



Spiritual Leaders for Building Trust in the School Context

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ABSTRACT

Purpose: The purpose of this study was to analyze the impact of spiritual leadership on organizational trust and examine the relationship between both concepts.

Research Method: A multiple regression analysis was carried out using the data collected through spiritual leadership and organizational trust scales from 343 teachers.

Findings: The result of the study revealed that the dimensions of spiritual leadership have varying relationships with organizational trust, which is significantly predicted by altruistic love, hope/faith, and organizational commitment.

Implications for Research and Practice: Leaders' role in enabling trust is a priority as they mainly decide and lead the value system of the organizations. Leaders in school contexts fulfill key roles in sustaining and developing organizational trust as they establish and support core values and truly accept members in schools. Spirituality is one of the concepts, which has been thought to have effects on trust in the organization.

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Introduction

Spirituality is one of the ways through which persons build transcendental knowledge and meaning. It includes emotional, rational, or cognitive, unconscious, and symbolic areas, as well as supernatural associations. Ignoring spirituality in human life means ignoring personal and social transformation of inner self, which is a vital aspect of human being. Thus, it is required for leaders to adopt a holistic approach in that intelligence, body, and soul are valued (Smith & Rayment, 2007). Today's successful leaders should follow this approach to achieve new depths of learning with active involvement of all members of the community (Malone & Fry, 2003) and also form a culture of trust in their followers to enable reliable relationships horizontally and vertically in the organization. In this study, based on the need of spirituality and trust in the organization, we will explore to what extent spiritual leadership can predict the organizational trust.

Spiritual Leadership

Crossman (2010) mentions SL as having potential to be a powerful and courageous innovative management paradigm in the 21st century. Interest in SL has been growing since 1990 (Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2003; Gocen & Terzi, 2019; Hill, Jurkiewicz, Giacalone, & Fry, 2013). Dent, Higgins, and Wharff (2005) mentions Fairholm (1996) as one of the first researchers to use the concepts of spirituality and leadership in workplace leadership context. Fry (2003, 2008) being another pioneering scientist in the field of SL put forward a leadership model in which the source of SL is inner life positively influencing SL, which is composed of altruistic love, hope/faith, and vision. According to Fry, Latham, Clinebell, and Krahnke (2016), an inner life practice empowers hope/faith, vision, and altruistic love, giving room for spiritual well-being by means of calling and membership. This affects individual and organizational outcomes positively, some of which are life satisfaction, unit productivity, and organizational commitment.

Spiritual leaders lead from within (Houston, Blankstein, & Cole, 2007). Fry (2003) states the purpose of SL as creating vision and value congruence in individuals and empowering teams to advance higher levels of productivity and organizational commitment. Perkins, Wellman, and Wellman (2009) found that a meaningful relationship between spirituality and leadership practices is generally faced. They also claimed that strengthening this dimension will also strengthen leadership practices. Among those who adopt spirituality, there are common features in leadership roles such as caring, morality, interest, and human values (Hill, 2009)

According to Fry et al. (2016, p.3), there are two issues essential to SL: (1) Forming a vision in which leaders and followers experience a sense of calling so that they experience meaning and purpose in their life; (2) if leaders and followers feel a sense of belonging, appreciation, and being understood, organizational culture based on the values of altruistic love can be created. Generally studied in the context of business, SL now extends into schools and teachers (Gocen & Terzi, 2019; Kaya, 2015; Malone & Fry, 2003). According to Gibson (2011), examinations of spirituality as a dimension of leadership by school principals help them better understand school learning

communities. A desirable leader is the one who can integrate the spiritual dimensions into the school, but the voice of spirituality is turned down in the school system and the time has come to free the spiritual dimensions in schools (Riaz, 2012). However, Malone and Fry (2003) claim that learning groups in which students can think, apply, and extend their knowledge are waning as the public school system is urged to meet altering accountability and expectations.

In recent years, researchers started to study spirituality and its effects on student and teacher (Cook, 2017). The number of researchers who emphasize that spirituality has significant influence on effective learning, teacher leadership, and its contribution to dynamic organizational life is not a few (Boone, Fite, & Reardon, 2010). Taking Patch Adams, a renowned film on unconventional ways of treatment, as an example, it is easy to understand the message about strengthening the spirit instead of giving pills. Actually, schools should be free places that should offer opportunities for "reflecting" the experiences, feelings, and beliefs of students (Boone et al. 2010), which entrust important tasks with school leaders and teachers. According to Malone and Fry (2003), schools must establish a broader foundation for students to meet the 21st century challenges, for which altruistic love is the building block.

Spiritual Leadership Dimensions

Based on Fry's (2003) scale, Spiritual Leadership (SL) consists of 9 dimensions. These dimensions can be briefly explained as follows (Espinosa et al, 2017; Fry, 2003, 2005, 2008; Fry et al, 2016):

- **Hope/Faith (H):** The belief in organization's goal, vision and mission which will be achieved. It is a firm belief that the desired is true, even if there is no physical evidence. The conviction that what is desired will happen.
- **Vision (V):** It interrogates why the person has started his journey and tells the way organization follows. Vision defines the general direction of change, simplifies the detailed decisions, and helps leaders coordinate many different people's actions.
- **Altruistic Love (AL):** A sense of harmony, wholeness and well-being produced through concern, care, and appreciation for self and others.
- **Meaning/Calling (M):** Perception that life is meaningful, valuable, and creates a difference. It is about a transcendental experience or deeds of one who makes a difference through service to others.
- **Membership (MS):** Feeling of being understood and appreciated in a group. Being understood and appreciated covers important place in the feeling of membership.
- **Organizational Commitment (OC):** Willingness to maintain the relationship with the organization based on the values of altruistic love. People with calling/seeking and membership are more likely to be loyal to their organization.

- **Productivity (P):** To produce high quality products and services. People who have a sense of calling and membership will be motivated in fostering productivity to help the organization go up.
- **Life Satisfaction (LS):** Perceiving the life richer and with higher quality. People with a sense of calling and membership will feel more fulfilled when they have a sense of purpose and belonging.
- **Inner Life (IL):** It means how aware a person is about who she or he is. It is more about the feelings which individuals have about themselves.

Spirituality and Trust

Trust is of utmost importance for the economic outputs because it plays a fundamental role in any sustainable inter-organizational and intangible relations (Juceviciene & Jucevicius, 2014). The notions that were accepted as antecedents to spirituality included religious beliefs, faith, and trust (Mahlungulu & Uys, 2004) as spirituality first requires the trust between known and unreachable entities. In a study, Hassan, Nadeem, and Akhter (2016) found a significant positive relationship between spirit at work and trust which significantly mediates the impact of workplace spirituality on job satisfaction. Kurt et al. (2016) empirically asserted that spirituality functions as a significant antecedent of network commitment and trust in sampled business ventures. González (2018) mentions Santiago (2007)'s study in which encouraging spirituality at work is suggested to get benefits such as trust, commitment creativity, honesty, and self-fulfillment.

Organizational Trust

Trust starts with the person himself or herself. By trusting in yourself and others, trust naturally occurs in the process, which may be followed by mutual trust in working process together with others (Kelly, 2017). In general terms, trust can be described as the notion that people or organizations may be relied upon and poses no harm to the mutual relationship in a case of gain or losses. Trust can help organizations stand against negative effects of competitive world when perceived in similar ways by all employees in an organization. For Whitener, Brodt, Korsgaard, and Werner (1998), Organizational Trust (OT) can be explained in three facets. First, trust in another person means a belief or an expectation that the other person will act in benevolent way. Second, one cannot fully expect or guarantee other person to meet this expectation because trust means willingness to be vulnerable and assume some risks. Third, trust has the feature of having some level of dependency on the other person and is influenced by the actions of others.

There are increasing numbers of studies which show trust in the workplace as an important factor, having potential in leading organization and members to an enhanced organizational performance and being a source of competitive advantages in a long term (Lämsä & Pučėtaitė, 2006). Competitiveness in today's work context is more dependent on the ability to develop trusting relationships among employees and in organizations based on the premise of being trustworthy and trusting (Huff & Kelley, 2003). Trust in this sense needs to be studied more in the context of competitive

organizations where employees are expected to better perform than others to secure their organization positions in respect to others. In a case study on the management of paradox of efficiency and flexibility by the Toyota Production System, four organizational mechanisms such as metaroutines, partitioning, switching, and ambidexterity were explained, which were supported by two contextual factors: training and trust (Adler, Goldoftas, & Levine, 1999). The lack of training and trust could impede the well-functioning in four organizational mechanisms. Similarly, Du and Williams (2017) attract attention to the concept of trust in a case of multinational companies. OT in these companies helps the establishment of smooth exchange relationships and management of innovative projects with the potential for future growth. To better prepare the organization for changes and a good atmosphere, management plays an important role with the managerial challenge of initiating trust; thus, development of ethics in workplace, support for employees, and better provision and flow of information by the leading personnel in the organization have a positive impact on employees' trust at work (Lämsä & Pučėtėitė, 2006).

Trust in Schools

Leaders' role in enabling trust is a priority as they mainly decide and lead the value system of organizations. According to Bryk and Schnieder (2003), school managers' actions have a key role in sustaining and developing relational trust as they build respect and personal regard when they truly accept the teachers or staff in the schools. Bruce (2000) pointed out that 74% of a group, most of whom defined them as spiritual in the study, indicated that they were afraid of an imposition of a dominant worldview or belief system in their work environment by their leaders, which is an obstacle in the way of a true spiritual organization. Similarly, a trust system built on leaders' own understanding could be a great obstacle in forming OT.

There are emerging studies to confirm the trust as one of the key elements for interpersonal communication and organizational effectiveness (Smith, Hoy, & Sweetland, 2014). Studies in the field suggest several ways in which trust improve individuals' levels of performance in exchange relationships (Gulati & Sych, 2007). First, relationships with trust serve as a counter to moral problems, which reduce need for contractual safeguards. Second, individuals or organizations with a higher level of trust become more open and less defensive to each other and value their counterparts more in their decisions. Third, there is a relinquishment of fear that demands others or the person be illegitimate, giving way to flexible and trusted communication. In contrast, the absence of trust, as seen by Bryk and Schnieder (2003) in their study, causes controversy around resolving even the simplest problems like the arrangements of graduation ceremony for a kindergarten. Researchers in educational field have defined a positive relationship between social trust and teaching success. Teachers who seek and collaborate with other teachers or administrators experience higher levels of success in classrooms and thus have higher efficacy beliefs (Fisler & Firestone, 2006). Hoy and Tschannen-Moran (1999) also found a positive relationship between trust and teacher efficacy.

Bryk and Schnieder (2003) spending nearly a decade for an intensive case study with longitudinal statistical results from more than 400 Chicago elementary schools observed school meetings, conducted interviews and focus groups, which demonstrated the central role of relational trust in building effective education communities. They had the chance of documenting the powerful influence of trust, which plays as a resource for schools and in reforming educational policy.

If we are to address the inequality in society due to growing individualism, materialism, and mistrust, we need to start with schools where OT needs to pervade among not only teachers, but also students and families. Schools with increasing demand and accountability to raise graduates with the required skills in competing for the digital era, schools necessarily resort to a variety of structures and mechanisms to meet these needs. These practices are more possible to be seen when the leaders of school display a professional leadership style grounded in trust (Tschannen-Moran, 2009).

People need to trust others to manage their own roles as organizational tasks can be completed by the expected contribution of others in the group. In schools, there are obligations and expectations of all parties regarding their roles in school, where trust plays mediating role between these expectations and obligations among the school members (Demir, 2015). Without trust in the system, nobody should expect an efficient realization of organizational tasks. In order to avoid the bad scenario, leaders must instill confidence and trust in people and in their works as people in today's complex society are looking for leaders they can carefully trust (Korkut, 2012). Accordingly, Turkish Ministry of National Education (2018, p. 22) in Turkey's Education Vision 2023 states *"a school can succeed as much as its administrator succeeds. For this reason, it is not a higher authority that determines the role of school administrators, but the influence they exert, which in turn is based on their specialized skills and trust among students and parents"*. Besides that, Turkish society is based on the notion that *"let the people live so that the state lives"*. In this context, Turkish education philosophy prioritizes the spiritual development among all parties by instilling them *"people and the state are spiritually bound to each other and requires its people's commitment and trust to maintain the state"*. In order to empower this trust and spiritual bonding in the schools and society, it is important to know what type of leadership models can contribute into trust in schools. Erturk and Donmez (2017) highlight that spiritual leaders trust in others and motivate employees to trust each other. It may be beneficial for educational institutions to follow a healthy spiritual leadership style in order to establish a trusted relationship. Thus, the researchers examined spiritual leadership as one of the leadership types that can benefit in the schools.

In line with the aforementioned literature, the purpose of this study was to examine the relationship between both concepts to learn to what degree the dimensions of SL can predict OT. Thus, the researchers tried to answer; to what extent does the spiritual leadership perceptions of teachers predict their organizational trust?

Method

Research Design

This quantitative study was based on a multiple regression model, which aimed to define the presence and degree of changes in an outcome variable as a result of changes in multiple predictors. In this study, the impact of SL dimensions on OT (one factor) has been examined. For the purpose of this study with 9 predictors and at least 20 cases per predictor, multiple linear regression analysis was implemented. These 9 predictors in SL were used to estimate significant changes that could occur in OT due to a single predictor after controlling other significant predictors.

Research Sample

359 teachers volunteered in this study in the academic year of 2016-2017. Teachers were selected according to convenience sampling in Sanliurfa City, in which there are more than 2,000 public educational institutions for different age groups. Some missing data (34.7%) were observed, and among them, responses from 16 teachers (4.5%) were deleted because they did not answer more than half of the items. The rest of the missing data (30.2%) was handled by a series mean method in SPSS version 22.0 (IBM Corp, 2013).

Table 1

The Sample in the Study and Their Demographic Information

Variable	Groups	N	%
Gender	Women	10	30.3
	Men	23	69.4
Marital Status	Married	26	77.3
	Single	74	21.6
Age	30 and below	10	29.7
	31- 40 aged	17	51.9
	41-50 aged	51	14.9
	51 and above	8	2.3
Teaching Branch	Pre-school teacher	21	6.1
	Class teacher	12	36.7
	Branch teacher	19	56.0

The participants' demographic information can be seen in Table 1. That is, 30.3% (N=104) of the group was women while 69.4% (N=238) was men. 21.6% (N=74) of the group was single while the rest was married. Nearly half (N=178) of the group was aged from 31 to 40 and just 2.3% of them were older than 51. Branch teachers held the largest group (N = 192) in the study by 56%.

Research Instruments and Procedures

There are three forms employed in the study to collect the data from the volunteering teachers. The first form was for collecting demographic information of the participants. The second and third forms were scales about trust and SL. The second one was “Organizational Trust Scale”, which was developed by Daboval, Comish, Swindle, and Gaster (1994), adapted to Turkish by Kamer (2001), and re-adapted by Yilmaz (2005) for schools. Its reliability and validity were tested for schools and educational institutions. The scale employed in our study has four sub-dimensions named “sensibility to employees”, “trust to administrator”, “openness to modernity”, “communication climate”. The reliability of the scale was found to be 0.97, and for the dimensions 0.95, 0.95, 0.75, and 0.92, respectively.

OT scale has 40 items with 4 subscales and details are given in Table 2 below. These items are collected under four factors; sensibility to workers (15 items), trust to administrator (12 items), openness to modernity (4 items), and communication climate (9 items).

Table 2*Dimensions of OT and Corresponding Items*

Dimensions	Items
Sensibility to workers (15 items)	1-13, 20, 29
Trust to administrator (12 items)	14-17, 21-27, 40
Openness to modernity (4 items)	18, 19, 32, 39
Communication climate (9 items)	28, 30, 31, 33-38

The third one was the scale of SL which has 40 items. This scale was developed by Fry et al. (2007), and adapted into Turkish by Kurtar (2009). This scale composed of nine dimensions, *vision* (V), *hope/faith* (H), *altruistic love* (AL), *meaning* (M), *membership* (MS), *inner life* (IL), *organizational commitment* (OC), *productivity* (P), and *satisfaction with life* (SL) whose Cronbach Alpha reliability coefficients range from 0.80 to 0.97. The total reliability coefficient was 0.95 (Kurtar, 2009). Table 3 shows those 9 dimensions of SL developed by Fry et al. (2007). These are vision (4 items), hope/faith (4 items), altruistic love (5 items), meaning (4 items), membership (4 items), inner life (5 items), organizational commitment (5 items), productivity (4 items), and satisfaction with life (5 items).

Table 3

Dimensions of SL and Corresponding Items

Dimensions	Items
Vision (4 items)	18, 26, 28, 30
Hope/Faith (4 items)	8, 15, 16, 36
Altruistic Love (5 items)	1, 10, 12, 22, 31
Meaning (4 items)	2, 4, 17, 23
Membership (4 items)	3, 9, 21, 32
Inner Life (5 items)	5, 25, 13, 34, 38
Organizational Commitment (5 items)	4, 7, 11, 37, 39
Productivity (4 items)	19, 20, 29, 33
Satisfaction with Life (5 items)	6, 24, 27, 35, 40

Data Analysis

Before analyzing the data obtained based on the two scales, confirmatory factor analyses (CFA) were implemented to check how well constructs (latent variables) can be represented by the measured variables of the scales (Suhr, 2006). For CFA, AMOS version 23.0 was used (Arbuckle, 2014). After CFA, multiple linear regression analysis was carried out for defining the presence and degree of changes in OT based on SL dimensions.

Results

Figure 1 and Figure 2 display CFA for OT and SL, respectively. Some items and latent variables were found non-significant and excluded from further analyses because of low factor loadings flagged by modification indices. For example, items 10 and 27 were removed from OT; whereas, 18 items were removed from SL including three dimensions, which are *meaning*, *inner life*, and *satisfaction with life*. Removing those non-significant dimensions and items has led to four dimensions with 38 items for OT and six dimensions with 22 items for SL. Given significant indicators and dimensions by CFA, measured variables of OT were averaged into a single outcome variable for the purpose of this study. For each dimension of SL, measured variables of each dimension were averaged into each dimension (i.e., AL, V, H, MS, OC, and P).

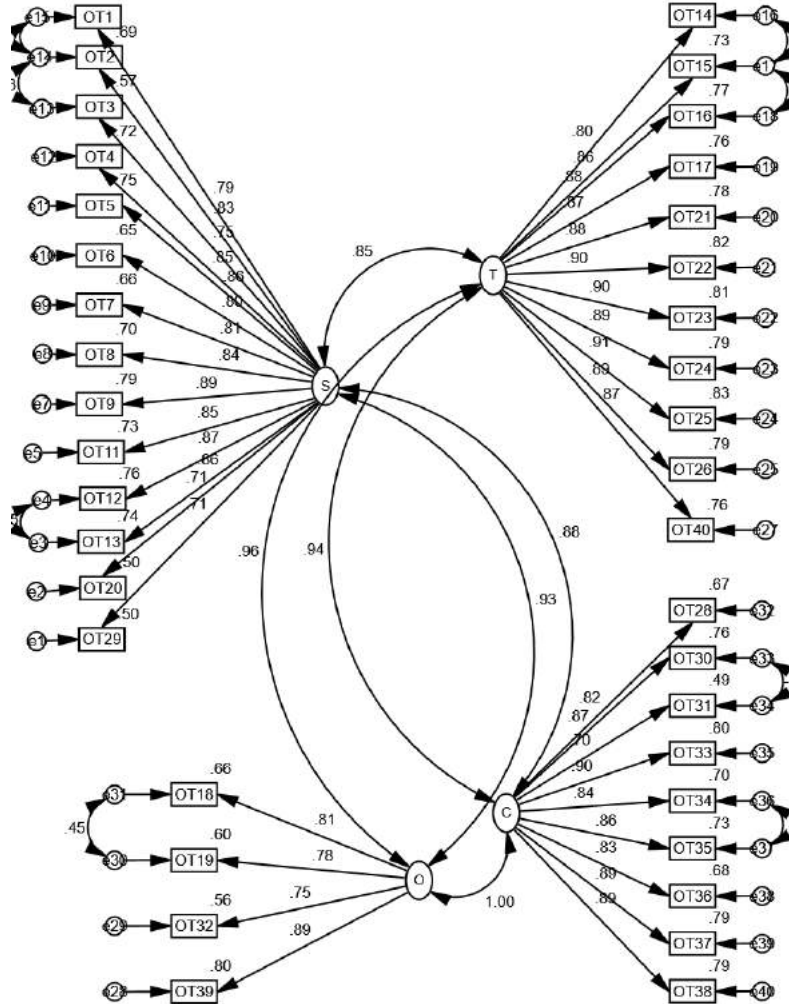


Figure 1. Confirmatory Factor Analysis for Organizational Trust

Note. S = sensibility to workers; T = trust to administrator; O = openness to modernity; C = communication climate.

$$(\chi^2 = 2155; df = 651; IFI = .91; TLI = .90; CFI = .91; RMSE = .08)$$

For the two scales, chi-square values were found significant ($p < 0.05$) due to the large number of degrees of freedom along with the sample size. However, as an alternative criterion for overall model fit, the chi-square test statistics were divided by the corresponding degrees of freedom (Schreiber, Nora, Stage, Barlow, & King, 2006; Wheaton, Muthén, Alwin, & Summers, 1977). The ratios for a good fit were observed

within the acceptable cut-off points of three (Bollen & Long, 1992). That is, ratios of 3.31 and 3.29 were found for OT and SL, respectively.

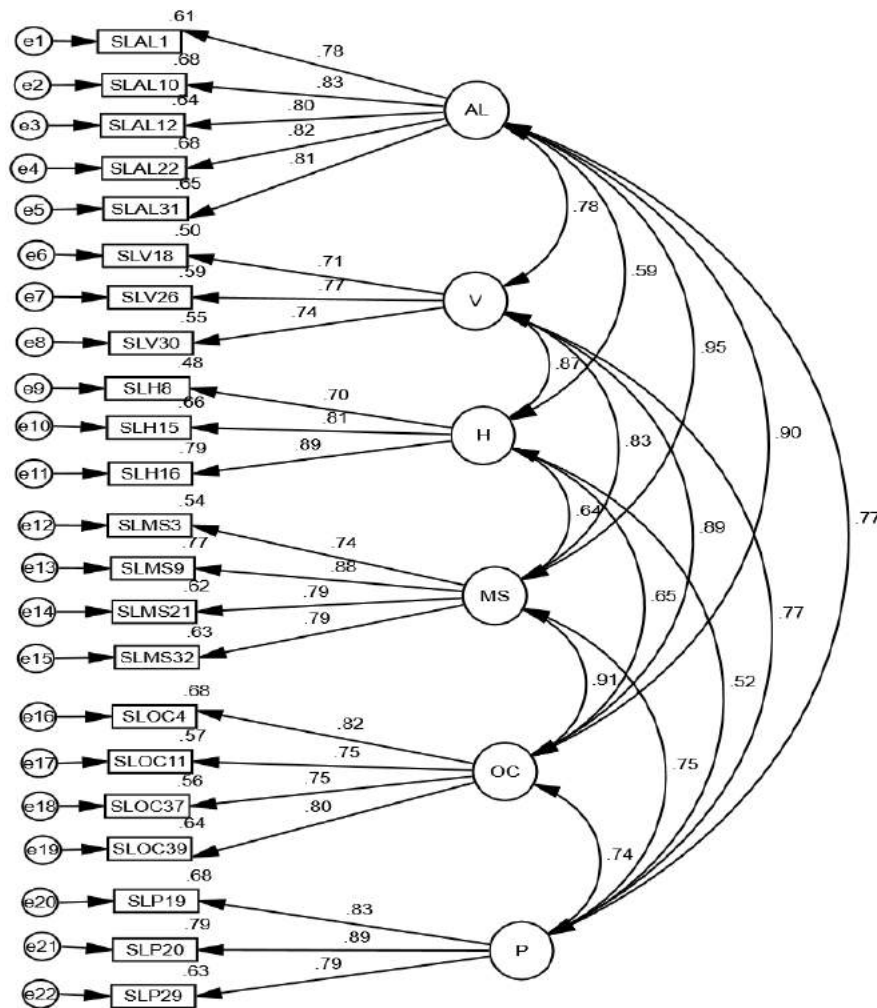


Figure 2. Confirmatory Factor Analysis for Spiritual Leadership

Note. SL= spiritual leadership; AL = altruistic love; V= vision; H = hope/faith; MS = membership; OC= organizational commitment; P = productivity.

$$(\chi^2 = 673.7; df = 194; IFI = .90; TLI = .89; CFI = .90; RMSE = .09)$$

Furthermore, the Tucker-Lewis index (TLI; Tucker & Lewis, 1973), the incremental fit index (IFI; Bollen, 1989), and the comparative fit index (CFI; Bentler, 1990) were reported to test how well constructs can be represented by the measured variables of the scales. For both scales, acceptable values around 0.90 were observed based on these indices (Bentler & Hu, 1995). Moreover, the root mean square error of approximation (RMSEA; Browne & Cudeck, 1993) values, .08 and .09 for OT and SL, respectively, correspond to “acceptable” fits.

After carrying out CFA, several key assumptions (i.e., *multivariate normality*, *multicollinearity*, and *homoscedasticity*) were investigated (Garson, 2012). For multivariate normality, multiple regression analysis assumes that the residuals of the regression are normally distributed. We can conclude that the normality of the residuals was observed based on the histogram and the normal P-P plot of regression standardized residuals in Figure 3. In terms of multicollinearity assumption, multiple regression analysis assumes that predictors are not highly correlated (less than 0.80) with each other (Garson, 2012). Even though there is a significant relationship among predictors at varying degrees, all of them are lower than 0.80. Even though only one exception with the highest correlation was observed between AL and MS ($R = 0.85$), MS was excluded from the model due to a larger correlation between AL and OT (.773) than between MS and OT (.695). Moreover, multicollinearity assumption was also tested using Variance Inflation Factor (VIF) values, which were lower than the critical values of 10.00, ranging from 2.12 to 4.52, which are displayed in Table 5. Last, homoscedasticity is that the variance of error terms should not be highly inflated across the values of predictors. This assumption was investigated by a scatterplot of standardized residuals and predicted values whether the data are equally distributed across all values of predictors. Figure 3 also shows that homoscedasticity assumption was met.

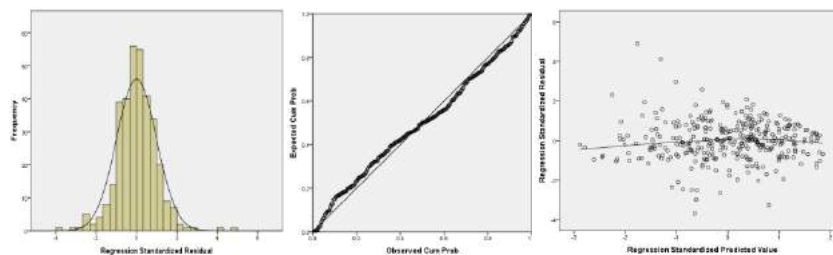


Figure 3. Histogram, Normal P-P Plot of Regression Standardized Residual, and Scatterplot from Left to Right

Table 4

Pearson Product-Moment Correlation Results for SL Dimensions and OT

Variables	2	3	4	5	6	7
1. OT	.773**	.579**	.530**	.695**	.719**	.521**
2. AL		.665**	.558**	.848**	.789**	.679**
3. V			.731**	.679**	.722**	.636**
4. H				.589**	.556**	.471**
5. MS					.775**	.646**
6. OC						.618**
7. P						1

** $p < 0.01$

Table 4 shows the correlation among the dimensions of SL. It is seen that predictors were not highly correlated. They were generally between the values of .47 and .85. With a significant relationship between SL dimensions and OT, the lowest correlation between P and OT was .52 while the highest correlation between AL and OT was .77.

Table 5

Multiple Regression Analysis Results for SL Dimensions in Predicting Overall OT

Variables	B	SE (B)	β	t	p	VIF
Constant	.856	.153		5.58	.000	
AL	.489	.064	.534	7.66	.000	4.515
V	-.055	.064	-.052	-.86	.393	3.416
H	.142	.055	.127	2.58	.010	2.245
MS	.019	.066	.019	.279	.780	4.212
OC	.254	.055	.284	4.66	.000	3.453
P	-.053	.046	-.056	-1.17	.244	2.120
R=.799	R ² =.638	F _(6,342) = 98.695		p = 0.00		

$$OT = .86 + .49 \times AL + .14 \times H + .25 \times OC \quad (1)$$

After ensuring the assumptions met by the data, the results of multiple regression analysis of SL dimensions on OT were examined. A positive moderate relationship in the model ($R = 0.799$, $R^2 = 0.638$, $F = 98.695$, $p < 0.01$) was observed. Table 5 shows 64%

of variance in OT accounted for by the SL's dimensions. The B values in Table 5 display unstandardized coefficients for the statistically significant and non-significant dimensions of SL that predict OT. H, AL, and OC were found significant predictors among the dimensions of SL as seen in Table 5 ($p < 0.05$). As shown in Equation 1, one explanation of the coefficients of significant predictors, for example, is such that each one point increase in AL can lead to a 0.49 point increase on average in SL when all of the other predictors are fixed. Similar interpretations can be made for H and OC. That is, each one point change in H and OC can result in a 0.14 and 0.25 point change on average in OT, respectively, while all other predictors remain constant. Moreover, the beta (β) values in Table 5 also display standardized coefficients for the statistically significant and non-significant dimensions of SL that predict OT. In comparing these values, AL (.534) is the most influential predictor of SL, followed by OC (.284) and H (.127) dimensions.

Discussion, Conclusion and Recommendations

Based on the findings of the data, this study provided that organizational trust has significant correlations and relationship with spiritual leadership constructs ranging from low to high levels. Esfahani and Sedaghat (2015) also found significant correlations between some of Fry's spiritual leadership subscales and organizational trust. Reave (2005) summarized that spiritual values and practices are directly related to trust among other variables. From this perspective, spirituality can be considered as an important concept in organizational trust, which foresees many positive outcomes for the organization. That being said, Jurkiewicz and Giacalone (2004) cite studies which show that trust among employees is essential for productive work relationships, and organizations fulfilled with trust are more productive than others, have a greater sense of professional and personal security enhancing performance and loyalty, exhibit reduced political behaviors, more cooperative and supportive peer interactions, and have a greater employee commitment.

This study also showed that the SL constructs - altruistic love, hope/faith and organizational commitment - had significant effects in predicting overall organizational trust of teachers. Similarly, Fry (2003) mentions trust/loyalty connected to altruistic love, one of the main constructs of SL. Altruistic love forms trust among people, acting as a source for hope and faith in completing the work (Arshad & Abbasi, 2014). Hamed, Mojgan, Hatam, Khalil, and Mahdi (2015) asserted at the end of their study about nurses that creating altruistic behaviors, providing proper performance feedback, improving sense of belonging and valuing managers would improve organizational trust. Celep and Yilmazturk (2012) also stated that trust for leaders and colleagues in the organization result in organizational citizenship behaviors, corporate commitment, and low capital objectives. Thus, it is concluded that managers should earn the trust of employees to increase its organizational commitment (Alijanpour, Dousti, & Alijanpour, 2013). Another implication was the effect of hope/faith on organizational trust. Lewicki, McAllister, and Bies (1998) stated that while high trust is characterized by hope, faith, assurance, confidence, and initiative, low trust is

characterized by hopelessness, faithlessness, uncertainty, passivity, and hesitance. These findings in general correlate with our findings on altruistic love, hope/faith, and organizational commitment in regard to organizational trust. Moreover, according to the studies, leaders exhibiting spiritual leadership behaviors motivate employees while they are self-motivating themselves (Karadag, 2016), which could help leaders foster trust in organization with this motivation.

The literature generally supports the relationship between spiritual leadership and organizational trust. Taboli and Abdollahzadeh (2016) who found a significant relationship between spiritual leadership and trust in managers stated that it is obvious spiritual leadership style in management lead to mutual trust between supervisors and staff. Added to that, Barekat and Sabbaghi (2017) found a significant and moderate relationship between overall SL and OT. Rego and Cunha (2007) mentioned spirituality at work as a way to rebuild the trust between employer and employees. For educational organizations to lead a trusted relationship in the work and interactions among teachers, a healthy spiritual leadership could be an effective way to follow.

When study findings are evaluated in general, they have some implications for the practitioners, leaders and policy makers in school context. School managers and teachers need to earn each other's respect, trust and consent for creating better school environment, so they need to pay attention to the qualities of altruistic love, hope/faith and organizational commitment they have. They can run school-wide programs like that of Gocen and Ozgan (2018) in order to form a spiritual school culture where sacrifice, team spirit and meaning is embedded into school relationships. In this way, schools may build an atmosphere with spiritual qualities which can lead to organizational trust.

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Okul Bağlamında Güven Oluşturmada Ruhsal Liderlik

Atıf:

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Özet

Problem Durumu: Ruhsallık, insanların aşkın bilgi ve anlam inşa ettiği yollardan biridir. Ruhsallık olgusu metafizik hislerin yanı sıra insanların duygusal, rasyonel veya bilişsel, bilinçdışı ve sembolik alanlarını içerir. Bu açıdan insan yaşamındaki ruhsallığın göz ardı edilmesi, insan içsel benliğini, kişisel ve toplumsal dönüşümünü göz ardı etmek anlamına gelebilir. Son yıllarda ruhsallığın önemi ve kişilere etkisi öğretmen ve okul açısından tartışılmaya başlanmıştır. Eğitim örgütlerinde ruhsallığın ve içsel motivasyon kaynaklarının yönünü araştıran çalışmaların sayısı giderek de artmaktadır. Bu kapsamda incelenen alanların başında işyeri ruhsallığı, ruhsal liderlik, anlamlı iş ortamı gelmektedir. Bu konular iş ortamında önemli kabul edilen aidiyet, güven, üretkenlik vb. gibi çıktılar üzerinde belirgin etkilere sahip olabilir.

Türk eğitim sistemi yönetim felsefesi açısından bakıldığında “insani yaşat ki devlet yaşasın” ilkesi aidiyet, güven, üretkenlik vb. çıktılara yönelik önemli bir mesaj içermektedir. Bu mesaj toplum ve devlet arasındaki ruhsal bağ ve paylaşılmış güvene işaret ederken araştırmacılar için ruhsallık, liderlik ve güven kavramları konusundaki çalışmaları da gerekli kılmaktadır. Bu çalışmada bu durumdan hareketle ruhsal liderliğin örgütsel güven üzerinde yordayıcı bir etkisinin olduğu hipoteziyle yola çıkılmıştır. Çalışmada katılımcı görüşlerine göre ruhsal liderliğin/boyutlarının örgütsel güveni ne düzeyde yordadığı cevaplanmaya çalışılmıştır.

Araştırmanın Amacı: Bu çalışmada ise öğretmenlerin algıları doğrultusunda “ruhsal liderlik” ve önemli bir örgütsel değer olan “güven” arasındaki ilişkinin incelenmesi amaçlanmıştır. Nitekim liderlerin kendi değerleri ışığındaki kararları örgütsel yapıyı etkileyen en belirgin unsurların başında gelmektedir.

Araştırmanın Yöntemi: Çalışmaya 2016-2017 öğretim yılında Şanlıurfa’da görev yapan 343 öğretmen katılmıştır. Katılımcı öğretmenler Şanlıurfa ilindeki okullardan uygun örnekleme göre seçilmiştir. Çalışmada veri toplamak için kişisel bilgi formu ve iki ölçekten faydalanılmıştır. Fry vd. (2007) tarafından geliştirilen Ruhsal Liderlik ölçeği öğretmenlerin ruhsal liderlik algılarını ölçmek için kullanılmıştır. Güven olgusuna ilişkin algıları ölçmek için de Daboval, Comish, Swindle ve Gaster’in (1994) geliştirdiği ve Kamer’in (2001) Türkçe’ye uyarladığı ve Yılmaz (2005) tarafından Türkçeye yeniden adapte edilen Örgütsel Güven Ölçeği kullanılmıştır. Ruhsal Liderlik Ölçeği 9 boyuttan oluşmakta olup boyutlar sırasıyla Vizyon, Umut/Çaba, Özveri/ Fedakârlık Sevgesi, Anlam, Üyelik- Aitlik, Ruhsal Yaşam, Kurumsal Bağlılık, Verimlilik, Yaşamsal Memnuniyet şeklinde sıralanabilir. Örgütsel Güven Ölçeği 4 boyutu ile Çalışanlara Duyarlılık, Yöneticiye Güven, Yeniliğe Açıklık ve İletişim Ortamı alt boyutlarından

oluşmaktadır. Ruhsal Liderlik ve Örgütsel Güven arasındaki ilişkiyi incelemeden önce araştırmacılar ilk önce AMOS üzerinden CFA ile tüm ölçek ve boyutları analiz etmiş ve sonrasında mevcut veriler ışığında çoklu doğrusal regresyon analizine ilişkin varsayımları kontrol etmiştir, çalışmadaki veri setlerinin tüm varsayımları karşıladığı SPSS 20.0 programı doğrulanmıştır (Örn, Normallik, doğrusallık, eşvaryanslılık vb). Çalışmada Örgütsel Güven bir boyut olarak ele alınırken, CFA sonrası Ruhsal Liderlik; diğergâmlık, vizyon, umut/inanç, üyelik, örgütsel bağlılık ve verimlilik şeklinde 6 boyut olarak ele alınmıştır.

Araştırmanın Bulguları: Çalışma sonucunda ruhsal liderlik ve örgütsel güven arasında orta düzeyde anlamlı bir ilişki tespit edilmiştir. Öğretmenlerin Ruhsal Liderlik algıları Örgütsel Güven'in %64'ünü açıklamakta olup Ruhsal Liderliğin "Özveri/ Fedakârlık Sevgisi, Umut/Çaba ve Kurumsal Bağlılık" boyutları örgütsel güven üzerinde anlamlı etkiye sahiptir. Çalışmadaki verilerin bulgularına dayanarak, bu çalışma örgütsel güvenin ruhsal liderlik boyutları ile düşük ve yüksek düzeyler arasında değişen anlamlı korelasyonlara ve ilişkilere sahip olduğunu göstermiştir.

Araştırmanın Sonuç ve Önerileri: Esfahani ve Sedaghat (2015) da Fry'ın bazı ruhsal liderlik boyutları ve örgütsel güven arasında da anlamlı korelasyonlar bulmuştur. Reave (2005) ruhsal değerlerin ve uygulamaların güven olgusunu doğrudan etkilediğini özetlemiştir. Bu açıdan bakıldığında, ruhsallık olgusu örgütsel güven açısından önemli bir kavram olarak düşünülebilir. Jurkiewicz ve Giacalone (2004) güvenin, iş ilişkileri için gerekli olduğunu vurgularken güvenin hissedildiği kurumların diğerlerine göre daha üretken, azaltılmış politik davranışlar, daha işbirlikçi ve destekleyici iş ortamı sunduğunu belirtmiştir. Alanyazın genellikle ruhsal liderlik ve örgütsel güven arasındaki ilişkiyi destekler sonuçlar sunmaktadır. Ruhsal liderlik ve güven arasındaki anlamlı bir ilişki olduğunu ifade eden Taboli ve Abdollahzadeh (2016) yöneticilerin ruhsal liderlik yönetim stillerinin yönetici ve personel arasında karşılıklı güvene neden olduğunu belirtmiştir. Buna ek olarak, Barekat ve Sabbaghi (2017) genel olarak Ruhsal Liderlik ve Örgütsel Güven arasında orta seviyede anlamlı bir ilişki bulmuştur. Rego ve Cunha (2007) işyerinde ve çalışanlar arasındaki güveni yeniden inşa etmenin bir yolu olarak işyeri ruhsallığından bahsetmişlerdir. Eğitim kurumlarının çalışmalarında ve öğretmenler arası etkileşimlerinde güvenilir bir ilişki kurmaları için sağlıklı bir ruhsal liderlik stilini takip etmeleri gerekli olabilir.

Anahtar Kelimeler: Örgütsel güven, ruhsal liderlik, okullar, öğretmenler, yöneticiler.