

Exploring the Influence of Ethnicity on the Relationship between Teacher Spirituality and Teacher Self-Efficacy

Rick Barsh

Division of Teacher Education

Azusa Pacific University, Azusa, United States of America

701 E. Foothill Blvd., Azusa, CA 91702, USA

Abstract

There often exists an immense disparity between the idealized goals of classroom teachers and the actual shortcomings of these educators. Strategies have been devised and programs have been implemented to enable teachers to be successful; however, these practices often lack the empowerment to sustain teachers through the arduous tasks and demands of being an educator. Teacher education programs, professional development, and teacher curriculum are oftentimes not designed to equip teachers to overcome adversity and its consequential discouragement, let alone thrive in the teaching profession. The research on teacher effectiveness has largely examined the techniques and strategies that equip teachers to be effective, but there is very little research that has investigated the effect of teacher spirituality upon teachers' beliefs regarding their efficacy (teacher self-efficacy). This study involved an exploratory approach to examine correlation between teacher spirituality and teacher self-efficacy. Given the researcher's interest in culturally responsive teaching, one of the research questions posed included, 'Is there any statistical difference between White and non-White teachers in examining the impact of teacher spirituality upon teacher self-efficacy?' The study included 333 teacher participants from 2 school districts in San Gabriel Valley, California, representing elementary, middle, and high schools. The 16-item Daily Spiritual Experience Scale (DSES) was used to measure teacher spirituality, which included the 2 constructs of connection to God and transcendent beliefs regarding life. The 24-item Teacher Self-Efficacy Scale (TSES) was utilized to measure teacher self-efficacy. The scale was comprised of 3 constructs: student engagement, instructional strategies, and classroom management. Path analysis was conducted to explore significant path coefficients between the constructs. The study revealed that transcendent beliefs regarding life had a direct effect on student engagement, along with indirect effects on both instructional strategies and classroom management. Although connection to God possessed no direct effect on teacher self-efficacy, the construct was significantly related to transcendent beliefs regarding life. It is recommended that a confirmatory study be conducted to better understand both the direct and indirect relationships of connection to God and transcendent beliefs regarding life with student engagement and instructional strategies.

Keywords: ethnicity; self-efficacy; spirituality; connectedness; resiliency

Introduction

Strategies have been devised and programs have been instituted to enable teachers to increase student achievement. Many of these well-intended practices have been helpful, but can often lack in effectively training teachers to withstand the various demands of being an educator. Teacher education programs, professional development, and teacher curriculum are often not designed to equip teachers to overcome adversity, much less thrive in the profession.

Many policies and accountability measures were never meant to measure nor articulate how teachers can sustain a sense of purpose or fulfillment, and thus, have greatly ignored the legitimacy of those needs and desires. Fullan (1995) best captured this disparity by describing flawed professional development, effectively addressing inept programs that lack the wherewithal to equip teachers while in the ‘trenches’ of the teaching profession. It begs the question, ‘Why do some teachers persevere through educator adversity, enabling them to ascend to greater plateaus of teacher effectiveness?’ Furthermore, given the diversity of the educational landscape here in America, are there culturally responsive factors possessed by various teachers that might enable them to be more successful in the classroom? Therefore, one of the research questions posed in this study was: Is there any statistical difference between White and non-White teachers in examining the impact of teacher spirituality upon teacher self-efficacy?

Since the 1980s, there has been growing interest in the study of teacher efficacy. Dembo and Gibson (1985) defined this phenomenon of teacher efficacy as ‘the extent to which teachers believe they can affect student learning’ (p. 173). Suffice it to say, teacher efficacy is more related to a teacher’s beliefs than observable behavior. Dembo and Gibson’s definition of teacher self-efficacy has been adopted as this study’s operational definition.

Attention to the spiritual beliefs of teachers can provide valuable insight into the self-efficacy of a teacher. Furthermore, careful examination into the spirituality of teachers can advance the understanding of a teacher’s impact on student achievement. Although the researcher has chosen to utilize Underwood’s (2011) operational definition of spirituality, ‘the aspects of personal life that include the transcendent, divine or holy, “more than” what we can see or touch or hear’ (p. 10), the understanding of teacher spirituality can be further enhanced by a theoretical framework definition which includes connections made to ‘this world.’ The researcher borrowed a theoretical framework definition of ‘spirituality’ that is likely to be consistent and acceptable among most educators. The respected educational author Parker Palmer (2000) proposed that spirituality can best be defined as the ‘human yearning to be connected’ (p. 377). In utilizing this extended definition of spirituality as a theoretical framework, the researcher believes that the majority of educators can relate at some level to this phenomenon, if not to the transcendent also, to Parker’s concept of making purposeful ‘connections.’

In this study, the independent variable of spirituality is measured by the Daily Spiritual Experience Scale (DSES - see Appendix A). It contains two constructs, including *connection to God* and *transcendent beliefs regarding life*. The operational definition for the dependent variable of teacher self-efficacy is measured by the Teacher Self-Efficacy Scale (TSES – see Appendix B). The instrument contains three constructs: *student engagement*, *instructional practices*, and *classroom management* (Appendix C).

Materials and Methods

Intercorrelation among Scales for Ethnicity

Non-White.

Intercorrelations for non-White, compared with White are displayed in Appendix D. Correlations between the various constructs of the DSES and TSES instruments for non-White *ethnicity* are discussed herein. A statistically significant correlation for *connection to God* was demonstrated only with its fellow DSES construct *transcendent beliefs regarding life* ($r = .711, p < .01$). The correlation coefficient between *connection to God* and all other TSES constructs were not significant. The construct *transcendent beliefs regarding life* had statistically significant correlations with all TSES constructs. *Transcendent beliefs regarding life* for non-White *ethnicity* showed significant correlation with *student engagement* ($r = .272, p < .01$) and *instructional strategies* ($r = .306, p < .01$). However, it should be noted that significance level was not as strong for *transcendent beliefs regarding life* and *classroom management* ($r = .214, p < .05$).

TSES tests for intercorrelation among the three constructs revealed statistically significant correlations among all three constructs. *Student engagement* and *instructional strategies* was ($r = .709, p < .01$), *instructional strategies* and *classroom management* was ($r = .632, p < .01$), and *student engagement* and *classroom management* was ($r = .628, p < .01$).

There appears to be significant correlation between the constructs of DSES and TSES. The DSES constructs *transcendent beliefs regarding life* and *connection to God* have the strongest correlation ($r = .711, p < .01$). *Student engagement* and *instructional strategies* was the second strongest correlation ($r = .709, p < .01$). *Instructional strategies* and *classroom management* ($r = .632, p < .01$) was the third strongest correlation, and *student engagement* and *classroom management* ($r = .628, p < .01$) was the fourth strongest correlation.

White.

Intercorrelations for White *ethnicity* compared with non-White are displayed in Appendix D. Correlations between the various constructs of the DSES and TSES instruments, using White *ethnicity* are discussed herein. A statistically significant correlation for *connection to God* was demonstrated with only *transcendent beliefs regarding life* ($r = .596, p < .01$). *Connection to God* was not significantly correlated with any of the TSES constructs. The construct *transcendent beliefs regarding life* had a statistically significant correlation with all constructs, except *classroom management* ($r = .098, p > .05$). *Transcendent beliefs* for White *ethnicity* showed significant correlation with *student engagement* ($r = .212, p < .01$) and *instructional strategies* ($r = .172, p < .05$).

TSES tests for intercorrelation among the three constructs revealed statistically significant correlations among all constructs. All three correlations demonstrated significance values below .01. The following correlation coefficients revealed statistical significance between the constructs: *student engagement* and *instructional strategies* ($r = .459, p < .01$), *instructional strategies* and *classroom management* ($r = .437, p < .01$), and *student engagement* and *classroom management* ($r = .601, p < .01$).

There appears to be significant correlation between the constructs of DSES. *Student engagement* and *classroom management* was the strongest correlation ($r = .601, p < .01$). The DSES constructs *transcendent beliefs regarding life* and *connection to God* have the second strongest correlation ($r = .596, p < .01$). *Student engagement* and *instructional strategies* was the third strongest correlation ($r = .459, p < .01$).

Multiple Regression Results

Multiple regression results are helpful in better understanding the impact the DSES variables have on the TSES variables using *ethnicity* as a predictor (Appendix E). In examining the effect on *student engagement*, the results are nearly the same. That is, *connection to God* did not reveal any significant difference, while *transcendent beliefs regarding life* demonstrated significance for both subgroups. The non-White group revealed significance at $p < .01$, while the White group demonstrated marginal significance (.013) for the $p < .01$ level. Both groups are statistically significant, and it appears there is not much of a difference when examining the effect on *student engagement*.

After conducting regression between the independent variables and *instructional strategies* using *ethnicity* as a predictor, differences became more pronounced. Although both subgroups of *ethnicity* showed no statistical difference when investigating the relationship between *connection to God* and *instructional strategies*, there was a marked difference between the two groups. *Connection to God* using non-White as a predictor revealed a p -value of .114, while the White group revealed a p -value of .895. Furthermore, there was considerable difference when conducting regression between *transcendent beliefs regarding life* and *instructional strategies*. The non-White group demonstrated significance at $p < .01$, while the White group showed significance at .045 ($p < .05$). Although both groups demonstrated significance, the non-White group is a stronger predictor of *instructional strategies*.

Regression examining the effect of spirituality upon *classroom management*, using *ethnicity* as a predictor, concluded with near same results of significance. That is, neither subgroup was a significant indicator in conducting regression between *connection to God* and *classroom management*. However, the White group was less significant as a predictor. In performing analysis on the effect of *transcendent beliefs regarding life* and *classroom management*, there was again a difference between the two subgroups. Unlike the analysis of *instructional strategies*, the White group was not a significant predictor at any level. The non-White group demonstrated significance at $p < .01$, while the White group revealed insignificance at .137 ($p > .05$).

Connection to God and Transcendent Beliefs Regarding Life Predicting the Three Domains of Teacher Self-Efficacy Comparing Non-White and White

Multiple simultaneous regressions were conducted again, this time examining the predictive ability of *ethnicity*. Six simultaneous regressions were conducted to investigate the predictive ability of *ethnicity*, while conducting regressions on non-White and White. Multiple regression was performed twice on the each dependent variable. Analysis was performed twice, once for non-White and once for White. Because multiple regression analyses were performed on the same dependent variables, the alpha was adjusted to guard against the possible inflation of Type I error rate. As a result, the alpha was adjusted from .05 to .025. Alpha was adjusted for each regression of each dependent variable.

Predictive Significance for Student Engagement Using Ethnicity

Non-White. Regression results of the independent variables *connection to God* and *transcendent beliefs regarding life* on the dependent variable *student engagement*, using non-White *ethnicity* as a predictor, indicate that the overall model significantly predicts *student engagement*, $R^2 = .077$, $F(2, 136) = 5.682$, $p < .01$. This model accounts for about 7.7% of the variance in *student engagement*. A summary of regression coefficients is presented in Appendix J. *Transcendent beliefs regarding life* is a significant predictor of *student engagement* ($B = .345$, $p < .01$).

White. Regression results of the independent variables *connection to God* and *transcendent beliefs regarding life* on the dependent variable *student engagement*, using White *ethnicity* as a predictor, indicate that the overall model significantly predicts *student engagement*, $R^2 = .045$, $F(2, 191) = 4.496$, $p < .05$. This model accounts for about 4.5% of the variance in *student engagement*. A summary of regression coefficients is presented in Appendix E. *Transcendent beliefs regarding life* is a significant predictor of *student engagement* ($B = .259$, $p < .05$).

Predictive Significance for Instructional Strategies Using Ethnicity

Non-White. Regression results of the independent variables *connection to God* and *transcendent beliefs regarding life* on the dependent variable *instructional strategies*, using non-White *ethnicity* as a predictor, indicate that the overall model significantly predicts *instructional strategies*, $R^2 = .110$, $F(2, 136) = 8.403$, $p < .01$. This model accounts for about 11% of the variance in *instructional strategies*. A summary of regression coefficients is presented in Appendix E. *Transcendent beliefs regarding life* is a significant predictor of *student engagement* ($B = .385$, $p < .01$).

White. Regression results of the independent variables *connection to God* and *transcendent beliefs regarding life* on the dependent variable *instructional strategies*, using White *ethnicity* as a predictor, indicate that the overall model borderline significantly predicts *instructional strategies*, $R^2 = .030$, $F(2, 191) = 2.924$, $p = .056$. This model accounts for about 3% of the variance in *instructional strategies*. A summary of regression coefficients is presented in Appendix E. Neither *transcendent beliefs regarding life* nor *connection to God*, using White *ethnicity* as a predictor, significantly contribute to the model.

Predictive Significance for Classroom Management Using Ethnicity

Non-White. Regression results of the independent variables *connection to God* and *transcendent beliefs regarding life* on the dependent variable *classroom management*, using non-White *ethnicity* as a predictor, indicate that the overall model significantly predicts *classroom management*, $R^2 = .059$, $F(2, 136) = 4.239$, $p < .05$. This model accounts for about 5.9% of the variance in *classroom management*. A summary of regression coefficients is presented in Appendix E. *Transcendent beliefs regarding life* is a significant predictor of *classroom management* ($B = .283$, $p < .01$).

White. Regression results of the independent variables *connection to God* and *transcendent beliefs regarding life* on the dependent variable *classroom management*, using White *ethnicity* as a predictor, indicate that the overall model does not significantly predict *classroom management*, $R^2 = .012$, $F(2, 191) = 1.151$, $p > .05$. This model accounts for about 1.2% of the variance in *classroom management*. A summary of regression coefficients is presented in Appendix E. Neither *transcendent beliefs regarding life* nor *connection to God*, using White *ethnicity* as a predictor, significantly contribute to the model.

Results

Investigation of coefficient alphas and descriptive statistics was performed using the demographic *ethnicity* (Appendix D). For the purpose of the analysis, participants were divided into two groups, non-White ($n = 138$) and White ($n = 194$). In examining reliability of *ethnicity*, there were some notable findings. Alphas demonstrating reliability for each construct showed relatively little difference between the groups, with the exception of *instructional strategies*. Intercorrelation between constructs using ethnicity helps to explain the differences in the study between non-White and White teacher participants. With the exception of the relationship between *transcendent beliefs regarding life* and *classroom management*, whereby the non-White group revealed statistical significance ($p < .05$) and the White group ($p > .05$) did not, there were no differences in whether relationships were significant or not. However, in comparing the shared significant intercorrelations between groups, there is some noteworthy difference. In every intercorrelation, non-White demonstrated greater significance. Most notable is the difference regarding the intercorrelation between *connection to God* and *transcendent beliefs regarding life*, whereby the non-White group demonstrated significance at .711, while the White group demonstrated significance at .596. It is interesting that intercorrelation between *instructional strategies* and each of the constructs was significantly higher with the non-White group. The difference between groups regarding *instructional strategies* intercorrelation are as follows: *transcendent beliefs regarding life* (non-White = .306; White = .172); *student engagement* (non-White = .709; White = .459); *classroom management* (non-White = .632; White = .437).

Discussion

Findings from this study apprise educators of the benefits of adopting a spiritually connective pedagogical approach in teaching, which in turn, may assist both their students and themselves in persisting through difficulty and increasing self-efficacy. Research findings resulting from exploring the affective influence upon teachers has served as a catalyst for holistic and reflective educational reform efforts, including the establishment of teaching standards that reflect the spiritual sphere (NCTE, 2009). In bringing a more balanced approach to educational practices and pedagogy (Clarke, 2008), educators are being encouraged to emphasize spiritual growth and reflect upon its importance to the profession (Creighton, 1999; Keyes et al., 1999; Maxwell, 2003; Solomon & Hunter, 2002; Thom, 1984, 2002). As both the literature and the present study seem to affirm, spirituality is a system of beliefs that can enable teachers to both effectively engage and instruct students (Gooden, 2000). Therefore, it is incumbent upon teacher education programs and ongoing professional development, to train teachers in culturally responsive teaching which accentuates the importance of ‘connecting’ with students and making learning transcendent. In adopting a spiritual and integrative approach to both their personal lives and their profession, teachers may find themselves to be more culturally responsive, and thus, experience a greater sense of self-efficacy.

It is interesting that administrators and schools were found to be more successful when they conducted staff development and trainings that focused on the spirituality of both its students and teachers (Grasek, 2005; Guillory, 2002; Hay & Nye, 2006). Therefore, wise are the school district and staff that are not deterred from engaging in spiritual development of both teachers and students (Graham, 2001; Linda, 2002), but rather encourages holistic learning which leads to greater teacher effectiveness and increased student achievement (Bobeck, 2002; Thom et al., 2005). Furthermore, it is recommended that principals and human resource officials in charge of hiring teachers be keen on how to best solicit information from prospective teachers on their culturally responsive practices related to developing ‘connections’ with students. District employees whose responsibility it is to hire teachers must know what it is that ‘great teachers do’ to effectively build relationships with their students.

It is recommended that teachers take an active interest in their own spiritual formation. I (the researcher) believe it is imperative to pause here in order to remind the reader that spirituality does not simply refer to religious beliefs and practices (Koenig, 2004; Richards & Bergin, 1998). Although spirituality is very closely related to one’s beliefs about God and even one’s ‘connection’ to God, the items included in the DSES reveal that spirituality is more than mere intellectual belief or assent; rather, it involves attitudes and actions that transcend personal existence. Studies have suggested that spiritual development can help teachers overcome adversity, such as stress and anxiety (Pajares, 1992; Stanley, 2011), even empowering teachers to feel more effective in the classroom (Perrone et al., 2006).

Due to the influential role of teacher beliefs, such as spirituality, on teacher behavior and its consequent effect on students and learning (Abelson, 1979; Bandura, 1986; Lewis, 1990; Nespor, 1987; Nisbett & Ross, 1980; Posner et al., 1982; Rokeach, 1968; Schommer, 1990), teachers would do well to consider their professional role and self-development through the lens of a holistic approach, including spiritual formation. Furthermore, teachers would serve their students well to utilize culturally responsive instructional strategies which help students make connections to their real world.

On a practical level regarding *instructional strategies*, this author recommends that educators consider appropriating their learned lessons in making connections along their journey of life, in order that students know how to recognize similar meaningful connections in their learning. Long (2008) suggested several benefits of spiritual development of teachers, including the ability of teachers to build rapport and work in communion with students (Martin & Dawson, 2009). Instructional strategies that engage and connect teachers with students will ultimately enable teachers to become more effective for the very reason students will likely begin to feel more autonomy in their work and a greater satisfaction from meaningful engagement (Gooden, 2000). Thus, educators should thoughtfully plan instruction that encourages students to play an active part in connecting their cultural experience to the content of the subject.

If in fact, as the study suggests, there is a positive relationship (either direct or indirect) between spirituality and teacher self-efficacy, then it is incumbent upon the educational community to learn what practices are being developed and employed, both in the way of spiritual development and teacher self-efficacy. In particular, the practices of minority teachers must be examined, especially related to instructional strategies and classroom management. As the study has suggested, non-White teachers are reporting both higher apparent correlations between spirituality and teacher self-efficacy. As a result, there needs to more intentional collaborative efforts given for teachers to share their connective practices, especially from minority teacher voices, many of which have experienced a combination of a deep sense of spirituality and high levels of self-efficacy. Perhaps, there is a 'calling' and opportune time for 'such a time as this' for minority teachers to take the lead in discussing how spirituality influences their practice, with emphasis on instructional strategies and classroom management.

Due to the increasing populations of diverse students, it has become necessary to ensure that educators are doing their very best to implement culturally responsive practices which reflect the diversity of best teaching practices. In particular, minority teachers must take the lead in highlighting practices of student engagement, instructional strategies, and classroom management that will meet the needs of our diverse student populations. Furthermore, collaboration between educators on spiritually-centered learning methods must be implemented, which, in turn, will better 'connect' teachers with students who may be different from the respective teacher. Educators must be culturally and religiously sensitive to ensure appropriate connections are made between teacher, student, content, and learning.

Future studies can further investigate the specific strategies and skills used by teachers who self-report both high spirituality and high self-efficacy. Researchers should begin to examine how teachers specifically implement connective practices in their profession, perhaps taking a close look at what minority teachers are doing. Studies have highlighted the importance of teacher spirituality, but there seems to be only a relatively small amount of research demonstrating how teacher spirituality influences a teacher's sense of efficacy. A study of culturally diverse teachers should be undertaken to see if spirituality is in fact a significant factor in why these teachers believe they are effective, and if so, how might spirituality exactly play a role in their teaching experience.

References

- Abelson, R. "(1979) Differences between belief systems and knowledge systems." *Cognitive Science* (n.d.): 355-366.
- Bandura, A. *Social foundations of thought and action: A social cognitive theory*. Upper Saddle River, NJ: Prentice-Hall, 1986.
- Bobeck, B L.. "Teacher resiliency: A key to career longevity." *The Clearing House* (5) (2002):
- Clarcken, R. H. (2008, March 24-28). *Developing spiritual potentialities, principles and practices of leadership: A self study in teacher education*. Paper presented at the American Educational Researcher Association Annual Meeting, New York, NY.
- Dembo, M H. and S Gibson. "Teachers' sense of efficacy: An important factor in school improvement." *Elementary School Journal* (1985): 173-184.
- Fullan, M. (1995). *The school as a learning organization: Distant dreams. Theory into Practice*, 34, 230-235.
- Fullan, M. "The school as a learning organization: Distant dreams." *Practice* (1995): 230-235.
- Gooden, W. "Confidence under pressure." *How faith supports risk taking*. In R. Banks & K. Powell (Eds.) (2000):
- Graham, B L.. "Resilience among American Indian youth: First nations youth resilience study." *Dissertation Abstracts International* 62 (2001): 1615.
- Graseck, P. "Where's the ministry in administration? Attending to the souls of our schools." *Phi Delta Kappan* (2005): 373.
- Guillory, W A.. *Spirituality in the workplace: A guide for adapting to the chaotically changing workplace*. Salt Lake City, UT: Innovations International, 2002.
- Hay, D and R Nye. *The spirit of the child*. London, UK: Jessica Kingsley, 2006.
- Linda, L. *Schools with spirit: Nurturing the inner lives of children and teachers*. Boston, MA: Beacon Press, 2002.
- Keyes, M W., C Hanley-Maxwell and G A. Capper. "'Spirituality? It's the core of my leadership': Empowering leadership in an inclusive elementary school." *Educational Administration Quarterly* (1999): 203-237.
- Koenig, H G.. "implications for clinical practice." *Southern Medical Journal* (2004): 1194-1200.
- Lewis, H. *A question of values*. San Francisco, CA: Harper & Row, 1990.
- Long, L. "Narrative autoethnography and the promotion of spiritual well-being in teacher research and practice." *Pastoral Care in Education* 26 (2008): 187-196.
- Martin, A and M Dawson. "Interpersonal relationships, motivation, engagement, and achievement: Yields for theory, current issues, and educational practice." *Martin Review of Educational Research* (2009): 327-365.
- Maxwell, J C.. *Leadership promises for everyday: A daily devotional*. Nashville, TN: Countryman, 2003.
- .National curriculum framework for teacher education. New Delhi, India: National Council for Teacher Education, 2009.
- Nespor, J. "The role of beliefs in the practice of teaching." *Journal of Curriculum Studies* (1987): 317-328.
- Nisbett, R and L Ross. *Human inference: Strategies and shortcomings of social judgment*. Englewood Cliffs, NJ: Prentice-Hall, 1980.
- Pajares, M F.. "construct." *Review of Educational Research* (1992): 307-332.
- Palmer, P. *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass, 2000.
- Perrone, K M., L K. Webb, S L. Wright, Z V. Jackson and T M. Ksiazak. "Relationship of spirituality to work and family roles and life satisfaction among gifted adults." *Journal of Mental Health Counseling* 28 (2006): 252-268.
- Posner, G J., K A. Strike, P W. Hewson and W A. Gertzog. "Accommodation of a scientific conception: Toward a theory of conceptual change." *Science Education* (1982): 211-227.
- Richards, P S. and A E. Bergin. *A spiritual strategy for counseling and psychotherapy*. Washington, DC: American Psychological Association, 1997.
- Rokeach, M. *Beliefs, attitudes, and values: A theory of organization and change*. San Francisco, CA: Jossey-Bass, 1968.
- Schommer, M. "Effects of beliefs about the nature of knowledge on comprehension." *Journal of Educational Psychology* (1990): 498-504.
- Solomon, J and J Hunter. "(2002, September)." *A psychological view of spirituality and leadership*. http://www.aasa.org/publications/sa/2002_09/stokley.html (retrieved March 16, 2018).

Stanley, A Q.. "Benefits of teacher 'connections' in stressful educational settings." International Journal of Children's Spirituality 16 (2011): 47-58.

Thom, D J.. "The spiritual factor in education administration." McGill Journal of Education (1984): 79-93.

Thom, D J.. "Character and spirituality in educational leadership." CEA Newsletter, 25, .

Thom, D J., Q Ma and K Ho. " "Whatever will be, will be"." New Horizons in Education (2005): 117-123.

Underwood, L. "The Daily Spiritual Experience Scale: Overview and results." Religions (2011): 29-50.

APPENDIX A

DAILY SPIRITUAL EXPERIENCE SCALE (DSES)

Daily Spiritual Experience Scale (DSES)

Table 1. Daily Spiritual Experience Scale (with item numbers added). Introduction: "The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you."

		Many times a Day	Every day	Most days	Some days	Once in a while	Never or almost never
1*	I feel God's presence.						
2	I experience a connection to all of life.						
3	During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.						
4*	I find strength in my religion or spirituality.						
5*	I find comfort in my religion or spirituality.						
6*	I feel deep inner peace or harmony.						
7	I ask for God's help in the midst of daily activities.						
8	I feel guided by God in the midst of daily activities.						
9*	I feel God's love for me directly.						
10*	I feel God's love for me through others.						
11*	I am spiritually touched by the beauty of creation.						
12	I feel thankful for my blessings.						
13	I feel a selfless caring for others.						
14	I accept others even when they do things I think are wrong.						
15*	I desire to be closer to God or in union with the divine						
			Not close	Somewhat close	Very close	As close as possible	
16	In general, how close do you feel to God?						

APPENDIX B

TEACHER SELF-EFFICACY SCALE (TSES)

Teacher Beliefs – TSES										
<i>Directions:</i> Please indicate your opinion about each of the questions below by marking any one of the nine responses in the columns on the right side, ranging from (1) “None at all” to (9) “A Great Deal” as each represents a degree on the continuum.		This questionnaire is designed to help us gain a better understanding of the kinds of things that create challenges for teachers. Your answers are confidential.								
1.	How much can you do to get through to the most difficult students?	1	2	3	4	5	6	7	8	9
2.	How much can you do to help your students think critically?	1	2	3	4	5	6	7	8	9
3.	How much can you do to control disruptive behavior in the classroom?	1	2	3	4	5	6	7	8	9
4.	How much can you do to motivate students who show low interest in school work?	1	2	3	4	5	6	7	8	9
5.	To what extent can you make your expectations clear about student behavior?	1	2	3	4	5	6	7	8	9
6.	How much can you do to get students to believe they can do well in school work?	1	2	3	4	5	6	7	8	9
7.	How well can you respond to difficult questions from your students?	1	2	3	4	5	6	7	8	9
8.	How well can you establish routines to keep activities running smoothly?	1	2	3	4	5	6	7	8	9
9.	How much can you do to help your students value learning?	1	2	3	4	5	6	7	8	9
10.	How much can you gauge student comprehension of what you have taught?	1	2	3	4	5	6	7	8	9
11.	To what extent can you craft good questions for your students?	1	2	3	4	5	6	7	8	9
12.	How much can you do to foster student creativity?	1	2	3	4	5	6	7	8	9
13.	How much can you do to get children to follow classroom rules?	1	2	3	4	5	6	7	8	9
14.	How much can you do to improve the understanding of a student who is failing?	1	2	3	4	5	6	7	8	9
15.	How much can you do to calm a student who is disruptive or noisy?	1	2	3	4	5	6	7	8	9
16.	How well can you establish a classroom management system with each group of students?	1	2	3	4	5	6	7	8	9
17.	How much can you do to adjust your lessons to the proper level for individual students?	1	2	3	4	5	6	7	8	9
18.	How much can you use a variety of assessment strategies?	1	2	3	4	5	6	7	8	9
19.	How well can you keep a few problem students from ruining an entire lesson?	1	2	3	4	5	6	7	8	9
20.	To what extent can you provide an alternative explanation or example when students are confused?	1	2	3	4	5	6	7	8	9
21.	How well can you respond to defiant students?	1	2	3	4	5	6	7	8	9
22.	How much can you assist families in helping their children do well in school?	1	2	3	4	5	6	7	8	9
23.	How well can you implement alternative strategies in your classroom?	1	2	3	4	5	6	7	8	9
24.	How well can you provide appropriate challenges for very	1	2	3	4	5	6	7	8	9

APPENDIX C**TEACHER SENSE OF EFFICACY SCALE (TSES) SUBSCALE MATRIX**

Teacher Sense of Efficacy Scale (TSES) Subscale Matrix

Teacher Sense of Efficacy Scale (Gibson & Dembo, 1994)	Efficacy in Student Engagement	1. How much can you do to get through to the most difficult students?	1.00
		2. How much can you do to help your students think critically?	2.00
		3. How much can you do to motivate students who show low interest in school work?	4.00
		4. How much can you do to get students to believe they can do well in school work?	6.00
		5. How much can you do to help your students value learning?	9.00
		6. How much can you do to foster student creativity?	12.00
		7. How much can you do to improve the understanding of a student who is failing?	14.00
		8. How much can you assist families in helping their children do well in school?	22.00
	Efficacy in Instructional Strategies	How well can you respond to difficult questions from your students?	7.00
		How much can you gauge student comprehension of what you have taught?	10.00
		To what extent can you craft good questions for your students?	11.00
		How much can you do to adjust your lessons to the proper level for individual students?	17.00
		How much can you use a variety of assessment strategies?	18.00
		To what extent can you provide an alternative explanation or example when students are confused?	20.00
		How well can you implement alternative strategies in your classroom?	23.00
		How well can you provide appropriate challenges for very capable students?	24.00
	Efficacy in Classroom Management	How much can you do to control disruptive behavior in the classroom?	3.00
		To what extent can you make your expectations clear about student behavior?	5.00

		How well can you establish routines to keep activities running smoothly?	8.00
		How much can you do to get children to follow classroom rules?	13.00
		How much can you do to calm a student who is disruptive or noisy?	15.00
		How well can you establish a classroom management system with each group of students?	16.00
		How well can you keep a few problem students from ruining an entire lesson?	19.00
		How well can you respond to defiant students?	21.00

APPENDIX D**INTERCORRELATION COEFFICIENTS FOR DSES/TSES ETHNICITY****Intercorrelation Coefficients for DSES/TSES Ethnicity Construct:**

Intercorrelation w/out Demographics	1	2	3	4	5
Non-White (<i>n</i> = 138)					
1.Connection to God	----				
2.Transcendent Beliefs Regarding Life	.711**	----			
3. Student Engagement	.154	.272**	----		
4. Instructional Strategies	.127	.306**	.709**	----	
5.Classroom Management	.073	.214*	.628**	.632**	----
White (<i>n</i> = 194)					
1.Connection to God	----				
2.Transcendent Beliefs Regarding Life	.596**	----			
3. Student Engagement	.116	.212**	----		
4. Instructional Strategies	.095	.172*	.459**	----	
5.Classroom Management	.019	.098	.601**	.437**	----
** <i>p</i> < .01					
* <i>p</i> < .05					

APPENDIX E
REGRESSION ANALYSIS SUMMARY COMPARING NON-WHITE
AND WHITE FOR CONNECTION TO GOD MEASURE
AND TRANSCENDENT BELIEFS REGARDING LIFE
MEASURE PREDICTING 3 CONSTRUCTS OF TSES

Regression Analysis Summary Comparing Non-White and White for Connection to God Measure and Transcendent Beliefs Regarding Life Measure Predicting 3 Constructs of TSES

Predictor	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>t</i>	<i>P</i>
Regression for <i>Student Engagement</i>					
Non-White Ethnicity (<i>n</i> = 138)					
1.Connection to God	-.059	.086	-.08	-.685	.494
2.Transcendent Beliefs Re: Life	.345	.123	.329	2.808	.006
Regression for <i>Student Engagement</i>					
White Ethnicity (<i>n</i> = 194)					
1.Connection to God	-.010	.058	-.01	-.180	.858
2.Transcendent Beliefs Re: Life	.259	.103	.221	2.510	.013
Regression for <i>Instructional Strategies</i>					
Non-White Ethnicity (<i>n</i> = 138)					
1.Connection to God	-.113	.071	-.18	-1.589	.114
2.Transcendent Beliefs Re: Life	.385	.102	.436	3.787	<.001
Regression for <i>Instructional Strategies</i>					
White Ethnicity (<i>n</i> = 194)					
1.Connection to God	-.008	.064	-.01	-.133	.895
2.Transcendent Beliefs Re: Life	.230	.114	.179	2.018	.045
Regression for <i>Classroom Management</i>					
Non-White Ethnicity (<i>n</i> = 138)					
1.Connection to God	-.097	.071	-.16	-1.353	.178
2.Transcendent Beliefs Re: Life	.283	.102	.328	2.775	.006
Regression for <i>Classroom Management</i>					
White Ethnicity (<i>n</i> = 194)					
1.Connection to God	-.036	.053	-.06	-.681	.496
2.Transcendent Beliefs Re: Life	.141	.094	.134	1.495	.137