Spirituality In The Leadership Praxis Of Selected Catholic School Principals In The Philippines: Toward A Leadership Formation Framework

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Abstract: Principals as school leaders has significant tasks to fulfill as they are responsible for the entire operation of the school as instructional and organizational leaders. In Catholic schools, principals are also accountable for the integral formation of the students, as well as the spiritual well-being of faculty and staff, parents and the stakeholder. Most often, they are challenged by various obligations and they need to have strong spirituality in their leadership praxis. This study is an attempt to examine spirituality in the leadership praxis of selected Catholic school principals in the Philippines as basis of a leadership formation framework. Respondents of this study were the principals and assistant principals of selected Catholic Schools in the Dioceses of Malolos and Paranaque. There were 66 respondents chosen in random. It utilized mixed method design with application of both quantitative and qualitative approaches. The statistical tools used were the percentages weighted means. Pearson’s r Correlation coefficient (2-tailed test) were used to investigate the relationships between the dependent and independent variables. Thus, leadership formation framework be formulated for principals and candidate principals in the Catholic schools. Results revealed that there is a high level of spirituality among the principal respondents. Spirituality of faith in God, altruistic love and humility are related to years of service and age. However, there is no significant difference in the level of spirituality between lay and religious principals. The qualitative data were gathered through semi-structured interview for further clarification and understanding of the results. Thus, leadership formation framework be formulated for the novice principals in the said dioceses.

Keywords: Catholic school, leadership praxis, principals, spirituality

1. Introduction

Spirituality in educational leadership has been one of the interesting arguments of many academic researchers over the years. (Earl, 2013; Fry, 2003; Gibson, 2011; Griffith, 2009; Ramirez, 2009; Riaz, 2011; Wellman, 2009). Spirituality refers to a person’s spiritual life or the lived reality of what is perceived as spiritual. Zohar and Marshall (2000) define spirituality as the human longing to see life in some larger meaning-giving context as a longing to aspire for something beyond ourselves in the present moment and which causes actions a sense of worth. In the study made by Karakas (2010), he explicitly confirmed that spirituality influences the quality of life and well-being of employees as well as it gives meaning and purpose to their work. Spirituality is not the same as leadership. It is the principle that inspires every human being to conduct oneself according to the very life of God. Leadership, on the other hand, means leading others to do or to be (Buck & Bradbury, 2014). One may be good in leadership but on the other hand neglects the importance of integrating spirituality in his/her leadership practices. Wellman, Perkins and Wellman (2009) emphasize the correlation of spirituality with good leadership practices. According to them, effective spirituality must go hand in hand with competent leadership. Throughout the years, qualified candidates to be principals are those who obtain Masters or Doctoral Degree. But this is not solely the assurance to become a good leader. According to Houston (2002), educational leaders, principals specifically, with their demanding and consuming jobs, are included in the ranks of those leaders most requiring a replenishment of the spirit. They need to find connection between their work and their inner being (Ramirez, 2013). They need to integrate spirituality in their leadership practices because becoming an effective leader is combination of animated spirituality and leadership skills. Moreover, effective principals are associated with those who can implement high standard of teachings and learning, who attain highest scores in national achievement test or having graduates passed the entrance test in big and famous universities. The case is not the same in Catholic schools. Principals as frontrunners should not only be equipped as organization and instructional leaders but must likewise should integrate spirituality in their leadership praxis. Their being cannot be separated from their doing (Neidhart, 2016). Predominantly in the world of globalization and innovations, leaders in different sectors of the society as well as educational leaders experience many challenges in their arena of profession. Every day, school principals are pre-occupied with the safety and discipline of the students, classroom supervision, teachers’ attendance and performance, parents’ satisfaction, attending meetings and conferences and most especially they make decisions (Musick, 2010). The challenge among Catholic school principals lies not so much on their skills but on how they integrate spirituality in their leadership praxis. (Buck & Bradbury, 2014). Their personal lifestyle, decisions and actions should manifest the traits of a spiritual leader who have faith in God, humble, loving and caring, compassionate, just, empowering, collaborative and service oriented (PCSS 2016). Hence in Catholic Schools, the principals’ responsibility is not solely confined in the attainment of academic performances of students and good classroom management of teachers but also in the accomplishment of
the spiritual activities of the school. According to Back & Bradbury (2014), principals are leaders of faith nourished by the sacraments they have received and of the values that stream from who they are as Catholic Christians. They are also models of moral conduct among teachers and other employees (Doctrines of Catholic Faith, 1988). From this point of view, principals’ leadership should not be separated from who they are, but rather they should manifest spirituality in their practices, the one whose model is Jesus Christ, the great teacher (PCSS, 2016). It is significant that principals are people who are spiritually nourished and inspired that they may integrate spirituality in their leadership praxis as Wellman, Perkins and Wellman (2009) say, “spirituality is the courage to do which is right for others in a manner that is caring, just, equitable and democratic” (p.3). Dixon (2002) explains that principals’ spirituality is identified to those who have personal motivation, balance in life, workplace resilience and having attitude to serve and value each person. Unlike many studies that focus on the relationship of spirituality in the leadership practices of public school principals, the purpose of this inquiry is to scrutinize spirituality in the leadership praxis of selected Catholic school principals in the Philippines. It would be interesting to conduct a study on the spirituality in the leadership praxis of Catholic school principals to prove that to be a good leader is not a guarantee just to have managerial and instructional skills but also should manifest spirituality in their leadership praxis. Likewise, there is a need to prove that spirituality has contributing elements in preserving Catholic school culture and in developing positive relationship among leaders and employees when they manifest faith in God, altruistic love, humility, compassion and justice in their praxis. (Dayler & Fry, 2012, Earl, 2013, Neidhart, H. and Lamb, J.T. (2016), Spesia, 2016). Moreover, conducting research in this area would contribute to the existing knowledge and literature on the area of spirituality in leadership praxis among Catholic school principals. A formation framework for Catholic school principals would be created out of this study. It is very substantial in order to vitalize their spirituality as school leaders (Spesia, 2016). Principals, aside from being professionally prepared as educational leaders, should be formed about faith, teachings, doctrines and liturgy of the Catholic Church, theology of leadership and most specially to be witnesses of Jesus Christ and to demonstrate Christian life as bearing light and meaning for everyone.

2. Literature Review

2.1 Spirituality

Every human being is composed of body and spirit. This is what makes humans different from animals and other creatures on earth. The body is responsible for all the activities that can be physically visible to everyone while all the activities that are invisible to human eyes are commonly attributed to spirit. Spirituality comes from the word spirit ruach in Hebrew or pneuma in Greek which means wind or breath. Christians define spirituality as life in the spirit of God or living according to the will of God (Guinan, 1988). For Catholic tradition, spirituality traced back to the letters of Paul in which he uses the Greek term pneuma to signal a life lived in alignment with God’s Spirit. Christian spirituality presumes, through God’s grace, a human desire and capacity for growing in union with the Triune God. (Griffith, 2009).

This signifies that to live conscious relationship with God in Christ through the Spirit, and to adhere a life of deep conversion in order to attain the goal of discipleship, to live a life of piety, service, and to cultivate values and virtues. Smith’s (1999) definition of spirituality is based on the Gospel of John 10:10, as the dimension of life, complementing the psychological and physical aspect, which gives meaning to one’s life and calls the person towards the higher self. It is usually expressed as some form of relationship with the divine being, which in the Christian tradition is called God. Woods (1996) describes spirituality as the intrinsic, self-transcending character of all human persons and the ways in which that character is realized in everyday life situation. To live a spiritual life signifies quest for a more meaningful life, a life that is connected to the sacred and transcendence through practical application of love of God and neighbor. For Cantwell (1992) spirituality means seeing God everywhere, in everything and in everyone. It signifies that teachers and principals should always be aware of their mission to educate children not only their mind but also to form their character and become values oriented. Yet in order to be so, they should live what they speak and be models of Christian living to their students. Hence, the spiritual life of teachers and leaders in the school has a significant influence in the life of students as they show in their own practices a reflective life, attention to balance, an authentic self, optimism and hopefulness (McGreery and Copley, 1997). Successful learning happens when academic endeavor and spiritual formation goes hand in hand. From the diverse definitions of spirituality mentioned above, it is understood that spirituality connotes meanings to different situations. It is something that comes from the innermost being of an individual being poured out for a purpose. Definitions of spirituality fall into three categories: first, those that define it as a personal inner experience; second, those that focus on values, and third, those that focus on outer behavior. (Schmit-Wilk and Steingard, 2000) For this study spirituality is defined as the manifestation of one’s faith in God and the exercise of altruistic love, humility, compassion and justice in the leadership praxis of Catholic school principals. This is clearly visible in one’s leadership praxis through their words and deeds. As believers, principals in Catholic schools are challenged to live out their faith, to be charitable, humble, compassionate and just. In this way they will become witnesses to what they believe. Any manifestations contradicting to those could be against the spirituality of being a leader.

2.2. Spirituality in Leadership

In an educational institution, leadership is commonly used as the responsibility given to the person who is in-charge of the over- all operation of the school such as the administrators, principals, dean or president. They are called leaders since they influence teachers and staff in doing their responsibilities, how they manage the classrooms, handle the learners, relate with parents as well as how to deal with their colleagues. According to Sander (2013,) leadership is the capacity of a person to influence other people to make a difference, to effect change and attain the institution’s plan. The degree of influence will depend on the personality, the incandescence of which one is capable, the flame which burns within, the magnetism which will draw the hearts of others toward him/her. This is because true leaders are called to accomplish missions in life, inspired by the Holy
Spirit. Leaders are people with great conviction that what they sow is for the good of all those under them. Reave (2005) examined the spiritual values and practices related to leadership effectiveness. He found out spirituality and leadership can provide a foundation for developing a leadership theory that assimilates character and behavior, motivation and performance, in a cross-cultural model. Moreover, examining the relationship between spirituality and leadership provides deeper understanding of the leaders’ motivation in their performance that determines spiritual values such as integrity, honesty and humility. In Catholic school, leadership takes another implication. It is leading through examples, witnessing and exercising the faith (Buck & Bradbury, 2014). This is the reason why a principal in a Catholic school takes double tasks. Principals need to undergo certain preparation before taking the responsibility (Neidhart & Lamb, 2016). Belmonte (2009) suggests that in order to maintain Catholic school identity and ethos, principals as leaders of schools need to be not only professionally competent but spiritually competent as well. A clear idea of spirituality in the leadership praxis of educational leaders was given by Shields (2005). For her, spirituality is present in the leaders who are ready to listen, to respect others, to lead with humility, kindness and honesty. Leaders are to guide others, attend their needs and to unite all the members of the educative community in one heart and soul to attain the institutional goal. In this study, spirituality in the leadership praxis is determined by their answers to the questions on the five dimensions of spirituality namely; faith in God, altruistic love, humility, compassion and justice.

### 3. Research Objectives

This study is aimed at examining spirituality in the leadership praxis of selected Catholic school principals in the Philippines. Specifically, it intends to answer the following questions:

1. What is the demographic profile of Catholic school principals in terms of:
   1.1 Gender
   1.2 Age
   1.3 educational attainment
   1.4 number of years as principals
   1.5 Classification of respondents in terms of their role in the Church
      a. lay
      b. religious: Priest, brother, Sister:
2. What is the level of spirituality in the leadership praxis of Catholic school principals?
3. Is there a significant relationship between the demographic profile and the level of spirituality of the respondents?
4. Is there a significant difference on the level of spirituality of respondents in terms of:
   a. faith in God
   b. expression of altruistic love
   c. practice of humility
   d. show of compassion
   e. concept of justice
5. Based from the data gathered, what leadership formation framework be formulated for principals in Catholic schools that will strengthen their Spirituality?

### 4. Methodology

The study utilized mixed method design with application of both quantitative and qualitative approaches. The respondents were the selected principals and assistant principals of Catholic schools members of Catholic Educational Association of the Philippines from the Dioceses of Parañaque and Malolos, as well as principals and academic coordinators from the six schools run by the Franciscan Sisters of the Sacred Hearts. There were 66 selected at random. The statistical tools used were the percentages weighted means. Pearson’s r Correlation coefficient (2-tailed test) are used to investigate the relationships between the dependent and independent variables.

#### 4.1 Research Instruments

This study utilized questionnaires and semi-structured interview in conducting the survey. To determine the spirituality of principals the researcher formulated the questionnaires on Faith in God, altruistic love, humility, compassion and justice based on There were 30 items to be answered using scales of the extent of agreement or disagreement; A-Agree, SA-Strongly Agree D-Disagree, SD-Strongly Disagree. Experts in research instruments were requested to validate the test if the questionnaires really determine the spirituality in leadership praxis of the respondents. To find out if there were vague, confusing, or unclear items in the questionnaires, the questionnaires were pretested to fifteen academic coordinators who were not among the samples.

### 5. Results and Discussions

#### 5.1 The demographic Profile of the Respondents

Table 1 presents the demographic profile of the respondent principals. As shown, thirteen (13) or 10.7 % of the respondents who participated in this study were males, while fifty three (53) or 80.3 % were females. It also

<table>
<thead>
<tr>
<th>Profile</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>13</td>
<td>19.7</td>
</tr>
<tr>
<td>Female</td>
<td>53</td>
<td>80.3</td>
</tr>
<tr>
<td>Age Range</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 and below</td>
<td>18</td>
<td>27.3</td>
</tr>
<tr>
<td>31-40</td>
<td>14</td>
<td>21.2</td>
</tr>
<tr>
<td>41-50</td>
<td>15</td>
<td>22.7</td>
</tr>
<tr>
<td>51 and above</td>
<td>19</td>
<td>28.8</td>
</tr>
<tr>
<td>Degree</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachelor</td>
<td>22</td>
<td>33.3</td>
</tr>
<tr>
<td>Master</td>
<td>38</td>
<td>57.6</td>
</tr>
<tr>
<td>Doctoral</td>
<td>6</td>
<td>9.1</td>
</tr>
<tr>
<td>Number of Years as Principal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 years and below</td>
<td>37</td>
<td>56.1</td>
</tr>
<tr>
<td>5 to 10 years</td>
<td>12</td>
<td>18.2</td>
</tr>
<tr>
<td>11-20</td>
<td>6</td>
<td>9.1</td>
</tr>
<tr>
<td>21 and above</td>
<td>11</td>
<td>16.7</td>
</tr>
<tr>
<td>Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay</td>
<td>44</td>
<td>66.7</td>
</tr>
<tr>
<td>Religious</td>
<td>22</td>
<td>33.3</td>
</tr>
</tbody>
</table>
shows that the respondents whose age was 51 and above have almost the same number (19) or 28.8 % to those who were 30 years old and below which is 18 or 27.3 %. The respondents who were 31–40 years old have also the same number were 14 or 21.2 % and those who were 41-50 years old were 15 or 22.7 %. As to respondents’ degree, table shows the majority of the respondents were graduates if Masters’ Degree who were 38 or 57.6 %. Those who Bachelors’ Degree were twenty-two (22) or 33.3 %. The least were those in the Doctoral Degree which is only six (6) or 9.1 %. Likewise, number of years as principal shows that the majority of the respondents were those from five (5) years and below. That is thirty-seven (37) or 56.1 %. Those who have five (5) to ten (10) years of experience is twelve (12) or 18.2 % and those who have 11 to 20 years of experience is six (6) or 9.1 %. Those who have 21 years of experience and above is 11 or 16.7 %. Respondents’ profile by status in life, shows that there were forty-four (44) or 66.7 %) Lay Principals and twenty-two (22) or 33.3 %) were Religious.

5.2 The level of spirituality of respondent principals.
The level of spirituality of respondent principals were categorized as follows;
1.0-1.8 very low extent (VLE)
1.81-2.6 slightly low extent (SLE)
2.61-3.4 moderate extent (ME)
3.41-4.2 high extent (HE)
4.21-5.00 Very high extent (VHE)

As shown in table 2 principals’ level of spirituality in five dimensions all respondents fall in the category of “high extent.” However, faith in God got the highest score of 3.70 with sd of 0.57 and compassion got the lowest score of 3.48 with sd of 0.57. Spirituality has a significant effect in educational leadership and effectiveness within the institution. (Gibson, 2011) It enkindles educational leaders to contribute to such things as building mutual understanding, pliability

Table 2
The level of spirituality of respondent principals

<table>
<thead>
<tr>
<th>Spirituality</th>
<th>Mean Score</th>
<th>SD</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faith in God</td>
<td>3.70</td>
<td>0.54</td>
<td>High Extent</td>
</tr>
<tr>
<td>Altruistic Love</td>
<td>3.59</td>
<td>0.57</td>
<td>High Extent</td>
</tr>
<tr>
<td>Humility</td>
<td>3.49</td>
<td>0.59</td>
<td>High Extent</td>
</tr>
<tr>
<td>Compassion</td>
<td>3.48</td>
<td>0.57</td>
<td>High Extent</td>
</tr>
<tr>
<td>Justice</td>
<td>3.55</td>
<td>0.60</td>
<td>High Extent</td>
</tr>
</tbody>
</table>

and effectiveness. Indeed, integrating spirituality in leadership praxis is a life testimony among the respondent principals that they are following the call of the Catholic church to become witnesses of Christ’ love to others in their place of works. Likewise, spirituality is a significant element in good leadership since to become a good leader, one is to be rooted in God, and it is the stronghold for one’s rapport with himself and others. (Strack & Footler) The Catholic Church leadership’s tradition, is associated in the values and norms of the Catholic Church itself. It is always inspired by the Gospel values of altruistic love, service, structure, doctrines, rituals, and rites of the Catholic tradition that defines the identity of a Catholic organizations (Curran, 1997). Hence, Pope John Paul (1981) in his encyclical letter Laborem exercens (human works), discussed the value of work and he emphasized the duty of the Church to promulgate the spirituality of work that helps all people to become closer to God. With this exhortation, the respondent principals, as leaders of their institution adhere to the call of the Church to carry out the spirituality in their leadership praxis. According to Wheatley (2002), leaders who are strengthened by faith and act as servant leader have the courage to face the challenges in life. Difficulties and issues are inhibited among school leaders and it is significant that they hold on to their faith so that they may be guided in all their undertakings. Apparently, the result of this study agreed with the study made by Neidhart and Lamb (2016), that the principals are faith leaders in their schools and community. They have to testify that as leaders they have three important role to accomplish; leading by example, modeling the Catholic ethos and to act justly and with compassion having Jesus Christ as the foundation of their life. Likewise, the study made by Geaney (2012), findings shows that many business leaders integrate their spirituality and belief in God into their leadership practices. Leaders expressed definitive responses when asked to define their spirituality and how it influence their roles as leaders.

5.3 The significant relationship between the demographic profile and the level of spirituality of the respondents.

Table 3
The demographic Profile and the level of spirituality of the Respondents

<table>
<thead>
<tr>
<th></th>
<th>GE ND ER</th>
<th>AGE</th>
<th>DEG REE</th>
<th>NO.</th>
<th>OF</th>
<th>STA TUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAITH</td>
<td>.087</td>
<td>.420**</td>
<td>.289**</td>
<td>.358*</td>
<td>.167</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.488</td>
<td>.000*</td>
<td>.018</td>
<td>.003*</td>
<td>.180</td>
<td></td>
</tr>
<tr>
<td>LOVE</td>
<td>.057</td>
<td>.370**</td>
<td>.218</td>
<td>.292*</td>
<td>.141</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.648</td>
<td>.002*</td>
<td>.078</td>
<td>.017</td>
<td>.257</td>
<td></td>
</tr>
<tr>
<td>HUMIL ITY</td>
<td>.087</td>
<td>.336**</td>
<td>.029</td>
<td>.160</td>
<td>.011</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.486</td>
<td>.005*</td>
<td>.815</td>
<td>.201</td>
<td>.927</td>
<td></td>
</tr>
<tr>
<td>COMPAS SION</td>
<td>.124</td>
<td>.317**</td>
<td>.033</td>
<td>.227</td>
<td>.071</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.320</td>
<td>.009</td>
<td>.793</td>
<td>.066</td>
<td>.569</td>
<td></td>
</tr>
<tr>
<td>JUSTICE</td>
<td>.124</td>
<td>.317**</td>
<td>.033</td>
<td>.227</td>
<td>.071</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.320</td>
<td>.009**</td>
<td>.793</td>
<td>.066</td>
<td>.569</td>
<td></td>
</tr>
</tbody>
</table>

*. Correlation is significant at the 0.05 level (2-tailed).

Table 3 indicates the relationship between spirituality and the principals’ demographic profile. Data shows that faith and the number of year of service, age and altruistic love and humility were significantly correlated.

5.3.1 Faith
Faith as one of the components of spirituality under study is clearly manifested in the leadership praxis of Catholic school principals. As leaders of Catholic institution it is
significant that leaders manifest their faith in God as Buck and Bradbury (2014) said that, being leader in a catholic school, one cannot just leave faith or your belief outside the door of the school. Faith is the assurance of things hoped for, the conviction of things not seen. (The Catechism of Catholic Church 1990). Faith is the capacity of human beings to believe in something that they can’t rationally prove. Therefore, faith is not a compartmentalized dimension of life but it is the driving force of one’s being, the reason of one’s hopes and perseverance. To continue their task as leaders in Catholic schools, principals are to be founded in strong faith in God so as to be able to form a community of believers according to the vision of the Church. (Earl,2005). Drahmann and Stanger (1989) divide this role into two parts: the spiritual attributes that a person brings to the job through a personal faith experience, and the pastoral competencies to create a prayer environment, develop a sense of community service, witness to the faith and integrate the Gospel message into the curriculum. A Catholic school is faith community and the Catholic faith should be practiced and shared. (Grace, 2003) and Arthur (2005) accredit faith-based school to those that are non-government schools. The leadership practices of principals in these schools are substantial since they are the advocates in shaping the institution’s beliefs and values. The findings Niedhart & Lamb, 2016 attested that principals are standing for what they believe and what they have learned from Catholic Church and therefore they are encouraging children, faculty and parents of the school to build a community of faith. Catholic school principals have their own faith journey and the Church should help them nurture it. It is because they are called to be missionary in the school where they work. They are formators of the young to Catholic faith. Hence in all they do, the spiritual, ministerial and ecclesial leadership are pre-requisite for them as Catholic School leaders. Spesia (2016) Catholic school principals as leaders must foster the spiritual and faith formation of all the stakeholders; students, teachers, parents and the community. Faith that is alive and not dead for by their fruits you will know them. (Matthew 7:16). For this purpose, it is significant that they themselves manifest faith spirituality in their leadership practices. They should be distinguished as leaders with strong faith and not solely characterized as private school leaders with academic excellence. Hence the vision of every leader of each Catholic school synchronized with that of the Catholic Church, that is to continue the mission of Christ here on earth.

5.3.2 Altruistic love

Data also show that altruistic love was found significantly correlated with age. It can be deduced that as principals grow older they show altruistic love in their leadership praxis. Altruistic love or love of others is the spirituality taken from the command of Jesus to love others as you love yourself (John 15: 12-13). In spiritual leadership promulgated by Fry (2003), he defines altruistic love as a sense of wholeness, harmony, and well-being produced through care, concern and appreciation for both self and others. He emphasizes the importance of the character of a leader who realizes the vision of the organization; the sense of belonging between leaders and followers as expressed in their genuine concern and love for each other. Results of practicing altruistic love in an organization produce strong dedication and effectiveness and the fruits of these are joy, peace and contentment. In the world today where competitiveness is common among workers, altruistic love is not in the vocabulary of many. The mindset is to work well for oneself, for promotion and to increase salary. For these, many do not mind others whether they too excel or are already left behind as what is important to them is to attain their personal goal. On the contrary, leaders living with spirituality of altruistic love should encourage everybody to excel in their particular job for the good of the institution. Argondona (2011) argues that the mechanistic view of organizations focuses primarily on the procuring of resources, making of goods and services, and selling of goods and services leaves no room for love. The effectiveness of altruistic love in an organization was studied in Nigeria by a Asawo (2010). Their quantitative study showed that one factor that highly motivated workers’ commitment was because altruistic love was visible within the organization. They recommended that studies on altruistic love in the workplace be conducted to measure multiple outcomes. Likewise, in the study made by Mallén (2015) yielded that organizational learning capability play a key role in explaining how altruistic leader behaviors affect organizational performance, essentially because it facilitates creative, participatory and have dialogue-based environment that promotes organizational learning. Altruistic love takes away fears associated with worry, anger, jealousy, selfishness, failure and guilt and gives one a sense of membership that part of spiritual survival that gives one an awareness of being understood and appreciated. (Malone and Fry, 2003). The above findings proved that manifestations of altruistic love in the leadership praxis of school principals helps the institution to grow in their understanding with one another and leave room for the improvement of the performance of all employees particularly the teachers since the growth of everyone is the main purpose of the leaders.

5.3.3 Humility

Humility were also found significantly related to age. It shows that as principals grow in age they manifest the spirituality of humility in their leadership praxis. Humility is a spirituality that most leaders need but most likely leaders fail to realize in their praxis. It is natural for individuals to boast of themselves when already promoted to a position of leadership. It is an instinct that a human person has. On the contrary, as regards the spirituality of Jesus’ leadership, he emphasized the importance of being humble in dealing with other people. From His standpoint, the one who leads is not the one who is served but the one who serves (cf. Luke 22:25-27). This signifies that a leader should possess the spirituality of humble service to others. In the Filipino culture, the spirit of humility in leadership is also hard to practice since it is already a culture rooted among the Filipinos to take pride of whatever one has in the workplace. Reave (2005) believes that leaders who are humble appear to be effective leaders because of their capacity to admit feedback. The opposite of humility is having a high regard and a high opinion of oneself, not open to receive negative feedback. Persons who are proud may also show aggression to others, disturb others and infuriate others more often. The study of Selver (2013) revealed humility being an important part of spirituality is a value that stresses not having pride over other people. In this point of view, living in the spirit of humility, principals can exercise
their leadership without putting themselves on the pedestal that their actions and decisions seem to be always correct and right instead they should also solicit opinions and suggestions from the members of the educative community. In the study made by Davis and Hook (2014) they find out that humility helps regulate social bonds, causing people to think of themselves as part of a “we” that allows them to enjoy sacrificing for a relationship. Humility may help buffer competitive traits that would otherwise cause deterioration in a relationship. They suggested that future research must provide more rigorous and falsifiable tests of the benefits of humility. In the study of Reave (2005) self-ratings of the leaders and the teachers’ ratings for their leaders were compared. Findings showed that leaders who rated themselves lowest were rated highest by their subordinates. Leaders who rated themselves highest were rated lowest by their subordinates. This research showed a tendency for humble leaders to be more liked by their subordinates. In the article written by Gonzalvo (2017) he highlighted humility as the key for effective leadership. He gives examples of St. Francis of Assisi and Mother Theresa of Calcutta who responded to the call of God with genuine humility. The leadership praxis of these two religious leaders made sure that God would be glorified and not them. For this reason, many people were attracted to join them. Catholic school principals first and foremost are ecclesial ministers and they are servant leaders within the wider Church Community (Spesia, 2016). As leaders, they should strive to maintain the spirit of humility and to carry on the spirit of service to others as they are living witnesses to the faith and mission of the Church. Result shows that respondents of this study are integrating the spirituality of humility in their leadership praxis. It is good sign that as leaders in catholic schools they are the first one to emphasize the importance of humility in leadership. It emphasizes that they are following the footsteps of Jesus’ leadership. Jesus’ leadership style is clearly manifested when he said I came to serve and not to be served. (Luke 22:25-27).

5.4 The significant differences between the level of manifestations of spirituality of religious and lay principals.

<table>
<thead>
<tr>
<th>SPIRITUALITY</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>.107</td>
<td>1</td>
<td>.107</td>
<td>.689</td>
<td>.410</td>
</tr>
<tr>
<td>Within groups</td>
<td>9.991</td>
<td>65</td>
<td>.156</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>10.098</td>
<td>66</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Data shows there is no significant difference between the spirituality of religious and lay principals. This is supported by the findings in the extent of spirituality among principals respondents. In the history of Catholic education, religious men and women have had a considerable contribution. (Earl,2005). In the age of declining numbers of vowed religious, the laity have assumed a greater role in Catholic education. The task of promoting the new evangelization in Catholic schools increasingly falls to lay men and women. (Spesia, 2016). Religious took their spiritual formation during their formative period as they lived, prayed and learned in the framework of community. For this reason, they carry with them the spirituality they have acquired from their Founder. (Moore, 2018). On the other hand lay principals have many possibilities in acquiring the spirituality of leadership through their formation spiritual exercises and seminars. The strong knowledge of Catholic faith, the sacraments, morals and liturgies provide them to become leaders with strong spiritual formation. Both religious and lay principals adhere to the call of the Church to become witnesses of Christ’s love to others, to become witnesses of faith, to practice humility, compassion and justice to all people especially to the whole educative community where they are in. (The Catholic School on the Threshold of the Third Millennium,1997). Though it was perceptible that religious school principals received their formation from the start of their religious life, lay principals are being credited with great spirituality in their leadership praxis. Their responsibilities were similar to those of their religious colleagues. According to Spesia (2013), all Catholic school principals are to purposely embrace the call to serve the Church evangelizing mission in a rapidly changing cultural context and therefore are to manifest spirituality in their leadership praxis.


Rationale: In most schools, too much emphasis is placed in acquiring administrative and managerial skills and not enough time is spent on forming the heart and mind of the Catholic school principals. Pope Francis in his apostolic Constitution; Educating today and tomorrow: a renewing passion (2014) says schools and universities are also living environments, where an integral formation for prospective and novice principals and efforts are exerted to sustain spirituality for experienced principals. Before imparting religious education to teachers and students, principals are challenge to do it first themselves. In this way they will acquire the spirituality of a true leader according to the image of Jesus Christ the great teacher.
Conclusion

This study was conducted to scrutinize spirituality in the leadership praxis of selected Catholic school principals in the Philippines as basis for a leadership formation framework. Throughout the years, qualified candidates to be principals are those who obtain Masters or Doctoral Degree or those who have managerial and instructional skills. Because the Catholic school is the arena wherein the Catholic Church identity is be preserved, and its mission to educate the young to faith, sacraments, and morals is carried on, leaders in Catholic schools should possess spirituality that will continue “Catholic Church” ethos and cultures. Results of this study attested that spirituality in the leadership praxis is highly significant for a leader in order to perform well as leader in the Catholic institution. In the challenges that principals is encountering in their day-to-day obligations, it is important that at the end of the day they have God to call on in prayers. Similarly, to be in-charge of co-employees is not an easy task, but if one practices altruistic love, is humble, compassionate and just, principals can testify that to be a leader is not just a matter of command but of doing what you are talking of. One of the challenges of Catholic schools in the Philippines is the plight of teachers to government run-schools. Few stay long in the service. For this reason it is very hard to appoint one to take the responsibility of being principals. Based on the current study findings, leaders of Catholic schools do not need to have only managerial and instructional skills but likewise should integrate spirituality in their leadership praxis. The leadership formation framework was formulated for Catholic school principals in order to vitalize their spirituality as school leaders. They may not only be prepared professionally but likewise be formed about faith, teachings, doctrines and liturgy of the Catholic church and acquire the spirituality of good leaders in image of Jesus Christ, the great teacher.

References


Author Profile

She received the BS degree in Bachelor of Science in Secondary Education major in Guidance and Counseling in Olivarez College, Paranaque City, in 1997 and the Master’s Degree in educational Management at St. Luio De Marillac College, Sorsogon City. Since 1997 she is in Education ministry as teacher and later school principal of the schools owned by the Congregation of the Franciscan Sisters of the Sacred Hearts in the Philippines. Currently she is the principal of Immaculate Heart of Mary School (Bulacan).