Relationship of Spirituality, Self-Awareness, and Effective Leadership Among Lay Catholic High School Leaders in Nigeria

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RELATIONSHIP OF SPIRITUALITY, SELF-AWARENESS, AND EFFECTIVE LEADERSHIP AMONG LAY CATHOLIC HIGH SCHOOL LEADERS IN NIGERIA

By

Emmanuel I. Ugwejeh, B.A., M.S.E.

A Dissertation Submitted to the Faculty of the Graduate School, Marquette University, in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

Milwaukee, Wisconsin

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ABSTRACT

RELATIONSHIP OF SPIRITUALITY, SELF-AWARENESS, AND EFFECTIVE LEADERSHIP AMONG LAY CATHOLIC HIGH SCHOOL LEADERS IN NIGERIA

Emmanuel I. Ugwejeh, B.A., M.S.E.
Marquette University, 2022

First, this research measured the spirituality, self-awareness, and leadership effectiveness of 70 lay Catholic high school leaders in Nigeria to gain insights into these leaders’ self-awareness, spirituality, and effectiveness. Second, using multiple regression analysis, it also tried to determine if an association exists between lay-Catholic high school leaders’ self-rated spirituality, self-rated self-awareness, supervisor-rated self-awareness, and supervisor-rated effectiveness of the same Catholic high school leaders. Third, it also tried to determine if self-rated self-awareness, self-rated spirituality, and supervisors’ rated self-awareness would together predict leadership effectiveness among the same lay Catholic high school leaders.

The study suggests mixed results. Whereas the supervisor-rated effective leadership and self-rated self-awareness did not share any relationship \((r (57) = .01, p > .91)\), supervisor-rated effective leadership and school leaders’ self-rated spirituality shared a small to moderate positive relationship \((r (57) = .29, p < .03)\), and supervisor-rated effective leadership and supervisor-rated self-awareness share a moderate to a large positive relationship \((r (57) = .41, p < .01)\). The results also indicate that the school leaders’ self-rated spirituality and self-rated self-awareness share a moderate to a large positive relationship \((r (65) = .51, p < .01)\), leaders’ self-rated spirituality and supervisor-rated self-awareness share a small to moderate but positive relationship \((r (65) = 0.27, p > .12)\), and leaders’ self-rated self-awareness and supervisor-rated self-awareness did not share any relationship \((r (68) = -.05, p > .67)\). The multiple regression analysis results showed that \(F (53, 3) = 5.25, p < .01\), suggesting that 18.54\% \((R^2 = .1854)\) of the variance in effective leadership is explained by the multiple regression model. These results suggest that lay Catholic high school leaders who are highly spiritual and highly self-aware are more likely to be effective Catholic high school leaders.

Based on these results, it is recommended that when hiring new lay Catholic high school leaders and designing formation programs for current Catholic high school leaders, spirituality and self-awareness should be considered critical precursors to effective lay Catholic high school leadership.

Keywords: Effective lay Catholic high school leadership, measurement, multiple regression, Nigeria, self-awareness, spirituality
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CHAPTER I
The Rationale for this Research

The Research Problem

School leadership is multidimensional, complex, and demanding. These make the expectations for the school leader very challenging. One challenge is the expectation that the school leader deals with complicated situations competently, with each situation requiring an appropriate leadership skill for an immediate and effective response (Hambleton & Gumpert, 1982). Complicated situations may arise from the expectations that effective school leaders would implement turnaround strategies for poor-performing schools, establish a shared purpose among the school community, cultivate a culture of collaboration, create processes that ensure effective teaching and deep learning, and secure accountability (Fullan & Quinn, 2016). Sometimes, these expectations conflict with one another (Catano & Stronge, 2006).

Catholic school leadership adds another layer to the complexity of school leadership. In addition to modeling excellent leadership and managerial traits, the Catholic school leader must also model deep spirituality and faith leadership to promote the Catholic faith and identity in the school community and beyond. Catholic school leaders are also caught between multiple, complex, and sometimes conflicting expectations as they seek to manage the educational agenda as well as lead a religious vision and mission (Neidhart & Lamb, 2016; Okafor, 2013). Cook and Durow (2008) affirm that effective Catholic school leaders are critical for the future of the Catholic school because they ensure that the schools realize their religious and educational mission.
Additionally, because of its unique yet complex characteristics, ensuring effective Catholic school leadership also poses a challenge for the Catholic Church in its effort to achieve its vision and mission through Catholic high schools in Nigeria. To help Catholic schools realize this vision and mission, Catholic education researchers continue to search for the best paths to effective Catholic school leadership. As part of that search, a quantitative study is needed to identify what components of effective leadership are vital for effective Catholic school leadership. **This research addressed a component of that gap as it studied the need to determine if spirituality and self-awareness would together predict effective lay Catholic school leadership since there is a significant need for effective Catholic school leadership in Nigeria.**

With the return of the Catholic high schools that the state and federal governments of Nigeria took over in the 1970s (Obiora, n.d.) and the licensing of new ones, the Catholic Church in Nigeria has witnessed an exponential increase in the number of Catholic high schools in the last twenty years. The increase in the number of Catholic high schools and the benefits of active collaboration between the priests and laypersons for the holistic formation of students (C.C.E., 1982) have necessitated hiring more lay school leaders. These laypersons come with different levels of spirituality, various understandings of spirituality, and disparate reasons for becoming Catholic school leaders that may not align with the understanding and depth of spirituality and leadership traits needed to perform optimally as a Catholic school leader.
Although the Church’s documents on education (*Gravissimum Educationes*, 1965; C.C.E., 1977, 1982, 1997, 2022) strongly recommend the proper formation of Catholic educators, O’Keefe (1999) and Schuttloffel (2007) argue that Catholic school leaders do not attend to the theological and administrative skills, knowledge, and dispositions needed to lead effective Catholic schools in contemporary times. Schuttloffel (2003) also argues that most new Catholic school leaders lack the formation required to be effective. Cook and Durow (2008) corroborate Schuttloffel’s (2003) assertion when they argue that Catholic school leaders lack the formal religious formation and background necessary to lead Catholic schools effectively. Similarly, aspiring Catholic school leaders in Nigeria come to their positions with little or no exposure to any form of formation that equips them with the knowledge, attitudes, and skills to deal with the complex nature of Catholic school leadership because the faculties of education provide little or no foundation for professional growth as Catholic school leaders. A lack of proper formation of Catholic school leaders, according to Robey (2012), could result in a poor “understanding of what Catholic education and mission is all about and how the curriculum should be integrated with school mission whenever possible” (p. 32). When Catholic school leaders do not understand Catholic education, their schools may not show consistent student achievement and the attainment of the dual purposes of Catholic education (Robey, 2012). According to Umar, Kenayathulla, and Hoque (2021), educational institutions in Nigeria choose their school leaders based on teaching experience rather than on leadership skills and training because of a lack of
formal leadership formation (Hennesy, Harrison, & Wamakote, 2010). Most universities in Nigeria are public, so they do not have formation programs for Catholic school leaders. None of these universities offer courses in Catholic theology to support spiritual development.

A literature review on spirituality, self-awareness, and effective Catholic school leadership reveals extensive research in these three areas. Scholarly evidence also indicates a correlation between leadership and spirituality and between leadership and self-awareness. However, there is negligible research investigating these three variables as they pertain to lay Catholic high school leadership. Determining what is associated with effective lay Catholic high school leadership is vital in identifying and developing effective Catholic school leaders.

**Purpose**

This research measured the spirituality, self-awareness, and leadership effectiveness of Catholic high school leaders in Nigeria, determined if associations existed among the three variables, and determined if both self-awareness and spirituality would together predict leadership effectiveness among these leaders. Using a quantitative research method, this study first administered quantitative surveys to 70 lay Catholic high school leaders, including Principals, Vice-principals, Head teachers, Assistant Head teachers, Sectional Heads, and Deans of Studies, in Catholic high schools in different parts of Nigeria, to determine their levels of self-awareness, spirituality, and leadership effectiveness. The school leaders assessed themselves in spirituality and one dimension of self-awareness measurement, while their
supervisors evaluated them in another dimension of self-awareness. Their supervisors also assessed the school leaders’ effectiveness. Then, using multiple regression analysis, this research examined the relationships between spirituality, self-awareness, and effective leadership among lay Catholic high school leaders in Nigeria.

The research focused only on lay Catholic high school leaders in Nigeria. It was limited to lay principals/headteachers, assistant principals/assistant headteachers, sectional heads, and deans of Catholic high schools who have served in that position for at least one academic year.

**Rationale and Significance of this Research**

Often considered critical components in effective leadership and popular concepts in leadership development programs and management education, spirituality (Dent, Higgins, & Wharff, 2005; Fry, 2003; Mitroff & Denton, 1999; Reeve, 2005) and self-awareness have become well-researched concepts in the management literature (Ashley & Reiter-Palmon, 2012; Carden, Jones, & Passmore, 2021; Eurich, 2017, 2018; Goleman, 1995). However, while numerous studies consider the importance of self-awareness and effective leadership and spirituality and effective leadership, a negligible number focus on the need for and measurement of the self-awareness and spirituality of lay Catholic high school leaders in Nigeria. Even fewer studies focus on the importance and value of spirituality, self-awareness, and effective leadership among lay Catholic high school leaders in Nigeria and the link between the three variables. This research attempted to address these gaps. Extensive literature on the theory linking self-
awareness and spirituality and the numerous benefits of both variables to effective leadership also exist; however, this knowledge has not been evaluated empirically in effective lay Catholic high school leadership in Nigeria.

Research has also suggested a significant correlation between self-awareness and leadership in general and spirituality and leadership. However, little research has studied if high levels of spirituality and self-awareness could be associated with more highly effective Catholic school leadership. Thus, the data produced from this study can be used to explore relationships that exist among the three variables—self-awareness, spirituality, and effective Catholic school leadership. These data can also provide insights into the spirituality and self-awareness of the lay Catholic school leaders as they relate to effective Catholic school leadership. It is also hoped that this project will enrich the ongoing body of research into the issue of lay Catholic high school leadership, especially in Nigeria, where such research is minimal. Since this research has determined that a correlation exists among the three variables (self-awareness, spirituality, and effective Catholic school leadership), it could further provide guidance on what traits to look for when hiring new Catholic school leaders and the type of training necessary for effective Catholic school leadership that would engender successful Catholic school leadership. Also, by investigating Catholic high school leaders in their contexts of Catholic education and evaluating specifically Catholic school leaders’ self-awareness and spirituality as critical precursors to effective Catholic high school leadership, a better understanding of effective Catholic high school
leadership could be gained, leading to even a better understanding of how spirituality and self-awareness can improve Catholic high school leadership.

Effective Catholic school leadership assures that the dual purposes of Catholic education—religious and academic formation—and the needs of the students can be realized. The roles of Catholic school leaders and their understanding of their abilities to lead and motivate faculty and staff must be examined when considering the qualities of effective Catholic school leaders. Since the results of this research also indicate a correlation between spirituality and self-awareness among lay Catholic high school leaders, it proposes strategies on how Catholic high school leaders can employ their spirituality and self-awareness for effective leadership, develop the qualities they need to embody, model the mission and vision of Catholic schools, and become successful lay Catholic high school leaders. Indeed, incumbent Catholic school leaders and aspiring ones could also benefit from this research because it could provide a research-based framework for their formation and skill development.

**Salient Literature**

Most research in self-awareness and leadership has focused on personality, social psychology, and organizational leadership. Researchers in leadership not only link self-awareness and leadership but also affirm that self-aware leaders are more effective in leading their organizations (Ashley & Reiter-Palmon, 2012; Bratton, Dodd, & Brown, 2010; Caldwell, 2010, 2016; Caldwell & Hayes, 2016; Eriksen, 2009; Emuwa & Fields, 2017; Eurich, 2017, 2018; Goleman, 1995, 2013, 2019; Tekleab, Sims, Yun, Tesluk, & Cox, 2008; Van Velsor, Taylor, &
Leslie, 1993; Whetten & Cameron, 1984). These researchers agree that self-aware leaders know their strengths and weaknesses well and identify and manage their emotions. Other scholars also argue that self-aware leaders make effective, smarter, and more ethical decisions (Bass & Yammarino, 1991); are more creative (O’Brien, 2004); are more confident and better communicators (Sutton, Williams, & Allison, 2015); and build healthier and stronger personal and professional relationships (Glover et al., 1997; Ridley et al., 1992). However, in her extensive study of self-awareness that spanned over four years, involving ten separate investigations that surveyed thousands of people, including leaders of organizations, and analyzed nearly 800 scientific studies, Eurich (2017) concluded that strong scientific evidence affirms that self-aware people perform better at work, are more effective leaders, and lead more profitable organizations.

In school leadership literature, a body of research affirms a significant positive link between emotional intelligence, which comprises self-awareness, and educational leadership (Ariyo, 2009; Cliffe, 2011; Brinia, Zimianiti, and Panogiotopoulos, 2014; Cliffe, 2011; May-Vollmar, 2017; Schiller, 2009; Tang, Yin, & Nelson, 2010). Ariyo (2009) studied high school leaders in Kenya and found that their emotional intelligence influenced students’ performance in national examinations. Cliffe’s (2011) study focused on female secondary school leaders across England. Brinia et al. (2014) studied primary school principals in Athens, Greece. May-Vollmar (2017) also identified a significant positive correlation between emotional intelligence and effective leadership practices among public school administrators in the Southern California district. Tang, Yin,
and Nelson (2010) also conducted a cross-cultural study of academic leaders in Taiwan and the USA. Although the literature on self-awareness and school leadership indicates extensive work in this area, there is little research on self-awareness and Catholic school leadership, particularly in Nigeria.

Research also affirms that leaders who are spiritual are more effective leaders than those who are not spiritual (Beazley, 1997; Cacioppe, 2000a; Fite, Reardon, & Boone, 2011; Fry, 2003, 2005; Houston, 2014; Moore, 2018; Reave, 2005, 2006; Selver, 2013). Yukl (2010) proposes that deep spirituality disposes people to mutual respect, love, and trust among the staff of an organization, while Fry (2003) suggests that spirituality can create a vision, enhance an individual’s commitment to an organization’s vision, and enhance his or her performances. Reave’s (2005) review of over 150 studies revealed a positive link between spiritual values and practices and effective leadership. Her study also showed that spiritual values such as integrity, honesty, and humility influenced leadership success. Similarly, spiritual practices such as respecting others, treating others fairly, caring for others, listening responsively, acknowledging the contributions of others, and engaging in reflective practices are considered crucial leadership skills (Klenke, 2007). These values and practices help ensure that leaders and their followers increase productivity, lower turnover rates, increase sustainability, and improve workers’ health. Thus, when leaders possess these spiritual values and engage in these spiritual practices, they have the disposition and a high potential to be effective leaders.
Other researchers (Dent, Higgins, & Wharff, 2005; Fairholm, 1998; Fry, 2003; Reave, 2005; Strack, Fottler, Wheatley, & Sodomka, 2002) also link spirituality to organizational leadership. These researchers have proposed a positive correlation between spirituality and leadership effectiveness as assessed by organizational performances. They argue that leaders who display spiritual values and practices can motivate followers, create a positive ethical climate, inspire trust, promote positive work relationships, and achieve organizational goals. Bierly, Kessler, and Christensen (2000) and Cavanaugh, Hanson, and Hinojosa (2001) add that spirituality enhances organizational learning, builds communities, connects workers with others at work and to work itself (Khanna & Srinivas, 2000), and serves as a source of healing, compassion, wisdom, and connectedness that transcends all egocentric, socio-centric, or anthropocentric forms (Maxwell, 2003). Cacioppe (2000a) concludes that leaders play a pivotal role in integrating spirituality at work and inculcating a sense of the spiritual at the individual and organizational levels. Leaders who model deep spirituality in their workplace transform organizations from merely mission-driven activities into places where individual and collective spirituality are encouraged, and spiritual development is integrated into the daily work life of the organization (Konz & Ryan, 1999). Such leadership inspires behaviors based on meaning and purpose rather than rewards and security, thus inspiring workers to transcend their self-interests for the good of the other workers and the sake of the mission (Dehler & Welsh, 1994) and the good of humanity (Maxwell, 2003).
Scholars in Catholic school leadership (Brownridge, 2015; Ciriello, 1996; Ciriello & Robinson, 1996; Earl, 2005; Mucigrosso, 1996; Spesia, 2016; Schuttloffel, 2016; Wallace, 2000) also consider spirituality as the most critical aspect of the several dimensions of Catholic school leadership. However, according to Boyle, Haller, and Hunt (2016), Catholic and other faith-based schools face the challenge of finding qualified school leaders, given the exacting responsibility of the principal as a spiritual leader and as an educational, instructional, and managerial leader. As more lay leaders become involved in the leadership of Catholic schools, it cannot be assumed that Catholic school leadership candidates will possess the skills and knowledge to build faith communities within these schools. These challenges are compounded by Catholic school leadership programs that do not adequately prepare candidates for Catholic school leadership challenges (Boyle, Haller, & Hunt, 2016). When Ciriello (1989) asked Catholic school superintendents to identify the most distinguishing characteristic of an effective Catholic principal, they identified the ability of the principal to be a faith leader as the most distinctive characteristic of an effective Catholic school leader.

Given the centrality of spirituality and the benefits of self-awareness in school leadership, as discussed above, this researcher hypothesized that a positive correlation would exist among these three variables—spirituality, self-awareness, and effective Catholic high school leadership.
Research Background

With an estimated population of 211.4 million people in 2021 (United Nations Population Fund, 2021), Nigeria is the most populated country in Africa and seventh in the world. Forty-three percent of that population are between 1 to 14 years old, while 23.2 percent are between the ages of 10 and 19 (the secondary school age in Nigeria). Of the 211.4 million Nigerians, 31 million are Catholics, 359,903 students are enrolled in Catholic secondary schools, while 498,930 students are enrolled in primary schools (The Vatican, 2019). Catholic schools provide significant-quality education in many countries, including Nigeria (Cardak & Vecci, 2013).

Catholic schools aim to provide excellent academic programs and spiritual/religious formation. The Church's documents are replete with the assertion that achieving these dual purposes depends on Catholic school leaders and teachers (C.C.E., 1977, 1982, 1997, 2022; Pius XI, 1929; Gravissimum Educationis, 1965). If attaining these goals depends on Catholic school leaders and teachers, they are expected to have the leadership skills, professional training, and religious/spiritual formation needed to ensure that the schools achieve these goals (Benedict XVI, 2012a; Catholic Bishops Conference of Nigeria [C.B.C.N], 2005; Paul VI, 1976). Before the government takeover of Catholic schools in 1970, Catholic teacher training colleges provided religious and spiritual formation for Catholic school leaders and teachers. However, these colleges were shut down when the state and federal governments took over Catholic schools in the 1970s, and new ones have not been established since then. Today, the school leaders and
teachers who work in Catholic high schools are trained by public universities and colleges that do not offer programs to form Catholic school leaders in spirituality and Catholic school leadership. Most of these teachers and leaders also come to Catholic schools with only the experience of working in public secondary schools and non-Catholic private schools.

A Brief History of the Catholic School in Nigeria

Before and after Nigeria's independence, the Catholic Church in Nigeria owned and managed many high-quality secondary schools. European missionaries established these schools in the early days of the Church. Portuguese traders were the first Europeans to arrive in the territory now called Nigeria. They arrived in Benin in the South-Southern part in 1472 for trading purposes and established trading ports. Portuguese missionaries followed these traders. The missionaries introduced Catholic education into the area and established a school in the palace of the Oba of Benin around 1515 to educate the Oba's sons and sons of his chiefs (Fafunwa, 1974; Imokhai, 1982; Omolewa, 1986). As the trading expanded over the next 40 years into the hinterlands, the Portuguese missionaries established more schools and Churches along their trading posts in Lagos, Benin, Warri, and Brass. Around the same time, Italian missionaries came to Benin to evangelize the people through education. They also established schools. The missionaries administered these early schools, which was considered the beginning of the administration of schools in Nigeria (Abdulrahman-Yusuf, n.d.).

However, the relationship between the Portuguese traders and missionaries and the people within the territory of Nigeria declined over the next
two centuries. The trading posts, missions, and schools were closed as the relationship deteriorated. The growth of the Trans-Atlantic Slave trade, failure to convert the people, few priests to undertake the enormous task of evangelization, and cultural and traditional practices have been blamed for this decline (Christian Truth, 2017; Omolewa, 1982).

Missionary activities and education returned to the shores of Nigeria with the establishment of a colonial government in the area. Protestant missionaries came with the colonialists. The first formal schooling came with the establishment of a primary school in Badagry, Lagos, in 1842, by the Wesleyan Methodist Church. Other missionary groups that came and settled in the territory include the Church Missionary Society, the Presbyterian Church of Scotland, the Qua Iboe Mission, Southern Baptist Convention (Abdulrahman-Yusuf, n.d.). St. Gregory College was the first secondary school founded by Catholic missionaries in 1884 (Macloughlin, 1982; Omolewa, 1986). Wherever these missionary groups settled, they established mission houses, churches, and schools, including Badagry, Abeokuta, Calabar, Onitsha, Lagos, Ibadan, Akassa, Bonny, etc. The Society of African Missions (SMA) priests were missioned to Lagos in 1886 (Okonkwo, 2022). As they settled down, they began establishing mission Churches and schools in the South-Western part of Nigeria.

In the Southeastern part, Fr. Joseph Lutz and three other priests of the Holy Ghost Fathers arrived in 1885. They opened the first school in Onitsha in 1886 (Okonkwo, 2022). As the Holy Ghost Fathers continued to move into the hinterlands of the Southeastern part of Nigeria, they opened many more Catholic
schools at the turn of the century. Fr. Joseph Shanahan, who arrived at Onitsha in 1902 and later became a bishop, was instrumental in establishing many of these schools. With the same missionary zeal to convert the indigenes to Christianity through schools, he superintended the opening of several Catholic schools. The missionaries administered these schools as means of evangelization. The schools did not have a standard scheme of work for teaching, but they had as their objectives teaching students to read the bible in English and learn gardening and agriculture. It also aimed at training local schoolmasters, catechists, and clergymen (Imam, 2012).

To staff these schools in the South-east, teachers were trained in Onitsha by priests and religious brothers and sent to the various schools. These teachers were trained in Catechesis, English Grammar, Writing, and Arithmetic (Onwubiko, 1985). Several other training colleges were established until the government took them over in 1970. According to Okafor (2013), these training colleges provided Catholic lay leaders and teachers with spiritual and theological formation. They equipped them with the knowledge to live and practice the catechetical ministry of the Church.

By 1898, all schools were under the administration and control of missionaries (Coleman, 1958). The colonial government did not interfere in the administration of these schools. However, in 1872, they began to interfere by giving grants and donations to missionaries to support education (Christian Truth, 2017). As the colonial government took control of Nigeria's political and socioeconomic spheres, the colonial officials began to demand more control over
the missionary schools. Colonial administrators gave reasons for requesting to control the schools. They accused the missionaries of understaffing their schools, underpaying their teachers, and providing poor infrastructure maintenance (Ahanotu, 1983).

In 1944, the colonial government published a ten-year development plan. In the plan, the government demanded that the Catholic schools provide quality education and better conditions of service for their faculty and staff and promised them increased financial aid. The Richardson constitution of 1947 restructured Nigeria into three regions and placed the administration of all schools, including mission schools, in the hands of the regional administrators (Onwubiko, 1985). The code of education of 1948 further decentralized educational administration (Onwubiko, 1985), appointed a Director of Education and defined the process of accessing grants by missionary schools (Fabunmi, 2005). Philipson’s report of 1949 proposed that local education authorities should be responsible for the administration of the school and the generation of revenue for the administration of the schools. After independence in 1960, the government of the Eastern Region of Nigeria continued to demand educational reforms in curriculum, management, and finance (Ahanotu, 1983). In 1962, the government set up an education commission to study the value of Christian education. The commission recommended that mission schools, including Catholic schools, account for public funds.

By 1964 Catholic schools had come under scathing criticisms from nationalists and socialists. Both groups leveled the same accusations as the
colonial officials. While the nationalists demanded that government should take over mission schools to control the curriculum, teacher quality, and resources and provide a dynamic center for leadership and educational innovation, the socialists argued that education was the responsibility of the government and should not be entrusted to the hands of foreigners, especially the missionaries who worked hand in glove with colonialists. They also accused the missionaries of using a curriculum that did not cater to the developmental needs of Nigeria, creating divisions among citizens because various religious denominational schools encouraged unhealthy rivalry among their students, and mismanaging the finances of the schools (Nwagwu, 1979).

The colonial government’s proposed bill in 1964 that would give the government more control over mission schools was vehemently opposed by the Catholic Church. The opposition led to the bill's withdrawal (Ahanotu, 1983). However, according to Ahanotu (1983), the Nigerian Union of Teachers (NUT) protested poor working conditions for private school teachers in October 1964. In reaction to the teachers' protest, the Eastern House of Assembly adopted the recommendation by the National Joint Negotiation Council for Teachers that teachers' conditions of service should be unified and that regional governments should be responsible for teachers' appointments and promotions. But these policies could not be implemented because of the civil war of 1967-1970. The federal government created 12 states out of the regions in 1967. In 1970, the Eastern Region promulgated a decree transferring all rights to school property and management of all schools to local authorities. Other states in the Southern part of
the country followed by enacting these laws and took over missionary schools (Ahanotu, 1983). Following this decree, the military government promulgated another decree transferring the responsibilities of higher education and other forms of education to the Federal and State Governments in 1972 (Ahanotu, 1983).

Proponents of the government takeover of missionary schools also argued that the government would better plan citizens' education for social and economic development (Nwagwu, 1979). In their reaction to the takeover of Catholic schools, the Nigerian Catholic Bishops' Conference condemned the government for taking over their schools in their pastoral letter in 1971. They insisted that government did not consult them before taking over their schools and that they were not ready to give up their proprietary rights over their schools. Other opponents of the takeover supported the bishops by arguing that it was illegal to take over schools that the missionaries built with their resources (Nwagwu, 1979). They accused the government of trying to punish the Catholic Church for supporting the Biafrans during the civil war. They also argued that the missionaries would have rebuilt their schools destroyed during the civil war, that the takeover would increase the burden of taxation on the people of the south-east impoverished by the civil war, that the schools were seized without compensation, and that the takeover would remove the needed religious education from schools (Ahanotu, 1983). Usanga (1981) and Onwubiko (1985) also argue that the government takeover of mission schools contributed to the decline of educational standards in the country. Some of the Catholic bishops sought redress in law
courts. The Catholic bishops and their colleagues from other Churches made efforts to get their schools back. Usanga (1981) notes that all the attempts by bishops, priests, religious, and prominent Catholic laypersons to get their schools back did not yield fruits because government officials thwarted them.

By 1976 each state of the federation had enacted edicts to regulate education and its administration. The decrees mandated the state to take over all schools, ensure the use of a common curriculum, establish schools' management boards, and unify teaching services (Fabunmi, 2005). Government takeover of mission schools and regulation of all schools resulted in a unified educational system, the 7-5-2-3 educational policy: 7 years of primary education, five years of secondary education, two years of Higher School Certificate, and three years of undergraduate education (Imam, 2012). In 1977, National Educational Research Council (NERC) produced the National Policy on Education. It recommended, among other policies, a new curriculum and educational system, the 6-3-3-4 system of education for the country (Omolewa, 1986). The system was modeled after the American system of six years of elementary school, three years of junior secondary school, three years of senior secondary school, and four years of undergraduate education (Nwagwu, 2007). In 1981, the policy was revised, and this policy has continued to guide education in Nigeria. The policy was again revised in 2004. This revision allowed the establishment and management of private secondary schools. It stipulates, however, that the government has the right to supervise all schools, including mission schools, and ensure that they use the approved curricula and implement the National Policy on Education. The

With falling educational and moral standards (Ahanotu, 1983; Onwubiko, 1985; Usanga, 1981), the high cost of running schools, so much pressure from Church groups and the private sectors, and lingering litigations, the state governments began to hand back those schools in the early 2000s (Obiora, n.d). With the handing back of Catholic high schools taken over by the State and Federal governments and the licensing of new ones, Catholic high schools have increased exponentially. The Archdiocese of Onitsha, for instance, owns 90 high schools (Archdiocese of Onitsha, 2021). The Archdiocese of Lagos owns 13 high schools (Archdiocese of Lagos, 2021), while the Enugu diocese owns 26 high schools (Enugu Diocese, 2022); the Awka diocese owns 12 high schools (Awka Diocese, 2022). Almost all 9 Archdioceses and 45 dioceses in Nigeria are involved in high school education. These schools do not include high schools owned by missionaries and religious congregations.

**Leadership Structure in Catholic Schools in Nigeria**

As noted above, Catholic schools implement the national policy on education, which guides the 6-3-3-4 system of education in Nigeria (1981) and the Policy on Catholic Education in Nigeria (2005). Unlike government-run secondary schools that separate junior high school from senior high school, most Catholic schools have junior and senior high schools in the same compound and
under the same school leadership. The bishop of the diocese or the archbishop of the archdiocese is the proprietor of all the Catholic schools owned by his diocese or archdiocese. In contrast, the superior of the religious congregation that owns secondary schools in the diocese is the school's proprietor. In the schools owned by the diocese or archdiocese, the bishop appoints the leaders of the schools, while the superior of the congregation that owns a school appoints the leaders of their school. In some instances, the bishop of a diocese can invite a religious congregation to manage a secondary school on behalf of the diocese. In such a situation, the religious superior appoints the leaders of the schools while the bishop approves the appointment. Some dioceses have an Office for Catholic Education. The Office is under a director who supervises the leadership of the Catholic secondary schools in the diocese.

In most dioceses, a priest or a religious person works as the director of Catholic education, and his or her office is located in the diocesan office. In some dioceses, however, a layperson oversees this office and supervises the secondary school leaders. Some dioceses also have a school administrator as the head of each secondary school. Most school administrators are priests or religious, whose duties are similar to that of the president of a high school in the U.S. In the dioceses that have School Administrators, the headteacher is next in the leadership hierarchy and is supervised by the administrator. Some large Catholic secondary schools have assistant headteachers who assist the headteachers in their work. Some large schools also have sectional heads who assist the headteachers in managing junior and senior secondary schools. However, some dioceses have
different school leadership structures. These dioceses have a director of education in the diocesan office. The director supervises the principal, who heads each secondary school. The vice-principals—Academics and Administration—assist the principal in his or her work. Some Catholic schools have the Dean of Studies in place of the Vice-principal Academics. This research investigated lay Catholic leaders in both junior and senior secondary schools.

With 23.2 percent of the population of high school age (United Nations Population Fund, 2021), Nigeria needs to provide effective high schools for this population. These secondary schools, especially Catholic ones, require effective teachers and leaders. The increasing number of Catholic secondary schools makes it imperative for robust literature and research on effective Catholic secondary school leadership to identify components of effective Catholic high school leadership and help develop effective Catholic school leadership.

**The Role of Laypersons in Catholic Schools.** Although many Catholic schools are under the leadership of priests and religious, the Catholic Church has always considered laypersons indispensable in its effort to achieve its aim in education. Thus, the documents of the Church, especially the documents on Catholic education, are replete with exhortations about the critical roles lay Catholic educators play in helping the Church attain its educational goals. As far back as 1929, Pope Pius XI emphasized, in his encyclical on the Education of the Youth, the importance of the role of laypersons in Catholic schools. He noted that an excellent Catholic education could only be achieved through the efforts of teachers who possess the right traits: excellent intellectual and moral
qualifications, work towards their spiritual advancement, are thoroughly prepared, and are subject-matter experts in their subject areas. In *Gravissimum Educationes* (1965), which reiterated Pius XI's assertion that Catholic education prepares people for eternal life, the fathers of Vatican II also underscored the importance of the laypersons' involvement in the administration of the Catholic schools when they noted that the Church depends on lay educators to help it achieve its purpose in education. For this reason, the Church considers the vocation of all those involved in Catholic education as of the highest importance.

*The Catholic School* (C.C.E., 1977) builds on the reflection and directives on the Catholic school in the document of Vatican II. It provides a deeper reflection on the Catholic school and expresses a new Spirit that should animate Catholic education in the modern era. It describes what could be considered the foundational principles of Catholic education (Grace, 2016). It reminds Catholic school administrators and leaders of the original purpose of Catholic education, which calls Catholic schools to work for a more just society. It also reiterates the importance of laypersons involved in Catholic education and asserts that Catholic school teachers are witnesses of Christ. As witnesses, they transmit the message of Christ through their lives (Grace, 2016). According to the document, teachers, including lay teachers, are called to be imitators of Christ, who live the message of Christ through their words and actions. Through their witnessing, the Christian Spirit permeates the school where these teachers teach. Every school community member is expected to participate in "safeguarding and developing the distinctive
mission of the Catholic school" (par.73), creating a Christian atmosphere that exemplifies Christ's life and teaching.

The role of laypersons is so crucial that they are expected to cooperate with the bishop, the shepherd of all the Christians within the diocese, in religious education to help the student integrate culture and faith and living. The document specifies that effective collaboration between the hierarchy of the Church and those who work in schools should determine the organization and planning of the Catholic school and be actively involved in the organization and planning of the Catholic school. The principle of participation and co-responsibility should be implemented so that all those involved in the school are actively and fully engaged in the decision-making process and the execution of the decision. The document assures that when implemented, this principle ensures that ecclesiastical authorities respect the competence of the professionals in teaching and education.

In the document that followed The Catholic School (1977), the Congregation for Catholic Education (C.C.E., 1982) reiterated that lay Catholic educators, including teachers, directors, administrators, or staff, constitute an element of great hope for the Church. Knowing this, the Church entrusts them with the responsibility of the "integral human formation and the faith education of young people" (par. 81). According to C.C.E. (1982), to achieve this goal of the integral education of children and youth, laypersons and religious persons play crucial roles in Catholic schools. Achieving the goals of Catholic education also requires special qualities, careful preparation, and an openness to accepting new
ideas and adapting old ones to improve and sustain excellent Catholic education. These laypersons must also collaborate in developing appropriate education methods, study systems, and the training of competent teachers. Lay educators should also provide their students with spiritual help through their lived examples and spiritual activities in the schools.

*The Catholic School on the Threshold of the Millennium* (1997), also published by the Congregation for Catholic Education (C.C.E), highlights the need to carefully attend to the fundamental characteristics of the Catholic school that C.C.E. (1977) spells out. It asserts that teachers and educators, including laypersons, have a specific Christian vocation and share in the mission of the Church. One of the many significant elements of Catholic education the document analyzes is the need for a synthesis of culture and faith. The documents note that this synthesis requires a conducive environment characterized by the search for faith and truth in which competent, convinced, and coherent educators, teachers of learning and life, reflect the one teacher and master: Jesus. The document asserts, "In this perspective, in the Christian educational project, all subjects collaborate, each with its own specific content, to the formation of mature personalities" (par. 14). Thus, the responsibility of creating a unique Christian school climate of an educating community rests with all the groups, including lay teachers and administrators. And this is achieved through collaboration and interaction among all the groups in the school—students, parents, teachers, directors, and non-teaching staff. Regarding teachers, the document says: "Prime responsibility for creating this unique Catholic school climate rests with teachers, as individuals and
as a community...for the teacher does not write on inanimate material, but on the very spirits of human beings" (par. 19).

On their part, the Catholic Bishops Conference of Nigeria (C.B.C.N.) described their expectations of teachers, including lay educators, in the document on Catholic education in Nigeria. In that document titled, *The Catholic Church Policy on Education in Nigeria* (C.C.P.E.N., 2005), they spelled out the policies that should guide all those involved in Catholic education at every level. Like in the documents published by the Congregation for Catholic Education (1977, 1982, 1997, 2022), the Nigerian bishops acknowledged that Catholic schools depend on their educators, who help accomplish the purpose of the Church in education. The document also describes the expected qualities of those who work in Catholic schools that would ensure they attain the goals of the Catholic school. These traits include (1) being properly formed professionally, theologically, and spiritually; (2) being subject-matter experts in the subjects they teach; (3) being docile and open-minded to new ideas; (4) loving their students and colleagues; (5) imitating Christ's examples and ensuring that their lives bear witness to the message of Christ; and (6) collaborating with parents and others to build an authentic Christian community in the school. The bishops strongly recommended establishing Catholic institutions to form Catholic school teachers and leaders.

In summary, the Catholic Church considers the presence and work of laypersons in Catholic schools indispensable in achieving the purposes of Catholic schools. They play critical roles in helping the Church attain these goals. The Church emphasized that achieving these goals requires careful preparation of
all those involved in education. It requires laymen and women to collaborate actively in developing an appropriate and effective methodology, systems of study, and training of competent teachers. It also requires them to be open to new ideas and adapt old ones to improve Catholic education.

**Definitions and Explanation of Terms**

*Spirituality*. Numerous researchers have provided several definitions of spirituality. However, the description of spirituality offered by McDonald (2000a) will be used. McDonald (2000a), like several other researchers, believes that spirituality has several dimensions. Even though he does not provide a succinct definition of spirituality, he describes the five dimensions of spirituality encompassed in his understanding of spirituality, which his scale, the Expressions of Spirituality Inventory (ESI), measures. The five dimensions of the Expressions of Spirituality Inventory (ESI) are described below:

A. **Cognitive Orientation Toward Spirituality**. This dimension of spirituality, according to MacDonald (2000a), is cognitive-perceptual. This dimension comprises beliefs, attitudes, and perceptions of the nature and significance of spirituality and an understanding of spirituality as relevant to the person's functioning. Although this dimension does not include expressed religiousness or the expression of beliefs through religious means, it is related to them.

B. **Experiential/Phenomenological Dimension of Spirituality**. This dimension describes the expression of spirituality and comprises spiritual, religious, mystical, peak, transcendental, and transpersonal experiences.
C. **Existential Well-being.** This aspect of the expression of spirituality includes the expression of spirituality related to a sense of positive existentialism. This aspect of spirituality concerns the sense of meaning and purpose for existence. It also involves understanding the self as competent to cope with life's challenges and human limitations.

D. **Paranormal Beliefs.** This aspect of the expression of spirituality concerns the belief in paranormal experiences, which are psychological, including Extrasensory perception (ESP), precognition, and psychokinesis. However, this aspect excludes beliefs in witchcraft and spiritualism.

E. **Religiousness.** Contrary to some researchers’ belief that spirituality should exclude religious, MacDonald’s (2000a) understanding of spirituality includes religiousness as a critical aspect. This aspect expresses spirituality through religious means, which is related to Judeo-Christian forms of religious beliefs and practices. It focuses on the intrinsic dimension of religiousness and includes beliefs, attitudes, behaviors, and practices of religious nature.

MacDonald (2000a) notes that a subscale has been developed to measure these five aspects using the Expressions of Spirituality Inventory. Each subscale can be used independently or with other subscales to measure spirituality. This current research used only four of the five subscales to measure the spirituality of the lay Catholic high school leaders in Nigeria. These subscales include the Cognitive Orientation Toward Spirituality, the Experiential/Phenomenological Dimension of Spirituality, Existential Well-Being, and Religiousness. The Paranormal Beliefs scale was excluded from the measurement of the spirituality
of the Catholic secondary school leaders because it does not measure an aspect of spirituality that contributes significantly to the leadership traits of the Catholic school leader.

**Self-Awareness.** Eurich (2017) defines self-awareness as the “will and the skill to understand who we are, including things like our values, patterns, and impact on others (internal self-awareness) and how others see us (external self-awareness)” (p. 19). She makes a distinction between internal self-awareness and external self-awareness. She defines internal self-awareness “as an inward understanding of one’s values, passions, aspirations, ideal environment, patterns, reactions, and impact on others” (p. 8). Those who have high internal self-awareness make choices that are consistent with who they are, leading happier and more satisfying lives, while those without internal self-awareness behave in ways that are inconsistent with their success and happiness. In this research, the internal self-awareness of the Catholic school leader is self-rated by the Catholic school leader.

**External Self-Awareness.** According to Eurich (2017), External Self-awareness involves knowing how others see a person. People who are externally self-aware see themselves from others’ perspectives and can build stronger and more trusting relationships. The supervisor of the Catholic school leader rated the external self-awareness of the Catholic school leader in this research.

**Effective Catholic School Leadership.** The literature review on Catholic school leadership does not indicate a single definition of effective Catholic school leadership. However, several scholars have suggested what it consists of. Davis,
Darling-Hammond, Lapointe, and Meyerson’s (2005) understanding of effective school leadership comprises three main factors:

1. Having a profound understanding of how to develop and support teachers;
2. Developing a curriculum that enhances student learning;
3. Developing skills to transform schools into organizations that promote effective teaching and learning for all students.

Robey (2012) notes that for a Catholic school, a fourth factor might include the ability to share and live a common vision, mission, and direction in goals, attributes considered critical to effective Catholic schools. Helm (1996) argues that effective Catholic school leaders understand the specific mission of integrating religious truth and values with life. They see their responsibility as nurturing the dual purpose of providing an effective religious education with an excellent academic education. They also understand that they are entrusted with the Catholic identity and, as such, must provide the leadership needed to create a unique sense of purpose, mission, and identity.

Ciriello’s (1996) three-volume seminal works on the *Formation and Development for Catholic School Leadership* proposed a comprehensive understanding of what effective Catholic school leadership should encompass. For this author, effective Catholic school leadership should comprise educational, managerial, and spiritual leadership expertise. Several authors in these works have contributed to describing what these three major categories entail and what is expected of Catholic school leaders. Some of these authors, including Robinson, O’Leary, and Ciriello (1996), argue that an effective Catholic school leader is
expected to be an effective educational leader who demonstrates symbolic and cultural leadership, applies Catholic educational vision, promotes healthy staff morale, develops leadership traits among his or her staff, interprets research to guide action plans, identifies and effects needed change, and attends to personal growth and professional development. As a managerial leader, the effective Catholic school leader is expected to effectively manage his or her personnel, the institution (Alewine & Ciriello, 1996), financial resources, development, public relations, and marketing (Alewine & Ciriello, 1996; Konzen, 1996). The effective Catholic school leader is expected to be an effective spiritual leader who provides opportunities for the community's spiritual growth, ensures qualitative religious education, creates opportunities to celebrate the Catholic faith, and encourages practices of Christian service (Robinson & Ciriello, 1996).

**Layperson.** The Code of the Canon Law of the Catholic Church (1985) describes a person who is not ordained as a deacon, priest, or bishop as a lay person. The documents of Vatican II (1965) describe a layperson as a person who is neither ordained nor a member of a religious congregation or order.

**Correlation.** A correlational study investigates the degree to which two variables (X and Y) are associated (Warner, 2021).

**Multiple Regression.** This statistical method is used in psychology, the social sciences, and the health sciences. In multiple regression, more than one variable ($X_1, X_2, X_3$, etc.) are used to predict a dependent variable (Y). The goal of multiple regression is to explain variability in Y using all X variables simultaneously (Darlington & Hayes, 2017).
**Inferential Statistics.** Statistics are inferential when the characteristics of a population from sample statistics are estimated or when we extrapolate beyond the population in the study to a larger hypothetical population (Warner, 2021).

**Descriptive Statistics.** This analysis uses statistics such as the Mean (M) to describe the data in the sample (Warner, 2021).

**Null Hypothesis (Ho).** An algebraic statement that some population parameter has a specific value. It is the assumption that the mean of a population of a variable corresponds to a specific numerical value (Warner, 2021).

**Alternative Hypothesis (H₁).** This algebraic statement provides an alternative reality to the null hypothesis. For instance, the alternative hypothesis answers the question, if the null hypothesis is incorrect, what would be the range of outcomes for the reality being tested? (Warner, 2021).

**School Administrator.** The school administrator is the head (equivalent to the president of a high school in the U.S.) of a particular Catholic high or elementary school in some dioceses in Nigeria. He or she supervises the headteachers and other school leaders in the Catholic school. These administrators are usually priests or religious sisters.

**The Director of Catholic Education.** The director of Catholic Education supervises each diocese's Catholic elementary and high schools. Most often, these directors are priests or religious.

**Geographical Regions in Nigeria.** The 36 states and the Federal Capital Territory (FCT) that makeup Nigeria are usually grouped into six geographical Regions:
North-West, North-East, North-Central, South-West, South-East, and South-South. This current research investigated Catholic school leaders in three of the six geographical regions.

**Research Questions**

This study aims to measure the spirituality, self-awareness, and effective leadership of lay Catholic high school leaders in Nigeria and determine if a correlation exists among the three variables. The following questions will guide this study:

1. **What is the level of spirituality among lay Catholic high school leaders in Nigeria?**

2. **What is the level of self-awareness among lay Catholic high school leaders in Nigeria?**

3. **What is the level of effective Catholic school leadership among lay Catholic high school leaders in Nigeria?**

4. **What is the magnitude and direction of the association between spirituality, self-awareness, and effective leadership among Catholic school leaders in Nigeria?**

5. **Do the independent variables — spirituality and self-awareness — significantly predict the dependent variable--effective leadership, among lay Catholic high school leadership in Nigeria?**

An Overview of the Structure of this Dissertation
This research is organized into six chapters. Chapter One, the introductory chapter, addresses the rationale for this research. It analyzes the background information, the research problem, purpose, significance, and related questions for the study. It also provides working definitions and explanations of terms in the research. Chapter Two reviews the literature on self-awareness, spirituality, and effective Catholic high school leadership using a thematic approach. It also reviews the theoretical framework that grounds the research, focusing on authentic leadership. Chapter Three analyzes the methodology and research design employed in the study and their suitability for the research. It provides an overview of the process of recruiting participants, preparation, collection, and data analysis. It also examines the instruments for measuring self-awareness, spirituality, and effective Catholic school leadership used to collect data. Chapter Four describes the results, while Chapter Five interprets them and discusses their connection to previous research. By way of conclusion, Chapter Six analyzes the implications for theory and practice and the potentials for future research. It concludes with a recommendation and a summary. A reference list and appendices are included at the end of this dissertation.
CHAPTER II
Literature Review

Themes in the Literature Review

A review of literature on self-awareness, spirituality, and effective lay Catholic high school leadership reveals that despite the large volume of research that studies the links between self-awareness and leadership and spirituality and leadership, and the large number of researchers who have underscored the critical impact these concepts have on effective leadership, negligible empirical data exist to support the links among self-awareness, spirituality, and effective lay Catholic high school leadership in Nigeria. This research first measures the self-awareness and spirituality of lay Catholic high school leaders in Nigeria. Second, the study uses a descriptive correlational approach to examine whether a relationship exists between self-awareness, spirituality, and leadership effectiveness among lay Catholic high school leaders in Nigeria. Third, if associations exist among these three variables, the research explores to what extent the spirituality and self-awareness of lay Catholic high school leaders predict a significant, positive relationship with their leadership effectiveness. Thus, this research explores these questions:

1. What is the level of spirituality among lay Catholic high school leaders in Nigeria?

2. What is the level of self-awareness among lay Catholic high school leaders in Nigeria?
3. What is the level of effective Catholic school leadership among lay Catholic high school leaders in Nigeria?

4. What is the magnitude and direction of the correlation between spirituality, self-awareness, and effective leadership among Catholic school leaders in Nigeria?

5. Do spirituality and self-awareness together predict effective Catholic school leadership?

Complete working definitions and explanations of self-awareness, spirituality, and effective lay Catholic school leadership have been provided in the preceding chapter. Similarly, the descriptions of the scales that were used to measure these constructs—self-awareness, spirituality, and effective Catholic high school leadership—are discussed in the following pages.

This literature review examines the current knowledge base for these variables—self-awareness, spirituality, and effective Catholic school leadership. Then, it aligns the results of this literature review with the purpose of this research.

Because of the complex and multidimensional nature of self-awareness, scholars have proposed several definitions for the concept. How to develop self-awareness and the impact of self-awareness on leadership success constitute other significant themes in the research on self-awareness with substantial scholarly evidence (Ashford, 1989; Ashley & Reiter-Palmon, 2012; Atwater & Yammarino, 1992; Carden, Jones, & Passmore, 2021; Eriksen, 2009; Eurich, 2017; Goleman, 1995; Kluger & DeNisi, 1996; Sosik, 2001; Sutton et al., 2015; Sutton, 2016).
Similarly, the literature on spirituality, one variable in this research, also reveals several dominant themes. Scholars wrestle with defining, measuring, and categorizing a concept as complex as spirituality since a growing scholarship locates spirituality outside its traditional religious domain. Research also affirms the vital role spirituality and spiritual leadership play in successful organizations. Spirituality is particularly considered a critical aspect of the mission and identity of the Catholic school, one that defines its vitality and success. This review also provides scholarly evidence to identify successful school leadership and effective Catholic school leadership.

Although this literature review alludes to some of the disagreements among scholars about the definitions, measurability, and the impact of self-awareness and spirituality on leadership, this research focused on the scholars who affirm that the concepts can be defined and measured. Therefore, this research uses the definition of self-awareness Eurich (2017, 2018) has proposed and the measuring instrument she has developed to measure the concept to assess the self-awareness of lay Catholic high school leaders in Nigeria. McDonald (2000a) has also developed a tool for measuring spirituality but does not provide a succinct definition of spirituality. Rather, he describes the dimensions of spirituality that his tool (ESI, 2000a) measures. This current research has also adopted these descriptions of the dimensions of spirituality that McDonald (2000a) proposes as the understanding of spirituality for the study. This study also used the instrument McDonald (2000a) developed for measuring spirituality to assess the spirituality of the lay Catholic high school leaders in Nigeria. To
measure the effectiveness of these lay Catholic high school leaders, the instrument developed and used by the Archdiocese of Chicago (2011) to evaluate its principals was used.

**What is Self-Awareness?**

This literature review on self-awareness affirms that scholars have explored the definitions, meanings, and explanations of self-awareness. Some scholars (Carden, Jones, & Passmore, 2021; Morin, 2017; Sutton et al., 2015; Sutton, 2016; William, 2008) affirm that self-awareness is a complex concept to define.

Since William James distinguished between the subjective self and the objective self in the 1800s, exploration of self-awareness has developed and branched out, over the years, within the domains of psychology (Duval & Wicklund, 1972), self-leadership (Bryant & Kazan, 2013; Drucker, 1999; Gonzalez, 2012), mental health and wellbeing (Sutton, 2015, 2016; Rasheed, 2015; Rasheed, Younas, & Sundus, 2019), leadership effectiveness (Ashford, 1989; Ashley & Reiter-Palmon, 2012; Atwater & Yammarino, 1992; Eriksen, 2009; Eurich, 2017, 2018; Goleman, 1995; Kluger & DeNisi, 1996; Sosik, 2001; Sutton et al., 2015; Sutton, 2016), and organizational performance and productivity (Atwater & Yammarino, 1997; Atwater et al., 1998; Lombardo & McCall, 1980, Sosik & Megerian, 1999). As self-awareness evolved, its definition also developed to encompass these different realms.

Duval and Wicklund (1972) provided the first contemporary definition of self-awareness by positing the Objective Theory of Self-awareness (O.S.A.).
Defining the concept from psychology and social psychology domains, they proposed that self-awareness is the ability to become the object of one's attention. This capacity enables individuals to identify, process, and store information about themselves (Morin, 2011a). Drawing on Duval and Wicklund’s (1972) definition, Morin (2006, 2011a, 2011b) proposed that self-awareness is the individual's capability to become the object of his or her attention. The individual becomes self-aware when he or she "reflects on the experience of perceiving and processing stimuli" (Morin, 2011a, p. 808). Also, building on Morin’s (2011a) description and examining it from the perspective of the health industry, Feize and Faver (2019) describe self-awareness as the awareness of the self that is not limited by time but ever-present.

Gallagher and Costal (2012) distinguished between professional and emotional self-awareness. These authors argued that professional self-awareness is displayed when individuals know their strengths and weaknesses. In contrast, emotional self-awareness describes the ability to change one's behavior in a difficult situation. Similarly, Eckroth-Bucher (2010) considers self-awareness a multidimensional and evolving process that makes the individual aware of, evaluates, and understands his or her thoughts, feelings, convictions, and values that help guide his or her actions. Rasheed, Younas, and Sundus (2019) also see self-awareness as an evolving and dynamic process of self-discovery. The Collaborative for Academic, Social & Emotional Learning (CASEL) (n.d.) defined self-awareness from the psycho-social perspective. According to this group, self-awareness denotes one's "ability to accurately recognize one's own
emotions, thoughts, and values along with the ability to understand how they impact their own behavior " (par. 1). Self-awareness encompasses one's ability to accurately assess one's strengths and limitations "with a well-grounded sense of confidence, optimism, and a 'growth mindset'" (par. 1).

Unlike Duval and Wicklund's (1972) and Morin's (2011a, 2011b) definitions, which focus on perception and the objects of perception, CASEL's definition is more encompassing. It focuses on emotions, thoughts, values, and the ability to evaluate one's strengths and weaknesses. Similarly, Eriksen (2009), Jopling (2000), and Natsoulas (1998) corroborated CASEL's definition of self-awareness when they described self-awareness as a conscious knowledge about one's beliefs, assumptions, organizing principles, and structures of feelings and their outcomes in lived experience. Being self-aware, for these scholars, means being conscious of one's feelings, thoughts, senses, and intuitions—knowing one's inner state and emotions. These authors' definition differs from that of CASEL because it includes one's organizing principles and lived experiences outside the boundaries of emotions, thoughts, and feelings.

Eriksen’s, Jopling’s, and Natsoulas' definitions of self-awareness differ from that of the Stanford University Graduate School of Business Advisory Council members (Showry & Manasa, 2014). Whereas Eriksen’s, Joplin’s, and Natsoulas' definitions focus on a person's conscious knowledge of one's emotions and experiences, the Stanford University Graduate School of Business Advisory Council defines self-awareness from the perspective of business leadership. This definition proposes that it is "an exact estimation and evaluation of one's
personality and a lucid understanding of how others perceive one" (quoted by Showry & Manasa, 2014, p. 16). While affirming this definition, Showry and Manasa (2014) argue that self-awareness encompasses more than the definition proposed by the group because it "denotes subjective and accurate knowledge of one's inner self, e.g., mental state, emotions, sensations, beliefs, desires, and personality. It comprises beliefs, intentions, and attitudes about oneself based on experiences in life" (p. 16). Thus, expanding Stanford University's definition, these authors argue that self-awareness denotes the act of reflecting on one's experiences and evaluating one's behaviors and skills as they manifest themselves in one's daily activities.

Unlike Showry and Mansa's definition, Goleman's (2017) description does not focus on evaluating one's experience; rather, it focuses on the depth of the understanding of one's emotions, strengths, weaknesses, needs, and drives. Fully self-aware people, according to Goleman (2017), are neither overly critical nor unrealistically optimistic. Rather, they are honest—with themselves and with others.

Eurich's (2017, 2018) understanding of self-awareness differs from all the above authors as she distinguishes between internal and external self-awareness. Whereas her description of internal awareness agrees with the above authors because it "represents how clearly we see our own values, passions, aspirations, fit with our environment, reactions (including thoughts, feelings, behaviors, strengths, and weaknesses), and impact on others" (par. 7), her definition of external self-awareness differs because it "means understanding how other people
view us, in terms of those same factors listed above" (par. 8). Still defining self-awareness from the perspective of leadership, scholars of authentic leadership, Avolio, Wersing, Chan, and Griffith (2008), described self-awareness as the ability to recognize one's strengths and weaknesses as a leader and influence others using this self-knowledge.

In his book, *Principle-Centered Leadership*, Covey (1992) argued that self-awareness also comes in different degrees. There is a self-awareness continuum in human beings, from the lowest to the highest level of awareness:

At the low end of the continuum are the ineffective people who transfer responsibility by blaming other people, events, or the environment—anything or anybody 'out there' so that they are not responsible for results…. At the upper end of the continuum toward increasing effectiveness is self-awareness. (Covey, 1992, pp. 40–42)

Covey also introduces the spiritual self in his theory of the four dimensions of the human personality: physical, mental, emotional, and spiritual, and argues that being aware of the four dimensions of personality is the primary knowledge of the self in a person on the journey to self-awareness. Gallagher's (2005) study of Ignatius of Loyola's process of discernment continues this line of thought, describing self-awareness as the ability of a person to be attentive to his or her psychological patterns, moral condition, and spiritual direction.

In summary, the recurring themes in the different definitions of the various scholars examined include knowledge of one's 'self' as an individual and the 'self'...
in relation to others, and knowledge of one's inner dispositions, emotions, values, strengths, and weaknesses.

These varied definitions confirm what scholars have posited about self-awareness's complex and multidimensional nature. The multiplicity of the definition of self-awareness makes it difficult to clearly define and identify precisely what the concept means and what it comprises (Carden, Jones, & Passmore, 2021). Critics also argue that even though the literature on self-awareness affirms the multiple definitions of self-awareness, it does not recognize the complexity of the concept (Sutton et al., 2015).

For this research, Eurich's (2017) definition that describes self-awareness as "the will and the skill to understand who we are, including things like our values, patterns, and impact on others (internal self-awareness) and how others see us (external self-awareness)" (p. 19) is used as the working definition. This definition is comprehensive and suffices for this research because it encompasses the elements of self-knowledge—knowledge of one's behaviors and values, influence on others, and others' perception of the individual. These elements constitute the components of leadership and leadership effectiveness (the focus of this study). The definition also has the significant components of self-awareness that other scholars have not emphasized—external self-awareness (self-awareness of the individual as seen by others).

**Measurement of Self-Awareness**

As scholars have wrestled with defining self-awareness accurately, they have also disagreed about its measurement and the best instrument for measuring
it. Because self-awareness is a complex, multidimensional phenomenon comprising various domains and corollaries that focus on one's autobiography, prospection, emotions, thoughts, personality traits, preferences, goals, attitudes, perceptions, sensations, and intentions, it becomes very challenging to devise an instrument that can accurately measure self-awareness.

Critics of research in self-awareness argue that, while scholarship in this area continues to grow, an instrument that comprehensively captures the range of effects and outcomes does not exist. Rather than develop a comprehensive measure of these outcomes, each new study focuses on different aspects, or an aspect is studied according to what is currently of broader interest (Sutton, 2016). Carden, Jones, and Passmore (2021) argue that the lack of clarity in the definition of the concept makes it difficult to design a reliable and valid measure of the concept. According to these researchers, without a clear description of the concept and a reliable instrument for measuring the concept, the claims that self-awareness constitutes a critical skill in leadership, emotional intelligence, leadership effectiveness, and performance are difficult to substantiate. Karpen (2018) also argues that completely unbiased self-knowledge is neither attainable nor desirable because bias is deeply ingrained, and the mechanisms that cause bias occur below awareness. Thus, it is unrealistic to expect each participant to have and report accurate and unbiased self-knowledge, given the reasons Karpen (2018) proffers. Despite these criticisms, this literature affirms that reliable and valid instruments for measuring self-awareness exist.
Duval and Wicklund's (1972) theory of objective self-awareness (O.S.A.) began attempts to measure self-awareness. The authors used quantitative research and observation methods to generate knowledge about the participants' Objective Self-awareness and understand how an individual's Objective Self-awareness is affected. In their experiment, they observed that the subjects who were tape-recorded, exposed to a TV camera, and faced a mirror while working on a task showed increased self-awareness over subjects who did not participate in these activities. The subjects' performance on the task also improved (Wicklund & Duval, 1972). The results of this experiment led the authors to propose the Theory of Objective Self-awareness. The Objective Self-awareness Theory (O.S.A.) predicted the possible consequence of comparing standards with the self. It would be the identification of a self/standard gap.

Before Duval and Wicklund published their book in 1972, stimuli such as mirrors, cameras, an audience, and recordings of one's voice were known to have reliably produced a heightened self-awareness. However, since this publication, several scholars have attempted to design a scale for measuring self-awareness. According to Ashley and Reiter-Palmon (2012), one of the attempts to develop a scale to measure self-awareness was proposed by Fenigstein, Scheier, and Buss in 1975. The instrument had a three-dimensional structure: private self-consciousness, public self-consciousness, and social anxiety. Several researchers have since revised this scale (Ashley & Reiter-Palmon, 2012). For instance, Burnkrant and Page (1984) proposed that the private self-consciousness factor was better specified as a two-dimensional construct containing self-reflection and
internal state awareness. The latter included tranquility, elation, depression, heartbeat, and breathing.

Ashley and Reiter-Palmon (2012) suggest that earlier researchers categorized self-awareness processes as cognitive. Based on this classification, earlier researchers developed instruments that measured cognition. Trapnell and Campbell (1999), however, considered this categorization as inadequate and proposed that, along with cognition, self-awareness has motivational and emotional influences. Thus, Trapnell and Campbell (1999) suggested that the private self-consciousness factor is better viewed as two-dimensional: rumination and reflection. Based on this, the scale they developed measured only rumination and reflection. Ashley and Reiter-Palmon (2012), however, consider this scale inadequate because it does not provide a framework for why self-examination begins, does not consider the individual’s desire to detect self/standard gaps, does not consider the reasons for engaging in self-awareness, or where or how standards are developed or accepted.

Another group of scholars has developed several instruments to measure dispositional self-focus, a concept related to self-awareness. The Self-Consciousness Scale (S.C.S.) was the first questionnaire in this set of instruments (Fenigstein, Scheier, & Buss 1975). The S.C.S. (1975) consists of three subscales: private self-consciousness, public self-consciousness, and social anxiety (Morin, 2011). Trapnell and Campbell (1990) further developed the psychometric characteristics of the S.C.S. and proposed that the private consciousness subscale measures two different constructs: self-reflection and self-rumination.
Self-Novelty Manipulation, another instrument, was designed by Silvia and Eichstaedt (2003). In this measurement, participants were asked to identify how they differed from other participants. According to Morin (2011a), participants' self-awareness was induced by identifying what makes them different from others. The authors also developed another instrument, the Word-Recognition Measure (Silvia & Eichstaedt, 2003), which required participants to be measured in order to identify self-relevant or self-irrelevant words as quickly as they possibly could. Self-aware participants identified self-relevant words quicker than non-self-aware participants. An increase in self-focus enabled the participants to recognize self-relevant words (Morin, 2011a) easily. Self-Recognition is another delineated aspect of self-awareness that has been studied. Self-Recognition entails prior knowledge of oneself that is already in existence (Morin, 2011b). The Self-Recognition Measure (Gallup, 1968; Gallup, Anderson, & Shillito, 2002) measured the ability of the individual to recognize his or her face in a mirror or a photograph. Doing so indicated that the individual was self-aware (Morin, 2011a). Morin (2011b), however, notes that self-recognition is only a rudimentary aspect of self-awareness, which cannot be equated with self-awareness.

Recently, two new instruments were developed to measure leaders' self-awareness. Ashley and Reiter-Palmon (2012) sought to discover the cause of the increase in the self-awareness of MBA students and the effect it has on their performance in their capstone examination results. Ashley and Reiter-Palmon (2012) assumed that the nature of the knowledge about the measure of self-
awareness is a perceptual reality that can be apprehended directly through a measure of the level of self-awareness using the video-taped outcomes of the two types of structured role-playing exercises designed to meet the course requirements and involved students working in small groups. Unlike Duval and Wicklund (1972), Ashley & Reiter-Palmon (2012) used the quantitative method, an online survey, to collect data for their research. The data were then analyzed using quantitative procedures. They conducted three studies to develop and validate a scale to measure self-awareness in leadership and leader development. Studies 1 and 2 produced a 54-item self-awareness scale. Predictive validity was evaluated in study 3 by examining the correlation between the level of self-awareness and outcomes from an MBA capstone course designed to increase communication, foster teamwork, and improve self-awareness. Self-awareness was the independent variable, while the dependent variables were the graded, videotaped outcomes of two types of structured role-playing exercises designed to meet the course requirements. Eurich (2017) developed another scale for measuring self-awareness. The instrument has seven subscales: values, passions, aspirations, fit, patterns, reactions, and impacts. These traits provide information about the different aspects of the self and help the individual know himself or herself. These skills also dispose the individual to effective leadership. According to Eurich (2021), the scale has been validated and used extensively to survey thousands of people, including leaders of organizations. This current research used this instrument to measure the self-awareness of Catholic high school leaders.
in Nigeria. The instrumentation section of this paper explains how this tool was used to collect data from lay Catholic high school leaders.

In summary, this literature review contends that the academic community has extensively explored self-awareness and its measurement and has developed some reliable and validated instruments to evaluate the self-awareness of both the individual and the leader of an organization, even though scholars disagree about what scale or tool adequately succeeds. However, prior studies have failed to evaluate and measure the self-awareness of the lay Catholic high school leader. As researchers continue to develop scales for measuring self-awareness, scales need to be created to measure the self-awareness of school leaders, especially Catholic school leaders. The self-awareness scale for Catholic school leaders would facilitate studies that would measure the self-awareness of the lay Catholic high school leader.

**Self-Awareness, Leadership, and Effective Leadership.** Research on self-awareness and school leadership has focused chiefly on the vital influence of Emotional Intelligence, comprising self-awareness, self-management, social awareness, and relationship management (Boyatzis & Goleman, 2007) on school leadership. Gomez-Leal et al. (2021) found that effective school leaders mostly use self-awareness, self-management, empathy, and relationship management, all aspects of Emotional Intelligence. Self-awareness is considered the foundation of Emotional Intelligence, which helps leaders "recognize how their feelings affect them, other people, and their job performance" (Goleman, 2018, p. 1).
The literature search on the relationship between self-awareness and school leadership identified several themes from studies in this area. These themes include the relationship between self-awareness and school leadership, the factors that influence Emotional Intelligence, the most important emotional skills necessary for effective school leadership, the need to develop formation programs on Emotional Intelligence for school leaders, and the negative aspects of Emotional Intelligence. Two of these themes relate directly to self-awareness—emotional skills needed for effective school leadership and the formation of school leaders.

Ayiro (2009), Barnes (2005), Brinia, Zimianiti, and Panagiotopoulos (2014), Cliffe (2011), May-Vollmar (2017), and Tan, Yin, and Nelson (2010) have also studied the relationship between emotional Intelligence and school leadership. The studies by these authors identified a significant correlation between Emotional Intelligence and school leadership. Because of the emphasis on the relationship between the two variables (self-awareness and effective school leadership), Schiller (2009) affirmed that Emotional Intelligence is critical to schools’ success, demonstrating that it contributes to capacity building, promotes positive relationships, and creates harmonious environments. Fullan (2007) corroborated this assertion when he surmised that Emotional Intelligence is a variable for capacity building that leads to continuous school improvement. Gomez-Leal, Holzer, Bradley, Fernandez-Berrocal, and Pratti's (2021) review also supports Schiller's (2009) and Fullan's (2007) assertions.
The most important emotional skills needed for effective school leadership constitute a pervasive theme identified in the literature on the influence of Emotional Intelligence on school leadership. Ariyo (2009), Brinia et al. (2014), Cliffe (2011), Reynolds and O'Dywer (2008), and Tang, Yin, and Nelson (2010) all agree that effective school leaders use emotional skills. These competencies are developed through self-awareness, social awareness, self-management, and relationship management. These studies show that empathy, self-awareness, self-management, and communication skills were the commonest skills considered critical to effective school leadership. Effective school leaders must build excellent and trusting relationships, practice distributive leadership, offer empathy, understand their emotions, and manage others' emotions (Gomez-Leal et al., 2021). Ariyo's (2009) study found that the principals' performances correlated with the experiences of identifying and using emotions derived from evaluating their Emotional Intelligence.

The need to design training programs so school leaders can develop their Emotional Intelligence forms another theme in the literature review. Most of the studies examined in this review identified the need to include Emotional Intelligence in the training programs for school leaders. Thus, the researchers recommended that programs for the formation of school leaders must consist of strategies that can help them develop their emotional intelligence competencies and effective leadership traits to succeed in schools. Ariyo (2009) believes that, given the benefits of Emotional Intelligence for effective school leadership, it is critical to involve Human Resources Development (HRD) programs in leadership
formation on Emotional Intelligence to link theory, research, and practice. Brinia et al. (2014) believe that Emotional Intelligence should be included in the training of primary school principals because it would improve the performance of primary school principals, teachers, and students. Tan, Yin, and Nelson (2010) recommended that to ensure intercultural competence, proper identification, and skilled response to others’ cultural and emotional needs, cross-cultural understanding and Emotional Intelligence should be included in the curriculum for school leaders in Taiwan and USA.

Despite the identified significant positive influence of Emotional Intelligence on Catholic school leadership, some authors in this current review argue that Emotional Intelligence also has negative aspects. Cliffe (2011) observes that Emotional Intelligence competencies can be used to manipulate others for personal or organizational interests. Other critics (Austin, Farrelly, Black, & Moore, 2007) argue that emotional manipulation can lead to extreme self-focus and, eventually, to Machiavellianism and poor performance as a leader. Extreme self-focus or introspection can negatively impact the self-sacrifice traits required of the school leader and the leader’s ability to collaborate with others. Cliffe (2011) also argues that being too self-aware can lead to indecision as the leader spends too much time scrutinizing every possibility. Cliffe also supports Dasborough and Ahkanasy's (2002) argument that most research on Emotional Intelligence focuses on leaders of organizations rather than on subordinates, who may not be aware of the leader's influence and who may not be able to distinguish
between their leaders who manipulate others for personal gain and those who put the organization's interest above theirs.

In sum, this review has highlighted the major themes in the literature on self-awareness, including the controversies in the definition and measurements of the concept, the need to develop self-awareness, and the impact of self-awareness on effective leadership. The review also affirms that despite the controversies surrounding the definition and measurement of the construct, several authors, including Eurich (2018), propose definitions that capture the essence of self-awareness and provide a valid instrument to measure the construct. Education research has also shown that researchers from different parts of the world have investigated the relationship between effective leadership and self-awareness as a component of Emotional Intelligence. The studies have not specifically focused on self-awareness but on Emotional Intelligence, which comprises self-awareness and other aspects. Despite the criticisms of Emotional Intelligence, this review also affirms a significant positive correlation between effective school leadership and Emotional Intelligence.

However, despite the extensive work on the relationship between self-awareness and school leadership, little research has focused on measuring self-awareness among lay Catholic high school leaders using an instrument designed specifically to measure self-awareness. Also, a literature search could not find studies focusing specifically on the relationship between self-awareness and Catholic school leadership. Still, the search indicates that no studies have investigated the relationships between self-awareness, spirituality, and
effectiveness among lay Catholic high school leaders, especially in Nigeria. These are the gaps that this current research attempted to fill.

**Spirituality**

The construct "spirituality" is derived from the Latin word "spiritus," "as in breath of life" (Moxley, 2000). Traditionally located within religious traditions, spirituality has branched out into different forms of faith from the 1980s to the present while also receiving avid interests from psychology (Zinnbauer & Pargament, 2005). Within the religious realm, spirituality is associated with religious views, practices, and practices (Makkar & Singh, 2018). As it branched out, the definition of spirituality broadened to include an individual's intrinsic domain and subjective consciousness known to him or her alone rather than an objective substance that one can identify and measure. This literature review also identified several themes in the literature on spirituality. One theme focuses on the definitions and nature of spirituality. Another theme focuses on the controversy between religiosity and spirituality, while other themes focus on the importance of workplace spirituality and the impact of spiritual leadership in the workplace. Religious and non-religious scholars propose different definitions of spirituality.

**What is Spirituality?**

The term "spiritual" describes a human experience that extends beyond the human, resulting from the interaction between the person and an outer-worldly force or being (Caliguiri, 1978). Writing from the perspective of Christian spirituality, Caliguiri (1978) concludes that spirituality is the work of God's Spirit
in our lives. According to Fite, Reardon, and Boone (2011), "spirituality" describes a relationship with the transcendent and nonmaterial and a commitment to an idea or a cause greater than oneself. This definition locates spirituality outside of the religious realm. However, Martin (2012) locates spirituality within religion. He concludes that for Christians, their transcendent is God. Thus, Christian "spirituality is a way of living in relationship with God" (Martin, 2012, p. 3). Rohr (2007) argues that spirituality is beyond spiritual practices because it is primarily at the level of one’s being rather than an act. According to him, “Spirituality is a concern for one’s being, one’s inner motivation and attitude, one’s real inner source, as opposed to any primary concern about one’s doing. Doing will always take care of itself when your being is right” (p.89). Still defining spirituality from the Christian perspective, Schneiders (2016) understands spirituality as the “lived experience of the Christian faith, which is an ongoing project in the context of, in response to, and in terms of the revelation of God in Jesus Christ” (p. 417). As a lived experience, spirituality is practical, while it also refers to an academic discipline. As an academic discipline, it includes both historical and cultural contexts of the lived experience, understood and interpreted from theological perspectives (Pocta, 2022). Schneiders’ definition makes Christian spirituality biblical, with its roots in the biblical revelation of God.

Similarly, Daley (2005) asserts that spirituality refers to more than the individual's inner state and points to the existential meaning that focuses on transcendence. Cacioppe's (2000) understanding of spirituality is different from that of Daley (2005) and Martin (2012) because his notion includes the discovery
of meaning, value, and purpose for one's life and work. Fullan (2002) corroborates Daley's (2005) definition but qualifies the purpose of one's life as moral and one's principled behavior as connected to a being higher than us. Beazley (1997) argues that spirituality consists of a faith relationship with a transcendent power that lies beyond us and is independent of the material world. His concept of spirituality is different from the above authors because his concept has two distinctions: the definitive dimension (prayer and meditation) and the correlated dimension (honesty, humility, and service to others).

As indicated in the introduction, for this study, McDonald’s (2000a) understanding of spirituality comprises five dimensions, including Cognitive Orientation Towards Spirituality, Experiential Dimension of Spirituality, Existential Well-being, Paranormal Beliefs, and Religiousness. These dimensions have already been explained in the introduction.

In summary, the recurring themes in these definitions of spirituality include one’s being and innermost motivation, which define one’s purpose and meaning in life and the discovery of that purpose and meaning and belief in transcendence, which engenders the values of honesty, humility, selfless service, altruistic love. These values of honesty, humility, selfless service, and altruistic love are also considered excellent spiritual leadership qualities (Beazley, 1997; Fry, 2003; Klenke, 2007). Belief in the transcendent that engenders these values and influences inner dispositions is at the core of spiritual leadership. The connection between spiritual values and leadership has led to the development of a spiritual leadership theory (Fairholm, 2001; Fry, 2003).
**Spiritual Leadership.** In their review of the empirical literature on workplace spirituality and leadership, Dent, Higgins, and Wharff (2005) discovered many similarities between workplace spirituality theory and leadership theory. According to these authors, Fairholm (1996, 1998) was one of the first scholars to link spirituality with leadership and use the link to explain spirituality in the context of workplace leadership. Since then, other scholars have tried to validate his model and propose a theory of spiritual leadership (Fairholm, 2002; Fry, 2003), while other scholars have suggested spiritual leadership models related to emotional intelligence, ethics, values, and to leadership models such as charismatic, stewardship, transformational, and servantship (Biberman, Whitty, & Robbins, 1999; Cacioppe, 2000a; Tischler, Biberman, & McKeage, 2002).

This review now examines the works of renowned scholars who have proposed a theory of spiritual leadership. The theories of spiritual leadership developed by Fairholm (2001), Sander et al. (2002), and Fry (2003, 2004) confirmed that leaders are more effective if they are spiritual. These pioneers' studies have contributed immensely to defining and conceptualizing spiritual leadership (Benefiel, 2006). Fry (2003) defines spiritual leadership as "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership" (p. 695). Reave (2005) contends that spiritual leaders integrate their search for meaning and self-awareness into their leadership roles. Fry (2003), in his article, "Toward a Theory of Spiritual Leadership," offers a theory of spiritual leadership that addresses three critical components. He first examines
leadership as motivation to change and reviews this motivation based on leadership theories. Second, he provides evidence of the accelerating interest in spirituality in the workplace and distinguishes religion from spirituality. A person can be spiritual without belonging to any religion. Finally, he argues that spiritual leadership theory is more inclusive than motivation-based leadership theories and concludes that spirituality plays a vital role in organizational development and transformation. In his proposal, he argues that spiritual leadership is needed to create and sustain learning organizations because "organizational environments in the 21st century are chaotic and require a response from highly committed, productive, intrinsically motivated learning organizations" (p. 717).

Fry (2003) distinguishes spiritual leadership from motivation-based leadership theories by arguing that spiritual leadership encompasses the values, attitudes, and behaviors that intrinsically motivate the leader and give their followers a "sense of spiritual survival through calling and membership" (p. 711). This spiritual leadership, according to Fry, creates a vision by which members of the organization understand their work as a call and establishes a culture that thrives on selfless love. This love, in turn, allows both leaders and followers to have genuine care, concern, and appreciation of self and others.

Benefiel (2005) argues that the strength of the spiritual leadership theories these pioneer researchers proposed lies in their focus on the "leadership" aspect of spiritual leadership. These authors surveyed the scholarly literature on leadership, demonstrated an excellent understanding of its development, and fittingly situated their work in the field of leadership research. However, Benefiel (2005) believes
that their articulation of the "spiritual aspect" of spiritual leadership is inadequate. For Benefiel (2005), Fairholm (2001) understands spirituality based on the definitional characteristics gathered from the 19 graduate students who participated in the informal research. Benefiel (2005) considers this a narrow and inadequate understanding of spirituality. To expand the definition of spirituality, Benefiel (2005) suggests that Fairholm (2001) must draw from a broader sample, compare his results with the existing spirituality literature, and show why these definitional characteristics should form the basis of his understanding of spirituality.

Houston (2014) investigated this theory of spiritual leadership to explore the relationship between spirituality and effective leadership. He surveyed 875 participants in the Leadership at the Peak Program for his doctoral dissertation between 2009 and 2012. Ninety percent of the participants held top positions in their organizations, including all areas of business and industry. The survey sought to ascertain which of the 1998 Campbell Leadership Index™ descriptors and qualities reflect the spirituality construct. This instrument, developed by David Campbell, provides feedback about personal characteristics directly related to the nature and demands of leadership. Houston used archived data from the Center for Creative Leadership's Executive Dimensions and the 1998 Campbell Leadership Index™ assessments. Data from the survey and archived files were used to identify Campbell Leadership Index™ "spirituality" descriptors and qualities and to analyze their relationship with leadership effectiveness measured by the Executive Dimension competencies (Houston, 2014).
Survey results indicated that 80% of the respondents rated six Campbell Leadership Index™ (1998) qualities as descriptive of spirituality. These qualities were consideration, encouragement, enthusiasm, help, trust, and trustworthiness. Correlation analysis found that the spirituality items were correlated to the Executive Dimensions of leader effectiveness competencies, particularly in Leading Others and Leading by Personal Example. T-tests showed that the six spirituality items distinguished high and low scores on most of the 16 Executive Dimensions competencies. Regression analysis showed that the spiritual qualities most influenced the competencies of the participants.

With these results, Houston (2014) affirmed Fry's (2003) contention in his theory of spiritual leadership that leaders are more effective if they are spiritual. He also validated the connection that scholars like Burns (1978), Heifetz (1994), and Yukl (2006) have made between leadership, change, and spirituality. From this result, Houston (2014) concludes that when some leaders follow spiritual paths and find an effective congruence between spirituality and other leadership styles or traits, the opportunity to meet leadership challenges is exponentially improved. Benefiel (2005) corroborates Houston's (2014) assertion when she argues that when leaders and organizations embrace spirituality and integrate spirituality and leadership, "they become more energized, more joy-filled, more productive, and more profitable" (p. 735). If leaders and organizations go on the spiritual path, it will take them to unexpected places (Benefiel, 2005). Several scholars suggest that effective leadership embeds strategy, intelligence, and ruthlessness (Reave, 2005). However, much research indicates that effective
leadership qualities are associated with spiritual attributes, including integrity, honesty, and humility (Beazley, 1997). According to Reave (2005), spirituality embraces the whole of leadership and considers character, motivation, and behavior. It thus provides the much-needed integration and a better examination of leadership values and practices (Reave, 2005).

Despite the numerous benefits of workplace spirituality that proponents have underscored, critics of workplace spirituality argue that the Human Resources Development (HRD) initiative to build learning communities and enhance employees' integral development exploits the spiritual needs of workers (Fenwick & Lange, 1998). According to these authors, spirituality-based programs developed by HRD are filled with contradictions and are permeated by fundamentalist zeal. These programs also invade employees' privacy, demand surrender while resisting critical discernment, and promote a global market economy at the expense of the worker.

**Spirituality in Catholic Schools: Mission and Identity.** Even though the Catholic Church's understanding of spirituality is similar to the above, there are still differences. The Catholic Church understands spirituality as part of the Christian religion. It is, thus, "the way in which the personal God who reveals himself to us in Jesus is at work in our human experience" (Caliguiri, 1978, p. 13). A literature review on spirituality in Catholic schools identified the mission and identity, spiritual leadership, and spiritual formation of the lay Catholic school leaders as the major themes in the spirituality of Catholic school leadership.
The Sacred Congregation for Catholic Education (C.C.E., 1988) affirms that the Catholic school has the dual responsibilities to educate in the faith and to educate inspired by faith, which forms part of the saving mission of the Church. Pope Leo XIII (1879, 1885) affirmed that Christian education unites academic work with faith and morals. This mission is realized through integral learning comprising moral, spiritual, and religious dimensions (C.C.E., 1977, 1988, 1997). Catholic school leaders cannot achieve integral learning by merely knowing these dimensions of integral learning. To accomplish this mission, they must accept, internalize, and practice them. Guiding students in their faith formation becomes the primary purpose of the Catholic school (Earl, 2012). To achieve this purpose and mission, the Catholic school must provide a vibrant Catholic spirituality and strong spiritual leadership that sustains its Catholic identity and guides it in the implementation and fulfillment of this mission (Convey, 1992; Schuttlhoffel, 1999, 2008; Hobbie, Convey, & Schuttlhoffel, 2010; Earl, 2012). Heft (1997) adds that the Catholic school's culture must embody and support the identity and mission of the school for the school to be indeed Catholic.

The Sacred Congregation for Catholic Education (C.C.E., 1977, 1982, 1997), Earl (2012), Heft (1997), and Wallace (2000) make a connection between the mission of the Catholic school and its identity. Both complement each other. While the mission expresses the school's identity, the identity animates the Catholic school's mission. Wallace (2000) suggests that the Catholic identity of the Catholic school can be nurtured in three ways: the person of the principal, the policies and practices of the Catholic school, and the ways the school's mission is
defined, owned, and enacted by the school's personnel. The first strategy, the most important, obliges the principal to be a person who knows and models his or her faith, is familiar with core Church teachings, and challenges faculty to embed these teachings in their academic subjects. Wallace's (1995) study of lay Catholic high school principals revealed that most of the principals lacked basic knowledge about the Church's history, Catholic school history, Church teachings, and documents. However, these principals argued that their personal lived faith experiences, professional experiences in Catholic schools, and encounters with their religious mentors were responsible for their ability to be effective faith leaders. They also affirmed that they have been more deliberate about providing faith leadership to affirm the Catholic identity of their schools.

In an article he published in 1998, Groome identified five distinct characteristics of Catholic identity, or core theological characteristics of Catholicism, and three substantial or cardinal characteristics. The five characteristics encompass the three substantial features (Hobbie, Convey, & Schutttloffel, 2010). His five theological elements are the dignity of persons, goodness of creation, relationship and community, scripture and tradition, and wisdom rationality. He had spirituality, social justice, and universality in his cardinal or essential characteristics that make the identity of the Catholic school (Hobbie, Convey, & Schutttloffel, 2010).

When the National Congress for Catholic Schools identified 25 priorities for Catholic schools, the challenge of the whole Catholic school community to make a radical commitment to Catholic schools received the highest priority,
while Catholic identity got the second most important priority (Wallace, 2000).
This result indicates how much importance the leadership of Catholic schools
attaches to the Catholic identity of Catholic schools.

**Spiritual Leadership in Catholic Schools.** Catholic school principals
play the role of spiritual leaders (Manno, 1985; Drahmann, 1989; Carpel, 1989;
Shields, 2008; Muccigrosso, 1996; Earl, 2012). They also have the responsibility
of building the Catholic culture (Heft, 1997) and enacting the Catholic identity of
their schools (Hobbie, Convey, & Schuttloffel, 2010). Ciriello (1996) discussed
the roles of the principal in her seminal works on the formation of Catholic school
leaders. Volume two, "The Principal as Spiritual Leader," discusses the spiritual
leadership roles, including nurturing the faith development of faculty and staff,
supervising religious instruction, providing opportunities for the school to
celebrate the Catholic faith, and fostering the practices of Christian service.
Manno (1985) describes similar qualities, categorizing them into three main areas:
personal, pastoral, and leadership.

According to Manno (1985), the ideal Catholic school principal must be a
prayerful and faith-filled believer who practices the Catholic faith, is committed
to spiritual growth, and accepts the teachings of the Church as authentic. The
pastoral qualities include creating an enabling environment that sustains the
process of faith and moral development; providing opportunities that foster the
spiritual growth of faculty staff, parents, and students; leading the school
community in prayer and religious activities; linking the school community with
the local church community and the diocese; and integrating gospel values and
Christian social principles into the curriculum and the life of the school. As a leader, the principal articulates the Catholic educational vision and ensures it is achieved. Drahmann (1989) supports Manno's (1985) ideal qualities and adds that they are rooted in human nature and achievable. Earl (2012), Muccigrosso (1996), Carpel (1989), and Drahmann (1989) agree with Manno (1985) that principals must be persons of prayer who lead members of the school community in prayer and model the importance of spirituality in their lives. Drahmann (1989) adds that the Catholic school principal must also help the school personnel to nurture and nourish their school's faith and support them in identifying their position in their search for God and their relationship to the Church. The principal must also learn from the research about the values and beliefs of teachers in Catholic schools and ask the local Church leaders to evaluate how the school enacts the mission and its effectiveness. It also behooves the principal to ensure that he or she participates in activities that support his or her personal spiritual growth and be fruitful. Carpel (1989) and Earl (2012) add that the Catholic school principal, as an employer of personnel, must recruit faculty and staff who are spiritual, who understand and accept the teachings of the Church, and are willing to support the school to promote the Catholic Identity and achieve its apostolic goals.

Quoting McDermott (1985), Drahmann (1989) describes the principals as "stewards of peoples and things" (p. 25) who have the responsibility of embodying and enacting the school's apostolic mission. The principals must understand and accept that they play a vital role in the saving mission of the
Church; thus, he or they must be ready to defend the Church on matters of faith, morality, and Christian values when challenged in these areas (Carpel, 1989). Shields (2008), however, warns that while school leaders should be motivated to create a climate of commitment to the Church’s educational vision, they must guard against promoting their understanding of and commitment to Christianity without recognizing and respecting the multicultural complexities (Baba, 1989) inherent in the Catholic faith.

In her article, "Spiritual Formation for Catholic Educators: Understanding the Need," Earl (2005) argues that the Catholic school leader, whom she refers to as a faith leader, must apply forces that the Catholic faith provides—principles, norms, customs, traditions, and shared meanings—to meet the challenge of articulating a Christian vision and providing spiritual formation for both staff and students. She further argues that since spiritual leadership is central to the identity of the Catholic school, the Catholic school principal must foster both the religious and the academic mission of the Catholic school. Similarly, Bernardin (1989) challenges the Catholic school leader to promote the spiritual and faith development of the Catholic school community comprising students, faculty, staff, and parents. Muccigrosso (1996) adds that to meet these challenges effectively, the Catholic school leader must recognize spiritual leadership and the faith development of the school community as central to the identity of the Catholic school. According to Muccigrosso (1996), recognizing the centrality of the faith development of the school community involves a personal dimension: being Christ-like—establishing and nurturing a personal relationship to Jesus,
God, and the Holy Spirit through a solid sacramental life, prayer, study, and service to others. Muccigrosso concludes by articulating how Catholic school leaders can create and nurture opportunities for spiritual development. These opportunities include developing a budget consistent with the school's mission and communicating this mission to all personnel, students, and parents. The opportunities also include inspiring all personnel to take responsibility for the school's religious mission, articulating specifically Catholic purposes and strategies, scheduling formational and religious activities for all personnel and students, and inviting the clergy to participate in school activities.

Drawing on the works of Beutow (1988), Gorman (1989), and Drahmann and Stenger (1989), Earl (2005) argues that the Catholic school principal, as a spiritual leader, recognizes the influence of the Catholic mission and builds a community of faith around a shared vision of the Church. Thus, as a faith leader, the Catholic school principal has two primary qualities: spiritual attributes developed from a personal faith experience and the pastoral competencies to create a prayerful community, develop a community of service, witness to faith, and integrate the Gospel message into the curriculum.

Unlike Earl's argument that focuses on the spiritual attributes of the Catholic school principal, McCray, Beachum, and Yawn (2013) bring a dimension of critical spirituality to Catholic school leadership. In their article, "Educational Salvation: Integrating Critical Spirituality in Educational Leadership," they argue that critical spirituality, which comprises critical self-reflection, deconstructive interpretation, performative creativity, and
transformative action, begins interiorly and then expands into an organization. Similar to self-awareness, critical self-reflection is a process whereby Catholic school leaders come to understand themselves and become aware of their interior environment, that is, their sacred or genuine self. Deconstruction, the second aspect of critical spirituality, ensures that Catholic school leaders apply crucial frames of reference to their organizations and pose critical questions. The third aspect, performative creativity, emphasizes the development of pedagogical and leadership practices that move the school and learning community to build a more democratic culture. It encourages the Catholic school leader to promote curricular innovations that enhance student learning. Finally, the fourth aspect of critical spirituality, transformative action, ensures that the Catholic school leader monitors and corrects the many ways undemocratic practices and injustices are perpetrated. Doing these entails dialogue, modeling, and community engagement.

**Spiritual Formation of Lay Catholic School Leaders.** This literature review also identified the spiritual formation of lay Catholic school leaders as a major theme among the scholars of Catholic schools. The Congregation for Catholic Education (C.C.E.) (1982) underscores the importance of the spiritual formation of the laypersons who work in Catholic schools. The formation is critical such that the Congregation states that it must be equal to the general, cultural, and professional formation of the lay educators. Several scholars (Ciriello, 1996; Drahmann, 1989; Glynn, 1990; Fowler, 1982; Heft, 1991; Hobbie, Convey, & Schuttloffel, 2010; Manno, 1985; Walsh, 1987; Muccigrosso, 1996; Wallace, 2000) all contend that lay principals must go through spiritual
formation and be ready to form the personnel in their school. Wallace (2000) argues that the priority the National Congress for Catholic Schools placed on Catholic school identity makes it imperative for an ongoing spiritual formation for Catholic school leaders, faculties, and staff. The formation of lay Catholic school personnel, who will enact Catholic traditions and doctrines (Heft, 1991), became necessary because the number of lay Catholic school personnel working in the schools increased considerably.

Apart from forming themselves, the principals also have the responsibility of forming their personnel, students, and parents of the school. Earl (2012) emphasizes the critical role principals play in developing the spirituality of Catholic schools when she writes that the spirituality of the Catholic school flows from the principals and their personnel out to the students and their parents. Through their spiritual fruitfulness, they spread the seeds of spiritual growth and apostolic effectiveness. They coordinate and supervise all aspects of the school in order to build communities conducive to Christian growth (Drahmann, 1989).

Muccigrosso (1996) corroborates Drahmann's (1989) propositions that Catholic school leaders must use the forces of leadership to articulate a Christian vision and achieve the goals of fostering spiritual growth and formation. Hobbie, Convey, and Schuttloffel (2010) argue that leadership trained in Catholic spirituality and doctrine is essential because, as spiritual leaders, Catholic school principals are also responsible for enacting the Catholic identity of their schools. The principals are responsible for providing opportunities for the faculty and
students to develop their faith in the school calendar. They plan formation programs and provide the resources to execute them (Walsh, 1987).

Measuring Spirituality. This review also confirms that the academic community has achieved much in its attempts to develop reliable and validated scales for measuring spirituality. Over 20 reviews of these measures have been published in the last three decades (Lazar, 2021). Ashmos and Duchon (2000), Beazley (1997), Delaney (2003), Elkins, Hedstrom, Hughes, Leaf, and Sanders (1988), Fenwick and Lange (1998), Fisher (2010), Herman and Koerts (2013), Howden (1992), McDonald (2000a, 2000b), Parsian and Dunning (2009), and Underwood et al. (2002) have developed different scales, at different times and in various contexts, for measuring spirituality. Lazar (2021) argues that, although there are many instruments for measuring spirituality in empirical studies, only very few measure the several dimensions and domains that spirituality comprises. These few include the Expression of Spirituality Inventory (ESI) that McDonald (2000a) developed and the Spiritual Orientation Inventory (SOI) by Elkins, Hedstrom, Hughes, Leaf, and Sanders (1988). Both are self-report measures of spirituality (Lazar, 2021). Unlike other measures that separate religiousness from spirituality, McDonald (2000a) suggests that spirituality includes dimensions of intrinsic religiousness. The scale he developed includes a subscale on religiousness out of the five subscales in the instrument (Lazar, 2021). The subscales consist of (1) Cognitive Orientation toward spirituality (COS), (2) Experiential/Phenomenological Dimension (EPD), (3) Existential Well-Being (EWB), (4) Paranormal Beliefs (PAR), and (5) Religiousness (REL).
Apart from the Expression of Spiritual Inventory Scale (ESI, 2000) and the Spiritual Orientation Scale (SOI, 1988), this literature review also identified other multidimensional scales for measuring spirituality. Howden (1992) designed the Spirituality Assessment Scale (SAS) with four subscales that comprised Purpose and Meaning in Life, Interconnectedness, Innerness, and Transcendence (Makkar & Singh, 2018). Howden (1992) developed these subscales by reviewing the literature in nursing. Beazley (1997) conducted a study to develop a measurement of spirituality in the workplace. In his dissertation, Beazley (1997) studied the meaning of spirituality within an organization and developed a methodology to measure it through an attitudinal scale, a manifestation of individual spirituality within organizational settings. He developed a theory based on two elements—definitive dimensions, essential and exclusive to spirituality, and correlated dimensions, which are not exclusive to spirituality, but contribute to the definition of spirituality (Makkar & Singh, 2018). He classified having a living faith with the Transcendent and engaging in prayer, meditation, or other interactions with the Transcendent as definitive dimensions essential to spirituality.

Makkar and Singh (2018) affirmed the reliability and validity of the universal spirituality measurement scale (SMS) to meet the empirical study needs of management/academic scale development in spirituality. The research is also an attempt to develop a spirituality measurement scale that can be used to measure spirituality in a multi-religious or non-religious society. The researchers collected the data for their research from a structured survey administered to 443
students at the University of Delhi, India, on a 5-point Likert scale. The Spirituality Measurement Scale was reliable, with Cronbach's alpha score of 0.94.

The same researchers further validated this scale developed in 2018 in another research they conducted using a different sample in 2019. Whereas college students were investigated in the first study, college teachers were investigated in this second study. Makkar and Singh (2019) sought to extend and continue the Spirituality Measurement Scale (SMS, 2018), which they developed using Exploratory Factor Analysis (EFA) in the second study.

Few studies have focused on measuring the influence of spirituality on Catholic school leadership. One study was conducted in the Netherlands by Herman and Koerts (2013). The impact of spirituality on leadership was empirically tested among 97 principals of Catholic schools. The researchers used a quantitative method. Their study was based on two assumptions: (a) the acquisition of discernment is the aim of spirituality, and (b) charismatic leadership is based on discernment. The research affirmed three types of leadership: trustworthy guiding leadership, empowering leadership, and autocratic leadership. The study confirmed three predictors of a spiritual life: growing in discernment (spiritual traits, capital, and transformation).

To measure leadership, the researchers used a validated instrument developed by De Hoogh, Den Hartog, and Koopman (2004), a questionnaire related to the Multifactor Leadership Questionnaire. These scales were tested for reliability. The researchers adapted validated instruments for measuring the spiritual traits of self-transcendence and spiritual capital. The measurement for
self-transcendent was adapted from an instrument developed by Cloninger, Svrakic, and Przybeck (1993), comprising three other scales. The reliability test confirmed that the scales were reliable. The spiritual capital scale was adapted from Anthony, Hermans, and Sterkens (2005), while the researcher constructed the instrument for spiritual transformation. This research supports the suggestion that there are instruments that can measure the influence of spirituality on leadership.

As Lazar (2021) and Makkar and Singh (2018) have suggested, measures of spirituality have been developed and used to conduct studies mostly in the West, especially in the U.S.A. There is a need to perform these studies outside of the U.S.A, especially in Africa, to see if variances exist in the results. Except for Herman and Koert's (2013) studies that measured the spirituality of Catholic school leaders in the Netherlands, there is no such work conducted outside of the USA and nothing that examines and measures the spirituality of Catholic school leaders conducted in Sub-Saharan Africa. This research used McDonald's (2000a) scale for this current research because it has been validated, is widely used in empirical research, measures religiousness, and is easy to use. This instrument is discussed extensively in the instrumentation section of this research.

In summary, this review reveals that spirituality and spiritual leadership have been well-researched and that many studies have affirmed a strong connection between spirituality and effective leadership. Many studies have also established a strong relationship between spiritual leadership and leadership effectiveness. However, this review affirms that most spirituality and spiritual
leadership studies have used qualitative methods and focused on corporate bodies and businesses. Benefiel (2005) had suggested the need to add more quantitative research to further enrich the studies of the relationship between spirituality and leadership. However, even though spirituality is a core area in Catholic high schools, very little quantitative research has been conducted in this area. The literature search did not find many studies regarding correlations between spirituality and effective lay Catholic high school leadership as measured in some valid and reliable way, especially in Nigeria, one of the gaps this research seeks to fill. Using the validated and reliable instrument developed by McDonald (2000a) to measure the spirituality of lay Catholic high school leaders in Nigeria would help to answer the first question: What is the level of spirituality of the lay Catholic high school leaders in Nigeria? It will also contribute to answering the fifth question: Do spirituality and self-awareness together predict leadership effectiveness among lay Catholic high school leaders in Nigeria? Thus, this researcher hopes to contribute to the quantitative research evidence available by providing data for further studies in Catholic educational leadership.

**Effective Catholic School Leadership**

According to Robinson and Ciriello (1996), Catholic schools need effective leadership, especially in a fast-changing and highly competitive world, because the role of school administrators has become more complex and more demanding (National Comprehensive Center for Teacher Quality, 2007). Effective Catholic school leaders embody and model the mission and purpose of Catholic education and are bold to make decisive decisions to build a future
(Bernardin, 1989). Schuttloffel (2007) also affirms that the purpose of Catholic education that Vatican II proposes, including achieving a balance between mission and survival, can only be attained through effective leadership.

As early as 1982, McDermott had suggested that the Catholic school leader must serve "as a manager, academic leader, creator of the school environment, and religious leader" (p. 56). Similarly, Robey (2012) also suggests that the vision of an effective Catholic school leader as a manager has changed over the years. Nowadays, a more holistic, encompassing understanding of the principal's role as an instructional and mission-driven leader with expertise in human resource development, problem-solving, and the ability to create an enabling school culture dominates. Thus, to be an effective Catholic school leader, the person must model, combine, and implement the best of these three leadership competencies. Connecting these three leadership competencies will help the principal understand and implement the dual purposes of Catholic education—providing an effective religious education and quality academic education (Helm, 1996).

Combining these leadership competencies also requires Catholic school leaders to be effective and astute managers (Dosen, 2016). Even though an effective leader is expected to combine leadership traits and managerial skills, Dosen (2016) argues that the principal must know the distinction between being a leader and a manager. Dosen (2016) provides these distinctions by confirming what scholars (Benis & Nanus, 1985; Bolman & Deal, 2008; Day & Sammons, 2014; Gardner, 1989; and Northouse, 2010) have affirmed. Dosen (2016) writes
that the manager maintains order and consistency to ensure that teaching and learning happen while the leader pushes the school toward change and improvement. Drawing upon the work of Northouse (2010), Dosen (2016) affirmed that the leader provides a sense of mission and vision for the school community, motivating and inspiring his or her personnel to achieve the mission and vision of the school. Dosen also affirmed that the manager who is a leader adds more value than the manager who is not a leader.

Most scholars of Catholic education contend that spiritual/faith/pastoral leadership is a critical and unique aspect of Catholic school leadership. As such, for any Catholic school leader to be effective, he or she must be deeply spiritual. Being spiritual would mean that the school leader lives the spirituality of the Catholic Church and creates an environment that helps the school personnel, parents, and students to grow in their spirituality. Neidhart and Lamb (2016) add that effective Catholic school leadership must include faith leadership. Wallace (2000) also affirmed, in his study of the faith leadership skills of the Catholic school leader, that knowledge of and personal experience in the Catholic faith are essential characteristics of the spiritual persons who are called to become Catholic school principals.

The spirituality of the Catholic school embeds Catholic identity and mission. In her doctoral research, Valadez (2013) studied Catholic high school principals to gain insight into what effective leadership practices these high school leaders implemented to build a culture of academic excellence and promote Catholic identity. The study focused on identifying effective leadership
skills. Using a mixed-method approach, which included quantitative and qualitative questions, she surveyed 50 principals. Thirty-five of them responded to the survey, and four were interviewed. The results affirmed that the principals built a culture of academic excellence by celebrating the students’ achievements and challenging the students to engage in a rigorous college preparatory curriculum. The research also found that the servant leadership style was prevalent among these principals. The best way to build the Catholic identity was by modeling the Catholic identity themselves, this researcher concluded.

Matan (1999) studied the profiles of effective Catholic high school leaders, adjudged to have been effective in their schools and identified by the Blue-Ribbon School Program of the U.S. Department of Education as winners of the Blue-Ribbon award. Using a mixed-methods approach, Matan (1999) surveyed 36 principals and interviewed four who had won the Blue-Ribbon award. The quantitative instrument Matan (1999) deployed included two instruments for measuring leadership effectiveness and flexibility. Another instrument measured leadership style as perceived by the principal, while another tool measured leadership style as perceived by the faculty and staff, and the fourth measured personality categories. The second part of the study examined the perceptions of four participants, selected according to demographic site and gender (two males and two females), using phone interviews. Matan’s (1999) survey found that the INTJ was the most frequent personality type of effective Catholic high school administrators on the MBTI (1955). Also, the most common self-perception of leadership style indicated by administrators was the primary
style S3—High Supportive, Low Directive Behavior. When the correlation between Self and Other Leader Effectiveness was computed, the results indicated no significant correlations. The results of the interviews revealed that effective administrators were committed to modeling the mission of their schools.

To determine principals’ effectiveness in Catholic high schools in the Archdiocese of Chicago, Shields (1987) investigated the application of selected leadership skills, including problem analysis, judgment, decisiveness, and organizational ability to administrative roles. He utilized the skills defined by the National Association of Secondary School Principals Assessment Center to measure these skills. He used a qualitative method, semi-structured interviews, to collect the needed data. He interviewed 12 principals of Catholic high schools. His study found that those principals with highly developed skills demonstrated a sense of educational vision, good communication skills, and multiple alternatives for problem-solving. In a similar Catholic high school principalship study, Holland (1985) found that clarity of mission, shared goals, and cooperation with faculty and families were present in effective Catholic high schools.

As an educational leader, the effective Catholic high school leader has two responsibilities: cultural and symbolic leadership and instructional leadership (Robinson, O' Leary, & Ciriello, 1996). As a leader of an effective Catholic school, the principal demonstrates symbolic and cultural leadership. He or she creates a learning environment that models the characteristics of effective schools animated by the values and beliefs of the Catholic Church (Helm, 1996). By playing this role, Catholic school principals become cultural and symbolic
leaders. Helm (1996) explains that a symbolic leader emphasizes and models essential goals through behaviors that communicate important values to his or her personnel. He or she also has a clear vision about what he or she wants his or her school to achieve (Owens, 1978). The effective Catholic school principal is also an effective cultural leader who defines, strengthens, and articulates enduring values, beliefs, and cultural elements that define the school's unique identity (Sergiovanni [1984] cited by Helm, 1996).

Being a cultural and symbolic leader helps the principal create a school culture and climate that reflect the Catholic identity. Drawing on Burns' (1978) work and the effective schools' literature that contend that effective leadership attends to the unique culture and symbolism as part of a transformational style, Helm (1996) argues that the effective Catholic school leader should create a school climate and environment that demonstrates the features of an effective school shaped and influenced by the values and beliefs of Catholicism. Citing Terrence Deal's work, Sergiovanni (1990) argues that symbolic leadership is critical to achieving extraordinary commitment and performance. Thus, the effective Catholic school leader must know how to create and use the school's culture to achieve the excellence expected of a Catholic high school. Roche (1996) corroborates Helm's argument when he writes that Catholic school principals wrestle with complex and contentious issues. However, they must deal with these challenges in ways that promote the nature, mission, and culture of the Catholic school. The complex realities of our time make it imperative for the
Catholic school principal to exemplify approaches, practices, and responses that contribute to the development of Catholic school culture.

As educational leaders, Catholic school principals know and share a common Catholic education vision and mission. He or she also knows the direction of the vision goals and ensures their proper implementation and achievement (Robey, 2012; Robinson, O'Leary, & Ciriello, 1996). The authors also suggest that the effective Catholic school principal motivates the personnel and helps develop their leadership capacities. He or she also knows, understands, interprets, and applies the latest research to his or her action plans. As a change agent, he or she effects changes when needed and ensures the personal growth and professional development of his or her personnel (Robinson, O'Leary, & Ciriello, 1996).

An effective Catholic school leader must also be a curriculum and instructional leader. According to Robinson, Innes, Barton, and Ciriello (1996), the Catholic school principal is responsible for thoroughly knowing the contents and methods of religious education, different educational and pedagogical skills, and the stages of development of children and youth. The Catholic school principal also provides leadership in curriculum development, accommodates the special learning needs of students, effectively supervises instruction, and evaluates students' learning and the general effectiveness of the learning programs of his or her school.

*Measurement of Effective Catholic School Leadership*
Although a literature search indicated that several instruments for measuring school leadership effectiveness (Hallinger & Murphy, 1985; Ebmeier, 1992; Kouzes & Posner, 2002) exist, only a few have been designed to measure effective Catholic high school principals. Of the several tools designed to measure the school leader's effectiveness, two are highly regarded and popular: the Principal Instructional Management Rating Scale (PIMRS) (Murphy, 1985) and the Vanderbilt Assessment of Leadership in Education (VAL-ED) (Porter, Murphy, Goldring, Elliott, Polikoff, & May, 2008). Both are 360° survey assessments that allow principals to evaluate themselves in addition to being evaluated by their faculty and supervisors (Player, 2018). Both instruments provide feedback to the principal from several sources. Hallinger and Murphy (1985) developed the PIMRS (1985). The PIMRS (1985) focuses on ten instructional leadership areas under three primary dimensions: Defining the school mission, managing the instructional program, and developing the school learning climate program (Hallinger & Murphy, 1985). The PIMRS (1985) has been validated, and its interrater reliability is considered suitable for measuring the principal's practice (Player, 2018).

The VAL-ED (2008) is designed to measure six components and six processes of instructional leadership, including standards for student learning, rigorous curriculum, quality instruction, the culture of learning and professional behavior, connections to external communities, and performance accountability (Player, 2018). The six processes include planning, implementing, supporting, communicating, monitoring, and advocating (Player, 2018). Each component
derives from one of the Interstate School Leaders Licensure Consortium (ISLLC) (1996) standards and is consistent with the updated version of the ISLLC (1996) standards, the Professional Standards for Educational Leaders (PSEL). The VAL-ED (2008) also allows principals to evaluate themselves and be evaluated by teachers and their supervisors. The validity and reliability of VAL-ED (2008) have been tested and confirmed to be good. However, no study has confirmed that it predicts students’ achievement (Player, 2018).

Kiely (2019) describes the design of the Principal Evaluation Protocol for measuring the effectiveness of the Catholic school principal. He asserts that some dioceses have adopted the National Standards and Benchmarks for Effective Catholic Schools (NSBECS) (2012) and are developing the tools for leadership evaluation. At the Catholic Leadership Summit in Jacksonville, Florida, Kiely presented a Principal Evaluation Protocol, emphasizing NSBECS (2012) and the literature on job evaluation in Church and secular circles. The tool that grew from the consultation among Catholic school leaders in the Milwaukee Archdiocese focused on Mission Stewardship, Academic Leadership, Operational Leadership, and Community Stewardship. The protocol was also borrowed from the tool designed by the Archdiocese of Chicago. The instrument named the Principal Evaluation Protocol "is a highly adaptable tool in a school’s full array of instruments used to activate the NSBECS (2012) as a driver towards continual Catholic school excellence" (Kiely, 2019, p. 230). As of 2019, when Kiely wrote this article, the Archdiocese of Milwaukee and the Diocese of Paterson had adapted this instrument and were conducting an orientation on how to use it,
according to Kiely. The Archdiocese of Milwaukee has been using it for about three years (Burmeister, 2021). The literature search did not find any study that has conducted validity and reliability tests on the instrument.

In the article above, Kiely (2019) stated that the group borrowed from the protocol developed by the Archdiocese of Chicago while constructing the Principal Evaluation Protocol. Borrowing from the Archdiocese of Chicago tool affirms that the assessment is known to the Catholic school leaders in Milwaukee and is a good instrument for evaluating Catholic principals' effectiveness. This same instrument constructed by the Archdiocese of Chicago was used for this research. This instrument was used to measure the effectiveness of the lay Catholic school principals in Nigeria because, first, the literature search did not find any tool for evaluating Catholic school principals in Nigeria. Second, it is believed that what it measures aligns with the job description and expectations of the school leaders in Nigeria. By using this instrument for this study, it is hoped this research would contribute to filling the gap created by a lack of tools for measuring the effectiveness of the lay Catholic high school leaders in Nigeria.

**Catholic High School Leadership in Nigeria**

Few researchers have studied Catholic high school leadership in Nigeria: Imhangbe (2012), Itaman (2017), Okafor (2013), Okochi (2008), and Okonkwo (2022). Their studies focus on the influence leadership has on students’ academic performances (Imangbe, 2012; Itaman, 2017) and effective leadership practices among Catholic school leaders (Itaman, 2017; Okafor, 2013; Okochi, 2008; Okonkwo, 2022). In his dissertation, Imangbe (2012) studied the impact of the
principal’s leadership on Catholic high school students’ academic achievement in Edo State. The study explored how the principal leadership serving in four high-performing high schools in Edo State and the religious culture of the principals are significant factors in the students' academic achievement. The study found that the principal leadership of the four schools studied constituted a significant and critical factor in students’ achievement, that the preferred leadership style of the principals was democratic or collaborative leadership, that the impact of the local and religious culture on the principal leadership of the schools studied was varied, and that the sustenance of the teachers’ effectiveness, the professional development, and the quality and the healthy culture were connected to the principals’ leadership style. Itaman’s (2017) study also focused on the influence of school leadership on the academic performance of students in a rural community in Nigeria.

Another author, Okafor (2013), studied Catholic school leadership among lay Catholic secondary school leaders and focused on their theological literacy, beliefs, attitudes, and practices. He used a mixed research method for the study. To collect quantitative data, he used the survey designed by the National Catholic Education Association and a structured interview method to collect the qualitative data from 72 lay Catholic school leaders and teachers. His survey found that 77% of those studied demonstrated strong basic knowledge of the six catechetical duties, while 76% aligned with the teachings of the Church in their beliefs, attitudes, and practices. The results of the interviews Okafor (2013) conducted as part of this research suggested that the school programs and policies supported the
catechetical programs while the emphasis on academic excellence thwarted it. Okochi (2012) also studied the clergy and educational leadership in Nigeria, focusing on the educational leadership practices of the parish priests who manage schools in the diocese of Awka. Using a qualitative method, it examined the leadership strategies they employed in raising funds, hiring, developing, and motivating new staff, and maintaining the Catholic identity of the schools. The research found that the priests employed transformational leadership strategies, personal examples, shared vision, and good communication in leading their schools. However, the study also found that the parish priests are not well-prepared in their seminary training to take on the complex leadership responsibilities of Catholic school leadership. To make the priests more effective Catholic school leaders, Okochi (2008) proposed that the seminaries where these priests are trained should include school administration courses.

Also, Okonkwo (2022) studied Catholic school leadership from the perspectives of priests concerning the value of Catholic education, the effectiveness of Catholic schools, funding policies, the future structure of Catholic schools, and demographics. In his doctoral dissertation, using a survey method, he examined the opinions of diocesan priests regarding five aspects of Catholic schools in Nigeria, including the value of the Catholic school, the extent of support these priests have for Catholic schools, the effectiveness of these schools, funding policies of the schools, the future of the schools, and the demographic characteristics. This research found that most of the respondents considered Catholic schools valuable for spiritual growth. The respondents also considered
Catholic elementary and secondary schools better in academics than public schools. There was also a disagreement among the respondents about who should fund Catholic schools. On the future of Catholic schools, the respondents agreed that Catholic schools would be more effective if they were fewer and operated on a regional basis rather than at the parish level. They agreed that the pastor of the school owned by the parish should be a spiritual leader. They also agreed that the pastor is the most influential person in the structure of the parish school administration. However, none of these authors have investigated leadership effectiveness in relation to self-awareness and spirituality among lay Catholic high school leaders in Nigeria.

**A General Summary of Literature Review**

This review affirms that self-awareness can be defined and measured despite the complex nature of the concept and the disagreements among scholars. It also confirms that a relationship exists between self-awareness and leadership, including school leadership. However, most research on self-awareness and its impact on leadership, especially school leadership, has been conducted in the Western world. Few studies have focused on the effects of self-awareness on lay Catholic high school leadership, in Sub-Saharan Africa, especially in Nigeria. Similarly, scholars have extensively studied spirituality and its implications for successful leadership. These studies have also confirmed that spirituality and spirituality leadership positively impact the effectiveness of the leadership of an organization. Most of these studies have used qualitative methods, prompting Sanders et al. (2005) to suggest a need for more quantitative spirituality studies.
Studies have also affirmed the critical role spirituality plays in Catholic school leadership. Again, most of the research, if not all, has been qualitative studies conducted in the Western world. This review also affirms that the academic community has conducted extensive research on successful school leadership and developed instruments to measure effective school leadership. Still, most of these studies have been conducted in public schools in the Western world. A negligible number of studies have focused on successful Catholic school leadership, especially in Nigeria.

Moreover, few or no studies have focused on establishing a relationship between self-awareness, spirituality, and effective Catholic school leadership. Also, no studies have focused on determining if self-awareness and spirituality together predict effective Catholic school leadership. This research attempts to fill these gaps. The purpose of this study is precisely this: to determine if a positive correlation exists between the self-awareness, spirituality, and effective leadership of the lay Catholic high school in Nigeria.

**Theoretical Framework**

This research focuses on measuring self-awareness, spirituality, and effective leadership among lay Catholic high school leaders in Nigeria. Second, this study also seeks to understand if significant, positive relationships exist among these three variables.

**Justification for the Use of the Authentic Leadership Theoretical Framework**

This study used authentic leadership theory to underpin this research. Authentic leadership theory is appropriate because it is multidimensional and
embeds the variables in this research—spirituality, self-awareness, and effective Catholic school leadership—and provides the theoretical basis for analyzing these variables. Though relatively new and still in its formation stages (Northouse, 2019), the theory offers a well-developed and encompassing leadership theory, and its relationship to self-awareness, spirituality, and effective leadership is well-articulated. Thus, it provides the grounds for combining the concepts of self-awareness, spirituality, and effective leadership, particularly when the lay Catholic high school leader models these variables to promote Catholic education's mission and vision. Other stand-alone theories connected with self-awareness (popularly known as Objective Self-awareness [OSA]), spirituality, spiritual leadership, and effective school leadership cannot adequately cover the multidimensional components of Catholic school leadership. The authentic leadership framework also offers a preliminary explanation of how authentic leadership theory may point Catholic school leadership toward enacting educational changes and fostering a more effective Catholic school leadership.

The need for change and a more effective Catholic school leadership, especially in Nigeria, also calls for support and the deepening of the already established connection between authentic leadership and spirituality, authentic leadership and self-awareness, and authentic leadership and Catholic school leadership. This connection will strengthen lay Catholic school leadership and ensure that these leaders are equipped with the competencies and skills they need to effectively lead their schools and achieve the goals of Catholic education. Supporting and deepening these connections would also necessitate conducting
both quantitative and qualitative research in these areas. Researching these areas outside the Western and American contexts would contribute immensely to validating and broadening the research in these areas.

In the following pages, this leadership theory is analyzed. First, the definitions that leadership scholars have proposed are examined. The definitions should reveal the different elements in the theoretical and practical approaches to the theory. Next, authentic leadership theory is also discussed in relation to other leadership theories. Third, scholars’ critique of the approach is also examined. This section concludes with an analysis of the relationship between the theory and the variables in this research, including spirituality and authentic leadership, self-awareness and authentic leadership, and effective Catholic school leadership and authentic leadership.

**Definition of Authentic Leadership**

Bennis (2003) connects leadership with authenticity. Other authors (Brown, 2001; Cashman, 2000; Friedman, 2006; George, 2003, 2007; George, Sims, McLean, & Mayer, 2007) argue that leaders must first be authentic to be effective.

Avolio et al. (2004), Cameron, Dutton, and Quinn (2003), Cooper and Nelson (2006), Luthans (2002), and Luthans and Avolio (2003) argue that the theory of authentic leadership derives from the intersection of leadership, ethics, positive organizational behaviors, and scholarship literature. Being at the intersection of several disciplines contributes to the complexity of the concept. It makes it difficult to provide a single definition acceptable to the numerous
scholars of this theory. Northouse (2019) also underscores this complexity in defining authentic leadership because of its multidimensional nature. Shamir and Eilam (2005), however, state that, though scholars differ in their definition of authentic leadership, the descriptions these scholars propose share some common elements. These common elements include that authentic leaders possess self-knowledge, identify with their leadership role, and provide leadership based on their values and convictions. When authentic leaders lead, according to Shamir and Eilam (2005), they ensure that "(1) the role of the leader is a central component of their self-concept, (2) they have achieved a high level of self-resolution, (3) their goals are self-concordant, (4) their behavior is self-expressive" (pp. 399-400).

Chan (2005) also affirms that scholars provide different definitions and perspectives, emphasizing different ideas. He identified these perspectives as intrapersonal, interpersonal, and developmental. These perspectives examine the leader's authenticity, relationship with followers, and influence on the followers. Other scholars have corroborated Chan’s categories. The intrapersonal perspective encompasses the "leader's self-knowledge, self-regulation, and self-concept" (Northouse, 2019, p. 198). Eagly (2005) focuses on the interpersonal aspect and argues that authentic leadership is relational, developed by both the leader and followers. Avolio and Gardner (2005), Gardner, Avolio, and Walumbwa (2005), and Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008), integrating the various definitions and perspectives of authentic leadership, proposed a third perspective, the developmental perspective, of
authentic leadership. Their perspective focuses on a self-based model of authentic leader and follower development. They suggest that authentic leadership is a characteristic that can be nurtured in a leader rather than a fixed trait (Northouse, 2019). Their perspective is consistent with Ilies et al. (2005), whose model comprised self-awareness, unbiased processing, authentic behavior and acting, and authentic relational orientation. Luthans and Avolio (2003) define authentic leadership as a process that takes from positive psychological abilities and highly developed organizational contexts, engendering higher self-awareness and self-regulated positive behaviors from both the leaders and followers and nurturing positive self-development. In this definition, Luthans and Avolio (2003) conceptualized an authentic leadership model that focuses on positive organizational behavior, transformational/full-range leadership, and ethical perspectives (Gardner et al., 2011).

Walumbwa et al. (2008) provide a definition that captures the complex nature of the theory and encompasses how it works. Walumbwa et al. define authentic leadership as a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development (p. 94).

This definition clearly describes a theory of leadership that encompasses several leadership elements that necessitate a multi-level analysis. According to
Avolio, Walumbwa, and Weber (2009), this definition and subsequent work on authentic leadership emphasize multi-level dimensions that include the leader, the follower, and the context, precisely how authentic leadership is conceptualized and measured. This definition also addresses a common criticism in leadership literature. Yammarino et al. (2005) summarized that "relatively few studies in any of the areas of leadership research have addressed levels-of-analysis issues appropriately in theory, measurement, data analysis, and inference drawing" (p. 10).

**Approaches to Authentic Leadership**

Northouse (2019) notes that as a complex process, formulations about authentic leadership are two-pronged: (1) a practical approach, derived from real-life examples, training, and development literature; and (2) the theoretical approach derived from the results of research from social sciences.

The practical approach to authentic leadership provides the "how-to" steps to becoming authentic (Northouse, 2019). George (2003), a pioneer of this approach, identifies five basic dimensions of authentic leadership and the corresponding characteristics an individual needs to develop to become an authentic leader. These five dimensions comprise purpose, values, relationships, self-discipline, and heart, and their corresponding characteristics encompass passion, behavior, connectedness, consistency, and compassion.

On the other hand, the theoretical approach derives from leadership, positive organizational scholarship, and ethics. It identifies four significant components of authentic leadership: self-awareness, internalized moral
perspective, balanced processing, and relational transparency. These four concepts form the foundation of the theory of authentic leadership (Northouse, 2019). Balanced processing refers to objectively analyzing relevant data before deciding. Internalized ethical perspective refers to being guided by internal moral standards used to self-regulate one's behavior. Relational transparency refers to presenting one's authentic self through openly sharing information and feelings as appropriate for situations (i.e., avoiding inappropriate displays of emotions). Self-awareness refers to the demonstrated understanding of one's strengths and weaknesses and how one makes sense of the world. It includes identifying and understanding one’s core values, identity, emotions, motives, and goals (Northouse, 2019; Ilies et al., 2005). It also encompasses identifying and trusting one’s feelings (Kernis, 2003). These four constructs were further defined by Walumbwa et al. (2008). The authors provided initial evidence using a multisampling strategy involving U.S. and non-U.S. participants to determine the construct validity of a new set of authentic leadership scales. Specifically, they showed the four components described above represented unique scales that were reliable.

A Critique of Authentic Leadership

Walumbwa et al. (2008) note that despite being in its early stages of conceptual development, the theory has deep roots in philosophy and psychology, locating it in the domain of social sciences. Its grounding in philosophy and psychology gives the theory intellectual credibility and makes it rigorous and scientific. It is also a strength that the theory is constantly being clarified and
refined through theoretical developments and empirical research by social psychologists (Deci & Ryan, 2000; Kernis, 2003; Ryan & Deci, 2001, 2003).

Northouse (2019) states that authentic leadership allows for a sound and excellent leadership style in a crisis and provides broad guidelines on how leaders can become authentic. This ethical dimension ensures that leaders make the right and sound decisions for their followers and society. Despite its deep roots in philosophy and psychology, authentic leadership is also a process that can be learned over time and measured with a theory-based instrument.

However, the critics of authentic leadership theory argue that researchers need to substantiate the practical approach. The ethical component has not been fully developed, neither has the rationale for including the positive psychological dimension as an inherent part of the model of authentic leadership (Northouse, 2019). The most compelling criticism of authentic leadership lies in the "lack of evidence regarding the effectiveness of authentic leadership and how it relates to organizational outcomes" (Northouse, 2019, p. 223).

**Authentic Leadership and other Leadership Theories: Transformational Leadership, Servant Leadership, Charismatic, and Spiritual Leadership**

Authentic leadership overlaps with other contemporary perspectives such as transformational, charismatic, servant, and spiritual leadership; however, researchers differentiate authentic leadership from related leadership styles by grounding it in theory and empirical research. Like authentic leadership, hope, optimism, high moral values, and personal developmental orientation characterize transformational leadership (Bass, 1998). Transformational leadership also
embeds a complex moral continuum along which some leaders enact authentic and inauthentic behaviors, making scholars distinguish between (a) authentic transformational leaders in the domains of effective freedom and a good conscience and who enact noble actions, use legitimate means, and ensure fair consequences (Bass & Steidlmeier, 1999) and (b) pseudo or inauthentic transformational leaders who fall prey to self-aggrandizement. However, as Avolio and Gardner (2005) pointed out, authentic leaders, unlike transformational leaders, may or may not be actively focused on developing followers into leaders, even though they may impact them through role modeling.

Similarly, Bass and Steidlmeier (1999) note that servant and spiritual leadership include explicit or implicit recognition of leader self-awareness, focusing on integrity, trust, courage, and hope, like authentic leadership. However, empirical research has not supported these constructs in servant and spiritual leadership. Authentic leadership, then, can incorporate principles from transformational, charismatic, servant, spiritual, or other forms of positive leadership. Nevertheless, authentic leaders are not necessarily transformational or charismatic. They influence follower awareness from a values/ethical perspective and energize followers by creating meaning and purpose and positively constructing reality for themselves and their followers (Avolio & Gardner, 2005). Although more research is needed to validate the construct of authentic leadership, Avolio et al. (2004) argue its emphasis on what constitutes positive leadership differentiates authentic leadership from related forms of leadership. The authors also argue that authentic leadership's focus on transparency,
positivity, and high ethical standards is critical to successful or effective leadership.

**Authentic Leadership and the Variables—Self-awareness, Spirituality, and Effective Catholic School Leadership**

As discussed above, authentic leadership overlaps with other leadership concepts such as transformational, charismatic, servant, and spiritual leadership. This study will now focus on the overlap between authentic leadership and the variables—spirituality, self-awareness, and effective Catholic school leadership.

**Authentic Leadership and Self-Awareness**

Self-awareness is a core component in many authentic leadership models; however, it is difficult to define because it is an inherently clinical concept studied with qualitative clinical methods (Hall, 2004) and is underrepresented in educational leadership studies. Gardner et al. (2005) have proposed a self-based model of authentic leader and follower development. The self, expressed by two concepts (self-awareness and self-regulation), is at the core of authentic leadership development and is directly connected to follower outcomes. Ilies et al. (2005) also identified aspects of the self (self-actualization/development, self-esteem, and self-efficacy) as the main components of the leader's eudaemonic well-being. These authors present self-awareness as one facet of authentic leadership. Avolio and Gardner (2005) identified four elements of self-awareness that they believe are specifically relevant to developing authentic leadership: values, cognitions regarding identity, emotions, and motives/goals. Self-awareness contains an evaluative component, referring to quality and accuracy (i.e., agreement with others). Self-awareness, then, is a measure of a person's
“ability to be truly conscious of the components of self and to observe it accurately and objectively” (Klenke, 2007, p. 77). Though several scholars have made the connection between authentic leadership and self-awareness, only a negligible number have focused on the relationship between authentic leadership and self-awareness in effective lay Catholic school leadership.

**Authentic Leadership and Spirituality**

Kinerk (1981) describes spirituality as "the expression of a dialectical personal growth from the inauthentic to the authentic" (p. 22). He explains that each step toward the authentic demands a corresponding rejection of the inauthentic. The total authenticity of a person would be their complete self-transcendence in love. In contrast, total inauthenticity would be complete self-alienation and self-centeredness. He also cautions that the expressions of the authentic and inauthentic will typically be but partial representations of these absolute states. Neither are these expressions always univocal, even within the same spirituality. These authentic expressions in Ignatian spirituality include intimate knowledge, poverty, humility, and gratitude (Kinerk, 1981). Intimate knowledge consists of the knowledge of self, the knowledge of God, and an acceptance of God's will for the individual. Klenke (2004, 2005) proposed a model of authentic leadership that embeds several contextual, cognitive, affective, and spiritual concepts. The author integrates a spiritual component as a determinant of authentic leadership. Whereas Avolio et al. (2004) suggested that authentic leadership may integrate spiritual and ethical leadership, Klenke (2007) emphasized that spirituality serves as a precursor of authentic leadership. He
argued that authentic leaders are spiritually more mature than their less authentic counterparts and that a leader's spirituality may engender greater authenticity over time. Ilies et al. (2005) also proposed an authentic leadership model that focuses on authenticity and the processes that enable the authentic leader to contribute to the eudaemonic well-being of both the leader and the follower.

**Spirituality, Self-Disclosure, Self-Transcendence, Self-Sacrifice, and Authentic Leadership.** Spirituality also involves self-disclosure, self-transcendence, and self-sacrifice. These characteristics have also been connected to authentic leadership. Self-disclosure allows the practitioner to reveal one's inner self to others. It also means opening oneself to a higher power and purpose, accepting that the higher power occupies an important place in one's life, and declaring that one has spiritual needs and struggles. Self-disclosure also requires that one admits that one is vulnerable and willingly and freely exposes one's vulnerabilities and susceptibility to pain and suffering (Klenke, 2007). Accepting one's vulnerability has become a critical leadership component through which leaders identify with their followers' humanity and seek self-improvement. Self-disclosure becomes an essential aspect of authentic leadership because, through self-disclosure, the individual becomes truthful and honest to self, others, and a higher being. Ample research evidence indicates that when leaders show their vulnerabilities, they may win the trust of their followers (Hollander, 1992). An effective leadership quality is a leader's ability to win his or her follower's trust. Honesty, trustworthiness, humility, and truthfulness have also been identified as desirable, effective leadership qualities (Beazley, 1997). Drawing from these
authors’ assertions, we could conclude that trustworthiness, truthfulness, humility, and honesty constitute essential qualities for effective Catholic school leadership.

Spirituality also encompasses self-transcendence, characterized by an openness to the transcendent meaning of human existence (Fairholm, 1998). Piedmont (1999) describes spiritual transcendence as the capacity of the individual to develop a more holistic and interconnected perspective and develop a sense of commitment to others. Carey (1992) argued that authentic leadership implies self-transcendence that comes only with genuine self-enlightenment and is the product of self-reflection and introspection.

Self-sacrifice, another aspect of spirituality, entails accepting suffering for the sake of a higher purpose and the good of others. Fry (2003) describes it as altruistic love in his spirituality theory. Leadership also entails self-sacrifice. Self-sacrificing leadership goes beyond a leader’s motivation to help others. If the leader is considered altruistic, “perceptions of effectiveness and charisma are positively influenced” (Klenke, 2007, p. 86). The self-sacrificing leader understands leadership as the willingness to incur personal costs to serve others or the organization's mission. They deny themselves privileges and share in the suffering and hardships of their followers (Klenke, 2007). Authentic leadership, therefore, must involve self-sacrificing leadership.

**Authentic Leadership, Effective Catholic School Leadership**

Begley (2006) suggests that self-knowledge, capacity for moral reasoning, and sensitivity to the orientation of others lead to authentic school leadership. Begley (2003, 2006) argues that authentic leadership may be considered "a
metaphor for professionally effective, ethically sound, and consciously reflective practices in educational leadership" (p. 1). Begley (2003) states that it is a "knowledge-based, values informed, and skillfully executed" (p. 1) leadership. It is also a form of leadership that recognizes and integrates the legitimate needs of individuals, groups, organizations, communities, and cultures. Begley (2003) also believes that one of the levels of effective leadership values must include the notions of the transcendental—God, faith, and spirituality. Begley (2003) categorized the spiritual aspect as an area of significant importance that has a considerable influence on valuation processes; leaders who want to understand the motivations of their followers must be sensitive to this value.

Integrity, which entails a sense of purpose, morality, relationships, discipline, and commitment, is at the heart of authentic leadership (Dosen, 2016). Integrity makes authentic leadership a compelling leadership framework for the Catholic school leader because the various aspects of Catholic education call the Catholic high school leader to be a principled leader and a model of integrity (Dosen).

**The Relationship among the Variables—Spirituality, Self-awareness, and Effective Catholic High School Leadership**

Spirituality, Self-awareness, and effective Catholic school leadership are individual threads that form a fabric of constructs that support this study. Scholars have identified the relationship between spirituality, self-awareness, and effective leadership. For instance, Makkar and Singh (2018, 2020) embed self-awareness as one of the components of spirituality. They developed one of the instruments for
measuring spirituality. Gallagher (2012) and Lowney (2004) have also described self-awareness as one of the fruits of spirituality.

Spirituality emphasizes developing a deep faith rooted in a unique personal relationship with God that engenders total trust and a desire to do God's will. A deep relationship with God would lead to self-knowledge, self-revelation, self-transcendence, and self-actualization. This self-actualization is achieving the purpose for which God created each being, which is to know God, love God, and serve God and the neighbor (Fleming, 2008). With deep faith, trust in God, and the desire to do God's will, a profoundly spiritual person achieves human excellence and becomes a leader who leads others to discover their purpose in life.

Being self-aware, the leader understands his or her "strengths, weaknesses, values, and worldview" (Covey, 1992, p. 9). In his book, *Principle-Centered Leadership*, Covey (1992) argues that self-awareness comes in different degrees—from the lowest to the highest level of awareness. For Covey, the ineffective people who transfer responsibility are at the low end of the spectrum, while at the upper end of the spectrum are people who take responsibility and have increasing levels of self-awareness. Gallagher's (2005) study of Ignatius of Loyola's process of discernment, a significant aspect of Ignatian spirituality, describes self-awareness as the ability of persons to be attentive to their psychological patterns, moral condition, and spiritual direction. Gallagher identified three kinds of inner awareness. His first, psychological awareness, benefits the individual because it leads to greater clarity and freedom in making
emotionally healthy choices. Moral awareness, Gallagher's second aspect of inner awareness, is individuals’ awareness of the moral quality of their personal life. Gallagher calls the third category of awareness "spiritual awareness," and as one might guess, he finds it in a religious dimension.

Through a sociological and psychological lens, many contemporary scholars of spirituality, spiritual leadership, and self-awareness have underscored the influence of spirituality and self-awareness on effective leadership. The scholars of spirituality have identified leadership qualities such as authenticity (Kinerk, 1981), altruistic love (Fry & Matherly, 2006), integrity, empathy, honesty, and self-transcendence (Reave, 2005; Beazley, 1997; Lonergan, 1972a, 1957/200), self-disclosure (Klenke, 2003, 2004), humility, self-sacrifice, values (Reave, 2005; Fry, 2003, 2005; Fry & Matherly, 2006) and commitment to a vision from a higher power and purpose (Klenke, 2007), as leadership qualities that ensure leadership effectiveness. Similarly, self-awareness scholars have also identified authenticity (Caldwell, 2010; Emuwa & Fields, 2017; Eriksen, 2009; Lonergan, 1972a), collaboration (Caldwell & Hayes, 2016), empathy (Caldwell, 2010; Goleman, 2019), foresight, confidence, self-direction (Goleman, 2019), compassion, reflective understanding (Lonergan, 1957/2000), and boldness to take the risk to characterize a highly self-aware person. These qualities could also ensure effective leadership. A lay Catholic school leader who integrates a high-level self-awareness with deep spirituality would most likely be an authentic Catholic school leader and a highly effective one. A lay Catholic school leader with well-developed authentic leadership skills will also exhibit transformational,
spiritual, servant, and charismatic leadership, which have also been identified with leadership effectiveness.

Similarly, self-awareness and spirituality, the variables in this study, embed values, self-knowledge, authenticity, and integrity, which are also found in authentic leadership. This study suggests that a lay Catholic high school leader who scores high in self-awareness, spirituality, and effective Catholic school leadership could demonstrate values, self-knowledge, authenticity, and integrity that make the Catholic school leader an effective leader. As Henderson (1998) asserts, the key to effective leadership is the authenticity of the leader, specifically the leader’s behavior, which entails behaving ethically and purposefully. Thus, the lay Catholic school leader must model authenticity to be an effective leader.

A Summary of the Theoretical Framework

From the above analysis, several assumptions emerge from authentic leadership theory. First, significant components of authentic leadership include self-awareness, internalized moral perspective, balanced processing, and relational transparency. Second, the strengths of authentic leadership include filling the gap for trustworthy leadership in society; making it easy for people to learn and become authentic leaders over time; providing an explicit moral dimension—authentic leaders want to do the right thing—and being able to measure it (Northouse, 2019). Third, authentic leadership engenders higher self-awareness, self-discipline, and a positive impact on organizations. Given the benefits of authentic leadership as analyzed above, authentic leadership theory provides the best theory to guide the purpose of this research—measuring self-
awareness, spirituality, and leadership effectiveness of lay Catholic school leaders and determining if they correlate. As a multidimensional theory encompassing several interrelated theories, including Catholic school leadership, the theory also provides the theoretical basis for analyzing and interpreting the data from measuring self-awareness, spirituality, and effective Catholic school leadership and determining if an association exists among the variables.
CHAPTER III
Research Methodology and Design

Research Questions

This study aimed to measure the spirituality, self-awareness, and effective leadership of lay Catholic high school leaders in Nigeria and to determine if a correlation exists among the three variables. The following questions guided this study:

I. What is the level of spirituality among lay Catholic high school leaders in Nigeria?

II. What is the level of self-awareness among lay Catholic high school leaders in Nigeria?

III. What is the level of Catholic school leadership among lay Catholic high school leaders in Nigeria?

IV. What is the magnitude and direction of the correlations between spirituality, self-awareness, and effective leadership among Catholic school leaders in Nigeria?

V. Do spirituality and self-awareness together predict effective leadership among Catholic high school leadership in Nigeria?

Research Hypotheses

Null Hypothesis 1
No significant associations exist between the three variables—spirituality, self-awareness, and effective Catholic school leadership—among lay Catholic high school leaders in Nigeria.

\[ H_0: r = 0 \]

Alternative Hypotheses 1
There is a significant and positive association between the three variables—spirituality, self-awareness, and effective Catholic school leadership—among the lay Catholic high school leaders in Nigeria.

\[ H_1: r \neq 0 \]

Null Hypothesis 2
Spirituality, Self-awareness (Self), and Self-awareness (Other) together do not predict effective Catholic high school leadership in Nigeria.

For the Multiple Regression Model: \( R^2 = 0 \)

For the individual Regression Coefficients: \( H_0: b_1 = 0, b_2 = 0, b_3 = 0 \).

Alternative Hypothesis 2
Spirituality, Self-awareness (Self), and Self-awareness (Other) together predict effective Catholic high school leadership in Nigeria.

\[ H_1: B_1 \neq 0 \]

For the Multiple Regression Model: \( R^2 \neq 0 \)

For the Individual Regression Coefficients = \( b_1 \neq 0; b_2 \neq 0, b_3 \neq 0 \)

Multiple regression equation:
- \( \hat{Y} = b_o + b_1X_1 + b_2X_2 + b_3X_3 \)
- \( b_o = \hat{Y} \) intercept = the value of \( \hat{Y} \) when \( X_1 \) and \( X_2 \) are 0
• $b_1, b_2, \text{and } b_3 =$ the change in $\hat{Y}$ related to a one-unit change in $X_1, X_2,$ and $X_3$

• $\hat{Y}$ = Predicted value of Effective lay Catholic high school leadership.

• $X_1 =$ Spirituality of the lay Catholic high school leaders.

• $X_2 =$ Self-awareness of the lay Catholic high school leaders as rated by themselves (Self).

• $X_3 =$ Self-awareness of the lay Catholic high school leaders as rated by their supervisors (Other).

Suitability of Research and Design

The literature review on spirituality, self-awareness, and effective leadership suggests that there are reliable and validated instruments for measuring self-awareness (Ashley & Reiter-Palmon, 2012; Burnkrant & Page, 1984; Eurich, 2018; Fenigstein, Scheier, & Buss, 1975; Grant, Franklin, & Langford, 2002; Trapnell & Campbell, 1999), spirituality (Beazley, 1997; Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Fenwick & Lange, 1998; Fisher, 2010; McDonald, 2000a; Makkar & Singh, 2018; 2019; Parsian & Dunning, 2009), effective school leadership (Ebmeier, 1992; Hallinger & Murphy, 1985; Kouzes & Posner, 2002), and effective Catholic school leadership (Archdiocese of Chicago, 2011; Archdiocese of Milwaukee, 2018; Marquette University, 2019).

This research focused on measuring the self-awareness, spirituality, and leadership effectiveness of Nigeria's lay Catholic high school leaders. The preceding review indicates that self-awareness, spirituality, and leadership research spreads across quantitative, qualitative, and mixed research methodologies. Quantitative, qualitative, and mixed methods are different
research designs in educational research. Each method has advantages in answering specific research questions based on the approach guiding the overall design of the study (Creswell, 2009). Choosing the research method that best answers the research questions is based on worldview and assumptions about the research, the strategies of inquiry, and the research methods. Choosing the research methodology is also influenced by the research topic and the personal experience of the researcher, according to Creswell (2007). Creswell (1994) also suggests that quantitative research tests a theory comprised of two or more variables, measured with numbers and analyzed with statistical procedures, to establish if the predicted outcomes and conclusions about the theory are true. Generally, quantitative researchers hold a positivist worldview that prioritizes determination, reduction, empirical observations, measurement, and theory building. Creswell (2009) also notes that the positivist researcher affirms a deterministic worldview in which causes probably determine effects or outcomes. To gather data for research, measuring instruments, including a test, survey, or questionnaire, are employed. The results are then analyzed by using hypothesis testing and statistical procedures.

A quantitative method, the survey method, was used to conduct this research and analyze the data because it is rigorous, hypothetico-deductive (Flyvberg, 2016), and easily generalizable. This stringent, hypothetico-deductive method, popularized by Karl Popper (2000a, 2000b), is a step-by-step, logical, and organized scientific method that uses a systematic approach to solving problems. Pinsonneault and Kraemer (1993) observed that the survey method
could be used to collect data about the characteristics, actions, or opinions of a group of people. Surveys can also measure needs, evaluate demand, and examine the impact of an event or action (Salant & Dillman, 1994). The advantages of this method include gathering data from large samples of the population, aggregating demographic data that describe the composition of the sample and eliciting data about behaviors that are difficult to measure using observational methods (McIntyre, 1999). It also helps study several variables, is cost-effective, and is relatively easy to generalize (Bell, 1996).

However, the survey research method also has limitations. It is unsuitable for research that tries to understand historical issues and contexts (Pinsonneault & Kraemer 1993); response biases may occur; and respondents may misreport their behaviors to confuse the survey results or hide inappropriate behavior (Bell, 1996). Even though this method has some limitations, it is still helpful in understanding phenomena like self-awareness, spirituality, and effective leadership. It will also produce a clear picture of the targeted research audience.

This research also investigated if a correlation exists between spirituality, self-awareness, and effective leadership among lay Catholic high school leaders in Nigeria. For this part of the research, the quantitative approach is considered appropriate for data collection because the data collection was conducted using reliable instruments to determine if spirituality and self-awareness will predict leadership effectiveness. Gay, Mills, and Airasian (2006) suggest that predictive correlation studies entail using data to determine whether a relationship exists between two or more quantifiable variables and, if it does, predict the
phenomenon. Multiple regression analysis was also used to measure and analyze “the degree of association (or relationship) between two or more variables or sets of scores” (Creswell, 2019, p. 343). Regression analysis will test whether the independent variables—spirituality and self-awareness—are related to the dependent variable—effective Catholic school leadership—and will explore the forms of the relationships.

**Instrumentation**

**Spirituality Measuring Scale**

In her literature review on spirituality, Benefiel (2005) discovered over 150 instruments/constructs/measures for spirituality. Several researchers have designed scales to measure spirituality. Among the numerous scales for measuring spirituality prevalent in research on spirituality, two stand out: The Spirituality Orientation Inventory (SOI: Elkins et al., 1988) and the Expressions of Spirituality Inventory (ESI: MacDonald, 2000a, 2000b). The Spirituality Orientation Inventory (SOI; Elkins et al., 1988) is a multidimensional instrument for measuring humanistic spirituality—i.e., spirituality that is not based on religion or religious context (Lazar, 2021). Based on their literature review and their theoretical assumptions, Elkins et al. (1988) concluded that spirituality was a multidimensional construct comprised of cognitive, experiential, and affective aspects of spirituality: transcendent dimension, meaning, and purpose in life, mission in life, the sacredness of life, material values, altruism, idealism, awareness of tragic, and fruits of spirituality (Lazar, 2021). As an instrument focusing on humanistic spirituality, the SOI does not include aspects of
religiousness. Even though the SOI has been used in numerous empirical studies, other instruments, e.g., MacDonald’s (2000a) Expressions of Spiritual Inventory (ESI), have been used more often (Lazar, 2021).

MacDonald’s (2000a) Expressions of Spirituality Inventory (ESI) is a multidimensional scale for measuring spirituality based on the factor analysis of several other spirituality measures (Lazar, 2021). The ESI comprises five dimensions of spirituality: Cognitive Orientation towards Spirituality (COS), Experiential/Phenomenological dimension (EPD), Existential Well-being (EWB), Paranormal Beliefs (PAR), and Religiousness (REL). These dimensions of spirituality were developed through study 1 (N = 534), which used factor analysis to examine the latent factor structure in a sample of 11 dimensions of spiritual constructs. Study 2 (N = 938) involved the replication of study 1 results and the construction of and validation of an instrument to operationalize the factor model of spirituality. The studies confirmed at least five vital dimensions of spirituality underlie the spirituality test domain (MacDonald, 2000a). Study 1 investigated whether coherent latent factors underlie existing measures of spiritual concepts that could be used as the basis of an organizational model of spirituality using an exploratory factor analytic process. Five hundred sixty-seven undergraduate students participated in this study. For measurement, MacDonald (2000a) used several scales: Spirituality Assessment Scale (S.A.S.; Howden, 1992), Spiritual Orientation Inventory (SOI; Elkins et al., 1988), Index of Core Spiritual Experience (INSPIRIT; Kass et al., 1991), Mystical Experiences Scale (MES; Hood, 1975), Peak Experiences Scale (PES; Mathes et al., 1982), Intrinsic
Religious Motivation Scale (IRMS; Hoge, 1972), Self-Expansiveness Level Form (SELF; Friedman, 1983), Transpersonal Orientation to learning (TOTL; Shapiro & Fitzgerald, 1989), Ego Grasping Orientation (EGO; Knoblauch & Falconer, 1986), East-West Questionnaire (EWQ; Gilgen & Cho, 1979), and Paranormal Beliefs Scale (PBS; Tobacyk & Milford, 1983).

In calculating the results, MacDonald (2000a) independently summed up item responses for each subscale. Descriptive statistics and scale reliability coefficients were calculated for all instruments used. Calculating the coefficient alpha to examine the reliability of the scale scores revealed that most spirituality measures generated good coefficients, but some scales produced poor alphas. Analyses resulted in the extraction of an initial 11 factors with eigenvalues greater than one. After analyzing the factor structure, MacDonald (2000a) selected seven factors—Experiential/Phenomenological Dimension, Cognitive Orientation to Spirituality, Paranormal and Occult Beliefs, Religiousness, Products of Spirituality, Existential Well-being/Positive Self-Appraisal, and Styles/Techniques of Learning, which involves the Manipulation of States of Consciousness (Lazar, 2021).

To replicate the original factor structure and develop a final instrument, MacDonald (2000a) used a sample of 938 students. In this study, he removed the Styles/Techniques of Learning dimension, included more items to enhance the representation of some of the six remaining dimensions, and converted half of the statements into reversed-worded statements to eliminate response bias. He then conducted several factor analyses and item selection techniques. The process
resulted in the psychometrically refined 98 items with five subscales: (1) Cognitive Orientation towards Spirituality (COS), (2) Experiential/Phenomenological Dimension (EPD), (3) Existential Well-Being (EWB), Paranormal Beliefs (PAR), and (5) Religiousness (REL). MacDonald (2000a) also included a two-item validity subscale (Lazar, 2021).

According to Lazar (2021), a literature review confirms that over 36 studies have used the ESI. He also notes that a variety of populations have used the ESI, including doctoral students in psychology, late adulthood individuals, women diagnosed with breast cancer, Spanish Romani gypsies, individuals with partial epileptic seizures, participants of Alcoholics Anonymous and drug treatment programs, Peruvian school children, and a sample of 91 pairs of monozygotic and dizygotic twins. In 24 studies, all five ESI subscale scores were used. None of the studies that Lazar (2021) reviewed used a total ESI score. Bliss (2011) stated that the ESI was not designed as a single scale but as a multidimensional scale of spirituality with five different measures of the various ways people experience and express spirituality.

Because of the lengthy scale with 100 items, MacDonald (2000b) developed a 30-item revised version of the ESI, which he calls ESI-R, with six items in each of the five subscales. In selecting the items, he included in the ESI-R, McDonald (2000b) considered the uniqueness of content and evidence of good psychometric properties. Mendez and MacDonald (2017) further created a 12-item version of the ESI that merged four ESI subscales into two subscales—spiritual and Religious Beliefs and Behaviors (COS and REL) and Non-ordinary
Beliefs and Experiences (EPD and PAR). According to Lazar (2021), the original ESI used a five-point Likert-type scale (from 0—strongly disagree to 4—strongly agree, where each point is anchored, and the middle-point is anchored as “neutral”). The scale was initially developed in English, and most studies have used the English version. However, the original ESI has been translated into Malay, German, Czech, Spanish, Brazilian Portuguese, Hebrew, Polish, Japanese, Korean, and Slovakian (Lazar, 2021).

A Critique of the Spirituality Measuring Scale (ESI)

The ESI has its strong points and limitations. According to Lazar (2021), the instrument has been used in many studies, its factor structure has been examined in several studies, and it has been translated into ten languages. Even though ESI was developed in a predominantly North American Christian sample, the ESI may be suitable for use in other cultures, religions, and languages with few limitations. However, ESI also has some weaknesses. Lazar (2021) also discusses these weaknesses. First, the results for assessing the ESI’s five-factor structure are poor. The goodness-of-fit indices were borderline. Also, the statements on supernatural beliefs are not critical or integral aspects of Catholic school spirituality, so they were omitted from the current study. Second, the author also suggests that 78% of the items on the EWB subscale are reversed, whereas the reversed items in the other subscales are more balanced. Beaumont and Scammell (2012) also argue that the EWB subscale represents general well-being rather than spirituality-oriented well-being. However, some researchers have defended the EWB subscale. Bliss (2009a) argues that the ESI-R existential
well-being dimension focused on the sense of confidence in the capacity of the individual to address the challenges of life and that this was a different aspect of existential well-being compared to Ellison’s (1983) scale that focused on life meaning and purpose. Third, MacDonald’s (2000a) scale has also been criticized for including the religiousness dimension in the ESI’s model of spirituality because of the controversy surrounding the issue of the relationship between religiousness and spirituality or the overlap between them.

In summary, from the preceding analysis, the ESI has a multidimensional approach to understanding spirituality that includes religiousness as one of the dimensions. It also assumes that spirituality can be measured using the quantitative method. This research used this instrument because it is accessible, easy to understand and use, has been widely used in research, and covers all the dimensions of spirituality, including religiousness. McDonald’s (2000a, 2000b) approach is also the most suitable approach because it includes religiousness as part of spirituality that other scales and authors exclude (e.g., the SOI). Being a faith leader that models the Catholic faith is a critical requirement of the Catholic school leader. McDonald’s (2000a, 2000b) method and approach also made it easy to collect, analyze and interpret the data on spirituality. The method is also suitable for this research because it is generalizable, reliable, and validated (Lazar, 2021). By using this method, it is hoped that new insights about the spirituality of the lay Catholic high school leader in Nigeria that is generalizable would be discovered. The Paranormal (PAR) subscale was, however, excluded because it does not measure spiritual attributes relevant to Catholic school leadership. The
questions on the subscale focus on beliefs in witchcraft, communicating with the
dead, predicting the future, etc. Thus, only 85 items under four subscales and the
two validity items were used. To use the scale, permission was sought and
obtained from Dr. D. MacDonald. Participants in this research completed the
survey on spirituality using this scale.

**Self-Awareness Measuring Scale**

Several researchers (Fenigstein, Scheier, & Buss, 1975; Burnkrant & Page,
1984; Trapnell & Campbell, 1999; Grant, Franklin, & Langford, 2002; Ashley &
Reiter-Palmon, 2012; Eurich, 2018) have also developed several scales for
measuring self-awareness. Eurich’s (2018) scale was used for this research. The
strength of this scale lies in its ability to capture all the dimensions of self-
awareness that various scholars (Eriksen, 2009; Goleman, 1995; Caldwell, 2010;
Reiter-Palmon, 2012; Eurich, 2017, 2018) have identified. It has been used to
measure leaders’ self-awareness (Eurich, 2017, 2018). Eurich (2017, 2018) and
her team used the instrument to survey thousands of people worldwide in 10
different investigations. The other strength of this instrument lies in its
comprising of two aspects—the way the individual sees herself and the way the
other person that knows the individual sees that person. Measuring both aspects
could provide a more accurate and balanced representation of the person’s self-
awareness and reduce response bias. In terms of validity, according to Eurich
(2021), “the assessment has been extensively validated over several studies with
several thousand people including one organizational sample (we are still getting
the validation study ready for peer review, but it should be under review fairly
soon)” (Personal communication, April 1, 2021). The two aspects—the “self” and the “other” – have 63 self-reported items to which the participant responded and 63 items to be completed by the participant’s subordinate. The instrument also uses the Likert scale responses: very untrue of me (1), untrue of me (2), somewhat untrue of me (3), somewhat true of me (4), true of me (5), and very true of me (6). The “Other” section has the same scoring: very untrue of me (1), untrue of me (2), somewhat untrue of me (3), somewhat true of me (4), true of me (5), and very true of me (6).

The items are also grouped into subscales, which Eurich (2017) refers to as “insight pillars.” These scales include values, passions, aspirations, fit, patterns, reactions, and impact. For this research, the supervisor of the Catholic school leader was asked to complete the “other” section of the scale for the Catholic school leader. The supervisor also completed the Effective Catholic School Leadership Evaluation survey. All the subscales in this instrument were used.

To use this scale for the research, permission was sought and obtained from the researcher who developed the scale, Dr. T. Eurich. By using this instrument and method, it is also hoped that generalizable and reliable insights into the self-awareness of lay Catholic high school leaders in Nigeria can be gained.

**Catholic School Leadership Effectiveness Measuring Scale**

Several scales for measuring school leaders’ effectiveness (Hallinger & Murphy, 1985; Ebmeier, 1992; Kouzes & Posner, 2002; Vanderbilt Assessment of Leadership in Education [VAL-ED], 2008; Archdiocese of Chicago, 2011)
were considered. The scale, Annual Performance Review and Evaluation of the Principal (Archdiocese of Chicago, 2011, see Appendix E), designed by the Archdiocese of Chicago, was used to evaluate the effectiveness of the principal of the Catholic school because it measures the specific functions of Catholic school leaders. These functions include instructional leadership, supervision, mission and ministry, professional development, fiscal oversight, board relations, and decision-making. The instrument also includes most of the parameters that the Wallace Foundation (2009) has identified as constituting the parameters for measuring school leadership effectiveness. These parameters include leadership that improves teaching and learning, leadership that creates effective collaboration and cohesion, and leadership that drives school change (Wallace Foundation, 2009). The instrument uses the Likert scale in measuring leadership effectiveness: 

\[ \text{Distinguished (4), successful (3), progressing (2), or needs improvement (1).} \]

Permission was also sought and obtained from the Education Department of the Archdiocese of Chicago to use the scale for this research. It is also hoped that insights into the leadership effectiveness of the lay Catholic high school leaders in Nigeria that are reliable and generalizable would be gained through the use of this scale.

**Participant Recruitment**

To determine the sample size representing the Catholic school leaders' population in Nigeria, Software R was used to compute and analyze the result. A G*Power 3.1 Analysis (Faul, Erfelder, Buchner, & Lang, 2009) was conducted to determine the minimum number of participants (the total sample size) needed for
this study. The power (1-β) was determined at 0.80, α at 0.05, effect size at 0.15, two-tailed, and three regressors. The G*Power 3.1 Analysis generated a sample size of 55.

To recruit participants, first, the School Administrators of the Catholic high schools, where applicable, and the Directors of Catholic Education of the diocese were contacted through phone calls. High School Administrators in some dioceses in Nigeria are like presidents of those schools in the U.S., who supervise the principals and headteachers at Catholic high schools. In addition to the School Administrators, some dioceses also have a Director of Catholic Education who supervises all the Catholic schools in the diocese. Some dioceses do not have School Administrators for their high schools, but a director of Catholic Education supervises the principals/headteachers of each Catholic high school. These supervisors were also contacted through phone calls and emails to schedule a meeting with each of them. During the sessions, the research, the purpose of the study, and the design of the research were thoroughly discussed. Their permission to speak with the principals, vice-principals, headteachers, assistant headteachers, and deans of studies and recruit them for the study were also sought and obtained. Full disclosure of the instruments for this research was also provided. The Institutional Review Board (I.R.B.) certificate, permitting the researcher to conduct the study, was presented. The researcher then explained that the research requires that they (the School Administrators and Directors) complete the two surveys on Catholic school leadership effectiveness and self-awareness (other) for any of their lay Catholic school leaders who chose to participate in the study.
With the permission of the Administrators and Directors of the Catholic schools to recruit lay Catholic school leaders in their schools for the research, the researcher spoke directly with the principals, vice-principals, headteachers, assistant headteachers, and deans of studies and explained to them the purpose and the design of the study and encouraged them to participate in the study freely. Then, the consent (Creswell & Guetterman, 2019) of those who volunteered to participate was sought, and their number was noted. The number of those who declined to participate and their reasons for declining were also noted. Some who refused to participate in the study said that they did not have the time and space to complete the surveys, while some said that since their schools were on holiday, they could not be available to participate. Some School Administrators did not grant their supervisees permission to participate. A convenient day and time were scheduled for those who decided to participate and were granted permission to participate for the completion of the two surveys—spirituality and self-awareness. To ensure that the exercise did not affect their work, the meetings were scheduled on school days, after school hours, or during their free time. A few schools were on vacation, so some of the school leaders were free, while others participated in their schools’ holiday programs that partly occupied them. Participants were promised a small amount of money (5,000 Naira, about $10) for their transportation back home after the exercise, especially those who came purposely for the research. The School Administrator and Director of each school were informed of the number of school leaders who volunteered to participate in the research and the days and time scheduled to complete the surveys. Based on the
number of those who agreed to participate, the researcher produced enough paper copies of the survey questions, printed consent forms, and provided pens for the participants.

**Exclusionary Criteria**

The lay principals/Headteachers, vice-principals/Assistant Headteachers, Sectional Heads, or dean of study who participated in the survey had served in the leadership position for at least one academic year. Those who had not served in that position for at least one academic year were excluded from participating in the research. This researcher believes that being on the job for that long allowed the school leader enough time to learn, understand, and perform the roles of the Catholic school leader. Those appointed into the positions in an acting capacity were also excluded from the research. Additionally, all principals/Headteachers, vice principals/Assistant Headteachers, Sectional Heads, and deans who are priests or religious were excluded from participating in the study since the study focuses exclusively on lay Catholic school leaders. In all, 70 Catholic school leaders, including principals, vice-principals, headteachers, assistant headteachers, deans of studies, and sectional heads, from over 40 Catholic high schools located in three geographical regions of Nigeria participated in the research.

**Sources of Data**

The responses provided by the participants (lay Catholic high school leaders) and their supervisors provided the data for this research. On the day scheduled for the survey, the researcher met each participant and their supervisors individually. Each lay Catholic school leader completed two separate surveys for
themselves—spirituality and self-awareness (self). Their supervisors, including administrators and directors, also completed two surveys—the effectiveness and the self-awareness (Other) of the school leaders they supervise. Before administering the questionnaires, the researcher explained that participation in the research was voluntary and that participants could refuse to answer any question or withdraw from participating in the study at any time for any reason (Creswell & Guetterman, 2019). Participants who wanted to complete the questionnaire immediately were given appropriate disclosure and consent forms to complete and sign. These documents were collected after they were completed and signed.

The researcher also explained that the surveys required the participants to respond to statements regarding several alternative degrees of agreement/approval or disagreement/disapproval. The spirituality Assessment Scale has five categories of responses: strongly disagree (0), disagree (1), neutral (2), agree (3), and strongly agree (4). He also explained that the self-awareness scale has six response formats, very untrue of me (1), untrue of me (2), somewhat untrue of me (3), somewhat true of me (4), true of me (5), and very true of me (6). Finally, the participants were encouraged to pay attention to the formats so that they could respond to the questions accurately. The participants were then asked to take their time to complete the surveys. They completed the surveys in the order they chose, using pen and paper.

The first page of the survey paper requested that the participants provide information on their demographics—their age range, position in the school, years of experience on the job, the highest academic qualification they have attained,
and their religious affiliation. Those who wanted to complete the questionnaire remotely were given the surveys, and the researcher returned to collect them. The researcher waited to collect the questionnaires for those who wished to complete them immediately. After each participant completed the study, the researcher collected the surveys, thanked them warmly, and gave each participant an envelope containing about five thousand Naira (#5000.00, equivalent to $10.00). The money was given to the participants who fully completed the surveys only after they had returned them.

The supervisors of the Catholic school leaders completed the surveys on the effectiveness of the school leaders and the “other” aspect of self-awareness for their staff. Some supervisors completed their surveys on the same day as the school leaders, while others completed them on a different day. For convenience, the surveys were administered on the day and time each administrator chose. For ethical reasons, the researcher also explained that the results specific to their school leaders would not be disclosed or given to them; however, the general results would be provided if they requested them. The researcher administered two questionnaires—self-awareness of the lay school leaders as rated by their supervisors and leadership effectiveness of the lay school leaders as rated by their supervisors. Supervisors, who chose to complete the survey remotely, informed the researcher when to come and collect the completed surveys.

**Data Preparation**

To prepare the data for analysis, first, the surveys for spirituality were aggregated to determine if the participants completed all the questions. Second,
the positive items were disaggregated from the reversed items for spirituality. Third, the scoring method that McDonald (2000a) used in scoring was used in scoring the items. Using the Likert scale, strongly disagree was scored (0), disagree (1), neutral (2), agree (3), or strongly agree (4) for the positive items. For the reversed items, the scoring order was then reversed. Fourth, the scores were summed up to get the total score for each subscale for each participant, then summed up to derive the total score for all the subscales. Fifth, the scoring method that Eurich (2021) recommended was used. The two dimensions of self-awareness (“Self” and “Other”) were scored separately. The items on “self” for self-awareness, as rated by the school leader using the Likert scale, were scored first. Very untrue of me was scored (1), untrue of me (2), somewhat untrue of me (3), somewhat true of me (4), true of me (5), or very true of me (6). Sixth, the “Other” aspect of self-awareness, as rated by the supervisor of the school leader, was scored the same way. Seventh, for Catholic leadership effectiveness, the scoring method on the survey was used. Supervisors of Catholic school leaders were asked to rate the leaders as distinguished (4), successful (3), progressing (2), or Needs Improvement (1). The school leaders’ responses were scored, and the scores of each school leader were collated. Eighth, an Excel spreadsheet was prepared, and the data were entered into the spreadsheet. Ninth, then the data were imported into R to compute the descriptive statistics (Creswell & Guetterman, 2019) to determine central tendency (Mean, Median, Mode) and variability (variance, standard deviation, and range). Tenth, the demographic information for age, academic qualification, years of experience, and religious affiliation at the
participant level were entered into the sheet when preparing the spreadsheet. Including the participants' demographics ensured a complete dataset and ensured that the data were available for re-verification and re-analyses when necessary. Finally, correlation analysis and multiple regression analysis were conducted to determine if a significant correlation exists among the variables and if spirituality and self-awareness predict leadership effectiveness.

A total of 59 Catholic school leaders had complete surveys (self-rated self-awareness, supervisor-rated self-awareness, self-rated spirituality, and supervisor-rated effective Catholic school leadership). Seventy school leaders returned completed self-rated and supervisor-rated self-awareness surveys, 67 school leaders returned completed self-rated spirituality, and 59 returned supervisor-rated effective Catholic school leadership. The incomplete surveys were not discarded because some variables may have been measured for the participants. Incomplete surveys were treated as missing observations for some variables but were included in other analyses with complete data. For example, if participant 3 was missing data on any of the dimensions of the self-awareness scale but had complete data for spirituality and effective leadership, participant’s available data were included in the analyses for the correlation between spirituality and effective leadership. The R code was programmed to delete missing observations pairwise, including other data the participants had for further analyses.

Data Analysis

This research design was a multiple regression study with two independent variables—spirituality and self-awareness and one dependent variable—effective
school leadership. The design measured three variables that were hypothesized to correlate. First, descriptive statistics were used to analyze the data and to answer the first three questions that seek to determine how lay Catholic high school leaders would measure on the self-awareness, spirituality, and leadership effectiveness scales. The output from R provided the descriptive statistics to determine central tendency (Mean, Median, Mode) and variability (variance, standard deviation, and range) on spirituality, self-awareness, and effective Catholic school leadership.

Second, this research also aims to build a theory—that is, to build a model for the prediction of effective leadership based on spirituality and self-awareness. To answer the fourth and fifth research questions (What is the magnitude and direction of the associations between self-awareness, spirituality, and effective leadership among lay high school leaders? Do self-awareness and spirituality together predict effective leadership?), inferential statistics were used. First, the assumption of linearity was evaluated. The matrix of the zero-order correlations between self-awareness, spirituality, and effective Catholic school leadership was constructed to determine if an association existed. If an association existed, the magnitude and direction of the association between the variables would be determined. Second, the R code was also used to construct and estimate the multiple regression model for these data. Multiple regression analyses for spirituality, self-awareness, and effective Catholic school leadership were conducted using the total scores for self-awareness as rated by the school leader, self-awareness of the school leader as rated by the supervisor (School
Administrator or Director), spirituality as rated by the school leader, and the
effectiveness of the school leader as rated by the supervisor of the school leader.
A test for interactions among the three variables was conducted to determine if
interactions exist. The associations were further analyzed using regression
analysis. T-tests were conducted to determine the statistical significance of $b_1$, $b_2$, and $b_3$. Statistical significance of $b_1$, $b_2$, and $b_3$ provided evidence that spirituality and self-awareness (self) and self-awareness (other) predict effective school leadership. Based on the output from R, the null hypotheses would be rejected or fail to be rejected. The hypothesis that spirituality and self-awareness would predict effective leadership was also tested.

**Ethical Considerations**

Participants in this research were invited to choose to participate in this research freely. Those who chose to participate were given informed consent forms to complete before participating in the research. Participants were free to discontinue the research at any time, and no risk or undue harm to the participants in this study is known to exist.

The survey materials did not bear any identifiers such as names, schools, or locations of schools. To match each participant's response to spirituality, self-awareness, and effective Catholic school leadership, each participant was assigned an identification number labeled on their questionnaires. The identification number was such that it could not be traced back to an individual's responses to the surveys.
Participants were assured that the results would be kept confidential and not used against them. Additionally, they were assured that the survey results would only be reported in the aggregates to ensure that the individual responses could not be identifiable so that results could not be used against them.

The survey materials have been carefully stored so only the researcher can access them. After five years, they can then be discarded. Also, the information gathered during this study would remain confidential, and only the researcher could access the research data.
CHAPTER IV
Analysis of Results

Overview of the Chapter

First, this research administered quantitative surveys to 70 lay Catholic high school leaders in Nigeria to measure their leadership effectiveness, spirituality, and self-awareness. Second, it explored the relationships between spirituality, self-awareness, and effective leadership among these lay Catholic high school leaders to understand if spirituality (Independent Variable) and self-awareness (Independent Variable) together predict Catholic high school leadership effectiveness (Dependent Variable). The literature review indicates that prior research affirmed that a positive correlation exists between spirituality and effective leadership among leaders (Beazley, 1997; Cacioppe, 2000a; Fite, Reardon, & Boone, 2011; Fry, 2003, 2005; Houston, 2014; Moore, 2018; Reave, 2005, 2006; Selver, 2013) and between self-awareness and effective leadership (Ashley & Reiter-Palmon, 2012; Ayiro, 2009; Bratton, Dodd, & Brown, 2010; Caldwell & Hayes, 2016; Cliffe, 2011; Eriksen, 2009; Eurich, 2017, 2018; Emuwa & Fields, 2017; Goleman, 1995, 2013, 2019; Tekleab, Sims, Yun, Tesluk, & Cox, 2008; Van Velsor, Taylor, & Leslie, 1993; Whetten & Cameron, 1984). However, little or no research has evaluated the spirituality and self-awareness of lay Catholic high school leaders in Nigeria or investigated if spirituality and self-awareness (together) predict leadership effectiveness among lay Catholic high school leaders in Nigeria.

Research Questions
The following questions guided this research.

I. What is the level of spirituality among lay Catholic high school leaders in Nigeria?

II. What is the level of self-awareness among lay Catholic high school leaders in Nigeria?

III. What is the level of effective school leadership among lay Catholic high school leaders in Nigeria?

IV. What is the magnitude and direction of the associations between spirituality, self-awareness, and effective leadership among lay Catholic high school leaders in Nigeria?

V. Do spirituality and self-awareness together predict effective lay Catholic high school leadership in Nigeria?

Research Hypotheses

Null Hypothesis 1

No significant and positive associations exist between the three variables—spirituality, self-awareness, and effective Catholic school leadership--among lay Catholic high school leaders in Nigeria.

Alternative Hypotheses 1

Significant and positive associations exist between the three variables— spirituality, self-awareness, and effective Catholic school leadership—among the lay Catholic high school leaders in Nigeria.
Null Hypothesis 2

Spirituality, Self-awareness (Self), and Self-awareness (Other)
together do not predict effective Catholic high school leadership in
Nigeria.

Alternative Hypothesis 2

Spirituality, Self-awareness (Self), and Self-awareness (Other) together
predict effective Catholic high school leadership in Nigeria.

Using four of McDonald's (2000a) five subscales of the Expression of
Spirituality Inventory (ESI), Eurich's (2017) (“Self” and “Other”) scales for
measuring the self-awareness of leaders, and the Annual Performance Review and
Evaluation of the Principal (Catholic Archdiocese of Chicago, 2011) for
evaluating Catholic high school leaders, data were collected from a total of 70 lay
Catholic high school leaders including principals, assistant principals,
headteachers, assistant headteachers, sectional heads, and deans of students from
the different parts of Nigeria. However, not all 70 respondents and their
supervisors completely filled out the four surveys. Fifty-nine supervisors of the
participants completed the survey evaluating the leadership effectiveness of the
Catholic high school leaders; 67 participants completed the self-report survey for
spirituality, 70 participants also completed the self-report survey evaluating one
dimension of self-awareness (self), and 70 of participants' supervisors completed
the self-awareness (other) survey evaluating the other dimension of self-
awareness for the participants.
Thus, to measure effective leadership, the datasets from 59 participants were used, 67 participants provided data for the spirituality measure, 70 participants provided data for self-awareness (self), and 70 of the participants’ supervisors provided data for self-awareness (Other) for the school leaders. Since self-awareness, as defined by Eurich (2017), has two dimensions (self and other), data were collected for each and analyzed separately. For these measurements, descriptive and inferential statistics were computed. To compute the Multiple Regression Analysis, only the datasets of the 59 participants, who have complete datasets for the four surveys, were used. The data were generated from the total scores from Spirituality (ESI) (McDonald, 2000a), Self-awareness (Self), Self-awareness (Other) (Eurich, 2017), and Performance Review and Evaluation of the Catholic School Principal (Archdiocese of Chicago, 2011).

To determine the sample size needed for this research, the G*Power 3.1 Analysis (Faul, Erdfelder, Buchner, & Lang, 2009) was used to compute the total sample size. The power (1-β) was set at 0.80, α at 0.05, effect size at 0.15, two-tailed, and three regressors. The G*Power 3.1 Analysis generated a recommended total sample size of 55.

This chapter provides an analysis of the findings of this study. First, after a brief description of the purpose of the study, the demographic data of the participants in the study are examined. Second, a report of the findings of the measurements of each of the four variables, using the computations of the descriptive statistics, is also highlighted. Tables illustrate the sample size, mean score, standard deviation, etc., for each of the four variables. Third, the findings
of inferential statistics, including zero-order correlations and multiple regression, are also examined to determine if associations existed. The magnitude and direction of the associations between the variables are examined if they exist. Tables and plots are also used to illustrate these results. A summary of the findings of the inferential statistics is then highlighted. Finally, the hypotheses for this study are tested.

**Demographic Data of the Research Participants**

Seventy lay Catholic high school leaders in three out of the six geographical regions of Nigeria, who participated in this research, first completed a short survey on their demographics, including age range, position in the school, years of experience, religious affiliation, exposure to Ignatian spirituality (Jesuit Formation) and academic qualification. The demographic survey results indicated that 16 participants were between 25 to 40 years old, 42 were between 41 to 55, and 12 were between 56 to 70 years. The survey also showed that 18 were principals or headteachers of their schools, 25 were assistant principals or assistant headteachers, and 25 were sectional heads or deans of studies. On the participants’ years of experience, 8 participants reported having one to four years of experience, 26 had five to 15 years of experience, and 25 had 16 to 26 years of experience. Nine participants reported having over 26 years of experience on the job. Forty-eight participants reported they were Catholic Christians, while 20 were non-Catholic Christians.

Regarding academic qualifications, 44 participants reported having a B.A./B.Sc. degree, while 24 reported having master's or above master's degrees.
Only 4 participants reported that they had had exposure to Ignatian spirituality (Jesuit Formation). Three participants did not provide their demographic information. Even though participants' demographic data were collected, they were not used to compute and analyze the descriptive and inferential statistics in this study. They can be considered factors in future studies.

**Descriptive Statistics of the Variables**

The following paragraphs describe the findings that emerged from the analysis of the research. Figures and tables are used to illustrate these findings.

**Table 1. Descriptive Statistics for School Leaders’ Effectiveness as Rated by their Supervisors**

<table>
<thead>
<tr>
<th>Var</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Range</th>
<th>Median</th>
<th>Skewness</th>
<th>Kurtosis</th>
<th>Variance</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>EL</td>
<td>59</td>
<td>96</td>
<td>167.00</td>
<td>124.86</td>
<td>71.00</td>
<td>122.00</td>
<td>0.64</td>
<td>0.08</td>
<td>279.56</td>
<td>16.72</td>
</tr>
</tbody>
</table>

Table 1 shows the summary of the response variable (Effective Leadership [Dependent Variable]). The items in the table include minimum value, maximum value, mean, median, range, skewness, kurtosis, variance, and standard deviation. The total number of participants (sample size) is 59, with a mean value of 124.86 and a standard deviation of 16.72. The values of skewness and kurtosis displayed in the table indicate that the data set is skewed to the right.
The histogram of Effective Leadership in Figure 1 shows a distribution or a plot of the frequencies of the values of Effective Leadership. It indicates how often the different values of Effective Leadership occur in the data. The data distribution is positively skewed, which means that the values near the left side of the distribution occur more frequently than values near the right side of the distribution. This distribution also indicates that the mean is greater than the median.
The Q-Q plot for the variable (Effective Leadership) (Figure 2) shows that, even though there are deviations from normality, especially at the tails, we can proceed under the normality of assumption, given the sample size of 59.

**Table 2. Descriptive Statistics Leaders’ Spirituality as Rated by School Leaders Themselves**

<table>
<thead>
<tr>
<th>Var.</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Range</th>
<th>Median</th>
<th>Skewness</th>
<th>Kurtosis</th>
<th>Var</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sp.</td>
<td>67</td>
<td>205.00</td>
<td>322.00</td>
<td>253.25</td>
<td>71.00</td>
<td>250</td>
<td>0.77</td>
<td>0.38</td>
<td>582.74</td>
<td>24.14</td>
</tr>
</tbody>
</table>

Table 2 summarizes the data for the variable Spirituality (independent variable). The items in the table include minimum value, maximum value, mean, median, range, skewness, kurtosis, variance, and standard deviation. The total number of participants is 67, with a mean of 253.25 and a standard deviation of 24.14. The
values of skewness and kurtosis displayed in the table indicate that the data set is positively skewed.

![Histogram of Spirituality](image)

**Figure 3. Histogram of School Leaders' Spirituality**

The histogram of Spirituality in figure 3 shows a distribution or a plot of the frequencies of the values of Spirituality. It indicates how often the different values of Spirituality occur in the data. Thus, the data distribution is positively skewed, which means that values near the left side of the distribution occur more frequently than those near the right side. This distribution also indicates that the mean value is greater than the median value.
Figure 4. Q-Q Plot for School Leaders' Spirituality

The Q-Q plot for the variable (Spirituality) in figure (4) above shows that even though there are deviations from normality for the variable, especially at the tails, we can proceed under the normality of assumption, given the sample size 67.

Table 3. Descriptive Statistics for School Leaders' Self-rated Self-awareness (Self)

<table>
<thead>
<tr>
<th>Var.</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Range</th>
<th>Median</th>
<th>Skewness</th>
<th>Kurtosis</th>
<th>Var</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA (Self)</td>
<td>70</td>
<td>139</td>
<td>344.00</td>
<td>290.26</td>
<td>205.00</td>
<td>292.50</td>
<td>-1.58</td>
<td>5.16</td>
<td>1082.41</td>
<td>32.90</td>
</tr>
</tbody>
</table>

Table 3 shows the summary of the variable self-awareness (Self) (independent variable). The items in the table include minimum value, maximum value, mean, median, range, skewness, kurtosis, variance, and standard deviation. The total number of participants (sample size) is 70, with a mean value of 290.26 and a standard deviation of 32.90. The values of skewness and kurtosis displayed in the table indicate that the data set is negatively skewed and not normally distributed.
Figure 5. Histogram of School Leaders' Self-rated Self-awareness (Self)

Figure 5 shows the distribution or a plot of the frequencies of the values of the variable Self-awareness (Self). It indicates how often the different values of Self-awareness (Self) occur in the data. The figure shows that the data are skewed to the left, meaning that values near the right side of the distribution occur more frequently than those near the left.

Figure 6. Q-Q Plot for School Leaders' Self-rated Self-awareness (Self)
The Q-Q plot for the variable (Self-awareness [self]) in Figure 6 shows that even though there are deviations from normality for the variable, especially at the tails, we can proceed under the normality of assumption, given the sample size of 70.

Table 4. Descriptive Statistics for School Leaders' Self-awareness (Other) as Rated by their Supervisors

<table>
<thead>
<tr>
<th>Var.</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Range</th>
<th>Median</th>
<th>Skewness</th>
<th>Kurtosis</th>
<th>Var</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA (Other)</td>
<td>70</td>
<td>230</td>
<td>337</td>
<td>286</td>
<td>107.00</td>
<td>290.50</td>
<td>-0.30</td>
<td>-0.12</td>
<td>618.02</td>
<td>24.86</td>
</tr>
</tbody>
</table>

Table 4 shows the summary of the data distribution of the variable Self-awareness (Other) (independent variable). The items in the table include minimum value, maximum value, mean, median, range, skewness, kurtosis, variance, and standard deviation. The total number of participants (sample size) is 70, with a mean of 286 and a standard deviation of 24.86. The values of skewness and kurtosis displayed in the table indicate that the data set is negatively skewed.

Figure 7. Histogram of School Leaders' Self-awareness (Other) as Rated by their Supervisors
Figure 7 also presents the distribution or a plot of the frequencies of the values of the variable Self-awareness (Other). It indicates how often the different values of Self-awareness (Other) occur in the data. The figure also shows that the most frequent values occur near the middle.

![Normal Q-Q Plot for Self_Awareness_Other](image)

**Figure 8. Q-Q Plot for School Leaders' Self-awareness (Other) as Rated by their Supervisors**

The Q-Q plot for the variable (self-awareness [Other]) in Figure 8 shows that even though there are deviations from normality for the variable, especially at the tails, we can proceed under the normality of assumption given the sample size of 70.

**Table 5. Summary of Descriptive Statistics for the Four Variables**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sample Size</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective Leadership</td>
<td>59</td>
<td>124.86</td>
<td>16.72</td>
</tr>
<tr>
<td>Spirituality</td>
<td>67</td>
<td>253.25</td>
<td>24.14</td>
</tr>
<tr>
<td>Self-awareness (Self)</td>
<td>70</td>
<td>290.26</td>
<td>32.90</td>
</tr>
<tr>
<td>Self-awareness (Other)</td>
<td>70</td>
<td>286</td>
<td>24.86</td>
</tr>
</tbody>
</table>
Inferential Statistics

Linear Associations among the Variables

When the assumption of linearity was evaluated, three separate scatterplots (effective leadership and spirituality; effective leadership and self-awareness (self); effective leadership and self-awareness (other) were constructed to depict the relationship between effective leadership, spirituality, self-awareness (self), and self-awareness (Other), the scatterplots below were obtained.

*Figure 9. Scatter Plot for School Leaders' Effectiveness and Spirituality*
Figure 10. Scatter Plot for School Leaders’ Effectiveness and Self-awareness (Self)

Figure 11. Scatter Plots for School Leaders’ Effectiveness and Self-awareness (Other)
A careful examination of the scatterplots in Figure (9. A-C) shows no obvious non-linear associations between effective leadership and spirituality and effective leadership and self-awareness (self). However, there seems to be a curvilinear relationship between effective leadership and self-awareness (other). To rule out
curvilinearity in the relationship between effective leadership and self-awareness (other), the relationship was tested for curvilinearity by adding a quadratic term (squared polynomial) to the regression model. The partial regression coefficient did not reach statistical significance. Based on this result, it was concluded that there was no curvilinear relationship between effective leadership and self-awareness (other).

**Zero Order Correlations**

A matrix of zero-order correlations was constructed to examine the correlation between effective leadership, spirituality, self-awareness (self), and self-awareness (other). The outputs are analyzed below.

**Table 6. The Matrix of Zero Order Correlations**

<table>
<thead>
<tr>
<th>Variables</th>
<th>EL</th>
<th>Spirituality</th>
<th>SA(Self)</th>
<th>SA (Other)</th>
</tr>
</thead>
<tbody>
<tr>
<td>EL</td>
<td>1.00000000</td>
<td>0.2858837</td>
<td>0.014341</td>
<td>0.4051523</td>
</tr>
<tr>
<td>Spirituality</td>
<td>0.28588369</td>
<td>1.0000000</td>
<td>0.5073991</td>
<td>0.265645</td>
</tr>
<tr>
<td>SA (Self)</td>
<td>0.014341</td>
<td>0.5073991</td>
<td>1.0000000</td>
<td>-0.05211273</td>
</tr>
<tr>
<td>SA (Other)</td>
<td>0.4051523</td>
<td>0.265645</td>
<td>-0.05211273</td>
<td>1.0000000</td>
</tr>
</tbody>
</table>

The values in Table 6 indicate the direction and the magnitude of the association between the variables. The sign of the correlation coefficient points to the direction of the association, and the magnitude of the correlation coefficient shows the strength of the association.
Table 7. The Probability Values (Pr(|t|)) of the correlations

<table>
<thead>
<tr>
<th>Variables</th>
<th>EL</th>
<th>Spirituality</th>
<th>SA (Self)</th>
<th>SA (Other)</th>
</tr>
</thead>
<tbody>
<tr>
<td>EL</td>
<td>&lt; 0.01</td>
<td>0.12</td>
<td>&gt; 0.99</td>
<td>&lt; 0.01</td>
</tr>
<tr>
<td>Spirituality</td>
<td>0.03</td>
<td>&lt; 0.01</td>
<td>&lt; 0.01</td>
<td>0.12</td>
</tr>
<tr>
<td>SA (Self)</td>
<td>0.91</td>
<td>&lt; 0.01</td>
<td>&lt; 0.01</td>
<td>&gt; 0.99</td>
</tr>
<tr>
<td>SA (Other)</td>
<td>&lt; 0.01</td>
<td>0.03</td>
<td>0.67</td>
<td>&lt; 0.01</td>
</tr>
</tbody>
</table>

Using the effect sizes for $r$ as described by Cohen (1992) to interpret the magnitude of the effect sizes:

(a) Effective Leadership and Spirituality share a small to moderate positive correlation ($r (57) = .29, p = .03$).

(b) Effective Leadership and Self-Awareness (Self) are not correlated with each other

($r (57) = .01, p = .91$).

(c) Effective Leadership and Self-Awareness (Other) share a moderate correlation ($r (57) = 0.41, p = .01$).

(d) Spirituality and Self-Awareness (Self) share a moderate to a large positive correlation

($r (65) = .51, p = .01$).
(e) Spirituality and Self-Awareness (Other) share a small to moderate positive correlation \((r(65) = .27, p = .12)\).

(f) Self-Awareness (Self) and Self-Awareness (Other) are not correlated with each other \((r (68) = -0.05, p = .67)\).

**Multiple Regression**

When the multiple regression analysis was computed, using each Catholic high school leader’s total scores in Effective Leadership, Spirituality, Self-awareness (Self), and Self-awareness (Other), the following data were generated.

**Table 8. Regression Coefficients**

|                | Estimate | Std. Error | t value | Pr(>|t|) | Confidence Intervals 2.5% 97.5% |
|----------------|----------|------------|---------|----------|---------------------------------|
| (Intercept)    | 17.82253 | 34.53763   | 0.516   | 0.60798  | -51.451, 87.096                 |
| Spirituality   | 0.22929  | 0.10659    | 2.151   | 0.03604 *| 0.0155, 0.443                   |
| SA (Self)      | -0.10245 | 0.08489    | -1.207  | 0.23287  | -0.273, 0.678                   |
| SA (Other)     | 0.27755  | 0.09267    | 2.995   | 0.00416 **| 0.091, 0.463                    |

\(*p < .05, **p < .01\)

The results also indicated a residual standard error of 15.29 on 53 degrees of freedom (14 observations deleted due to missingness), a multiple \(R^2\) of .229, and an adjusted \(R^2\) of .1854. The result also showed an \(F\)-statistic \((3, 53) = 5.25, p < .003\).

Table 8 also presents the lower and upper values of the 95% confidence intervals for the intercept and unstandardized partial regression coefficients. The 95% confidence interval for the partial regression for spirituality is \([.015, .443]\), self-awareness (self) \([-0.273, .678]\), and self-awareness (other) \([.091, .463]\). This
analysis means that over repeated sampling, an interval constructed in this way will contain the true population value of the partial regression coefficient predicting lay Catholic high school leaders' effectiveness from spirituality, self-awareness (self), and self-awareness (other) 95 times out of 100.

**The Values of \( R^2 \) and Adjusted \( R^2 \)**

(a) The value of multiple \( R^2 = .229 \).

(b) The adjusted \( R^2 \) for this regression model is .1854. This result means that the regression model explains 18.54% of the variance in lay Catholic school leaders' leadership effectiveness. The adjusted \( R^2 \) is slightly less than the value of \( R^2 \) (.229) because it is corrected for the bias that exists in \( R^2 \), which tends to overestimate the true \( R^2 \) in the population.

**Multiple Regression Plots**

**Figure 14. Regression Plot for Residual Vs. Fitted**

Figure 14 shows a residual vs. fitted plot of the data. A visual inspection of the plot of the standardized residuals shows a slight curve in the Lowess line, which was investigated by examining the previously displayed scatterplots of each
independent variable with the dependent variable. A possible curvilinear relationship between effective leadership and self-awareness (Other) was investigated by adding a quadratic term to the regression model. The regression coefficient did not show a statistically significant result.

![Regression Plot for Effective Leadership Vs. Self-awareness (Other)](image)

**Figure 15. Regression Plot for Effective Leadership Vs. Self-awareness (Other)**

Figure 15 shows the precise plot on a simple linear regression model with self-awareness (Other) as the only predictor to evaluate a possible curvilinear relationship between self-awareness (Other) and Effective Leadership. As indicated in the previous paragraph, the result was not statistically significant.

From the above analysis, when the hypotheses were tested, the following conclusions were drawn:

Hypothesis 1:
a. \( H_0 \): No significant and positive associations exist between the three variables—spirituality, self-awareness, and effective Catholic school leadership—among lay Catholic high school leaders in Nigeria.

\( H_1 \): Positive associations exist between the three variables—spirituality, self-awareness, and effective Catholic school leadership—among the lay Catholic high school leaders in Nigeria.

The results of zero-order correlation tests showed that Effective Leadership and Self-Awareness (Self) are not correlated \((r \ (57) = .01, \ p > .91)\), Effective Leadership and Spirituality share a small to moderate positive correlation \((r \ (57) = .29, \ p = .03)\), and Effective Leadership and Self-Awareness (Other) share a moderate to large positive correlation \((r \ (57) = .41, \ p < .01)\).

Thus, there was mixed support for hypothesis 1. The null hypothesis can be rejected for the statistically significant correlations between effective leadership and spirituality \((r \ (57) = .29, \ p = .03)\) and effective leadership and self-awareness (Other) \((r \ (57) = .51, \ p < .01)\). The null hypothesis cannot be rejected for the non-statistically significant correlation between effective leadership and self-awareness (self) \((r \ (57) = .01, \ p = .91)\).

**The Multiple Regression Model**

\[
Y = b_0 + b_1X_1 + b_2X_2 + b_3X_3
\]

Intercept + \(b_1\) (Spirituality) + \(b_2\) (Self-awareness [Self]) + \(b_3\) (Self-awareness [Other])
Effective Catholic high school leadership = Intercept + $b_1$ (Spirituality) + $b_2$
(Self-awareness [Self]) + $b_3$ (Self-awareness [Other])

$Y = 17.82253 - 0.10245$ (Self-awareness [Self]) + 0.27755(self-awareness [Other]) + 0.229 (Spirituality).

**Hypothesis 2:**

H$_0$: Spirituality, Self-awareness (Self), and Self-awareness (Other) together do not predict lay Catholic high school leadership effectiveness.

H$_1$: Spirituality, Self-awareness (Self), and Self-awareness (Other) together predict lay Catholic high school leadership effectiveness.

Based on the results of the significance test for $R^2$, it can be concluded that the null hypothesis test that spirituality, self-awareness (Self), and self-awareness (Other) together do not predict a significant proportion of the variance in Catholic high school leaders' leadership effectiveness, $F (3, 55) = 5.25, p < .01$, can be rejected, and it can be concluded that spirituality and self-awareness together predict effective Catholic high school leadership. Thus, it can be concluded that self-awareness (Self) was not a significant predictor, but self-awareness (Other) and spirituality were significant predictors.

**Summary of the Results of the Inferential Statistics**

This study investigated whether there is a significant association between the three variables—spirituality, self-awareness, and effective Catholic high school leadership. Second, it also investigated whether spirituality, self-awareness (Self), and self-awareness (Other) together predict leadership effectiveness among
Nigeria's lay Catholic high school leaders. The findings showed that, even though effective leadership and self-awareness (Self) did not share any relationship, effective leadership and spirituality share a small to moderate positive relationship, and effective leadership and self-awareness (other) share a moderate to a large positive relationship. The results also indicate that spirituality and self-awareness (Self) share a moderate to a large positive relationship, spirituality and self-awareness (Other) share a small to moderate but positive relationship, and self-awareness (Self) and self-awareness (Other) are not correlated with each other.

The study also found that, in the multiple regression model predicting effective Catholic school leadership, self-awareness (Self) was not a significant predictor, but self-awareness (Other) and spirituality were significant predictors.
CHAPTER V
Discussion of the Findings and Connection to Previous Research

Overview of the Chapter

This study proposed that relationships exist between spirituality, self-awareness, and effective leadership among lay Catholic high school leaders in Nigeria. It also examined whether spirituality and self-awareness predict the effectiveness of lay Catholic high school leadership in Nigeria. These two hypotheses were explored to understand effective lay Catholic high school leadership and its relationship with spirituality and self-awareness. In chapter four, the findings of the research are highlighted. This chapter discusses those findings and their connection to prior studies. It also discusses the limitations of the study.

Discussion of Findings and Connection to Previous Research

The following paragraphs discuss the findings and their connections to previous research.

The first finding indicates a small to moderate correlation between spirituality and effective Catholic high school leadership, according to Cohen (1992) \( r(57) = .29, p = .03 \). These results show that a positive association exists between the self-reported spirituality of lay Catholic high school leaders and effective leadership, as reported by their supervisors.

This correlation also suggests some connections with the results of previous studies, which indicate an association between spirituality and effective leadership. Some of these studies have already been discussed in the literature
review section. In her literature review of over 150 studies, Reave (2005) found a strong consistency between spiritual values and effective leadership. Spiritual ideals and practices have also shown strong connections with successful leadership. This finding also seems to support the conclusion of Hermans and Koerts (2013). Hermans and Koert (2013) investigated the influence of spirituality on leadership among 97 Catholic school leaders in the Netherlands. This research also shows that the three predictors (spiritual traits, spiritual capital, and spiritual transformation) correlated with trustworthy, empowering, and autocratic leadership. In her dissertation, Dalia (2005) used a qualitative method to investigate the relationship between spirituality and school leadership in Ontario. She recruited and interviewed ten school leaders from the Catholic and Public schools in Ontario. The results identified the dimensions of spiritual beliefs and how these connect to school leadership. The school leaders also emphasized the vital role their spirituality plays in shaping their leadership practices. They considered spirituality integral to their identity and the values underpinning their school leaders' roles. They also considered spirituality a vital and valuable orientation for school leaders, not only for faith-based school leaders but also for public school leaders.

Comparably, Lyon (2004) conducted qualitative case studies of two principals to explore how spirituality shaped their leadership. She interviewed two principals and their employees, conducted document analysis, and made on-site observations. The result was a detailed description of spiritual leadership in two public school settings. Based on these findings, the researcher concluded that
spiritual leadership provided the resources necessary for employee motivation and fulfillment.

The **second finding** suggests no correlation between the lay Catholic school leaders' self-reported self-awareness and effective leadership as rated by their supervisors \( r (57) = .01, p = .91 \). The no-correlation results could mean that there is no relationship between the Catholic leaders’ self-rated self-awareness and their effectiveness as rated by their supervisors. This result was contrary to expectations, but it could be that excessive self-focus could affect those leadership qualities that require selflessness, inclusiveness, and collaboration. Morin (2011a) corroborates Joireman’s (2004) suggestion that excessive self-focus can produce negative effects, including low self-esteem, anxiety, depression, and fear of failure. Book (2007) and Cliffe (2011) also suggest that being excessively self-aware could impede decision-making and negatively affect leadership. This finding seems to support what some researchers have found. Condon (2011) studied the relationship between leaders' self-awareness and their subordinates’ perception of their leaders’ behavior. He hypothesized a strong relationship between the leaders' self-awareness as measured by the leaders and their subordinates’ perception of the leaders’ behavior.

Contrary to the hypothesis, the result indicated no association between the correlational scores for self-awareness and leadership. Morin (2006) argues that "a large and diversified body of literature suggests that although people think they know themselves well, in actuality they do not" (p. 366). Eurich (2018)
corroborates Morin’s (2006) assertion when she argues that “although most people think they are self-aware, true self-awareness is a rare quality” (par. 1).

The third finding suggests a moderate to a large correlation between the supervisors’ rating of school leaders’ effectiveness and the supervisors’ rating of the school leaders’ self-awareness ($r (57) = .41, p < .01$). The partial regression coefficients indicate that the school leaders' self-awareness as rated by their supervisors is positively associated with effective leadership. The result suggests that the lay Catholic high school leaders' supervisors rated them moderately to largely self-aware and effective leaders. This rating indicates an agreement between how the school leaders' supervisors rated them in self-awareness and effective leadership. This result supports the findings of Ariyo (2009), Brinia, Zimianiti, Panagiotopoulos (2014), and Cliffe (2011), who found a significant correlation between the Emotional Intelligence and the effectiveness of the school leaders they studied. It also supports Fleenor, McCauley, and Brutus' (1996) suggestion that "What predicts effectiveness is the level of performance as seen by others, not the relation of self-ratings to that level of performance" (p. 502). This finding seems to support the results of several authors, who argue that self-aware leaders tend to be effective leaders. Based on their studies, authors like Eurich (2017, 2018), Atwater and Yammarino (1992), and Fleenor, Brutus, and McCauley (1996), however, argue that there is an agreement in the self-other ratings of the self-aware leader.

Several other authors have also used the qualitative method to investigate the relationship between leaders’ self-awareness and effectiveness. For instance,
using the qualitative phenomenological research method, Marc (2009) studied the life experiences of eight principals of secondary schools who obtained high scores in emotional intelligence surveys. He found that the principals considered emotional intelligence a critical aspect of their leadership and decision-making. In his dissertation, Desmarais (2015) also found that effective leaders integrated emotional intelligence competencies and excellent leadership virtues. Also, using the qualitative phenomenological method, Desmarais (2015) investigated to determine if the leadership practices of experienced and effective leaders selected from education, law, justice, and hospitality, employed emotional intelligence competencies and exhibited excellent leadership qualities in their jobs. Several other studies indicating consistency between self-awareness and effective leadership have also been discussed in the literature review section of this study.

Yammarino and Atwater (1993) indicate that the agreement between self and other-ratings is associated with effective leadership. However, Atwater and Yammarino (1997) argue that even though the ratings by others may be judged more valid in certain situations, they should not be considered necessarily accurate because the accuracy of the rating depends on several factors, including “the characteristics of the rater, the relationship between the other rater and the focal individual, and the context in which the rating takes place” (p. 145). Dunnette (1993) also suggests that self-ratings also have accurate aspects, and ratings by others should not be considered more accurate than self-rating because self-raters can provide more accurate and higher self-descriptions in some instruments than in others. The finding of this current research indicates that both
self-and others' ratings must be considered in any assessment. Eurich (2017, 2018) argues that for a person to become self-aware, the person must understand himself or herself and also understand how others understand him or her. Eurich (2017, 2018) also suggests that using self-rating in evaluating self-awareness is not enough. Both self-rating and others' ratings must be considered when assessing an individual's self-awareness.

The **fourth finding** suggests that a moderate to large relationship exists between self-rated self-awareness and self-rated spirituality ($r (65) = .51, p < .01$). This result suggests that a moderate association exists between self-awareness (Self) and spirituality. The result seems reasonable because both self-awareness and spirituality involve self-knowledge, self-focus, self-evaluation, knowledge of inner disposition, and a relationship with one another. Makkar and Singh (2018) and Lowney (2003) also found a positive relationship between spirituality and self-awareness. Even though the scale for measuring spirituality is designed to mitigate the effects of bias in the ratings by including reverse questions in the survey, we cannot rule out bias in the ratings. In self-awareness measurement, Nilsen and Campbell (1993) argue that people find it challenging to evaluate their self-awareness so that they can overrate or underrate their levels of self-awareness. Several authors have also suggested that self-ratings alone can be problematic even though they may have merits (Eurich, 2017; Harris & Schaubroeck, 1988; Mabe & West, 1982; Podsakoff & Organ, 1986).

The **fifth finding** suggests a small to moderate, positive correlation between the school leaders' self-rated spirituality and their supervisors' rated self-
awareness ($r (65) = .27, p = .12$). Even though this result indicates that a direct and effective intervention aimed at increasing in leaders’ spirituality will likely increase their self-awareness, it also indicates a discrepancy between the leaders’ self-rated spirituality and their self-awareness as evaluated by their supervisors. In their research to develop a spirituality measuring scale, Makkar and Singh (2018) proposed five dimensions of spirituality: self-awareness, self-efficacy, transcendence, self-engagement, and service to others. Their study found that self-awareness, self-efficacy, and service correlated, even though these variables did not constitute the core dimensions of spirituality. Lowney (2003) also considers self-awareness a critical aspect of Ignatian spirituality.

The sixth finding suggests that there is no correlation between the school leaders’ self-rated self-awareness and their supervisors' rating of their self-awareness ($r (68) = -.05, p = .67$). This result seems to support the Johari Window Model (Luft & Ingham, 1955), which proposes that there is an aspect of an individual known to the individual alone that others do not know, and an aspect of the individual known to others that the individual does not know. This result also seems to support the findings of Eurich (2017, 2018) that there is no relationship between how the individual sees himself or herself and how others see the individual. Thus, it behooves leaders to work to understand themselves clearly, work on the feedback others give them in order to understand how others see them and find a balance between the two. Morin (2006, 2011a) also corroborates Eurich's (2017, 2018) suggestion that many people who claim to be self-aware are not. Fleenor, Mccauley, and Brutus (1996) explain that this lack of agreement in
the rating could result from the supervisors not being good at assessing the self-awareness of others.

An important aspect of the relationship between self-awareness and self-other rating agreement is the source (self or other) of the self-awareness ratings. For example, individuals with low self-awareness may not be expected to provide accurate ratings of self-awareness. In these cases, the ratings of others may be a more suitable measure of self-awareness (Fleenor, McCauley, & Brutus, 1996, p. 49).

Nilsen and Campbell (1993) have also suggested that measuring self-awareness is problematic because individuals find it challenging to evaluate their self-awareness. Wohlers and London (1989) also indicate that self-awareness is difficult for others to assess. Despite the problems with measuring self-awareness, Atwater and Yammarino (1997) proposed that raters with high self-awareness will provide self-ratings that agree with other ratings than those with lower self-awareness. They made this proposition based on the analysis of previous research and their own research, which showed that the self-aware person evaluates his or her behavior against a set of standards and integrates the information from those assessments into their self-evaluations and behavior.

Based on the results analyzed above, the seventh finding indicates that the first hypothesis can be rejected for the statistically significant relationships between the supervisors-rated effective leadership and self-rated spirituality ($r (65) = .51, p < .01$), on the one hand, and supervisors-rated effective leadership and supervisors-rated self-awareness ($r (57) = .41, p < .01$), on the other hand,
and, thus, it was concluded that there is a statistically significant relationship between the variables. However, the hypothesis cannot be rejected for the relationship between the supervisors' rated effective leadership and the leaders' self-rated self-awareness ($r (68) = -.05, p = .67$). Thus, it was concluded that there is mixed support for hypothesis one. As discussed above, several authors have proposed reasons for the discrepancies in self-other ratings of leaders' self-awareness and effectiveness.

Also, based on the analysis of the results above, the **eighth finding** indicates that hypothesis two can be rejected. Even though the leaders' self-rated self-awareness and supervisors-rated leaders' effectiveness did not correlate, the supervisors-rated self-awareness and self-rated leaders' spirituality together predict leadership effectiveness. As indicated above, the multiple regression analysis shows that $F(53, 3) = 5.25, p = .003$. Thus, it suggests that 18.54% ($R^2 = .1854$) of the variance in effective leadership is explained by the multiple regression model. Though several authors have supported the finding that spirituality predicts effective leadership and self-awareness predicts effective leadership, little research has supported the proposition that self-awareness and spirituality together predict effective leadership.

However, although these results have suggested that self-awareness and spirituality are associated with lay Catholic high school leaders' effectiveness, it is crucial to consider the caution quantitative researchers have sounded. As these results are interpreted, it is essential to note that the mere existence of a statistical association between two or more variables does not prove causation and should
not be construed as such. Other explanations for the statistical association between the variables must be ruled out before it can be concluded that variable \( X \) causes variable \( Y \). However, a statistical association between variables \( X \) and \( Y \) is a necessary but not sufficient condition before a causal inference can be considered (Warner, 2021).

**The Limitations of this Study**

Seventy lay Catholic high school leaders participated in this research. Even though the number represents most of the targeted population of Catholic high schools in three of the six geographical regions of Nigeria, the number is still limited to only three of the six regions of Nigeria. Including lay Catholic high school leaders in the other three regions in Nigeria could have made the number more representative of the targeted population and could have also provided new and richer insights into Catholic school leaders' spirituality, self-awareness, and effectiveness.

Also, the research did not focus specifically on the principals and headteachers of Catholic high schools. It included vice-principals, assistant headteachers, and sectional heads whose responsibilities may not be the same as those of principals and headteachers. However, this researcher believes that the questions that participants completed cover the core areas of Catholic leadership as defined by the Church's documents on Catholic education. As those at the apex of the hierarchy of the Catholic school leadership, who could also rise to the position of the principals or headteachers of their schools, vice-principals/assistant
headteachers and sectional heads are expected to exhibit leadership traits, spiritual values, and self-awareness attributes examined.

Since this research involved the school leaders and their supervisors, some school leaders did not have supervisors who interacted with them directly and regularly. Those supervisors did not participate in the research because they did not know the school leaders well enough. Some principals and headteachers could not participate in this study because they did not have supervisors to whom they reported directly or who could evaluate their spirituality, self-awareness, and effectiveness. These principals and headteachers assessed their vice-principals and assistant headteachers instead. So, neither they nor the research benefitted from being evaluated themselves.

Some lay Catholic school leaders and their supervisors may not have been exposed to the measuring instruments used in this research, so they may have had some difficulties responding to the questions. However, the scales used for measuring spirituality and self-awareness have been validated and used in several prior studies. Moreover, the surveys are easy to understand and apply. The categories in the questionnaire also seem appropriate for what they measure.

Also, using a rubric to measure effective leadership that the supervisors may not have been trained to use may have affected the accuracy of the measure. However, the rubric describes the key responsibilities and expectations of an effective Catholic high school leader. Familiarity with the measuring instruments could have produced a different result, probably a better representation of the leadership effectiveness.
The instruments for measuring spirituality, self-awareness, and effective Catholic school leadership may not have been designed to be used together. The spirituality measuring instrument was not specifically designed to measure leaders' spirituality, especially the spirituality of lay Catholic high school leaders. Thus, it may not have measured spiritual values specific to Catholic school leadership. However, spiritual values are generally considered competencies that dispose the individual to lead, while spirituality has also been considered an integral part of leadership (Conger, 1994; Houston & Sokolow, 2006).

Some instruments, including tools measuring spirituality and self-awareness, are self-reporting. As highlighted above, some scholars have argued that some self-raters may underrate or overrate themselves, which may affect the results when using self-rating instruments. Some researchers (Nilsen & Campbell, 1993; Wohlers & London, 1989) argue that self-awareness is a complex competency to rate by the individual and others.
CHAPTER VI
Implications for Theory, Practice, Future Research, Recommendations; Summary and Conclusion

Overview of the Chapter

Exploring the two propositions: (1) that positive associations exist between spirituality, self-awareness, and effective Catholic school leadership and (2) that both spirituality and self-awareness predict effective Catholic school leadership, chapter five discusses the research results. The results show mixed support for the first proposition that associations exist between the variables. However, the findings also show significant support for the second hypothesis that self-awareness and spirituality both predict effective leadership among lay Catholic high school leaders in Nigeria. Based on these results, this chapter analyzes the potential implications for theory, practice, and future research of Catholic high school leadership in Nigeria. By way of a conclusion, it provides a summary and draws some conclusions.

Implications for Theory

In studying the two specific aspects of effective leadership—spirituality and self-awareness—and applying them to Catholic high school leadership, this research contributes to the knowledge and theory about Catholic school leadership, particularly as it pertains to lay Catholic school leadership in Nigeria. This study will also enrich the quantitative research of lay Catholic high school leaders, including specific spirituality and self-awareness as predictors of effective lay Catholic high school leadership in Nigeria. This study could, therefore, provide further theoretical support for the importance of lay Catholic
high school leaders' disposition towards self-awareness and spirituality in developing and improving their leadership skills and competencies. It could further support the development and enrichment of the framework that can help define and standardize effective lay Catholic school leadership in Nigeria.

**Implications for Practice**

This study indicates that the leaders' self-rating of spirituality and their self-awareness rating by their supervisors appear to support the need for self-awareness, spirituality, and leadership effectiveness development. Given that the next research questions involve the formation requirements or gaps among lay Catholic school leaders in Nigeria (what they need and how to address them), this implies that once armed with this knowledge, the recommendation for practice will be to build effective intervention formation programs based on the identified needs.

Schuttloffel (2007) recommended that American Catholic bishops, the National Catholic Educational Association (N.C.E.A.), Catholic colleges and universities, and all who value the impact of Catholic education on the common good must seek and find solutions to the leadership challenges within Catholic education. Similarly, the Catholic bishops of Nigeria and leaders of the religious congregations who are involved in Catholic education, Catholic colleges, universities, and all who value the vital role Catholic education plays in promoting the formation of Nigerian children must work together to address the leadership challenges within Catholic education in Nigeria. The Catholic Bishops' Conference of Nigeria (C.B.C.N.), through its Office of Education, must
collaborate with the directors of education in the various archdioceses and
dioceses and Catholic school leaders, including university professors, to design a
comprehensive strategic plan for the formation of and professional growth of
Catholic school teachers and leaders.

The plan could include developing a Catholic school leadership framework
that further defines and describes the unique and necessary characteristics and
critical traits for effective Catholic school leadership in this era. The framework
can help determine the specificities of Catholic school leadership, including the
unique roles and expectations of the Catholic school leader. Specifying the
framework for Catholic school leadership in Nigeria in policies that guide
Catholic school leadership can also help the Catholic school leader manage the
very complex and sometimes conflicting leadership roles of the Catholic school
leader. As Cook and Durrow (2008) proposed, the framework can also help define
potential conflict between leadership as influence and leadership as management
while also mitigating the sometimes-conflicting roles that hinder a school leader's
effectiveness (Catano & Stronge, 2006). Some of these conflicts, according to
Catano and Stronge (2006), include demands that school leaders meet
predetermined accountability standards while also insisting that school leaders
attend to the emotional needs of their students. The conflict could be more acute
for Catholic school leaders who must meet the State and Church standards. While
the State demands that school leaders focus on benchmarks that may not
emphasize religion, the Church would underscore the importance of religion,
spirituality, and morality in Catholic high schools.
The framework could also integrate existing theory and research in spirituality (Hodge, 2000) and self-awareness with Catholic school leadership. It could also include the need and values of spirituality and self-awareness and how both variables engender extensive positive outcomes for effective school leadership and continue to advance Catholic leaders’ knowledge and understanding of spirituality and self-awareness. This knowledge and understanding should culminate in a plan for university coursework to prepare new Catholic school leaders and professional development programs to help current Catholic school leaders develop these traits (Cook & Durrow, 2008). Some of these courses could include spirituality, spiritual leadership, Catholic theology, self-awareness, etc., to help prepare Catholic school leaders to deal with the leadership challenges facing Catholic schools. Catholic school leaders in Nigeria can learn from the already existing Catholic school leadership preparation programs in several Catholic universities and colleges in some parts of the world, e.g., Fordham University, Creighton University, etc. (Cook & Durrow, 2008). The coursework and professional development programs could incorporate frameworks that improve self-awareness and leadership, including 360 degrees feedback (Bracken, 1996), reflective activities, Johari window (Luft & Ingham, 1955), Enneagram (Rohr & Ebert, 2004), and Myers-Briggs Type Indicator (MBTI) (Myers, McCaulley, Quenk, & Hammer, 1998). This research suggests that supervisor-rated self-awareness of the Catholic high school leader correlates with effective Catholic school leadership. The results support the suggestion that interpersonal components of self-awareness are essential in developing self-awareness, so it is
vital to include inputs from others in raising the self-awareness of Catholic school leaders (Carden, Jones, & Passmore, 2021; Whetten & Cameron, 2016). Carden, Jones, and Passmore (2021) also suggest that a 360-degree feedback profiling tool supported by one-on-one coaching, experiential learning, and self-evaluation could help improve self-awareness.

The framework could also include local and cultural ideas specific to the Nigerian context to ensure that the framework is contextualized. Fortunately, several Catholic universities and colleges have recently been established in Nigeria. This researcher believes that collaboration between the supervisors, current Catholic school leaders, and Catholic higher institutions in developing a framework for Catholic school leadership should also lead to the development or adaptation of evaluation instruments that can be used to evaluate the spirituality, spiritual leadership, and leadership effectiveness of Catholic school leaders considering the specific Nigerian context.

On their part, Catholic high school leaders must be committed to the ongoing process of continual and sustained self-improvement, leading to creating environments that support deep reflection, discernment, and critical inquiry, where assumptions about people or issues are carefully and empathetically examined. School environments that enhance self-awareness must be safe for personal expression and group exploration (Ketelle, 2015). To create an environment that engenders spiritual growth and self-awareness, Catholic high school leaders and supervisors must provide opportunities and enact practices and policies that support such an environment in Catholic high schools. For instance,
to encourage the spiritual growth of Catholic high school leaders, the leaders must have opportunities to participate in and lead the community in regular liturgical and religious activities. Such religious practices could include the “examen” (Fleming, 2008), meditation, contemplation, retreats, etc. Ignatian spirituality recommends daily reflection, meditation, and continuous learning as practices that improve self-awareness (Fleming, 2008). Neal (2000) supports Fleming's (2007) argument when he writes that spiritual practices in daily life include practicing kindness toward others and self-examination, prayer, meditation, spiritual reading, and journaling.

In their study, Osterman and Hafner (2009) also argue that developing self-awareness is a continuous process at the core of effective school leadership and change processes. Drawing on this, Sullivan (2017) suggests that school leaders must be formed to understand the critical role self-awareness plays in effective leadership and develop excellent leadership skills to help realize organizational goals and objectives. If leaders understand the positive effects of high self-awareness and deep spirituality, exemplary leadership practices may be achieved (Sullivan, 2017).

Several authors have underscored the importance of evaluation and feedback as effective practices in self-improvement and leadership. It is critical for Catholic high school leaders to be evaluated and given feedback constantly. These evaluations could include self-other ratings. Self-rating could help Catholic school leaders look inwards and better know themselves. In contrast, other people's ratings could help the leader know how others, including superiors, peers, and
subordinates, see him or her. Tornow (1993) argues that "self-other rating agreement can be enhanced using multi-rater feedback. Discrepant feedback will motivate the recipients to become more self-aware, thus improving their leadership effectiveness" (p. 490). Fleenor, Brutus, and Maccauley (1996) also suggest that individuals can use their knowledge of others' perceptions to make more congruent self-ratings and modify their behavior on this information (Atwater & Yammarino, 1997).

**Potential Implications for Future Research**

One insight this study has identified is the extent of different responses from the school leaders and their supervisors in self-awareness. A future study that focuses specifically on how these two groups' responses could help understand the similarities and differences observed in the findings of this study. The research can then focus on the implications of self-and other ratings of the self-awareness of lay Catholic high school leaders and compare the results with the findings by Atwater and Yammarino (1992, 1996), Fleenor, Mccauley, and Brutus (1996), and Fleenor, Smither, Atwater, Braddy, and Sturm (2010).

The spirituality scale used in this survey has five subscales that can be used independently (MacDonald, 2000; Lazar, 2021). This research used four of the five subscales together. Further research could investigate which of the five subscales will provide a unique contribution to the variance in effective Catholic school leadership. Similarly, the self-awareness scale also has seven subscales, which Eurich (2017) describes as pillars. Further studies can also investigate which of the seven pillars will contribute uniquely to variance in effective
Catholic school leadership. Both investigations could provide more insights into which attributes and dimensions deserve greater emphasis when training Catholic school leaders or developing coursework on spirituality and self-awareness for Catholic school leaders.

This quantitative research method is one of many possible approaches to studying self-awareness, spirituality, and successful Catholic school leadership. Given the importance of Catholic education in Nigeria, as the historical background information indicates, it becomes necessary to use other research approaches, including longitudinal study and mixed methods approaches, to expand the knowledge base further and reveal the most effective ways to ensure that spirituality and self-awareness can enhance leadership effectiveness. Catholic high school leadership in Nigeria could be a focus for researchers and practitioners seeking to contribute to the research on the influence of spirituality and self-awareness on the effectiveness of lay Catholic high school leaders. Further studies could also use other instruments for measuring self-awareness, e.g., the tool by Ashley and Reiter-Palmon (2012); spirituality, e.g., the Spiritual Orientation Index (SOI) by Elkins, Hedstrom, Huges, Leaf, & Saunders (1988); spiritual leadership, e.g., Spiritual Leadership Scale by Fry (2003); and effective school leadership, e.g., Vanderbilt Assessment of Leadership in Education (VAL-ED) (2008) to measure these variables and to further validate or contradict the findings of this research and enrich the literature on the self-awareness, spirituality, and leadership effectiveness among lay Catholic high school leaders in Nigeria.
A future study could also investigate longitudinal relationships between self-awareness, spirituality, and effective leadership to determine what formation lay Catholic high school leaders undergo, what gaps exist, and what interventions could be proposed to bridge the identified gaps. Still, another study could investigate either longitudinal relationships between self-awareness, spirituality, and effective Catholic high school leadership or design a causal research to understand if an improvement in a Catholic leader’s spirituality and self-awareness would also improve his or her leadership effectiveness.

In this research, the Catholic school leaders’ self-awareness (Other) and leadership effectiveness were evaluated by the supervisors of Catholic high school leaders. Future research could focus on having the subordinates of the Catholic school leaders evaluate them in both self-awareness (Other) and effectiveness. The results of both studies could then be compared to determine if there are differences.

This study has focused on lay Catholic high school leaders in Nigeria. However, many religious women and priests are involved in leading Catholic high schools in Nigeria. Most of these religious and priests may have had some spiritual formation. Future research could also focus on this population of school leaders to measure their spirituality, self-awareness, and leadership effectiveness and determine if these variables also predict leadership effectiveness in this population. This research could also compare the research results among lay Catholic school leaders, priests, and religious school leaders. Because of time and format constraints, it was impossible to control for all relevant moderating
variables, including the participants' age, gender, years of experience, and academic qualification. Future research could also investigate if they predicted Catholic high school leaders' spirituality, self-awareness, and leadership effectiveness.

Future research could also study a larger sample size that includes leaders of elementary Catholic schools and Catholic higher institutions, including lay, religious, and priests, who have different formations, experiences, and ages. This research could provide data for a comparative study of the various groups that constitute Catholic school leadership in Nigeria.

Finally, future studies can explore further questions: (1) Can a highly self-aware Catholic school leader become a highly spiritual leader? (2) Can a highly self-aware Catholic school leader become more spiritual? (3) Is there a third variable that causes both spirituality and effectiveness among lay Catholic high school leaders? (4) What formation do lay Catholic school leaders undergo to prepare them for leadership positions in Catholic high schools? (5) What additional formation programs do these lay Catholic high school leaders in Nigeria need to be effective? (6) Would an improvement in the spirituality and self-awareness of a lay Catholic high school leader also improve his or her leadership effectiveness?

Recommendations

The findings of this investigation suggest a significant predictive relationship between spirituality, self-awareness, and effective Catholic school leadership. The knowledge gained from this research could be considered when
hiring new Catholic school leaders. The results highlight the importance of identifying individuals who exemplify high self-awareness and deep spiritual qualities, in addition to other effective leadership traits critical to overall Catholic school leadership effectiveness. Self-awareness and spirituality traits are identifiable in individuals, though they are not easily measured and quantified.

The knowledge can also be incorporated into professional development programs for serving lay Catholic high school leaders and the coursework for those preparing to become Catholic school leaders. This relationship must be further explored to identify how it can be used to improve Catholic school leadership. For instance, Catholic higher institutions in Nigeria could include topics on self-awareness, spirituality, and spiritual leadership in their coursework. In their studies of spiritual leadership among Catholic school principals, Schuttloffel (2013) and Rieckhoff (2014) identified developing the faith leadership of others as a significant challenge for Catholic school principals. Because it is personal and private, school leaders found it difficult to lead others with varied faith experiences. The program could consider how principals can help faculty and staff develop their faith leadership. Supervisors of Catholic school leaders could provide professional development programs that include opportunities for current school leaders to evaluate their spirituality and self-awareness. Several programs preparing candidates for executive, business, and organizational leadership positions have integrated self-awareness topics into their coursework.
Summary and Conclusion

This study investigated if a relationship exists between three variables among lay Catholic high school leaders in Nigeria. If a relationship existed, the strength and direction of the association were examined. It also investigated if two independent variables--spirituality and self-awareness--would predict a dependent variable--leadership effectiveness--among the same lay Catholic high school leaders. It was hypothesized that a positive association existed among the variables. The results show a moderate and positive relationship between effective leadership and self-awareness (other). One aspect of self-awareness and effective leadership were measured by the supervisors of Catholic high school leaders. The research also found an association between effective leadership, as measured by the supervisors of the school leaders, and spirituality, as rated by the school leaders themselves.

However, the results also show that self-rated self-awareness and supervisors-rated effective leadership did not indicate any relationship. Thus, it was concluded that the results suggested mixed support for the first hypothesis. The results also show that although self-rated self-awareness and supervisors' rated leadership effectiveness did not show any relationship, self-rated self-awareness, supervisors-rated self-awareness, and spirituality together predict effective leadership among lay Catholic high school leaders in Nigeria. The second hypothesis was rejected, and it was concluded that spirituality and self-awareness together predict effective school leaders based on these results. These results also suggest a consistency between the findings of previous studies.
indicating that spirituality and self-awareness will most likely contribute to effective leadership.

Authentic leadership is the theoretical framework that grounds this research. The analysis of the authentic leadership theory indicates the need for authentic leadership in society and, by extension, the Catholic high school leadership in Nigeria. The analysis also suggests that spirituality and self-awareness are critical components of authentic Catholic school leadership. The results of this research also suggest that lay Catholic high school leaders with deep spirituality and higher self-awareness are more likely to be effective lay Catholic high school leaders. Thus, emphasis on spirituality and self-awareness would likely improve leadership effectiveness among lay Catholic high school leaders in Nigeria, although this must be tested in future longitudinal studies. Increased leadership effectiveness would also likely improve authentic leadership among lay Catholic high school leaders in Nigeria, although this must also be investigated in future research.

Thus, emphasis on deep spirituality and high self-awareness when hiring new lay Catholic high school leaders and constantly forming current lay Catholic high school leaders in these skills will most likely be associated with improved leadership effectiveness and authentic Catholic high school leadership in Nigeria, engendering high-performing and effective Catholic high schools in achieving the goals of Catholic education in Nigeria. Also, emphasis on the need for deep spirituality and high self-awareness in the formation of Catholic school leaders will most likely be positively associated with level 5 effective leadership qualities.
and competencies, including humility and fierce resolve, as proposed by Collins (2001). Based on these results and the previous research, therefore, it is recommended that spirituality and self-awareness should be integral aspects of the formation programs for the training and retraining of Catholic school leaders in Nigeria.


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APPENDICES

Appendix A: I.R.B. Approval

Date: July 14, 2021
IRB: 39685
Principal Investigator: Sara Burmeister, Ph.D.
Student PI: Emmanuel Upshaw
Department: Educational Policy and Leadership
Study Title: Measurement and Correlation Study of Spirituality, Self-awareness, and Leadership Effectiveness among Catholic School Leaders in Nigeria

New Study Approval
☐ This protocol has been determined to be Exempt under category #2B as governed by 45 CFR 46.104(d) on 07/14/2021.
☐ This protocol has been approved as minimal risk under Expedited category #1 as governed by 45 CFR 46.116 en [ ]
☐ This protocol has been reviewed by the Institutional Review Board on [date] and approved as:
☐ Minimal risk
☐ Greater than minimal risk

Please note that in-person research cannot be initiated until in-person research resumes and must follow the MU research ramp-up plan.

Consent
☐ Please use the final version of the exempt information sheet or consent form submitted with this protocol in Kuali.
☐ Contact the IRB office if you have questions about which document you should be using.
☐ The IRB approved informed consent form can be found in the approved Kuali protocol. Make sure to download and use the stamped copies of this form when enrolling research participants. Each research participant should receive a copy of the consent form.
☐ This study has been approved for waiver of documentation of consent under 45 CFR 46.117(e)(1) or (2) of (3).
☐ Please use the approved consent information sheet with your participants.
☐ This study has been approved for alteration or waiving of consent under 45 CFR 46.116(d).

Study specific notifications
☐ The IRB approved recruitment materials can be found in the approved Kuali protocol. Use stamped copies of these documents for recruitment purposes.
☐ This study involves students collecting data through surveys- please review the MU Questionnaire/Survey Procedures: http://www.marquette.edu/ornr/policies/survey_procedures.shtml
☐ This study involves recruitment emails for online surveys to be sent to 100 or more Marquette students, faculty or staff. Please review the website of the Online Survey Review Group: http://www.marquette.edu/ornr/surveys/
**HIPAA**

This study involves accessing PHI from a HIPAA covered entity. The IRB has granted approval to access the following protected health information for the purpose of this study:

- [x] A HIPAA Authorization form has been approved and should be used to with study subjects.

- [ ] A waiver of authorization has been approved for this study.

All changes to this protocol must be reviewed and approved by the IRB before being initiated, except when necessary to eliminate apparent immediate hazards to the human subjects. Please submit all amendment requests using the Kuali system.

If there are any adverse events or deviations from the approved protocol, please notify the Marquette University IRB immediately.

If this study is a federally funded clinical trial, the PI is responsible for registering this study on clinicaltrials.gov and submitting a final copy of the consent form and all required documentation during the life of the study. A Request to Close must be submitted once this research project is complete. The form should be submitted in a timely fashion, and must be received no later than the protocol expiration date.

The principal investigator is responsible for ensuring that all study staff receive appropriate training in the ethical guidelines of conducting human subjects research and documenting that this requirement has been met.

Unless a separate reliance agreement is in place, please note that approval of a study with non-Marquette investigators does not indicate that Marquette University is assuming oversight for the research activities occurring outside of Marquette’s purview.

Please contact the Office of Research Compliance with any further questions. Thank you for your cooperation and best wishes for a successful project.

Benjamin Kennedy  
Office of Research Compliance
Appendix B: Consent Form

MARQUETTE UNIVERSITY
AGREEMENT OF CONSENT FOR RESEARCH PARTICIPANTS
(The Relationships Between the Spirituality, Self-Awareness, and Leadership Effectiveness among Lay Catholic High School Leaders in Nigeria)

(Dr. Sara Burmeister, PhD)
(Educational Policy and Leadership)

You have been invited to participate in this research study. Before you agree to participate, it is important that you read and understand the following information. Participation is completely voluntary. Please ask questions about anything you do not understand before deciding whether or not to participate.

PURPOSE:
- The purpose of this research study is to measure the spirituality, self-awareness, and leadership effectiveness among lay Catholic High School Leaders in Nigeria to determine if they correlate.
- You will be one of approximately 60 participants in this research study.

PROCEDURES:
- The student researcher will explain to the principals/headteachers/vice-principals/Asst. head teacher and their supervisors the purpose of the research and ask for volunteers to participate in the research. The research will measure the spirituality of the Catholic high school leaders using a survey (87 questions) developed by Dr. D.A. MacDonald. Each participant (Principal/Head teacher/Vice-principal/Asst. Head teacher) will respond to one part of survey questions (63 questions) on self-awareness. The supervisor of the principal/head teacher/vice-principal/Asst. Head teacher will also respond to the second part of survey questions (63 questions) on behalf of the principal/head teacher/vice-principal/Asst. Head teacher. The supervisor will also respond to survey questions on the principal/head teacher’s/vice-principal’s/Asst. Head teacher’s leadership effectiveness.
- The student researcher will visit the principals/head teachers/vice-principals/Asst. head teachers and their supervisors in their schools to administer the survey questions using pencil and paper.
- The responses/papers will be destroyed three years beyond the completion of the research.

DURATION:
- Your participation will consist of answering 87 survey questions on your spirituality which will take between 25 to 35 minutes, 63 questions on self-awareness which will take approximately 20 minutes to complete. Both sets of questions can be completed in one session. It will also take the supervisors approximately the same amount of time to complete the survey questions on self-awareness and effective leadership on behalf of the principals/head teachers.

RISKS:
- The risks associated with participation in this study are no greater than you would experience in everyday life.

BENEFITS:
By participating in this research, you will be contributing to the body of literature on Catholic school leadership and so they will derive personal satisfaction from contributing to the literature on Catholic school leadership.

This research will contribute to the body of literature on Catholic school leadership, especially in Nigeria where there is little literature on Catholic educational leadership.

The findings can be used to develop a program for the formation of Catholic school leaders, which can lead to improvements in Catholic school leadership in Nigeria.

CONFIDENTIALITY:

- Data collected in this study will be anonymous.
- "All your data will be assigned an arbitrary code number rather than using your name or other information that could identify you as an individual." The study IDS will be used to differentiate the principal from the vice-principal/Head teacher from the Asst. Head teacher. The study IDS will also be used to link the supervisor responses with the principal’s/Head teacher’s/vice-principals/Asst. Head teacher’s responses in self-awareness and effective leadership. Only the researcher will make the links.
- "The data and/or samples collected in this study may be deidentified and used for future research or given to another investigator for future research without additional informed consent.”
- When the results of the study are published, you will not be identified by name.
- The data will be destroyed by shredding paper documents and deleting electronic files three years after the completion of the study.
- Your research records may be inspected by the Marquette University Institutional Review Board or its designees.

COMPENSATION:

- An equivalent of 10-15 dollars (N3000-N7, 500 cash) will be given to each participant who completes both sets of surveys after completing the surveys for lunch and transportation.

VOLUNTARY NATURE OF PARTICIPATION:

- Participating in this study is completely voluntary and you may withdraw from the study and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.
- If you withdraw from the study without completing the two sets of surveys, your data will be destroyed.
- You may skip any questions you do not wish to answer.
- Your decision to participate or not will not impact your relationship with the investigators or Marquette University.

CONTACT INFORMATION:

- If you have any questions about this research project, you can contact Dr. Sara Burmeister (sara.burmeister@marquette.edu) and Emmanuel Ugoejie (emmanuel.ugoejie@marquette.edu, 08102959384).
- If you have questions or concerns about your rights as a research participant, you can contact Marquette University’s Office of Research Compliance at (414) 288-7570.
I HAVE HAD THE OPPORTUNITY TO READ THIS CONSENT FORM, ASK QUESTIONS ABOUT THE RESEARCH PROJECT AND AM PREPARED TO PARTICIPATE IN THIS PROJECT.

(Printed Name of Participant)

(Signature of Participant)   Date

(Printed Name of Individual Obtaining Consent)

(Signature of Individual Obtaining Consent)   Date
Appendix C: Spirituality Survey (ESI)

Please contact the test author, Dr. Douglas MacDonald, if interested in this instrument.
Appendix D: Self-awareness Measuring Scale

Please, contact the test author, Dr. Tasha Eurich, if interested in this instrument.
Appendix E: Annual Performance Review and Evaluation of the Principal

STUDY CODE

INSTRUCTION: This questionnaire is to be filled by the supervisor of the Principal/Head teacher/Vice-Principal/Asst. Head teacher/Sectional Head. Please, respond to all the questions and be as objective as you can.

On the evaluation, the responsibilities of the principal/Head teacher/Vice-Principal/Asst. Head teacher, based on the job description, are listed in the first column on the left-hand side. An explanation of what the principal/Head teacher/Vice-Principal/Asst. Head teacher should accomplish to meet each performance level (distinguished, successful, progressing, needs improvements) are below for a description of each performance level follows each responsibility in the row to the right of the responsibility. The principal/Head teacher/Vice-Principal/Asst. Head teacher’s supervisor should mark the one performance level that corresponds most closely to the level at which the principal/Head teacher/Vice-Principal/Asst. Head teacher is performing.

Performance Level Descriptors
- The “Distinguished” performance level indicates the principal has gone beyond the expectations of the position (requires completion of items in “Successful”).
- The “Successful” performance level indicates that the principal is meeting the expectations of the position.
- The “Progressing” performance level is for principals that have achieved some of the accomplishments listed for “Successful,” but not all of them. The accomplishments that have been achieved in the “Successful” category should be circled on the document.
- The “Needs Improvement” performance level indicates that the principal is not meeting the job expectations for that area of responsibility.
<table>
<thead>
<tr>
<th>Catholic Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MISSION AND MINISTRY</strong></td>
</tr>
<tr>
<td>Promotes and periodically renews the vision of the school's mission and philosophy in collaboration with the school community.</td>
</tr>
<tr>
<td>Encourages and educates students, school families and faculty members to regularly celebrate liturgies, participate in Sunday Mass, and incorporate the season/feasts of the liturgical year.</td>
</tr>
<tr>
<td>Promotes partnerships in advancing the mission of the school and the ministry of Catholic education.</td>
</tr>
<tr>
<td>Models Catholic values through example.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th><strong>PROFESSIONAL DEVELOPMENT</strong></th>
<th>Distinguished (This rating requires the completion of items in &quot;Successful&quot;)</th>
<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ensures that the faculty is current in the areas of theology, religious education and catechetical skills.</td>
<td>The principal obtains faculty participation in activities that will enhance their own professional development.</td>
<td>Students learn religious content in classrooms that are engaging and effective, following the Archdiocesan curriculum. Professional development enhances practice within the classroom.</td>
<td>Students learn religious content in an environment that is not doctrinally sound, guided by poor teaching practices, and/or in which professional development does not improve practice.</td>
</tr>
<tr>
<td>Always has certified candidates who are current, qualified, practicing Catholics to teach religion.</td>
<td>The principal is certified or is taking classes towards certification as a Coordinator of Religious Education.</td>
<td>Students learn religious content from only certified candidates. Teachers actively live out and practice their faith.</td>
<td>Students learn religious from teachers who are not certified and who have no definitive, written plan to do so.</td>
</tr>
</tbody>
</table>
### SUPERVISION

<table>
<thead>
<tr>
<th>Distinctive (This rating requires the completion of items in “Successful”)</th>
<th>Successful</th>
<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promotes and facilitates an environment which fosters the Catholic identity of the school</td>
<td>Students take active leadership roles in the daily life of the school and parish.</td>
<td>Students participate in daily prayer and quality religious instruction, including exposure to scripture, the sacraments, mission, vocation, spirituality, service, and Catholic social teaching. Students have regular opportunities to participate in the mass.</td>
<td>Students are not given the opportunity to participate in high-quality religious instruction with the appropriate amount of time, daily prayer, and for the school does not have a Catholic identity. Students do not have regular opportunities to participate in the mass.</td>
</tr>
<tr>
<td>Implement conflict management procedures as necessary</td>
<td>The principal reflects with involved parties after an incident about how it could have been more effectively handled.</td>
<td>Conflict is managed in a timely way using solidarity and positive conflict management procedures.</td>
<td>More than some items in the “Successful” category.</td>
</tr>
<tr>
<td>Promotes a culture of respect for each member of the community</td>
<td>Annual climate survey data shows members of the community feel highly respected and welcomed within the school.</td>
<td>Everyone experiences trust, respect, and hospitality within the school. Diversity is honored in the school. The principal welcomes different points of view. The principal knows students’ names and has background information about the families.</td>
<td>More than some items in the “Successful” category.</td>
</tr>
</tbody>
</table>

### Academic Excellence

<table>
<thead>
<tr>
<th>INSTRUCTION</th>
<th>Distinctive (This rating requires the completion of items in “Successful”)</th>
<th>Successful</th>
<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ensures all students are successful</td>
<td>The school has individual goals and plans that differentiate instruction for all students to allow them to achieve appropriate goals.</td>
<td>The principal actively works with teachers to ensure that all students show academic, social, and emotional growth in a culture of high expectations. Individual student assessment data shows annual growth (e.g., increase in NCE scores or valid and reliable EIT data). Progress is clearly communicated with students and parents. Proper time is allocated and protected for subject areas.</td>
<td>More than some items in the “Successful” category.</td>
<td>Certain segments of the school population do not have the same gains as other members of the school population in the school at least as academically distinguished as other schools in the area.</td>
</tr>
<tr>
<td>Implementing Response to Intervention (RTI) utilizing a school-wide screening tool</td>
<td>Faculty/student teams regularly review student data and how to improve instruction for every student.</td>
<td>Students are screened three times a year using a formative assessment. The data is used to differentiate instruction and provide scaffolded supports.</td>
<td>Memo only some items in the “Successful” category.</td>
<td>Students are not screened and/or the data is not utilized to differentiate instruction and to provide interventions and supports.</td>
</tr>
<tr>
<td>Uses progress monitoring, differentiated instruction, and appropriate interventions as all students are successful</td>
<td>The school has an active student intervention team that meets regularly to help determine strategies for students.</td>
<td>Students receive regular, documented differentiated instruction and appropriate interventions based on the results of a screening tool.</td>
<td>Memo only some items in the “Successful” category.</td>
<td>Students do not receive regular, documented differentiated instruction and/or interventions.</td>
</tr>
<tr>
<td>Uses student data to drive decision-making in the classroom and as a school</td>
<td>School members accomplish specific data-driven goals to improve learning.</td>
<td>The principal and school have data-driven decision-making positively impact student achievement.</td>
<td>Memo only some items in the “Successful” category.</td>
<td>Student data is not used to make and/or evaluate decisions.</td>
</tr>
<tr>
<td>Supervises implementation of the Office of Catholic Schools curricula in a rigorous, relevant, and age-appropriate manner that develops students’ ability to continually succeed</td>
<td>The school has a cohesive, research-based program that accomplishes those items mentioned as “Successful” and furthers horizontal and vertical articulation within the program.</td>
<td>Assessment and documentation show students learn the curriculum with rigor, creativity, innovation, critical thinking, problem solving, communication, purpose, and collaboration.</td>
<td>Memo only some items in the “Successful” category.</td>
<td>The school does not use or document learning of the OCS curricula and/or does not provide learning opportunities that are rigorous and relevant.</td>
</tr>
<tr>
<td>Integrates technology to improve the instructional process</td>
<td>Teachers and are assessed using multiple forms of technology throughout the curriculum in a way that aligns with the vision of the school.</td>
<td>Teachers are assessed using multiple forms of technology throughout the curriculum in a way that aligns with the vision of the school.</td>
<td>Memo only some items in the “Successful” category.</td>
<td>Technology is rarely used in the school for instructional purposes.</td>
</tr>
</tbody>
</table>

**PROFESSIONAL DEVELOPMENT**

<table>
<thead>
<tr>
<th>Distinction (This rating requires the completion of items in “Successful”)</th>
<th>Successful</th>
<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ensures students learn and are assessed using effective strategies</td>
<td>Effective professional learning communities can demonstrate how to create data and improve learning through instruction and assessment.</td>
<td>Student learning is improved through research-based methods. Students are assessed using a variety of methods with clear expectations linked to objectives. Assessment data is used to improve learning. Fair and just grading is used.</td>
<td>Memo only some items in the “Successful” category.</td>
</tr>
<tr>
<td>Develops and implements quality professional staff development programs to increase student learning</td>
<td>Professional development is individualized for staff members to meet their differing needs and to accomplish the vision and goals of the school.</td>
<td>Professional development corresponds with the vision and goals of the school and accomplishes specific, written goals to improve student learning. Feedback from staff is used to improve offerings.</td>
<td>Memo only some items in the “Successful” category.</td>
</tr>
<tr>
<td>SUPERVISION</td>
<td>Districtwide (This rating requires the completion of items in &quot;Successful&quot;)</td>
<td>Successful</td>
<td>Progressing</td>
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</tr>
<tr>
<td>Recruits, screens and hires highly qualified, certified teachers and other personnel</td>
<td>The principal has a multi-layered screening process including such things as checking current knowledge, having the candidate model a lesson, and starting specific field experiences.</td>
<td>The principal recruits, screens, and hires highly qualified, certified teachers and personnel that meet the needs of the school's vision. An orientation is provided for all and a formal induction program is provided for teachers.</td>
<td>Meets only some items in the &quot;Successful&quot; category.</td>
</tr>
<tr>
<td>Supervises and evaluates faculty and staff on a regular basis</td>
<td>The school is in a true learning community in which time is arranged during the day for teachers to effectively collaborate, observe peer observations, and to participate in professional development activities to improve learning.</td>
<td>The principal visits classrooms at least weekly. Documentation about formal and informal observations is shared with teachers. If concerns exist, they are documented and discussed with the teacher in an timely manner. Staff members are evaluated at least annually and only high-quality teachers are retained.</td>
<td>Meets only some items in the &quot;Successful&quot; category.</td>
</tr>
<tr>
<td>Oversees co-curricular activities (extracurricular activities)</td>
<td>The program includes a wide variety of extracurricular activities that meet the diverse interests of the students.</td>
<td>The school offers a variety of extracurricular activities. The staff volunteers are trained regarding local and statewide policies and supervised during activities.</td>
<td>Meets only some items in the &quot;Successful&quot; category.</td>
</tr>
</tbody>
</table>
## School Viability

### BOARD RELATIONS AND DECISION-MAKING

<table>
<thead>
<tr>
<th>Distinguished (This rating requires the completion of items in &quot;Successful&quot;)</th>
<th>Successful</th>
<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>The school board is representative of the diversity of stakeholders in the school community, high functioning, and can show positive results from their work (e.g., increased enrollment, stable funding sources, etc.).</td>
<td>The principal serves as the executive officer in the board, helping to prepare meetings, informing them of policy, and leading theircontinued professional development and goal setting and evaluation.</td>
<td>More than some items in the &quot;Progressing&quot; category.</td>
<td>There is no board for the school or it is not active, the principal does not serve as executive officer, the principal does not inform them of Administrators policy, and the principal does not help them set goals and evaluate their progress.</td>
</tr>
</tbody>
</table>

| Has a documented vision and strategic plan that is developed collaboratively and specifies how the school will be uniquely attractive and excellent. | The school has a documented vision and strategic plan that is developed collaboratively and specifies how the school will be uniquely attractive and excellent. | More than some items in the "Progressing" category. | The school does not have a vision or strategic plan that was developed collaboratively and does not specify how the school will be uniquely attractive and excellent. |

| Demonstrates that goals accomplished by the year support the attainment of the vision and strategic plan. | The principal can show how the decisions and goals positively affected student learning. | More than some items in the "Progressing" category. | The principal cannot demonstrate how decisions made and goals accomplished directly support the attainment of the vision and strategic plan. |

### FISCAL OVERSIGHT

<table>
<thead>
<tr>
<th>Distinguished (This rating requires the completion of items in &quot;Successful&quot;)</th>
<th>Successful</th>
<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prepares a realistic and achievable annual school budget in cooperation with the board and principal and reviews it if data change.</td>
<td>The principal prepares a realistic and achievable annual school budget in cooperation with the board and principal and reviews it if data change.</td>
<td>More than some items in the &quot;Progressing&quot; category.</td>
<td>The principal does not use data (annual report or current financial report) to create a realistic and achievable budget, and does not make strategic changes to make the school more fiscally viable.</td>
</tr>
</tbody>
</table>

| Monitors the budget and finances to ensure proper cash flow with diverse funding sources to support the financial stability of the school. | The principal increases the amount of outside funding sources by at least 10% with activities that are in accord with the vision and mission of the school to improve the school’s financial position. | More than some items in the "Progressing" category. | The principal does not monitor the budget/finances of the school, overspending runs into a cash flow issue, and does not take advantage of available funding. |

| Regularly analyzes financial statements with the business manager to ensure the school is on budget and has proper cash flow. The school fully utilizes all available funding sources (e.g., title funds, grants, etc.) and participates in legislative action. | | | |

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<table>
<thead>
<tr>
<th>MARKETING AND ADVANCEMENT</th>
<th>Distinguished (This rating requires the completion of items in “Successful”)</th>
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<tbody>
<tr>
<td>Supervised implementation of an enrollment management plan based on the Office of Catholic School’s Enrollment Management Framework to maximize enrollment in the school.</td>
<td>The school is at full capacity or the enrollment exceeds the previous year’s enrollment by at least 10%. There is also an increase in revenue.</td>
<td>The school has stabilized enrollment and revenue to within 5% of last year’s numbers using strategic planning and recruitment/engagement plan. The school has second enrollment/engagement plan. The school has recruiting office hours, activities, and recruitment events.</td>
<td>Meets only some items in the “Successful” category.</td>
<td>The school decreases in enrollment greater than 5% of the previous year’s numbers. There is an increase in the deficit of the school. The school does not have adequate enrollment office hours, activities, or recruitment events. Internal announcements do not convey up-to-date information.</td>
</tr>
<tr>
<td>Divest a team or committee to implement the enrollment management plan</td>
<td>The school has an effective staff member responsible for marketing and achievement for the school.</td>
<td>The enrollment team is active, has been trained, and has increased enrollment and revenue in the school.</td>
<td>Meets only some items in the “Successful” category.</td>
<td>There is no team or committee and/or they have not achieved results.</td>
</tr>
<tr>
<td>Conducts an annual fund-raising direct mail, personal solicitations, telephoning, and/or other means</td>
<td>The school uses multiple methods of solicitation. The school enrolls an increase of 10% in the number of donors and/or increases gift size by completing database for donors.</td>
<td>The school implements an annual fund that includes multiple payment methods and utilizes giving. The school has an updated database for donors.</td>
<td>Meets only some items in the “Successful” category.</td>
<td>The school does not perform an annual fund with multiple payment methods and/or does not track donors.</td>
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</tbody>
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**SUPERVISION**

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<tr>
<td>The principal ensures the maintenance and safety of the school plant according to local, state, and federal laws and regulations. The principal is responsible for the implementation and enforcement of policies and procedures.</td>
<td>☐ Mean only one item in the “Successful” category.</td>
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**General Administration**

**COMMUNICATION**

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<thead>
<tr>
<th>Distinguished (This rating requires the completion of items in “Successful”)</th>
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<th>Progressing</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>School publications are easily accessible online in an attractive format.</td>
<td>☐ Mean only one item in the “Successful” category.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>The principal annually updates and distributes handbooks for school families and staff based on Archdiocesan policies and procedures. This principal ensures each family and staff member receives a copy. It is translated into different languages if a large part of the school speaks a language other than English.</td>
<td>☐ Mean only one item in the “Successful” category.</td>
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<td>☐</td>
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<td>☐</td>
</tr>
<tr>
<td>Organization</td>
<td>Distinguished (This rating requires the completion of all items in &quot;Successful&quot;)</td>
<td>Successful</td>
<td>Progressing</td>
</tr>
<tr>
<td>--------------</td>
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</tr>
<tr>
<td>Maintains accurate local files and records for each student and employee</td>
<td>The principal implements a well-organized online student information system that is actively used for student data, attendance, grading, and parent communication.</td>
<td>The principal maintains accurate local files and records (e.g., health and academic) for each student and employee (e.g., job descriptions, evaluations, etc.) based on Archdiocesan policies and procedures. Benefits eligible employees are given information about their benefits and upcoming benefit to which they are entitled.</td>
<td>The principal does not maintain accurate local files and records for each student and employee. Benefits eligible employees do not receive information about these benefits or do not receive all of the benefits to which they are entitled.</td>
</tr>
<tr>
<td>Performance Level Descriptions</td>
<td></td>
<td></td>
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<tr>
<td>--------------------------------</td>
<td></td>
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</tr>
<tr>
<td>• The “Distinguished” performance level indicates the principal has gone beyond the expectations of the position (requires completion of items in “Successful”).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• The “Successful” performance level indicates that the principal is meeting the expectations of the position.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• The “Progressing” performance level is for principals that have achieved some of the accomplishments listed for “Successful,” but not all of them. The accomplishments that have been achieved in the “Successful” category should be circled on the document.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• The “Needs Improvement” performance level indicates that the principal is not meeting the job expectations for that area of responsibility.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>