DEVELOPMENT OF PRAXIS IN ENABLING SPIRITUAL PRACTICES WITHIN A CONTEXT OF SELECTED SCHOOL IN NORTHEASTERN THAILAND

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Abstract: The objective of this research were: 1) to develop a praxis for enabling spiritual leadership, 2) to develop tools for assessment of the proposed praxis for enabling spiritual leadership, and 3) to analyze the relationship between the spiritual practices of the praxis for enabling spiritual leadership among teachers in Northeastern Thailand. Praxis is herein defined as intentional right actions executed and reflected upon for correction, learning, and growth. Research questions were: (1) What is the ideal praxis design to enable teachers' spiritual leadership? (2) How can the design of the proposed praxis for enabling spiritual leadership to be assessed? (3) What types of relationships exist between the spiritual practices of the praxis of enabling spiritual leadership? The first question was investigated with a qualitative meta-synthesis of selected studies from many different research disciplines. The researcher created a survey instrument in response to the second question. The third question was answered by data collected using the created survey, which was then analyzed using advanced statistical methods. The survey respondents were all teachers from Udon Thani, Thailand. The findings of this study determined the spiritual practices for enabling the praxis as consisting of three sets of practices identified as *belief*, *know*, and *do*. The results of the statistical analysis of the collected data from participating teachers showed that the practices of *belief* and *knowledge* are drivers of the spiritual well-being associated with the practice of *doing*. Furthermore, findings indicated that *knowing* partially mediates the positive relationship between *believing* and *doing*. This study proposes a unique way of filling a gap in current spiritual leadership research with detailed recommendations for obtaining the best results from spiritual practices.

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Introduction

School directors and other administrators are easily recognized as formal school leaders. Some researchers, however, have recently begun to emphasize the critical role of the more informal teacher leadership within the classroom (Warren, 2021). Many teachers without a formal position of authority or administrative responsibilities do not consider themselves leaders simply because the term is often thought of as synonymous with the word manager. This common assumption only helps to obscure the natural interconnectedness of teaching and leading. Consider the old American proverb: "You can lead a horse to water, but you cannot make him drink." A teacher leads the students to knowledge and then inspires, motivates, and encourages them to learn. Just as one cannot force a horse to drink, the teacher can only point the way with support and explanation. Regardless of the good intentions of any "No Child Left Behind" type of legislation, every student must ultimately choose to learn. This is a basic reality common to both leading horses and teaching students.

Teachers must lead by example in and out of the classroom. According to Warren (2021), a teacher must be able to lead oneself effectively before s/he can lead others. Teachers are responsible for systematically presenting course materials through mastery of high levels of communication, organization, and management skills. And then there are the things of the hidden curriculum that every teacher teaches by actions, attitude, and personal example (Jackson, 1968). Taken as a whole, these things make leadership skills an essential requirement for good teaching (Bolkan & Goodboy, 2009). All values-based leadership theories, such as transformational, authentic, and ethical leadership, are appropriate to help teachers develop leadership skills (Copeland, 2014). However, spiritual leadership theory has been chosen as the focus of this present study because of its unique spiritual emphasis. The theory of spiritual leadership holds an additional promise that other forms of values-based leadership theories do not, which is increased spiritual well-being. The purpose of this current study was to facilitate positive teacher outcomes by encouraging a praxis of spiritual practices that support spiritual well-being by experientially learning to lead self.

One of the key propositions by Warren (2021): "unlike before, where the term leadership in school was always linked to administration and official positions, today, every teacher can make a difference right from their classroom. Leadership is not about positions but about the person, their characteristics, and behavior (p. 14)." This study builds on this understanding to further

highlight the importance of teacher leadership skills as a fundamental driver in the classroom for teacher effectiveness, student academic success, and teacher job satisfaction.

Imagine a school where cheating is actively discouraged. Where special privileges cannot be bought, nor are they sold. Where what is given is only what is earned. Where not everyone passes, but all those who graduate are guaranteed to be educated. Imagine a school where there is cooperation instead of distrust, where there is peace instead of incivility, where there is a joy instead of turmoil, and where there is forgiveness instead of having to watch your back constantly. A school where all teachers feel like a part of the team rather than just paid labor to be used and discarded like disposable paper towels. Imagine a school where the students look forward to coming to each morning, and the staff and facility never want to leave. The researcher knows of no place on the earth where all these things are currently true. Nevertheless, the vision is clear. The immediate task is to find those willing to work to make it so.

Suppose such a school is to be a reality and not just an advertising pretense. In that case, everyone will require leadership training, from the most honorable director down to the newest teacher with the ink still wet on his or her diploma. Everyone is different and has a different job, but 100 instruments tuned to the same key can each play their part in beautiful harmony with all the other pieces in the grandest of orchestras created by a unified school, community, and life.

Objectives
1. To develop a praxis for enabling spiritual leadership among teachers in Northeastern Thailand.
2. To develop tools for assessment of the proposed praxis for enabling spiritual leadership among teachers in Northeastern Thailand.
3. To analyze the relationship between the spiritual practices of the praxis for enabling spiritual leadership among teachers in Northeastern Thailand.

Literature Review
Enabling Praxis
"What is praxis? It is a particular kind of action. It is an action that is morally committed, and oriented and informed by traditions in a field (Kemmis & Smith, 2008, p.4)." Praxis starts with theory (Breunig, 2005); it is a fusion of theory and action (Freire, 2018) and always entails action and reflection on action (Breunig, 2005; Freire, 2018). These are the common themes in defining praxis in the educational research literature. Praxis is distinguished from a mere practice of simply following the rules by requiring people to act

with the knowledge that their actions may produce good or bad consequences and with that knowledge to consciously choose to act for the good. "When a person's action is praxis, they are striving to do something right, ethical, proper, the best that could be done under the circumstances, a right and principled thing to do (Kemmis & Smith, 2008, p.9)."

Praxis is not learned by study alone. Praxis is enabled not only by following the rules but also by making wise interpretations of the rules in accordance with the situation when there is volatility, uncertainty, complexity, or ambiguity. Critical reflection is also necessary for praxis as experiencing the irreversibility of actions with undesirable consequences leads to greater future preparedness. That is assuming that learning from such reflection actually occurs. For example, suppose if, upon reflection, the realization comes of the tendency to interrupt others before they finish speaking. If the behavior is adjusted, then the reflection has produced learning. If, however, that person continues to interrupt others as they have always done, then in this particular case, the reflection has not led to learning.

According to researchers, an educational praxis aims to help students acquire what teachers are modeling. The characteristics of the praxis teachers need to model are being opened-eyed and open-minded and demonstrating how to use learning to correct self in the light of consequences experienced. Teachers living such a praxis as this is what fuels the readiness in students to adopt those same virtues and is the essence of enabling praxis (Kemmis & Smith, 2008).

Conceptual Framework
The conceptual framework started with the theoretical input from the spiritual leadership dimensions identified by spiritual leadership theory (Fry, Latham, Clinebell, & Krahnke, 2017) and other identified qualities from values-based leadership theories (authentic, transformational, ethical theories). Specifically, these spiritual leadership dimensions have been identified as Vison, Hope/Faith, Altruistic Love, Spiritual Well-being, Calling, and Membership. Key behaviors and traits from these leadership theories provided the initial keywords for the data search for the metasynthesis of the praxis development. The data sources included books, related research articles, journals, and online academic sources. The following hypotheses were developed to assess the relationships between the three variables identified as *believe*, *know*, and *do*: H1: *believe* will be positively related to *know*; H2: *believe* will be positively related to *do*; H3: *know* will be positively related to *do*. These variables are illustrated in figure 1 below. Advanced statistical methods for verifying the data collected from participating teachers included Means, Standard Deviations, correlations, and multiple regressions.
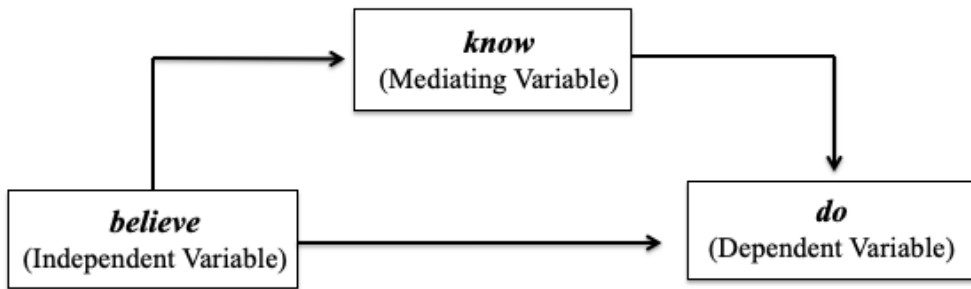
Figure 1: Conceptual Framework

Method/Procedure

Research Objective 1

To develop a praxis for enabling spiritual leadership among teachers in Northeastern Thailand.

This objective was accomplished with a metasynthesis research method. Qualitative metasynthesis is an interpretive approach similar in intention to its twin research method of quantitative meta-analysis. Both are concerned with bringing together findings from numerous published studies. While meta-analysis seeks to confirm quantitative findings across studies and increase support for cause-and-effect relationships, metasynthesis is designed to generate novel qualitative interpretations across studies (Finfgeld-Connett, 2018; Sandelowski & Barroso, 2006).

The data collection for qualitative metasynthesis focuses on constructing a new interpretation of findings from selected studies. This requirement to generate a new integration based on multiple studies is what distinguishes a metasynthesis from a summary or a review of the literature (Zimmer, 2006). Erwin, Brotherson, and Summers (2011) recommended a six-step process for conducting a qualitative metasynthesis: (Step 1) Formulate a clear research problem and question; (Step 2) Conduct a comprehensive search of the literature; (Step 3) Conduct a careful appraisal of research studies for possible inclusion; (Step 4) Select and conduct metasynthesis techniques to integrate and analyze qualitative research findings; (Step 5) Present synthesis of findings across studies; and (Step 6) Reflect on the process.

The researcher followed these steps using a constructivist approach to research called iteration (Denicolo, Long, & Bradley-Cole, 2016). Using this method, the researcher started with a prototype of the praxis designed based on the

researcher's current knowledge and experience. Critically reflecting on the prototype provided the focus for collecting data from books and research articles. After the evaluation and synthesis of each source, the prototype praxis was refined, representing one cycle. This process was repeated many times as the new information generated from each cycle was used to refine the prototype praxis. What emerged from each cycle led to the sampling decisions for the next. This continued until reflection on the refined prototype revealed that no new information was a need. At that point, Denicolo et al. (2016) called the point of saturation, the development of the praxis was complete.

Research Objective 2
To develop tools for assessment of the proposed praxis for enabling spiritual leadership among teachers in Northeastern Thailand.

This research objective was conducted in two phases. Phase 1 was the development of two researcher-created instruments, and phase 2 consisted of focus group sessions. The first assessment tool developed was a survey translated by a service contracted to produce a Thai language version from the English original.

The second instrument created during this phase was an informational trifold handout given to each focus group member during phase 2. The trifold for the praxis was created to make explaining and understand the praxis easier. Two separate focus group sessions were conducted. Each focus group used a convenience sampling of available English-speaking teachers. Focus group one consisted of foreign English language teachers, and focus group two consisted of Thai English language teachers. All of the teachers in each focus group represented the intended users of the praxis. The purpose of the focus groups was twofold: (1) feedback on the design of the proposed praxis for enabling spiritual leadership was solicited; and (2) the survey tool was pilot tested.

The first focus group consisted of six foreign English language teachers from the Udonittayanukoon School in Udon Thani, Thailand. The second group consisted of thirteen Thai English language teachers from the same school. The sessions were conducted one week apart and scheduled for 30 minutes. However, both sessions took approximately one hour each. Both sessions proceeded with a short PowerPoint presentation using the same outline: (1) Introduction; (2) Ground Rules; (3) Overview; (4) Question and Answer; (5) Written Feedback; and (6) Conclusion.

Research Objective 3
To analyze the relationship between the spiritual practices of the praxis for enabling spiritual leadership among teachers in Northeastern Thailand.

To assess the relationships between the practices of the Spiritual Praxis, data was collected via the researcher-constructed survey tool that was finalized with research objective 2. The collected data was analyzed with advanced statistical methods to evaluate the relationships using the researcher-developed hypotheses developed as a result of the findings from research objective 1.

Population
Data collection for this research objective was based on the population of teachers in the Udonpittayanukoon School in Udon Thani, Thailand. The total population available to the researcher for this study was 135 teachers. The researcher asked for the participation of all 135 and received a total of 128 completed surveys.

Research Instrument
The survey was posted online. After obtaining the school director's approval, all teachers of Udonpittayanukoon School were asked to complete the online survey (either the English or the Thai language version) through each of the school's department heads. Respondents participated on a voluntary basis. The reliability and validity of the questionnaire were accessed by pilot testing and statical methods. The completed survey data was downloaded and statistically analyzed using Mean, Standard Deviation, Cronbach Alpha, Person Correlation, simple linear regression, and hierarchical multiple regression.

Findings/Results
Research Objective 1
To develop a praxis for enabling spiritual leadership among educational leaders of secondary schools in Thailand.

Prior research has established spiritual practices in the leader's inner life as the key to spiritual leadership. These spiritual practices may or may not be religious as most spiritual leadership and workplace spirituality research strongly emphasizes the common theme of a spirituality that may or may not include any form of organized religion. The Spiritual Praxis developed for this study is unique in this respect, as it requires the spiritual leader to maintain regular religious practices. The Spiritual Praxis identifies acceptable spiritual practices as those advocated by most religions that hold a version of the *Golden Rule* as a core concept. The *Golden Rule* briefly stated is this-- to do

unto others as you would have them do unto you. Buddhism, Christianity, Hinduism, Islam, Judaism (listed alphabetically), and many other religions all have a version of the *Golden Rule*. Practices from a religion with a version of the *Golden Rule* make exploring the invisible spiritual realm easier and much safer. The Spiritual Praxis for enabling spiritual leadership is NOT about creating religious followers, converting unbelievers, or propagating any religion's tenets. NEITHER does the Spiritual Praxis hold that all religions are the same? It does, however, affirm that each individual should be free to choose his or her religion, whether it will be religious or not. The Spiritual Praxis emphasizes a common Religious Method, not the diverse content of organized religions.

Religion depends on faith and knowledge of the sacred. Therefore, *belief* is the first of the three practices that comprise the Spiritual Praxis to support spiritual well-being (see Figure 2 below).
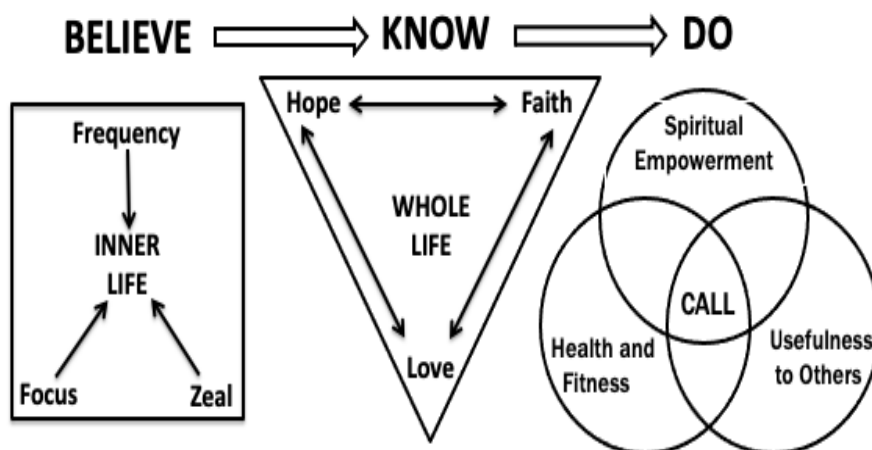

Figure 2: Spiritual Praxis Model

The backbone of the Spiritual Praxis is the researcher termed "Religious Method," which is identified by its three sets of spiritual practices—*belief, know, and do*. The Religious Method briefly stated this: one must choose to believe before one can know, and from the knowledge comes the call to do. The leader's Inner Life has been identified as both the key and the source of spiritual leadership in the prior research literature (Fry, 2003; Fry et al., 2017). The leader's Inner Life practices have been identified as spending time in nature, meditation, prayer, reading inspirational literature, yoga, observing religious traditions, and writing in a journal (Fry et al., 2017). The Spiritual Praxis has limited the spiritual practices recommended by previous research

to the religious practices of well-established world religions. Within that framework, the list of spiritual practices was restricted and expanded to include the following classic religious practices: mediation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, and celebration (Foster, 2012). One gap in the previous research identified during this study was a lack of recommendations for obtaining the best results from spiritual practices. Even the most recent revision of spiritual leadership theory acknowledged the need for further research to define the qualities of effective spiritual practices (Fry et al., 2017). Findings from this research objective that address this gap are shown on the Spiritual Praxis model as Focus, Frequency, and Zeal. Proper focus is engaging in spiritual practices, not for any extrinsic benefit but simply for internalizing the religion's precepts. This intrinsic orientation causes one to seek to live out their beliefs in every aspect of their day-to-day life and is represented on the Spiritual Praxis Model as Focus.

The second characteristic of effective Inner Life spiritual practices is Frequency. Assimilation of sacred writings and/or wisdom texts requires more than one hearing or one reading. This is because the other sources of contrary messages from the world, especially from the entertainment-social-news media, are ever-present and unavoidable. Just as any activity we engage in all day long becomes the substance of our dreams at night, so does whatever we see and hear most often become the substance of our thoughts during the day. Without daily attention to what is sacred, thoughts will be increasingly conformed by default to the common standards of the world in which we live.

The third characteristic is Zeal. The word zeal has been vilified in modern times, with the label "zealous" being considered offensive as it is normally applied only with negative connotations. This is a consequence resulting from the horrifying behavior of some religious extremists. This is unfortunate because zeal is a pleasurable by-product of total devotion and not the inherently evil thing it is commonly thought to be in this present day and age. Despite past and potential future abuses, there is still great delight in total devotion when the object of that devotion is worthy, and actions are appropriate. Zeal is the key to the intrinsic motivation needed to perform religious practices with the proper focus and the required frequency. Intrinsically motivated religious practices prime the affections of the heart and thereby mold an individual's character in accordance with the religious beliefs held. This intentional priming of the heart is critical for the *belief* practice of the Spiritual Praxis to enable spiritual leadership. The application of *belief* to the Whole Life leads to *knowing*. Consequently, the following hypothesis was proposed -- H1: *believe* will be positively related to *know*.

The *know* is a specific knowledge that comes only from lived experience. For example, one can learn about bicycle riding by reading books and watching how-to videos. Still, getting on a bicycle, falling off, getting skinned up a few times, and lots of practice before the balancing and peddling becomes automatic. Without going through this lived experience, one will never actually know about bike riding. Religion is the same in that one can spend a lifetime studying sacred writings, conducting rites, and practicing rituals and only acquire knowledge. The *knowledge* in the Spiritual Praxis reflects the requirement to experience what is believed through living according to the knowledge gained from religious practices. The *knowledge* is only gained over time from the daily living of one's Whole Life within the boundaries set by the three spiritual virtues of Love, Hope, and Faith. Love, Hope, and Faith provide the core values of the *known* practice.

The *know* leads to the *do*, and the central focus of the *do* is called actualization. The chief characteristic of the *do* is a sense of living one's calling right now. It is NOT just a sense of having a calling, but an actual calling actualization. Calling gives life meaning and purpose. It is in part common to all and in part unique to the individual. It is found in the overlapping area of three conceptualized spheres formed by spiritual empowerment, usefulness to others, and health and fitness (see Figure above). Spiritual empowerment comes only with much prayer/meditation. One may be able to do a measure of good without spiritual empowerment, but it will be less than one's calling. Usefulness to others is required by the *Golden Rule* and represents a selfless focus that is common to every call. Helping others feels good and beneficial to both the helped and the helper. Health and fitness represent the final sphere made necessary by the overwhelmingly sedentary and constantly over-fed lifestyle typical of modern life. No matter how high the calling, its pursuit will be abandoned if not supported by good health. Based on these findings, the following hypotheses were proposed – H2: *belief* will be positively related to *doing*; H3: *know* will be positively related to *doing*.

The spiritual leader comes to know the truth of what is believed through lived personal experience. Knowing comes after believing. It does NOT precede belief. This is the critical understanding of the Religious Method of the Spiritual Praxis. The *knowledge* comes from the application of *belief* and therefore represents the intermediate practice of the Spiritual Praxis. One has to *believe* before one can *know*, and the call to do comes from the knowledge. Hence, the following hypothesis was proposed – H4: *know* will mediate the relationship between *believing* and *do*.

Research Objective 2
To develop tools for assessment of the proposed praxis for enabling spiritual leadership among teachers in Northeastern Thailand.

- *Developed Instrument*
Be, Know, Do survey assessment tool consisted of 40 items pertaining to the be, know, do variables on a five-point Likert scale (1 – Strongly Disagree, 2 – Disagree, 3 – Neither Agree nor Agree Disagree, 4 – Agree, 5 – Strongly Agee). The first independent variable (*believe*) consisted of items designed to measure resilience, happiness, and trustworthiness. The second independent variable (*know*) consisted of items designed to measure reflectiveness, joyfulness, and reliability. And the dependent variable (*do*) consisted of items designed to measure integrity, satisfaction, and judgment.

- *Believe.*
This variable was measured with eleven items (e.g., "Even though there are things beyond my understanding, I still believe that things ultimately work out for good"). The alpha coefficient for this variable was .74.

- *Know.*
This variable was measured with fourteen items (e.g., "My primary approach to leadership is to love those I lead"). The alpha coefficient for this variable was .77.

- *Do.*
This variable was measured with nine items (e.g., "I have a strong feeling that I am living my calling right now"). The alpha coefficient for this variable was .75.

Research Objective 3
To analyze the relationship between the spiritual practices of the praxis for enabling spiritual leadership among teachers in Northeastern Thailand.

Sample
The sample consisted of 128 teachers in Udon Thani, Thailand. Links and QR codes for the online questionnaire were given to all the available 135 teachers at the Udonpittayanukoon School. The respondents of the Thai version were predominately female (78%). The English version comprised a total of 17 of the 128 completed questionnaires, and the males accounted for 58% of the foreign teacher respondents. Age ranged from less than 30 years old (27%) to over 50 years old (23%), comprising half of all respondents. Religious

preferences were: Buddhism (84%), Christianity (11%), Hinduism (0), Islam (0.8%), Judaism (0), Other (2%), and None (3%).

Results

The results of the descriptive statistics showed medium-high levels for *believe* (M = 4.01, SD = .39), *know* (M = 4.09, SD = .39), and *do* (M = 4.04, SD = .44). The calculated correlations between each of these variables revealed a statistically significant and positive correlation between *believe* and *know* (r = .75, $p < .001$), between *know* and *do* ($r = .74, p < 0.001$), and between *believe* and *do* ($r = .66, p < .001$).

The first hypothesis stated that *belief* would be positively related to *knowing*. A simple linear regression analysis revealed that 55% of the variance in *know* was explained by *believe* ($R^2 = .55$, F = 158.055, $p < .001$).

A hierarchal multiple linear regression was calculated to predict *do* based on *believe* and *know*. Table (Model 1) below displays that 43% of the variance in *do* was explained by *believe* ($R^2 = .43$, F = 95.827, $p < .001$). When *know* was entered into the regression (Table, Model 2), *believe* and *know* together accounted for 56% of the variance in *do* ($R^2 = .56$, F = 81.944, $p < .001$). Furthermore, *believe* and *know* were both significant predictors of *do* ($\beta = .25$, t = 2.78, p = .006, and $\beta = .55$ t = 6.25, $p < .001$), which supports Hypotheses 2 and 3.

Table: Regression results using *do* as the criterion

	Model 1	Model 2
Variables	β	β
believe	0.657**	0.245*
know	---	0.552**
R^2	0.432**	0.567**
Adjusted R^2	0.427**	0.560**
ΔR^2	0.432**	0.135**

Note: Standardized coefficients reported: *$p = .006$, ** $p < .001$

The fourth hypothesis proposed that *knowing* mediates the relationship between *believing* and *doing*. The R^2 of .560 associated with this regression model suggests that they *believe* and *know* account for 56% of the variation in *do*. The confidence interval associated with the regression analysis does not contain 0. This indicates that the null hypothesis can be rejected, which was that there is no association between believe and know (independent variables) and do (the dependent variable). According to researchers Baron and Kenny (1986), the following four conditions are required to establish mediation: (1)

the independent and mediating variables must be significantly related, (2) the independent and dependent variables must be significantly related, (3) the mediator and dependent variable must be significantly related, and (4) the relationship between the independent variable and dependent variable should be non-significant or weaker when the mediator is added.

As revealed in the findings of this present study, the *belief* was positively related to *know* (β = .75, p <.001), therefore, mediation condition (1) and Hypothesis 1 were both supported. *Believe* was positively and significantly related to *doing* (β = .66, p <.001), which supported mediation condition (2) and Hypothesis 2. *Know* was positively related to *doing* (β = .55, p <.001), which supported condition (3) and Hypothesis 3. Furthermore, results showed that after *knowing* was added to the regression, the effects of *believing* (β = .25, p = .006) became weaker supporting condition (4). Weaker but still significant suggests a partial mediation. Therefore, Hypothesis 4 is partially supported.

Discussion
This present study defines praxis as intentional right actions executed and reflected upon for correction, learning, and growth. When coupled with spiritual leadership, it becomes an approach to leadership that is centered on leading others as you would have others lead you.

The Spiritual Praxis entails religious practices undertaken to apply religious precepts to the whole life, which is the *belief* practice. The *believe* practice is the gateway to true knowing (*know* practice), leading to the calling actualization at the heart of the *doing* practice. Calling actualization is found in the sweet spot created by spiritual empowerment, usefulness to others, and health and fitness.

This study provided empirical evidence from the quantitative data collected to support the qualitatively developed Spiritual Praxis. The first hypothesis concerned the relationship between *belief* and *knowledge* practices. Findings showed that *belief* and *knowledge* are positively related, supporting the first hypothesis. *The belief* was also shown to be related to *doing*, which supported the second hypothesis. Regarding *know*, those teachers who were higher on the *known* variable were also found to be higher on the *done* variable, which supported the third hypothesis. And the mediating effect of *know* was confirmed by the findings that revealed *belief* exerted its positive effects on *doing* partially through the mediation of *know*. Thus, the fourth hypothesis was supported.

Previous research has identified the key to spiritual leadership as the spiritual practices within the leader's inner life (Fry et al., 2017). This present study concurs with this finding indirectly. However, further research will need to be conducted to understand the relationship between spiritual practices and belief.

Conclusion

One major finding of this study filled a gap in the existing research. The most recent revision of spiritual leadership theory acknowledged the need for further research to define the qualities of effective spiritual practices (Fry et al., 2017). Specifically, this gap was an absence of any recommendations as to what constitutes acceptable and non-acceptable spiritual practices and how best to benefit from the acceptable spiritual practices. The need to fill this gap became evident during this present study as leaving what is not acceptable unidentified, then by default, meant that everything was acceptable. The Spiritual Praxis fills this gap by limiting the acceptable spiritual practices to those that are advocated by most religions with a version of the *Golden Rule* and strongly recommends that it is far better to avoid all other spiritual practices. Additionally, these acceptable practices need to be executed with proper focus, frequency, and zeal to be most effective.

The Spiritual Praxis, as developed, is the Religious Method for the spiritual practices of *believing*, *knowing*, and *doing* intentional right actions executed and reflected upon for correction, learning, and growth. These findings concur and align with Kemmis and Smith's (2008) key requirements for enabling praxis: the intention to perform the right action, critical reflection, and growth through learning from experience.

Spiritual leadership, as outlined in the Spiritual Praxis, provides educational leaders with core values based on religious standards that have stood the test of time in order to counter the effect of today's volatile world. It instills a confident expectation of positive outcomes even during these heightened days of increasing uncertainty. It reduces complexity by eliminating unethical and questionable choices. And lastly, it reduces ambiguity by drawing clear lines around what should be considered right and wrong. This study contributes to the theoretical extension of spiritual leadership and enables educational praxis.

Conflict of Interest Statement

The author declares no conflict of interest in study concept and design, in respondents/participants and data collection, nor in analysis and interpretation of results.

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