraw at any time as can the subordinates you choose. When the study is over, summary results will be sent to you, but not your subordinates. The data you provided will be destroyed after a secure holding period of five years.

Directions for the test are at surveymonkey.com. Please call if you have any trouble or questions for me!

Thank you so much for taking the time to consider participating in my project. I pray God's best for you, your family and your school. I know what you do is not always easy and I pray the Lord gives Grace and favor as you serve him!

In His Grip,

Dan L Bragg
Liberty University graduate student and researcher
CCS superintendent
513.892.8500
dbragg@cincinnatichristian.org

Appendix H: E-mail Request and Permission Form

Informed Consent to Act as a Research Subject, Participant over 18 years of age.

January 21, 2008

Dear Fellow Christian School Educator: (specific name here)

I love what you do. I also appreciate how hard you work for the cause of Christ and the students at your school. I myself have been involved in the work of Christian education for twenty three years and am currently serving as superintendent of Cincinnati Christian schools here in the south part of Ohio. We have about 700 students in our Pre-K through 12 grade program. It is always busy, and always exciting to be a part of the Lord's work here at our school.

I hope my note finds you encouraged and doing well!

I am a student at Liberty University working on my Doctorate Degree with a focus on leadership. I am conducting research entitled: How is Transformational Leadership applied differently among Christian leaders in Christian schools located in the mid-Atlantic north and Christian schools in the southeastern region of the United States? You are receiving this e-mail by permission granted from ACSI directors John Storey, Bill Wilson, and ACSI president Ken Smitherman, along with your administrator who gave me your name and e-mail. If you have served at your current school with your current administrator for three years or more (including this one) then you qualify! I know how busy you are but I sure would appreciate fifteen minutes of your time to help me with this project!

Transformational Leadership is an interesting theory of best practice that includes getting the most out of your people while moving them toward the mission of your school. It is a leadership model we could all aspire to, and learn from, as we grow and become all that God wants us to become. Another interesting component of this study is how the regions we live in, and resulting culture, change the way we lead. Will you please take the test by using the link I have below (I will randomly only use four scores of the six rating your administrator to insure confidentiality).

Be aware there are no undue risks associated with this study and the hope is that you and your team will consider better ways to lead and grow your school to meet the mission that God has called you to. Your school was chosen because of the success it has attained over the years and I believe we could learn much from you. As great as I want to paint it, you will not benefit directly from being involved in the study. Once you have reviewed this letter, you can consent to participate by going to:
https://www.surveymonkey.com/s.aspx?sm=7OHMz_2bxVx9u8ccHbLlObwA_3d_3d (please be sure to use the full address shown and do not forward this e-mail to others, for you have been specially and specifically chosen!) , enter the password: Disciple and clicking the "yes" button

for consent, then fill out the demographic information and the 45 question MLQ (Multi-factor Leadership Questionnaire) concerning your administrator. It should not take you more than 15 minutes.

If you choose to participate your identity will be kept confidential. Each participant will be assigned an identification (password) number for purposes of tracking data collected. This data will only be accessible to the researcher and will be destroyed upon completion of the study. Information that may identify a participant will not be reported in any form and only aggregate data of all scores will be used for publication. All data will kept on a secure computer with flash drive removed when not being used for analysis. The web-site being used is secure and only the researcher has access.

The test will measure your personal assessment of your Administrators' match to Transformational Leadership. Six workers from your school are being asked to participate. Using random selection, only four surveys will be used in the group summary of results given to your administrator. That is a safeguard for you to insure your individual ratings are not discovered. I do hope that this exercise gives initiation to some great discussions with your boss.

You participate as a volunteer. You can withdraw at any time. The data you provide will be destroyed after a secure holding period of five years.

Directions for the test are at surveymonkey.com, which has been linked for you above. Please call if you have any trouble or questions for me!

Thank you so much for taking the time to consider participating in my project. I pray God's best for you, your family and your school. I know what you do is not always easy and I pray the Lord gives Grace and favor as you serve him!

In His Grip,

Dan L Bragg
Liberty University graduate student and researcher
CCS superintendent
513.892.8500
dbragg@cincinnatichristian.org

Appendix I

ACSI OHIO RIVER VALLEY REGION

Enabling Christian

Educators and Schools

Worldwide

Introduction Letter for Dan Bragg's Research
by Dr. Randy Ross, ACSI Regional Director

Friday, January 25, 2008

Dear Christian school leader,

We are living in the Information Age, where data rules supreme. Unfortunately, the Christian school arena has woefully lagged behind in a critical information area: research data. So anytime I can support research projects on behalf of Christian school education, I am beating that drum.

Dan Bragg is a veteran Christian school leader I have known for several years. I have been pleased to observe his growth as both a Christian leader and an educational professional. Dan is currently taking a giant step toward earning his doctorate at Liberty University. I want to be an encouragement and support to him in the process.

Dan has chosen the topic of "Transformational Leadership" for his dissertation research. I want to encourage you to support him as well on this research project by assisting him with the request for your participation. I realize you are busy – we all are. But, it would really benefit Christian school education if you could participate.

Please carve out the time to further this need for research data for the benefit of Christian schools. I know Dan will provide you with the results of this study. Thank you for your consideration and participation.

In His grip,

Randall A. Ross, Ed.D.
ACSI Ohio River Valley Region

RAR/cs

Appendix J
Name the administrator (first and last name) that you are rating with this MLQ survey:

Respondents,"Response Date","Response Text"

1,2/3/2008 3:02:00 AM,"George Wiedman"
2,2/3/2008 2:05:00 PM,"George Hornickel"
3,2/4/2008 12:24:00 AM,"george hornickel"
4,2/4/2008 2:00:00 PM,"Danny Kellum, Headmaster"
5,2/4/2008 2:01:00 PM,"Mr. George J. Wiedman"
6,2/4/2008 2:40:00 PM,"Barrett Mosbacker"
7,2/4/2008 3:37:00 PM,"Martha
Lennon"
8,2/4/2008 4:48:00 PM,"George Wiedman"
9,2/4/2008 7:50:00 PM,"Dr. Tom Marshall"
10,2/4/2008 8:38:00 PM,"Danny
Kellum"
11,2/4/2008 11:14:00 PM,"Dr. Tom Marshall"
12,2/4/2008 11:49:00 PM,"Dr. Stephen Reel"
13,2/5/2008 1:46:00 AM,"Dr. Stephen Reel"
14,2/5/2008 2:14:00 PM,"Barrett Mosbacker"
15,2/5/2008 4:16:00 PM,"Stephen Reel"
16,2/5/2008 5:50:00 PM,"Keith Hall"
17,2/5/2008 5:57:00 PM,"Richard
Hardee"
18,2/5/2008 6:51:00 PM,"Mr. Bruce Devers"
19,2/5/2008 7:07:00 PM,"Richard
Hardee"
20,2/5/2008 8:54:00 PM,"Bruce Devers"
21,2/5/2008 9:06:00 PM,"Richard Hardee at High Point Christian Academy"
22,2/5/2008 9:38:00 PM,"Sandi Jolly"
23,2/6/2008 12:58:00 AM,"Sandi Jolly"
24,2/6/2008 1:20:00 PM,"Rick Yost, Superintendent, Fredericksburg Christian Schools"
25,2/6/2008 2:43:00 PM,"Keith Hall"
26,2/7/2008 7:59:00 PM,"Dave Castle"
27,2/7/2008 9:10:00 PM,"Dave Castle"
28,2/7/2008 9:20:00 PM,"Martha
Lennon"
29,2/8/2008 3:19:00 PM,"Mr. George Wiedman"
30,2/8/2008 9:23:00 PM,"Randy Brunk"
31,2/8/2008 10:39:00 PM,"randy brunk"
32,2/11/2008 2:25:00 AM,"Mrs. Sandi Jolly"
33,2/11/2008 1:44:00 PM,"Randy
Brunk"

34,2/11/2008 2:02:00 PM,"Stephen
Reel"
35,2/11/2008 2:33:00 PM,"Robert
Flamm"
36,2/11/2008 2:38:00 PM,"Gary Wilber"
37,2/11/2008 3:04:00 PM,"Gary Wilber"
38,2/11/2008 5:01:00 PM,"Randy
Brunk"
39,2/11/2008 5:26:00 PM,"George Hornickel"
40,2/11/2008 6:05:00 PM,"Randy
Brunk"
41,2/11/2008 6:49:00 PM,"Len McWilliams"
42,2/11/2008 8:31:00 PM,"Len McWilliams"
43,2/11/2008 8:36:00 PM,"Don James"
44,2/11/2008 9:08:00 PM,"Gary Wilber"
45,2/12/2008 2:17:00 PM,"Kris Schottleutner"
46,2/12/2008 3:30:00 PM,"Mr. Robert Flamm"
47,2/12/2008 5:17:00 PM,"Bob Neu"
48,2/12/2008 6:10:00 PM,"James Fox"
49,2/12/2008 6:22:00 PM,"Thom Marshall"
50,2/12/2008 6:32:00 PM,"Jim Vaught"
51,2/12/2008 6:32:00 PM,"Thomas Marshall"
52,2/12/2008 6:38:00 PM,"David
Taylor"
53,2/12/2008 6:56:00 PM,"Len McWilliams"
54,2/12/2008 7:09:00 PM,"Len McWilliams"
55,2/12/2008 7:17:00 PM,"Richard Hardee"
56,2/12/2008 7:27:00 PM,"Keith Hall"
57,2/12/2008 7:35:00 PM,"Tome Marshall"
58,2/12/2008 8:06:00 PM,"Sandi Jolly"
59,2/12/2008 8:23:00 PM,"Martha Lennon"
60,2/12/2008 8:26:00 PM,"Rick Yost"
61,2/12/2008 8:27:00 PM,"Thomas Marshall"
62,2/12/2008 8:34:00 PM,"Richard Hardee"
63,2/12/2008 8:51:00 PM,"Rick Yost"
64,2/12/2008 9:03:00 PM,"George Wiedman"
65,2/12/2008 9:18:00 PM,"Randy
Brunk"
66,2/12/2008 10:24:00 PM,"James W. Vaught, Jr."
67,2/12/2008 10:30:00 PM,"Dean Whiteway"
68,2/13/2008 1:24:00 PM,"James
Vaught"
69,2/13/2008 3:40:00 PM,"Kris Schottleutner"
70,2/13/2008 4:07:00 PM,"Don James"

71,2/13/2008 4:22:00 PM,"David
Castle"
72,2/13/2008 5:27:00 PM,"Jim Vaught"
73,2/13/2008 6:08:00 PM,"Dave Castle"
74,2/13/2008 6:45:00 PM,"Bud
Schindler"
75,2/13/2008 7:48:00 PM,"Conrad
Swartzentruber"
76,2/13/2008 7:53:00 PM,"Dean Whiteway"
77,2/13/2008 9:41:00 PM,"Richard B. Anderson"
78,2/13/2008 10:12:00 PM,"Richard Anderson"
79,2/14/2008 2:56:00 PM,"Dr. Thomas Marshall"
80,2/14/2008 3:53:00 PM,"Bruce
Devers"
81,2/14/2008 3:57:00 PM,"Donald
James"
82,2/14/2008 8:01:00 PM,"David
Taylor"
83,2/14/2008 9:13:00 PM,"Conrad
Swartzentruber"
84,2/14/2008 9:35:00 PM,"Conrad
Swartzentruber"
85,2/15/2008 1:50:00 PM,"James Fox"
86,2/15/2008 5:53:00 PM,"James Fox"
87,2/15/2008 7:13:00 PM,"Jim Vaught"
88,2/15/2008 7:18:00 PM,"George Hornickel"
89,2/19/2008 1:34:00 PM,"Bob Flamm"
90,2/19/2008 3:06:00 PM,"Stephen Dill"
91,2/19/2008 4:13:00 PM,"George Hornickel"
92,2/19/2008 5:27:00 PM,"Bill Chaney"
93,2/19/2008 7:08:00 PM,"Steve Dill"
94,2/19/2008 9:28:00 PM,"Steve Dill"
95,2/20/2008 6:04:00 AM,"Richard Anderson"
96,2/21/2008 12:21:00 AM,"Lezlee Knowles"
97,2/21/2008 12:51:00 PM,"Dr. Sonny Sherrill"
98,2/21/2008 1:09:00 PM,"James Fox"
99,2/21/2008 2:10:00 PM,"Travis Crutchfield"
100,2/21/2008 2:18:00 PM,"Jim Fox, Jr."
101,2/21/2008 2:19:00 PM,"Lezlee Knowles"
102,2/21/2008 3:34:00 PM,"Bruce Devers"
103,2/21/2008 3:53:00 PM,"Keith Hall"
104,2/21/2008 4:02:00 PM,"Dan
Carden"
105,2/21/2008 7:16:00 PM,"Kris Schottleutner"
106,2/21/2008 7:37:00 PM,"Dan

Carden"
107,2/21/2008 7:38:00 PM,"David
Tilley"
108,2/21/2008 8:38:00 PM,"tilley,
david"
109,2/21/2008 8:42:00 PM,"Kris Schottleutner"
110,2/21/2008 9:18:00 PM,"David
Tilley"
111,2/21/2008 9:28:00 PM,"Barrett Mosbacker"
112,2/22/2008 3:00:00 PM,"Lezlee Knowles"
113,2/22/2008 3:06:00 PM,"DR. Sonny Sherrill"
114,2/22/2008 3:52:00 PM,"Lezlee Knowles"
115,2/22/2008 8:34:00 PM,"Dr. S.L. Sherrill"
116,2/25/2008 4:35:00 PM,"Rick Yost"
117,2/25/2008 4:47:00 PM,"Donald James"
118,2/25/2008 5:16:00 PM,"Travis Crutchfield"
119,2/25/2008 5:37:00 PM,"Bill
Chaney"
120,2/25/2008 5:44:00 PM,"Karl Graustein"
121,2/25/2008 6:30:00 PM,"Lezlee J. Knowles"
122,2/25/2008 6:39:00 PM,"David
Tilley"
123,2/25/2008 8:00:00 PM,"Barrett Mosbacher"
124,2/26/2008 11:01:00 AM,"karl grafstein"
125,2/26/2008 1:28:00 PM,"Dr. David Tilley"
126,2/26/2008 7:34:00 PM,"Claude Schindler"
127,2/27/2008 1:21:00 AM,"Karl Graustein"
128,2/28/2008 2:20:00 AM,"Don
Carden"
129,2/28/2008 2:22:00 AM,"David
Taylor"
130,2/28/2008 2:23:00 AM,"Barret Mosbacker"
131,2/28/2008 2:25:00 AM,"Conrad
Swartzentruber"
132,2/28/2008 2:28:00 AM,"Bud Schindler"
133,2/28/2008 2:29:00 AM,"Bud Schindler"

Appendix K: Survey Monkey demographic info and MLQ survey

Thank you so much for your part in this study! Transformational Leadership is a very interesting idea that integrates a lot of leadership theory with Biblical foundational truths. This study not only gets to the heart of the transformational ingredients, but compares them based on context, region, and setting.

May you and I continue to wrestle with what it means to serve the Lord fully and live out the Abundant Life! May we both make a difference in people, especially the children who have been entrusted to our care, so that they may be ready for the challenges ahead in these difficult days. He is able to do abundantly and exceedingly more than we could ever imagine, and He wants to do a big share of it through normal people like you and me! Awesome!

Your participation is voluntary and you may choose not to answer any item at your discretion.

Feel free to call me at 513.892.8500 or email me at dbragg@cincinnatichristian.org with any questions.

Plan to take about ten minutes for survey. Also, reminder that you will give me six subordinate names (and e-mail) who will take a similar survey to this one, but with you in mind. Blessings!

In His Grip,

Dan L Bragg

Transformational Leadership-Leader<u>Exit this survey >></u>

2. Default Section

1. Understanding the risks are minimal, and realizing the investigator has done his due-diligence to preserve confidentiality, and realizing the results will be given only to

the head administrators as summary data, I consent to this study concerning Christian School leadership.

Yes

No

2. Your primary area of responsibility (check one)

School leader/Headmaster/CEO/President/Superintendent

Principal

Senior staff

Staff

Teacher

Other

3. Indicate the number of years in your current position (check One)

3-5 years

6-10 years

11-15 years

More than 15 years

4. Indicate the number of years of Christian educator experience (check one)

3-5 years

6-10 years

11-15 years

16-25 years

More than 25 years

5. Indicate the geographical area of your school (check one)

Ohio River Valley

Mid-Atlantic North (DE, DC, MD, NJ, PA)

Southeast (AL, GA, MS, NC, SC, TN,VA)

6. Indicate your gender (check one)

Male

Female

7. Indicate the highlest level of educational degree you have completed (check one)

High school diploma

Bachelors

Masters

Education Specialist

Education Doctoral

None of the above

8. Indicate the enrollment size of your school K-12 (check one)

350-699 students

700-899 students

900-1299 students

1300-1600 students

More than 1600 students

9. Indicate the tuition cost of the oldest, high school student per familiy, without discounts, for the 07/08 year (check one)

Less than $5,000

$5,001 to $6,000

$6,001 to $7,000

$7,001 to $8,000

$8,001 to $9,000

More than $9,000

10. Indicate your income range this past academic year (check one)

Less than $20,000

$20,000 to $30,000

$31,000 to $45,000

$46,000 to $65,000

$66,000 to $85,000

$86,000 to $100,000

More than $100,000

11. In your best guess and thoughts about the future of your school, is the next leader (CEO, Headmaster, Superintendent) currently employed at your school?

Yes - training and preparing, a discipleship process.

No - we will probably have to go outside.

Not sure, too early to tell.

It will not be my decision.

12. Besides being an ACSI member school, idicate which of the following are also true:

ACSI Accredited
State Accredited

Appendix L

Transformational Leadership-Leader<u>Exit this survey >></u>

3. Multifactor Leadership Questionnaire (MLQ)

This questionnaire is to describe your leadership style as you perceive it. Please answer all items on this survey. If the item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.

Forty-five descriptive statements are listed on this survey. Judge how frequently each statement fits you and click the appropriate button with your mouse. The word "others" may mean your peers, client, direct report, supervisors, and/or all of these individuals.

You will use the following scale which is repeated after each statement: 0=Not at all, 1=Once in a while, 2=Sometimes, 3=Fairly often, 4=Frequently, if not always.

1. I provide others with assistance in exchange for their efforts

Not at all

Once in a while

Sometimes

Fairly often

Frequently, if not always

2. I re-examine critical assumptions to question whether they are appropriate

Not at all

Once in a while

Sometimes

Fairly often

Frequently, if not always

3. I fail to interfere until problems become serious

Not at all

Once in a while

Sometimes

Fairly often

Frequently, if not always

4. I focus attention on irregularities, mistakes, exceptions, and deviations from standards

Not at all

Once in a while

Sometimes

Fairly often

Frequently, if not always

5. I avoid getting involved when important issues arise

Not at all

Once in a while

Sometimes

Fairly often

Frequently, if not always

Appendix M

Reliability Chart:

Table 2. 1999 Normative Samples Summary of CFA Results for each of eight models[1,2]

Model	1 Factor	2 Factors: Active vs. Passive	2 Factors: Transformational vs. Non Transformational	3 Factors	4 Factors	5 Factors	6 Factors	7. Factors
Chi-square	5674	3509	5260	3528	2907	2790	2509	2497
	(6859)/594	(3676)/593	(5509)/593	(4229)/591	(3188)/588	(3178)/584	(2788)/579	(2769)/573
GFI	75 (67)	86 (85)	77 (77)	86 (82)	89 (88)	89 (88)	91 (91)	90 (91)
AGFI	72 (63)	84 (84)	74 (75)	84 (80)	87 (86)	87 (86)	90 (89)	90 (89)
RMSR	07 (09)	05 (06)	08 (11)	05 (07)	04 (06)	04 (06)	04 (05)	04 (05)
NFI	80 (75)	87 (87)	81 (80)	87 (85)	90 (88)	90 (88)	91 (90)	91 (90)
TLI	79 (73)	87 (73)	80 (79)	87 (83)	89 (87)	88 (87)	89 (88)	89 (88)

Note 1: We have not presented the results of the null model, which produced a suboptimal fit. All CFAs were conducted using the 36-item MLQ Form 5X survey. Values in parenthesis are for the replication sample.

Note 2: Chi-square difference tests were performed comparing each subsequent model to the previous one, as well as comparing each model to the target 6 factor model, producing the following significant results in both sample sets. There was a significant decrease ($p < .001$) or improvement in Chi-square value for all model comparisons except for the two alternative two-factor models, and for the comparison between the six and seven factor models.

Appendix N
Correlation Table

		idealized influence attributed	idealized influence behavior	inspirational motivation	Intellectual stimulation	individual consideration	contingent reward	manage-by-exception active	manage by exception passive	laissez-faire	extra effort	effectiveness	satisfaction
idealized influence A	r	--											
	p												
	n												
idealized influence B	r	.589(**)	--										
	p	.000											
	n	161	167	166									
inspirational motiv	r	.570(**)	.676(**)	--									
	p	.000	.000										
	n	165	166	174									
intellectual stimul	r	.418(**)	.562(**)	.481(**)	--								
	p	.000	.000	.000									
	n	159	162	167	169								
individual cons	r	.573(**)	.603(**)	.489(**)	.563(**)	--							
	p	.000	.000	.000	.000								
	n	160	161	166	163	167							
contingent reward	r	.546(**)	.565(**)	.569(**)	.570(**)	.626(**)	--						
	p	.000	.000	.000	.000	.000							
	n	156	158	161	155	155	162						
manage by-exception A	r	-.151	-.065	-.125	-.038	-.044	.054	--					
	p	.059	.415	.114	.639	.585	.506						
	n	157	157	161	157	158	152	162					
manage by exception P	r	-.431(**)	-.403(**)	-.474(**)	-.418(**)	-.249(**)	-.395(**)	.076	--				
	p	.000	.000	.000	.000	.002	.000	.341					
	n	160	160	166	162	160	157	159	168				

laissez-faire leadership	r	-.501(**)	-.406(**)	-.418(**)	-.394(**)	-.285(**)	-.364(**)	.109	.615(**)	--			
	p	.000	.000	.000	.000	.000	.000	.169	.000				
	n	163	166	172	166	165	161	160	166	173			
extra effort	r	.674(**)	.639(**)	.570(**)	.574(**)	.596(**)	.668(**)	-.070	-.451(**)	-.509(**)	--		
	p	.000	.000	.000	.000	.000	.000	.380	.000	.000			
	n	160	162	168	164	162	158	158	164	168	169		
effectiveness	r	.696(**)	.600(**)	.564(**)	.496(**)	.585(**)	.597(**)	-.159	-.462(**)	-.655(**)	.722(**)	--	
	p	.000	.000	.000	.000	.000	.000	.052	.000	.000	.000		
	n	151	153	157	154	152	151	150	154	157	154	159	
satisfaction	r	.709(**)	.617(**)	.636(**)	.506(**)	.613(**)	.571(**)	-.174(*)	-.450(**)	-.620(**)	.714(**)	.813(**)	--
	p	.000	.000	.000	.000	.000	.000	.027	.000	.000	.000	.000	
	n	164	165	171	166	164	160	161	166	171	168	157	173

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).