

**PERCEPTIONS OF THE TRANSMISSION OF  
THE EDMUND RICE CHARISM:  
*Changing leadership from religious to lay in  
Christian Brothers' Schools***

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## STATEMENT OF SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

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## ABSTRACT

This study was an investigation of the leadership required for the transmission of the charism of Edmund Rice in a time of transition from religious to lay leadership in Christian Brothers' Schools.

Historically the Christian Brothers have had a significant impact on the development of Catholic education in this country through the development of a large network of Christian Brothers' schools. However the rapidity and depth of changes over the past two decades have threatened this position of strength and the schools now find themselves at a critical time. There is the possible risk of the gradual dilution of Christian Brothers' schools losing their special character and their God-given charism.

The study investigated the means for the effective formal and informal transmission of the charism of Edmund Rice, and the influence of leadership styles and qualities on this transmission. The two main questions were asked are:

- What is needed for the effective formal and informal transmission of the charism of Edmund Rice?
- What leadership styles and leadership qualities are required of lay principals for this transmission?

The study was situated in three schools that display one of the following characteristics:

- A Christian Brothers' school that had a lay principal for a period of more than five years.
- A Christian Brothers' school that currently had a Christian Brother as principal.
- A Christian Brothers' school that had recently changed from a religious principal to a lay principal and was in the associated processes of changing from a religious to lay leadership.

The methodology used for this research study, was a case study, presented in the context of general qualitative methodology and specifically social research methodology. The major data-gathering approach was a questionnaire. Two questionnaires were used to collect the required data. The construction of the items were informed by key points, drawn from the literature review which, in turn were derived from educational leadership theories.

The research undertaken in three Christian Brothers' schools resulted in:

- Understanding the leaders' perceptions of the charism of Edmund Rice;
- Identification of means for transmission of charism;
- Identification of styles of leadership and qualities of leadership which assist the transmission of charism;
- Informed Christian Brother's schools of possible means for the transmission of the Edmund Rice charism in the future; and
- Suggested the provision of a formation program for recently appointed principals.

The thesis concludes that the understanding of the Edmund Rice charism by future leaders of Christian Brothers' schools needs to reflect the contemporary context, that takes into account the need to provide access to a Catholic education by all those who seek it rather than preserving it for those who have the capacity to pay for it; and it needs to provide spiritually nourishing environments for students within these schools. Ultimately, a real and genuine attempt to engage all people in a Catholic education that is embedded in the tradition of Edmund Rice is required.

Christian Brothers' schools require leaders who can promote and achieve the vision and mission of Christian Brothers' schools and live out the charter of Edmund Rice through example. The leaders who are able to achieve this are people who practice elements of servant, transformational and authentic leadership. The Christian Brothers' need to ensure that they have an appropriate formation program, that addresses these areas, for leaders of their schools.

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## **CHAPTER ONE INTRODUCTION**

### **The Focus of the Study**

This research study was an investigation of the leadership required for the transmission of the charism of Edmund Rice in Christian Brothers' schools in a time of transition from religious to lay leadership. The importance of this study was highlighted by the decline in the number of Christian Brothers who held principalship positions within the schools owned and operated by the congregation. In response to this situation, the Christian Brothers moved to empower lay people who had an association with the congregation to become members of the wider Edmund Rice family and work to ensure the continued promotion and transmission of the charism of Edmund Rice.

### **Development of Catholic Education**

In order to investigate this issue it was important to understand the history of Catholic Education in Australia and the contribution made by the Christian Brothers. The establishments of Catholic Education commenced soon after the first convicts arrived in colonies of New South Wales in 1788. The care of the colonial Catholics was the responsibility of the Vicar Apostolic of the Cape, Mauritius, Madagascar and New Holland. He appointed two chaplains in 1820, one of whom, John Therry, spent forty-four years in the cause of building up the colonial church. Schools were established with the first one being located at Parramatta under the care of George Morley. There were ten schools by the time the first bishop, Benedictine Bede Polding, arrived in 1835. Part of his achievement was the establishment of the first secondary school 'Lyndhurst' (1853), St John's College at Sydney

University and the foundation of a local teaching congregation, the Sisters of the Good Samaritan (1857). From the 1870s each state took responsibility for schooling through an Act of Parliament, which included the development of a common curriculum for all. Education was now “free, secular and compulsory” (Croke, 1996).

It was in response to the withdrawal of government support that the bishops resolved to maintain and build up a system of Catholic schools. The mainly Irish bishops achieved this through the appointment of mainly Irish religious to staff the schools and by enforcing the expectations that parents would support the new religious schools (Croke, 1996). The religious congregations which staffed the schools continued to grow as their work expanded. European and Irish congregations brought their own particular spirituality and culture and adapted it to local conditions. The largest group of religious, however, was ‘home-grown’ beginning with Mary MacKillop at Penola, in South Australia in 1867, who founded the Sisters of St Joseph who made a major contribution to the success story of Catholic education (Croke, 1996).

The period after the Second World War was an era of growth in Catholic schooling but the building and staffing of schools could not match demand. The increasing strain on resources had reactivated the campaign for government aid. Assistance eventually came during the mid-1960s, once sectarianism had subsided and a growing appreciation of human rights and freedom had prevailed over fears of Catholic power. Almost simultaneously, Catholic schooling also had to contend with the impact of reform within the Church, accentuated and accelerated by Vatican II, as well as the social change of the 1960s and 1970s (Croke, 1996).

One of the religious congregations which had an impact on the development of Catholic education within this country was the Christian Brothers. This congregation was founded in Ireland by Blessed Edmund Rice. The presence of the Edmund Rice charism in this country saw the expansive development of schools known for their vitality, their educational merit, their broad achievements, and their family spirit and for their closeness to the people they have served (O’Toole, 1984).

The Timeline in Table 1 briefly details some of the factors that influenced the formation of the Christian Brothers (who were inspired by the charism of Edmund Rice); for example, in 1793 Edmund Rice recognised and accepted his calling to a service vocation within the Catholic Church.

**Table 1.1: Formation and Growth of the Christian Brothers founded by Edmund Rice**

<b>Date</b>	<b>Development</b>
1789 – 1793	Edmund Rice’s concern for the plight of poor Catholic children, in Ireland reached a decisive climax
1793	Edmund Rice had recognised and had accepted his calling to a service vocation within the Catholic Church
1794	Edmund Rice received special grace, which led to a devout business man being transformed to that of a religious founder with an apostolic mission by a faith-vision centred on Christ
1825	Christian Brothers started schools in England
1835	Gibraltar welcomed Christian Brothers to the island
1843	Brothers Stephen Carroll, Peter Scannell and Francis Larkin came to Sydney, at the invitation of Bishop Bede Polding. The Brothers took over the running of three of the six Catholic schools in Sydney



Date	Development
1847	The Brothers who were unwilling to make this separation from their Superior General in Ireland returned to Ireland.
1868	The Christian Brothers, under Brother Patrick Ambrose Treacy, came back to Australia to Melbourne
1887	Christian Brothers returned to Sydney

### **The Establishment of the Christian Brothers in Australia**

Over a century ago, in the aftermath of the Secular Education Acts of the 1870s, the Brothers – Christian and Marist and somewhat later, the Patrician and De La Salle Brothers – began to play a special role in the maintenance of Catholic ideals and life in Australia and New Zealand. The charism of the founder of the Christian Brothers inspired Brother Treacy to establish the Australian apostolate in Melbourne. A decade after their first Melbourne foundation, Christian Brothers' communities were established in Queensland, in South Australia, in the Victorian country towns of Geelong and Ballarat, and in Dunedin, New Zealand. Under Brother Treacy's leadership their work was further extended – to New South Wales in 1887 and Western Australia in 1894.

It was Brother Treacy's leadership of the early Christian Brothers and the presence of the spirit of Edmund Rice in Australia that saw the expansive development of educational institutions and a commitment to education as liberation.

The first school established by the Christian Brothers was St. Francis', Elizabeth Street, Melbourne, in 1899. Between 1870 and 1900, the Brothers were responsible for establishing

eleven schools including Parade College, Christian Brothers' College at St. Kilda and St. Patrick's College, Ballarat. The Christian Brothers continue to own and operate these schools in 2006. The rapidity and depth of the changes of the last two decades have threatened this position of strength and the schools now find themselves in a challenging time. Those involved in Christian Brothers' education recognise the impact of change and the challenge to reassess fundamental understandings about leadership of their schools. Otherwise, they risk the gradual dilution of the schools' special characters and a loss of their God-given charism (Green, 1997).

The need to continually address change confronts everyone involved in education in Australia, not just Christian Brothers' schools. The Catholic people of this country have witnessed significant changes in their schools over the last three decades, including:

- The introduction of very significant government funding;
- The growth of large Catholic education systems;
- The decline in the number of teachers from religious congregations;
- The corresponding increase in the number of teachers who are not of religious congregation;
- The development in the way the Catholic Church views itself and the role of its members, especially the laity.

In addition, there has generally been a re-fashioning of leadership within Australian schools (Dwyer, 1993). Particular social and economic needs have presented challenges to schools and teachers. Governments have exerted increasing influence on what is taught and learnt –

something that has shown every sign of intensifying in the years ahead. Thus, a new Catholic school culture has emerged in the context of massive educational change (Dwyer, 1993).

One particular educational change that Christian Brothers' schools had to face was the change from religious leadership to lay leadership of their schools.

The context for this research study then, was a need to focus on the changing nature of Catholic Education, which has led to a change from religious leadership to lay leadership. Such a change carries the risk of changing the nature of the transmission of the charism of a religious congregation.

### **The Context of this Study**

This study was an investigation of the means for the effective formal and informal transmission of the charism of Edmund Rice and the influence of leadership styles and qualities of lay principals required for this transmission. Such an investigation was important as Christian Brothers' schools were changing from religious principals to lay principals. This was seen as an issue for the future of the schools owned by the congregation.

The particular focus of the study required a discussion and definition of charism. Once a definition of charism was determined, this was then discussed in relation to the charism of Edmund Rice. Secondly, the research investigated the leadership required to ensure the continued development and promotion of the Edmund Rice charism. The leadership approaches to achieve this were limited to transformational leadership theories, in particular,

authentic and servant leadership. Arguably, these styles were deemed appropriate for leadership in Catholic schools. These leadership theories were then applied to the transmission of the Edmund Rice charism. The change of leadership of schools from religious to lay principals within Christian Brothers' schools, was studied in order to see if such a change made any difference to the way in which transmission of the charism of Edmund Rice was exercised.

### **Research Questions**

The two main research questions that formed the basis for the study were:

- What is needed for the effective formal and informal transmission of the charism of Edmund Rice?
- What styles of leadership and leadership qualities by lay principals are required for this transmission?

These relate to three aspects of research – charism, leadership and the transference of leadership from religious to lay. Further sub-questions were:

- What aspects of the Edmund Rice charism need to be stressed and actioned in Christian Brothers' schools in this time of transition from religious to lay leadership?
- How are these aspects transferred?
- What role does leadership play in achieving this?

### **Significance of the Research**

The change from religious to lay principals within Catholic schools in Australia has been quite significant, particularly over the past two decades, and it provides a sound basis for this research to be undertaken. While this research is important for the future of Catholic education, it is also particularly useful for the schools continuing to be owned and operated by religious orders and congregations that future lay leaders of these schools are able to lead in a way which will ensure the transmission of the charism of their founders.

Those involved in Christian Brothers' education must recognise the impact of change and the challenge to reassess fundamental understandings about leadership of their schools. Otherwise as stated by Green (1997), they risk the gradual dilution of the school's special character and a loss of their God-given charism.

The future of Christian Brothers' schools requires that the leaders have an understanding of Edmund Rice's charism to be able to understand, interpret and articulate that charism in terms of a contemporary context and to be able to promote that within schools. Therefore, the leadership approach taken by lay leaders of these schools needs to be examined as well as relevant literature to determine the most appropriate theory and style that should be adopted into a formation program for future leaders.

### **Structure of Thesis**

Following this chapter (which establishes the research topic) a literature review is undertaken to define charism and discuss leadership. In defining charism the literature will focus also on

the role of the Catholic school, the culture of these schools and the important part that the charism of founders of religious orders and congregations play in the life of a Catholic school. Secondly, the discussion of leadership approaches for principals of Catholic schools that focus on transformational, authentic and servant leadership will be investigated to provide an appropriate framework for the development of future leaders of Christian brothers' schools.

From the literature review a number of questionnaires were developed to guide the collection and analysis of data about charism and leadership in Christian Brothers' schools. This provides the content of the next chapter.

In addition, the research process situated in three schools will be discussed:

1. A Christian Brothers' school that had a lay principal for a period of more than five years.
2. A Christian Brothers' school that currently had a Christian Brother as principal.
3. A Christian Brothers' school which had recently changed from a religious principal to a lay principal and was in the associated processes of changing from a religious to lay leadership.

Principals at each of the three selected Christian Brothers' schools were surveyed to gain their perceptions of the type of leadership seen as important for the transmission of the charism of Edmund Rice.

Other members of staff in Christian Brothers' schools who held Positions of Leadership (POL) and were on Management Leadership Teams (MLT), such as Deputy Principals, Curriculum Coordinators, RE Coordinators, Year Level Coordinators and Heads of Faculty were surveyed. These participants were selected to give their perceptions of the type of leadership required by a principal to ensure the transmission of the charism of Edmund Rice.

Chapter Seven of this thesis will discuss the findings and their implications for future leaders of the Christian Brothers. It will consider how they might continue to meet the challenge put forward by Edmund Rice, the founder of the Christian brothers, who advocated that they must work within the margins of society. From these discussions analyses and comparisons, recommendations will be offered to encourage the development of a formation program for use by future leaders of Christian Brothers' schools.

### **Limitations**

This study focused on the leadership required for Christian brothers' schools in a time of changing leadership from religious to lay. The specific findings of this study are applicable to the three schools that took part in the research. However, it is feasible to extend the findings to have relevance for other Christian Brothers' schools, particularly those located within Australia. Further, since charism is derived from Christian philosophies, and it can assist in the transmitting of Christian values and the Gospel values, the findings of this study in relation to educational leadership may have implications for other Catholic schools.

The findings relating to the need for the development of a formation program, leadership education and support from the Congregation may also have some application across other schools that are own and operated by religious orders and congregations.



## **CHAPTER TWO LITERATURE REVIEW – CHARISM**

### **Introduction**

The culture of Catholic schools is pertinent to this research study and will be discussed in this chapter. A detailed analysis of what charism is and the integral role of the charism of founders of religious orders and congregations, on Catholic schools will also be included in this chapter. Finally, the process for the effective transmission of the charism of Edmund Rice will be investigated.

### **Charism**

For Catholics the Gospel is the foundational inspiration that calls us to live out our vocations. The gospel story is a radical manifesto which calls individuals and communities to a life of discipleship. In the school context, it is difficult to ask young people to come to terms with the totality of the gospel message. We need a conceptual framework as a means to live the gospel on a day-to-day basis. Accordingly, we turn to the founders, stories and charisms to allow us to say that the call of the gospel is not beyond us. Charism, in its broadest sense, provides us with the lens that will inspire and compel us to live this call to discipleship (Brien & Hack, 2005). Countless definitions have been used to explain the richness of the concept and any one of these would suffice as a beginning point for an acceptable definition of charism.

In order to narrow the definition of charism in this research study, the description of charism has focused on the following aspects:

- Charism as a gift (Brien and Hack, 2005; NPCSG 2004; O’Loughlin 2000, Thompson, 1999; Dodds 1999)
- Charism as a way of living (Green, 2002; Brien and Hack, 2005)
- Charism as building community (Marachel, 2000; Brien and Hack, 2005)

### *Charism as a Gift*

Perhaps the best starting point for a definition and understanding of charism in the Catholic context is from the Catechism of the Catholic Church, which states:

Whether extraordinary, or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, [sic] and to the needs of the world (Catechism of the Catholic Church, 1994, #799).

The Catechism identifies charism as grace of the Holy Spirit which benefits the church either directly or indirectly. If we understand charism in this way the charism of a founder of a religious order or institute such as the Christian Brothers can be seen as a gift to the Church. The Catholic School is considered very much part of this Church. The notion of charism being a gift ties in with the Greek definition of the word as well as the understanding of charism that is derived from Scripture, in particular in the letters of Paul to the Corinthians.

The word ‘charism’ originates from the Greek and means gift. In contemporary usage, it refers specifically to a spiritual gift: that is, a free gift of grace. Moreover, Catholic scholars agree that a charism is not solely for the benefit of its direct recipient; rather, it is a supernatural gift bestowed by the Holy Spirit for building up of the community (Thompson, 1998). This provides for an understanding and appreciation of the modern day usage of charism, but its

origin is from a theological viewpoint that dates back to the early Christian communities, in particular that of St. Paul:

About the gift of the Spirit, brothers, I want you to be quite certain...There are many different gifts, but it is always the same Spirit. There are many different forms of activity but the same God is at work within every individual. The particular manifestation of the Spirit granted to each one is to be used for the general good. To one is given from the Spirit, the gift of utterance expressing knowledge, in accordance with the same Spirit; to another, faith, from the same Spirit; and to another, the gift of healing, through this one Spirit; to another, the working of miracles; to another, prophet; to another, the power of distinguishing spirits; to one, the gift of different tongues, and to another, the interpretation of tongues. However, at work in all these is the same Spirit, distributing them at will to each individual (1 Corinthians, 5:1-11)

In discussing charism as a gift Dodds (1999) argues that it cannot be possessed and colonised to serve any other purpose but for the realisation of the reign of God. It is an animating and enlivening energy, which inspires vision and action, especially for work with the poor.

Charism then, as identified above, brings the reader to an understanding of charism as a gift of the Spirit, given to and received by a person, whereby the person has the insight to recognise value and also demonstrate openness to respond to a unique Gospel value. Thus the person becomes a special vehicle of God's grace and providence for others. (O'Loughlin, 2000). The "Charism of Edmund Rice", as an expression of a special vehicle for transmission as discerned by his Brothers, was an empowering recognition that life to the full, for Edmund Rice, lay in giving his whole life to serve the deprived, dispossessed, marginalised and disempowered persons in society.

*The Edmund Rice Education, Australian Charter* is a proclamation of an authentic expression of Edmund Rice Education, as applied to Catholic schools in the Edmund Rice Tradition. This

is one of a series of core documents prepared by the National Planning Committee for Schools Governance. The Charter discusses charism – the gift of Edmund Rice to Church and Society.

It states that:

Every era can boast followers of Jesus who, under the influence of the Holy Spirit, turn their individual gifts and personality to the service of God's Kingdom in their world, sometimes with remarkable ingenuity and in ways totally attuned to the historical situation.

Although their ministry has its beginning in their own individual gifts and abilities that are given the name of charism, the ministry is always carried out on behalf of the Christian community in response to a call of God. The unique gifts of the founders of religious congregations bring about God's reign in a special manner.

Often charism becomes officially recognized and built into the structures of the Church's mission, regulated by Canon Law and with clear accountabilities. Such was the case with Blessed Edmund Rice and the Congregation of Christian Brothers that he founded. Through Edmund's meditation on the Gospel, he became more keenly aware of the oppressive social and political realities of his day. He recognized that the education system discriminated against the poor. In the unschooled and undisciplined boys of Waterford, he found images of God.

Deeply aware of the Father's providential presence in his life, Edmund was moved by the Holy Spirit to open his whole heart to Christ present and appealing to him in the poor.

With his sense of the God-given dignity of the poor, he saw education as a means by which to recognize and promote this dignity, through liberation for personal and communal empowerment. (National Planning Committee for Schools Governance, 2004, pp. 3-4)

To sum up, the charism of Edmund Rice has been a gift to those engaged in the ministries, and in particular, the schools conducted by the Christian Brothers.

### *Charism as a Way of Living*

The charism of the founders of religious orders and congregations can provide us with an example of how to live life and more importantly provide a framework for the students who are educated by the schools which were established by these founders such as Edmund Rice.

Green (2000) defines charism in a similar way:

... a Spirit-given way for people to share in the life of the Church, a way of being Christian that is appropriate to them as individuals and groups, and suits the needs and imperatives of their particular circumstances...Charisms is thus a way of giving the Christian faith a context in the physical world, in actual people, in time and place... Charisms are distinctive ways of incarnating living the Christian faith – ways that may be incarnated in a particular person, a particular lifestyle, a particular ministry, or a particular tradition in the church (Green, 2000, p. 5).

Brien and Hack (2005) draw on the Catechism of the Catholic Church and Green's definition to suggest that charism, as it applies to schools, has certain characteristics. It is a:

- Living gift of the spirit;
- Defining element of school culture;
- Lens for interpreting the gospel;
- Way of enacting the gospel that brings about the Kingdom; and
- Gift constantly incarnated in and adapted to particular circumstances.

If charism provides a framework for a way to live, it clearly has a role in building community. Certainly, an aspect of school life is the development of a community, particularly a community of learners.

### *Charism that builds community*

Charism (as a gift from the Holy Spirit bestowed upon an individual who is able to inspire those around him or her) can provide the foundations for building a community that will seek to achieve the desires of that founder, such as Edmund Rice. His inspirational life led to the formation of the Christian Brothers, a community of men who dedicated their lives to serving those on the margins of society. As such, it is this concept of charism which needs to be promoted in the schools owned and operated by the Christian Brothers. Therefore, it is important for school leaders to understand how charism can build community.

Marachel (2000) suggests that charism provides a school community with a:

- Story to enter;
- Language to speak;
- Group to which to belong;
- Way to pray;
- Work to undertake; and
- Face of God to see.

Leaders of Christian Brothers' schools need to continue to find ways to provide a means for the above to occur. The life of Edmund Rice provides the story and his language is very much used today when the notion of working with the marginalised is spoken of. The Edmund Rice network has provided both vowed and non vowed members of the Christian Brothers community to feel a sense of belonging. Although their work in educating the marginalised may have been achieved to a large extent in Australia, other parts of the developing world still

require education. Finally, the life and work of Edmund Rice provides an example of living the Gospel values as expressed by Christ. The charism of Edmund Rice also provides a Christian Brothers' school with an Edmund Rice identity.

A school's particular identity comes from its charism. Charism provides a philosophy and foundational principles on which to build a community, an understanding of the world, a culture, a distinctive way of being and a Catholic identity. According to Brien and Hack (2005) it is possible to build on Marachel's (2000) thoughts that charism provides a school community with:

- An avenue into decision-making and action at all levels of the community;
- A foundation to address the question "how shall we live";
- Ways to answer the "why" questions rather than the "what" questions;
- The courage to take up our vocations as baptised members of the church and
- Countless opportunities for our faith "to be known, celebrated, lived and translated into prayer" (Catechism of the Catholic Church, 1994, #84).

If future leaders of Christian Brothers' schools ensure the continued promotion and transmission of the charism of Edmund Rice the above extract from the Catechism of the Catholic Church provides a framework by which leaders provide the foundations for a truly authentic Catholic school, in the tradition of Blessed Edmund Rice.

Brien and Hack (2005) support this notion as they suggest that charism provides the building blocks to make schools work. It allows us to find a framework to link the administrative, religious, curriculum and pastoral dimensions of a school community into a cohesive whole. Green explains why charism is the life force in a school community:

We believe in an incarnational God, a God who pitches his tent in our midst and whom engages in our ordinary lives. We discover and respond to the gospel in

human living, in culture and its ordinary manifestations. Indeed the gospel needs a cultural context, even a sub-cultural context, to take flesh and be real for us. So too with Catholic schools. They are most effective and enormously advantaged when they operate within one of the charismatic teaching cultures of the Church, cultures which have their source in a gift of the Holy Spirit (Green, 1997, p.100)

### *Summary*

To sum up, this discussion has shown that charism has many different meanings, all of which help us to understand the special qualities, gifts, and charisma of founders of religious orders. It referred to a theological concept as identified in the writings of Paul, in particular, his first letter to the Corinthians, in which discussion of a gift from the Spirit takes place to suggest one aspect of a contemporary understanding of charism. Therefore, the discussion of charism in relation to the context of Australian schools identified where charism was recognised as being an enlivening energy, which inspires vision and action, especially on behalf of the poor. In addition, the charism of Edmund Rice was seen as the energy source for the development and growth for all sectors and it involves encouraging and offering ways for people involved in Christian Brothers' schools to live their spirituality in outreach to the poor and marginalised. Finally, charism provides religious congregations and their associated schools with community identity, vision and values.

### **Catholic School Culture and the Charism of Edmund Rice**

The culture of Catholic schools should be a distinctive feature since it is inspired by Christian values and its practices is embedded in the teaching of Christ. Therefore it needs to be a significant aspect in any discussion that seeks connections between leadership and the transmission of charism.



This is recognised in the Charter for Edmund Rice Schools which states:

...it is timely that this Chapter directs us to identify the distinctive cultural characteristics of Catholic schools that are in the Edmund Rice tradition and to develop a network of those involved in the transmission and development of the Edmund Rice charism through our schools. These distinctive cultural characteristics underpin the Charter, which aims to express the Edmund Rice tradition as an educational vision for Australian schools owned and operated by Christian Brothers in the 21<sup>st</sup> Century. (Four Australian Province Leaders NPCSG, 2004, p.1)

In support of the above statement, Grace (2002) identifies that the charism of the founder and the spirit of the Order is intended to be a significant influence upon the culture and work of those Catholic schools derived from these traditions and origins. If mission statements can be taken as some evidence that particular charisms were still active in some schools, then the influence of charism must be taken into account in any analysis of Catholic schooling (Grace, 2002, p.129)

Therefore, an understanding of the influence of charism on the culture of these schools will help to identify the challenges that face future leaders.

### **Purpose of Catholic Schools**

Groome (1996) identifies three purposes of Catholic schooling, the religious, the educational and the social. He says that a school must address all three of these before it can truthfully claim to be Catholic. If a school is to call itself Catholic it must understand what it means to identify itself as that. The identity of the Catholic school and community is reflected and shaped by the explicit beliefs, vision, values and purposes. The goals and strategies of the school are incorporated into the mission statement and the community includes those at local, national and global level (Hutton, 2002). The future leaders of Christian Brothers' schools need to understand the purpose of the Catholic school and endeavour to articulate its beliefs, vision, values and purpose and express these in terms of the Edmund Rice charism.

The Queensland Bishops' report on Catholic schooling was conducted over a three and a half year period (1998-2001) and aimed to answer the question of the purpose of Catholic schools. For example, the report listed the defining features of Catholic schools in the context of the Church's evolving mission in the world. According to the Queensland Catholic Education Commission, 2001, the five common defining features were:

- Have strong Catholic identity and give witness to Christian values;
- Be open and accessible to those who seek its values;
- Offer an holistic curriculum;
- Be a community of care and right relationships; and
- Be staffed by qualified, competent people who give witness to gospel values

These features can be linked back to Groome's three purposes of Catholic schooling, that of religious, educational and social.

Treston's (1997) work also identifies purposes similar to Groome's as contained in the discussion of the purposes of Catholic education. He states that the purpose of a Catholic school is to educate students within a cultural environment, which is essentially religious. Religious cultures exhibit common characteristics such as rituals, sacred texts, ethics, social systems, communal myths and religious experience. He goes on to state that the curriculum of a Catholic school is grounded in the ideal of one world. Such an ideal honours the complexity of the school as a social system but seeks to integrate this ideal of its essential oneness of vision into everyday life of the school. The core religious metaphor of Trinity is a foundational model for members of the school community to act in a co-operative manner. This value of partnership extends to the way we choose to live in harmony with all members

of the earth community. The point that Treston makes supports the work of Groome when he describes the purpose of Catholic schooling to be religious, educational and social.

Along with Groome and Treston, Grace (2002) suggests that there are five distinctive features of Catholic education which comes from the Congregation for Catholic Education as stated below.

The Vatican, through the agency of the Congregation for Catholic Education, has published a series of statements (1977, 1982, 1988, 1998) designed to give guidance about what should be the distinctive features of the Catholic educational mission internationally. In summary form these may be stated as five regulatory principles, i.e.:

1. education in the faith (as part of the saving mission of the Church);
2. preferential option for the poor (to provide educational services to those most in need);
3. formation in solidarity and community (to live in community with others);
4. education for the common good (to encourage common effort for the common good);
5. academic education for service (knowledge and skills: a means, not an end).  
(Grace, 2002, p.125)

Grace (2003), then, identified what he called the foundation charter for contemporary international Catholic education. His discussion of the Vatican document: *The Catholic School* identified the three regulative principles for the future development of Catholic schooling: Commitment to the common good, Commitment to solidarity and community, and Commitment to the service of the poor. Grace's (2003) study of 60 Catholic secondary schools in London, Liverpool and Birmingham found evidence of these three principles in relation to Catholic schools:

providing valuable educational services to inner-city and deprived working-class communities and were fulfilling the Vatican II commitment that 'first and foremost the Church offers its educational services to the poor.' At the same time such schools were active in social justice and citizenship formation as well as more traditional forms of charity. Many of these schools were open to Christians of other denominations and to

members of other faiths. A significant number of the school leaders (the head teacher) indicated that Vatican II principles of Catholicism relating to openness and dialogue, social justice commitments and 'new ways of being Church' had influenced the educational environments which, with others, they were trying to develop in the schools (Grace, 2003, p.46).

If one of the purposes of Catholic schooling is to provide for the poor, the success of Catholic education in some ways needs to be measured by how well they achieve this. Johnston and Chesterton's study in relation to the poor and Catholic Schools illuminates this aspect:

The need to identify and respond to the poor was generally accepted by school personnel as an essential role of the Catholic school. This view was endorsed by CEO personnel who expressed the belief that schools should play a positive role in catering for the poor as part of their service to the total community. This role was seen as one of cooperation with parishes. It was recognized however, that resources were limited and that school personnel may not always have the appropriate knowledge, skills and attitudes that would help them to undertake this role (Johnston & Chesterton, 1994, p.68).

A second research project by Johnston and Chesterton (1998) provided some follow-up to their early findings and concentrated on access to Catholic schooling. This research identified the following:

The study data indicated that parents consider a range of factors when choosing Catholic school enrolment for their children. For Catholic parents, the major themes that emerged focused on spiritual development and promotion of Christian values accompanied by quality education. Within this, there were some differences in emphasis in particular school communities. For non-Catholic parents, the major themes that emerged focused on the values promoted by Catholic schools, quality of education, disenchantment with state schools, and perceptions of some Catholic schools as smaller and more personal. (Johnston & Chesterton, 1998, p.20).

These findings indicate that, surely, Catholic schools exist to ensure that students are educated in the Catholic faith and that they come to appreciate the cultural values associated with that faith. To achieve this purpose the Catholic schools needs to have a strong Catholic identity and give witness to Christian values along with being open and accessible, offering an holistic

curriculum, while being a caring community with competent and well qualified staff who give witness to the gospel values. In essence, the purpose of a Catholic school is to address the religious, educational and social aspects for all families, regardless of their financial circumstances, who seek a Catholic education for their children.

### **Culture of Catholic Schools**

In discussing the purpose of Catholic schooling the term 'culture' was referred to a number of times. It is this aspect of Catholic education that is closely linked to the charism of a founder of a religious order such as Edmund Rice. Therefore, it is important to have an understanding of the culture of Catholic schools before understanding the nature of charism which exists in some Catholic schools. Grace (2002) suggests that in Catholic culture, the notion of charismatic leadership has been recontextualised. Accordingly, the concept of charism is inspired by the extraordinary qualities of the founders of religious orders who are perceived to have had special inspiration of the Holy Spirit, .(Grace, 2002, p.129)

The features of culture within Catholic schools and in particular Edmund Rice schools are:

- Beliefs and values (Flynn & Mok, 2002; Lombaerts, 1998; Groome, 1996; Hutton, 2000; NPCSG, 2004).
- Relational (Flynn & Mok, 2002; Green 1997)
- Symbolic (Flynn & Mok, 2002)
- Traditional (Flynn & Mok, 2002; Groome 1996; NPCSG, 2004; Hutton 2000).

These features provide the framework within which the charism of Edmund Rice can be transmitted from one generation to the next. Future leaders will need to ensure that the above components are central to a Christian Brothers' school.

For the purposes of this research study the definition of culture is derived from the Latin word, *Cultura*, which describes the enrichment of the minds and hearts of people through education and association with the great masterpieces of art, literature, music and science, together with other expressions of the fine arts (Flynn & Mok, 2002).

### ***Beliefs and Values***

Beliefs and values are identified, a number of times, as an important aspect of culture. Flynn and Mok (2002) identify that the core beliefs and values of a school as being important. Hutton (2000) describes the identity of the Catholic school and community as being reflected and shaped by the explicit beliefs, vision, values and purposes. The goals and strategies of the school are incorporated into the mission statement and the community includes those at local, national and global levels (Hutton, 2002). It is important for the Catholic school to have a clear understanding and appreciation of its stated beliefs and values; otherwise the Catholicity of such an organisation can be questioned. Likewise, Christian Brothers' schools need to have a Catholic outlook as well as being able to demonstrate an understanding, appreciation and commitment to the ideals of Edmund Rice, their founder. The values of justice and compassion are very much part of the Edmund Rice story and it is the intention that graduates of Christian Brothers' schools inherit these values. Catholic Education in the Edmund Rice tradition exists as part of the evangelising mission of the universal Catholic Church and each

Catholic school, in the Edmund Rice tradition, shares in the mission and communion of its local Church (NPCSG, 2004).

### *Relational*

The relational aspect of culture establishes the fact that for culture to exist within a school it must be engaged by people within the organisation. Lombaerts (1998) argues that the organisational culture of a school is made up of the values, norms and expectations that its members share with one another. As a result, school culture can be identified through the relationship of structures and processes at work in the school, that is, its way of life. This notion is supported by Flynn and Mok (2002) who suggest that the nature of school culture can be defined in terms of four concepts;

- The standards that exist within a school;
- The quality of students' relationships with teachers;
- The quality of students' relationships with one another; and
- The perceptions of the new opportunities that exists for students. (Flynn & Mok, 2002).

An investigation into the charismatic culture of Marist Secondary Schools in the Province of Sydney identified that a school culture is the gestalt of all the characteristics of its expressive and inner life and the dynamic interaction with members of a school community and importantly, with the outside community (Green, 1997). In general, the culture of schools is seen to be a multifaceted phenomenon, grounded in the ways in which people make meaning, share values and purposes, believe, judge and perceive. From these, schools will have their formal and informal rituals and customs, expressed in the ways they speak, dress and relate to

the stated purpose of their school. The members of the school will have those of their number they choose to honour, the stories they most often retell and the words by which they typically describe themselves. Accordingly, the concept of culture provides a comprehensive framework for integrating all of this.

Treston (1997) also identifies relational aspects of culture when he discusses the fact that:

- The culture of the Catholic school is one of service to the students and parents;
- The school engages in its role of teaching and especially Religious Education in a Catholic tradition and a study of religion;
- The school community draws people into fellowship through a shared vision; and
- The school celebrates its faith through rituals, worship and action for justice.

Finally, the Flynn and Mok (2000) study of Catholic Schools reports on a longitudinal study of Year 12 students in Catholic schools 1972-1982, 1990-1998 that suggests the most distinctive feature of highly effective schools continues to be their outstanding culture, which gives them a special character or spirit. These schools are places where students and teachers find meaning and discover relationships that enrich their lives through the curriculum and daily life of the school. This feature of Catholic schools needs to be considered by the leaders of Christian Brothers' schools; if the culture of Christian Brothers' schools displays evidence of clear links to Edmund Rice's teachings and philosophy the implications are that the transmission of the Edmund Rice charism is possible.



### *Symbolic*

Culture is symbolic in nature. Therefore, the use of symbols and value of symbolic actions is important in ensuring the culture of Catholic schools is maintained. Again, the work of Flynn and Mok (2002) provides an understanding that the expressive symbols of the school are the visible expressions of what the school stands for and tend to reflect models of the culture. The myth and tradition of the school provides the description of the school's goals and reveals the story or history of the culture in the lives of people. Another part of the symbolic nature of culture is the use of ritual. Flynn and Mok (2002) see these as patterns of behaviour that express 'how we do things around here.' Rituals communicate the way of life of the culture to its members. Therefore, the culture of a school can be identified through observation and listening and is frequently expressed in symbols.

### *Traditional*

Tradition is often understood in terms of sharing story and vision. Catholic education should intentionally catechize its students in Christian Story and Vision. The purpose of the Catholic school is to educate the very being of its students, to form, inform and transform their identity and agency – who they are and how they live – with meaning and ethic of Christian faith. Beyond knowing about Jesus, it intends that they become disciples of his way. Beyond knowing about justice and compassion, it intends for its students to become just and compassionate and so on for every symbol of the Christian story (Groome, 1996). The purpose of Catholic education is to educate students to learn from and to be personally influenced and enriched by the Catholic faith.

Other influences on the culture of Catholic schools draw from the fact that their beliefs and values are based on Catholic Christian tradition, but grounded in the reality of the school's context and the driving forces of uncertainty (Hutton, 2002). For the schools that exist under the governance of the Christian Brothers there is the need to fulfill the additional requirement of reflecting the charism of Edmund Rice in their beliefs and values

While all Christian Brothers' schools are Catholic and share the same culture as other Catholic schools, their culture will be further informed and developed in the light of the charism of their founder, Edmund Rice. As a consequence, the future leaders of Christian Brothers' schools need to consider the characteristics of Edmund Rice's story and vision they wish to be present in their schools and the ways in which to achieve this. The 2004 *Charter for Edmund Rice Education* identified the following cultural characteristics of a Catholic school authentic to the Edmund Rice tradition:

- Holistic education
- Spirituality
- Faith in action
- Community
- Pastoral care
- Service of others
- Being just
- At the margins
- Compassion
- Stewardship

- Reflective practice (NPCSG, 2004)

The integration of these cultural characteristics reflects the mission of a Catholic school in the Edmund Rice tradition.

In summary, a school culture is a significant contributory factor to an effective school which will involve the interaction between belief, values, symbols, myths, traditions and rituals that allow for a Catholic school culture to exist. A Christian Brothers school will have the additional benefit of the charism of the founder whose life and work will help inform the development of their particular school culture.

### **Charism and Religious Congregations in Schools**

Having investigated various understandings of charism, it is pertinent now to look at the link between charism and religious congregations, particularly in relation to their schools.

The Vatican Council of the 1960s emphasized the importance of religious orders creatively recovering the spirit (charism) of the founder. The Decree on the Appropriate Renewal of the Religious Life (1965, #2) declares:

It serves the best interest of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of founders, also to all the particular goals and wholesome traditions which constitute the heritage of each community". It will require creative strategies to communicate the Edmund Rice vision and charism if (or when) there are no longer avowed members of the Christian Brothers (Webb, 2004).

Therefore, of a large number of Religious Congregations founding many schools in the late 1800s and the early 1900s, Catholic education in Australia is the beneficiary of a rich variety

of charisms. The number and standard of Catholic schools within Australia is attributed to the work of the many religious congregations that ventured to Australia in the 1800s and established a Catholic school system. As part of this, the founders of particular Religious Congregations exemplified fidelity to their charism, which supplied the inspiration for many of the members to achieve the development of the comprehensive Catholic school system. Charism provided religious congregations with community identity, vision and values. It also provided direction and commitment. These charisms have given structure, being and action to the gospel and have proven over centuries to be fruitful. They have shown themselves to be accessible, inspirational and effective ways of promoting the reign of God (Greene, 2000).

These dynamic charisms originally sprang up as a response to the issues and signs of their times. Joan Chittister put it this way:

Charism is a living passion for whatever dimension of the life of Christ is missing now, peace, truth, and mercy. It is the heart of the foundress(er) that was aglow in one period of history, beating on in us in another day and age...It is ever changing...it is where the reign of God is needed most. It develops from age to age and dies from age to age and then grows up again in a new way (Chittister, as cited in Hugonnet, 1999).

Religious congregations do have their special gift of charism and some congregations do have a charism, which in some cases is traceable, at least in some degree, to an individual “founder”. In other instances, its origin may lie with a founding group of individuals, a founding generation, while in others, a charism may have emerged later in a community’s history buried, neglected, or even repudiated. Charism may be discerned or recaptured by subsequent generations (Thompson, 1998).

The charism of each religious community provides a framework for the community's memory, vision, and values. It provides direction and inspires commitment. Everyday activities are lived in relationship to this central value (Munro, 1992). Charism is a "mysterious something" that generates a certain recognisable congregational identity. Some have tried to equate it with a congregation's traditional ministry, or to identify it as grace given to the founder, which was somehow passed on to later members of the congregation. Charism signifies a characteristic spirituality of specific religious congregations (Schneiders, 1998).

To support the notion that charism is directly linked with a community's memory vision and values it is argued that charism is, of its very nature, community oriented. The story of the great founders clearly shows that they gathered followers around them and formed communities, thus providing a means of giving concrete expression to individual and corporate values and aspirations (Ford, 1999).

Just as charism can be an integral part of a community's memory, vision and values, it can impact upon the culture of religious congregations. Religious congregations have cultures that can be intensely meaningful for those who belong to them. It is not only the people in the religious congregations who can find these cultures meaningful; those who work with them can also share a commitment to the works of the congregation and can feel similarly rewarded by them. A particular perspective has led, in recent years, to religious congregations recognising that the spirit of their congregations will only continue in their institutions if lay people uphold the foundational charism in their professional practice. In many instances, the

motivation for the ‘charism continuance projects’ arises out of a desire to welcome lay people more fully into the ministry of a congregation. With lay people, a congregation's charism will need to find a new home in which it can be nurtured to maturation (Sharkey, 1997).

Croke (1999) identifies five key considerations applicable to charism and charisma in the present and future context of Australian Catholic Schools:

1. *Orientation of charism.* The fundamental goal of any charism is orientation to Jesus. There should not be any argument about the fact that all charisma led to Jesus Christ.
2. *Identification and integration of charism.* It suggests that if a school has, potentially or actually, the benefit of a charism emanating from a particular religious order, then it should be identified, consolidated and maximised.
3. *Creation of spiritual traditions from several charisma.* Increasingly we have situations where one congregation is working in a school belonging to another congregation or where members of several congregations are working in the one school.
4. *Openness to new charisma.* Some schools, in the future, will come to be associated with new, as yet unnoticed or nonexistent charisma and these schools could be labeled ‘neo-charismatic (charisma).’ A charism is a gift, unsought, unplanned and freely bestowed.
5. *Creation of a distinct spiritual tradition for a new school.* New schools have commenced with no religious present, nor any order connection with the school. There has been a sense of the need to establish quickly a certain spiritual rootedness and security, lest the new school develop into a charism free zone or become a-charismatic altogether (Croke, 1999).

Given the importance of charism in schools conducted by Religious Congregations, the five key considerations noted above do provide a framework to develop a process for the continued transmission of the charism of Edmund Rice. Croke’s work suggests that charism needs to be orientated toward Jesus, that charism needs to be identified, consolidated and maximised and that aspects of the spiritual tradition has an important place to play in the future of charisms.

Religious Congregations founded many Catholic schools and these congregations were often the results of the efforts of charismatic people who were able to engender the support of others and encourage the growth of their good works and deeds. The inspiration behind many of the Religious Orders is often referred to as charism which is something they attempt to hand on or transmit from one generation to the next, so that the work of Religious Congregations can continue in the name of their founder. Therefore, an understanding of charism is essential particularly in the religious sense.

Charismatic people such as Edmund Rice, who founded religious congregations, see a particular way of co-operating in God's plan. They seek to help people experience the Reign of God and in many cases, abandon the status quo and look to the future. Members of religious teaching congregations have traditionally seen a close link between facilitating this Reign of God and the work of education (Congar, 1986).

McMahon (1992) suggests that the following features of Religious life have a greater potential for maintaining the charism of their founder.

- When men and women join a religious congregation they make a total commitment for life.
- People joining religious congregations participate in a thorough ongoing formation program which initially lasts several years.
- Individuals and communities emphasise on-going prayer lives of individuals and communities.

- Special attention is paid to the congregation's founding person through the prayer offered to that person by congregations as a whole, as well as by individual members
- Religious congregations maintain structure.
- Congregations are expected to obey a set of rules or constitutions approved by the Vatican authorities.

In summary, charism and religious congregations have played an important role in the development of Catholic education in Australia. Therefore it is important that the schools established by religious congregations or who are under the governance of a religious congregation are able to develop the charism of their founder and provide a unique cultural aspect to the provision of Catholic education.

### **The Charism of Edmund Rice**

Christian Brothers have been asked by the Church (Second Vatican Council) to rediscover the charism of their founders. The fidelity called for is to the founding charism, not the encultured responses to a charism. Encultured responses can change, a charism cannot (Vision and Governance – Charism and Patrimony – Christian Brothers' College, n.d.).

This research study acknowledges that there is a need for the Edmund Rice charism to be maintained and developed within Christian Brothers' schools and that the leadership approaches and qualities displayed by school leaders are a significant aspect of ensuring this maintenance and development. Therefore, it was necessary to develop and understand a process for the sharing and transmission of the charism by teachers in Christian Brothers' schools. *Constitution 28 of the Congregation of Christian Brothers* recognises that the



charism of our Founder is shared by many of our partners in mission and the Congregation is committed to nurturing this reality (Constitution 28, Congregation of Christian Brothers, 1996).

Providing a distinctive and quality Catholic education has become a most worthwhile contribution by Christian Brothers' schools to the Church and society in Australia and this contribution derives historically from the work of Edmund Rice and his first followers. Providing the best quality Catholic education in Australian society today could not in itself be described as a response to the charism of Edmund Rice. This does not mean that it is not an authentic mission of the Church to provide this ministry. Equally, it does not mean that there are not authentic and significant responses to the charism of Edmund Rice within the communities of Christian Brothers' schools. Christian Brothers and people who are not avowed followers of Edmund Rice, together with Christian Brothers, are engaged in activities, which are direct responses to the charism of Edmund, for example:

- The Edmund Rice Camps movement;
- The Edmund Rice Educational Support Team;
- Fund-raising for outreach to the very needy in Africa and in our local communities;
- Enrolment policies which welcome all; and
- Fee support for needy families.

Compassionate tolerance and outreach to those in our communities who need help and assistance are all evidence of continuing active response to the charism of Edmund Rice (Vision and Governance – Charism and Patrimony – Christian Brothers' College, n.d.).

Fidelity to the charism of Edmund Rice is considered to be mandated to the Christian Brothers through their congregation and by the Church. In terms of the very name, it is suggested by the Christian Brothers that the charism of Edmund Rice is also mandated to the members of the Edmund Rice Family who through the free choice of its membership, continue to work in the name and spirit of Edmund Rice. In light of the understanding of charism as articulated above and in an absence of Christian Brothers in a school or in its governance structure, it is recognised that the charism of Edmund Rice can be now mandated to schools for which the Christian Brothers once had responsibility.

The Christian Brothers have recognised that the charism of their Founder is shared by many partners in mission who are committed to nurturing this reality (Constitution 28, Congregation of Christian Brothers, 1996). This suggests that all parties involved in institutions that have been founded by the Christian Brothers now have a responsibility for ensuring the transmission of his charism. As a consequence, leaders of those organisations by virtue of their position of leadership shoulder this responsibility. It is through the use and exercise of appropriate leadership that the Edmund Rice charism will be promoted in the future.

The charism of Edmund Rice was an empowering recognition that living life, to the full, for Edmund Rice, lay in giving his whole life to the deprived, disposed, marginalised and disempowered persons in his society. For each Christian Brothers' school there is a unique living culture, a living history and a living spirit. It is a human story, gifted with the participation of the Spirit (Vision and Governance – Charism and Patrimony – Christian Brothers' College, n.d.).

Edmund Rice subscribed to and purchased a 1791 edition of the Bible for his own use. The texts he noted on the frontispiece reveal how the care of the poor, especially in bringing them some justice in their wretched state, was uppermost in his mind. (Garvan, Godfrey & McDonnell, 1996) The above and the following texts which Edmund Rice noted offer some insight into what it means to promote the charism.

- “Give to the one who asks of you, and do not turn your back on one who wants to borrow.” Mt. 5:42.
- “But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and children of the Most High, for he himself is kind to the ungrateful and the wicked.” Lk 6:35
- “He who oppresses the poor to enrich himself will yield up his gains to the rich as sheer loss.” Prov. 22:16
- “You shall not demand interest from your countrymen on a loan of money or of food or of anything else on which interest is usually demanded.” Deut. 23:20
- “If you lend money to one of your poor neighbours among my people, you shall not act like an extortioner toward him by demanding interest from him” Exod. 22:24
- “who lends not his money at usury and accepts no bribe against the innocent.” Ps. 15:5

During this time of Edmund’s life it was said of him “the poor were the chief object of his attention – in fact this wonderful sympathy for God’s poor was one of his most distinctive characteristics” (Garvan et al, 1996, p. 32). Edmund Rice remained convinced that the long-term practical solution for the poor was education. In light of this the promotion of his charism

needs to be centered on the education of the youth of today, hence its importance for the leaders of Christian Brothers' schools.

This was evidenced by Angus (1988) in his research where he found that the Christian Brothers had been particularly successful at educating working-class boys for placement in middle-class careers.

The mission of the Christian Brothers, which was enthusiastically supported by the Catholics of Newburyport, was to improve the status of the Catholic community by facilitating the entry of Catholics to the semi-professional and business sectors of the town – to the middle class. But the objective of upward social mobility from working class to middle class, if not ruling class, sought by the Brothers was not, of course, based upon a sophisticated Marxist notion of class as a complex set of social relations. Class was and is to the Brothers a much more popular notion of categories including income, education and employment which separated social and political status groups from each other (Angus, 1988, p.147)

Angus goes on to suggest that the class mission suggested above was much more complex than a single attempt to ensure that Catholics made good in Australian society. The rationale behind the Brothers' determined policy to educate for upward social mobility had several dimensions, the most fundamental being that such concern for working-class boys is a direct link with the aim of the founder of the order, Brother Edmund Rice, to assist needy Catholics at the turn of the nineteenth century in Ireland, 'Catholic schools like CBC have played a major part in the class struggle of Catholics once predominately Irish and working class' (p.147)

As a consequence of the above, Angus (1988) contends that Catholic children in Australia were therefore defined as 'needy' – victims of their class location and of perceived widespread discrimination which made success in external, public examinations and the

resultant public service entrance exam or, later university scholarships, especially important. The educational mission of the Christian Brothers is thus associated with a mission of justice and a defence of the human dignity of Catholics. But the religious component of an attempt to shift the class location of Catholics is still more complex.

Over the generation, however, the fierceness with which examination success was pursued seems to have resulted in the Catholic school's identification with the middle-class values that facilitated upward social mobility and maintain middle-class positions. Ironically, however, the very success of CBC in promoting social mobility may have ultimately contributed to the alienation of many Catholic from their class origins. By positively embracing and reinforcing the middle-class attitudes that are essential for the upward social mobility of working class Catholic children, teachers at CBC have attempted to prepare children to take their place in the dominate society without questioning it (Angus, 1988, p. 147)

It appears, then, that Angus (1988) found a nexus between social advancement and religious and moral influences. While the Christian Brothers' education they experienced enabled Catholics to move into a position of increased social status and to offer a more authoritative voice so that the message of Jesus might be heard in those areas, it began to distance them from their working class origins.

Angus' research of 1988 also discussed the contentions of whether the original mission of Edmund Rice was now being pursued as rigorously as it should be. The Christian Brothers who participated in his research speculated about ways in which the founder's ideal of assisting the needy through education could be more appropriately applied. One Christian Brother in the research project wondered if the current apostolate had diverged from the founder's intention and that 'needy' boys should have been a more conspicuous target of the Brothers' educational enterprise. Accordingly, Angus argues that:

educating several generations of Catholic boys to take their place in the middle and upper levels of society may have resulted in the products of Brothers' schools eventually accepting, indeed promoting, middle-class materialistic values to the impoverishment of spiritual values. Rather than transforming the Australian middle-class through 'the message of Jesus', as Brother Gordon and his predecessors had hoped to do, many of these 'successful' Catholics were, instead seduced by the consumerism of their adopted class. Thus, the class system is not transformed through the introduction of radical Catholic religion – rather, sections of the Catholic working class who 'made good' through education seem to have simply appropriated, uncritically, middle-class values and cultural mores. Such appropriation may well have been aided and abetted by the Christian Brothers' educational mission (Angus, 1988, p.151).

This issue that was identified by Angus in his research appears to have been acknowledged by the Christian Brothers and an attempt to address it is reflected in their recent Vision and Governance documents. It is also reflected in the Constitution of the Congregation of Christian Brothers.

In explaining the Edmund Rice charism through mission, the *Constitution of the Congregation of Christian Brothers* emphasises the importance of:

- Missioning by the Church for the evangelisation of youth and especially for the education and care of the materially poor;
- Affirming the dignity of all persons and work for peace in a truly just society; and
- Developing curricula, which promote the harmonious growth of the whole person – a synthesis of faith, life and culture.

In the Vision and Governance documentation of the St. Patrick's Province other aspects of the charism of Edmund Rice are identified as discussed below. It is these characteristics that the Christian Brothers wish to maintain and develop in the years ahead.

Edmund Rice read and interpreted the Gospel of Jesus Christ mindful of the moral, social and political realities of his day. He saw the plight of the Catholic children of his town and looked to restore their dignity through a process of liberation achieved through education. He longed to see them rescued from an oppressive political situation, an aggressive system of religious discrimination and a future without the prospect of employment. Edmund Rice was concerned about these children having a life of ignorance and exploitation, and a life starved of spiritual nourishment. He considered that overcoming of the closed circle of anti-social behaviour, a life of poverty and powerlessness and a life of economic dependence would continue to be his challenge and that it could be met through his Religious Congregation (Vision and Governance: Blessed Edmund Rice 1762–1844, n.d.)

Edmund Rice's attitude and motivation arose from the experiences of his own life, which enabled him to value the virtues of family life, to have compassion for the sick and bereaved and to discover the value of productive employment. He also wanted to identify the causes of injustice. Through his work he discovered his dependence on the providence of God and found that he was fulfilled by service to others. His life then demonstrated a deep sense of personal vocation and valued companionship in the service of God (Vision and Governance: Blessed Edmund Rice 1762 – 1844, n.d.).

Given the importance of the Edmund Rice charism the ability of Christian Brothers' schools to respond effectively to this charism is increasingly being debated by the Christian Brothers' Congregation in relation to the future governance of their schools. The Vision and Governance documentation of the St. Patrick's Province and the Charter for Edmund Rice

Schools clearly illustrates this point. It calls upon the future leaders of Christian Brothers' schools to ensure that their approach to leadership considers the provision of spiritual nourishment for young people in our society and ensure that the charism of Edmund Rice is reflected in policies, procedures and practices in the administration of Christian Brothers' schools. The Vision and Governance documentation of the St. Patrick's Province states that the Church mandates fidelity to the charism of Edmund Rice to the Christian Brothers through their Congregation. In terms of the very name it might be said that the charism of Edmund Rice is mandated to the 'Edmund Rice Family' through the free choice of its members (Vision and Governance – Charism and Patrimony, n.d.). The Edmund Rice Family is a group dedicated to the transmission of the charism of Edmund Rice.

Further, Nicholson (2003) argues that the charism of Edmund Rice is the energy source for the development and growth for all sectors of the Province and involves encouraging and offering ways for people involved in Christian Brothers' schools to live their spirituality, as inspired by Edmund Rice, in outreach to the poor and marginalised. One of the particular things about the Edmund Rice Network (all sectors of the Christian Brothers' Province ministry and outreach form what is called the Edmund Rice network) is its tradition that the search for self and God is wrapped up in issues of social justice and work with the marginalised in our society.

One final aspect of charism identified in the modern charter has been encapsulated in the following lines:

Edmund Rice Education exists as part of the evangelizing mission of the universal Catholic Church. Each Catholic school in the Edmund Rice tradition shares in the mission and communion of its local Church. These schools give emphasis to liberation through the empowering service of education, for the sake of the kingdom and the



promise of abundant life for all. They are built on the cornerstone of Christ, the Tradition of the Church in Education, the charism of Blessed Edmund Rice and the continuing power of the Spirit. (National Planning Committee for Schools Governance, 2004, p.5)

It is without doubt that the aim of the Christian Brothers to provide a distinctive and best quality Catholic education has led to a worthwhile contribution by Christian Brothers to the Church and society in Australia. This contribution derives historically from the work of Edmund Rice and his first followers. As such, the charism of Edmund Rice is the energy source for the development and growth for all sectors of the Province and involves encouraging and offering ways for people involved in Christian Brothers' schools to live their spirituality, as inspired by Edmund Rice, in outreach to the poor and marginalised.

### **The Challenge ahead for the Christian Brothers**

The Vatican Document "The Catholic School on the Threshold of the Third Millennium" states that the Catholic school is recognized above all as an expression of those Religious Institutes which, according to their proper charism or specific apostolate, have dedicated themselves generously to education. This suggests that the future for Christian Brothers' school is still with education but in the context of the 'new poor' as identified in the document:

- Those who have lost all sense of meaning in life and lack of any type of inspiring ideal
- Those for whom no values are proposed and who do not know the beauty of faith
- Those who come from families which are broken and incapable of love
- Those living in situations of material and spiritual poverty

- Those who are slaves to new idols of a society, which infrequently, promises them only a future of unemployment and marginalization. (The Catholic School on the Threshold of the Third Millennium, 1999)

This issue provides the challenge for Christian Brothers' schools. It is important that future leaders are able to identify with those who are the marginalised in their community and work towards being faithful to the charism of Edmund Rice that exists within their schools to help the poor and marginalised. This will lead to the continued promotion of the charism of Edmund Rice.

The challenge of working with the marginalized as a real and valid way forward for the continued transmission of the charism of Edmund Rice was also highlighted by Angus (1988) when he discussed that the existence of independent Catholic schools had always been justified on the grounds that religious knowledge pervaded the entire curriculum and, indeed, the entire life of the school. It is their *raison d'être*, Angus suggests, that Christian Brothers' schools aim for academic success, and social mobility is legitimated on the grounds of a religious rather than a material movement. Apart from a mission of Christian social justice to the dispossessed, the elevation of Catholics to the higher levels of society would 'spread the message of Jesus' in those sectors and allow prominent Catholics the opportunity to propound Catholic viewpoints on moral and controversial issues. However, Angus asserts that the decline of religion as an educational priority makes Christian Brothers' schools appear more and more like a relatively inexpensive version of the elite ruling class schools with which they are increasingly compared in today's society. Grace refers to this point when he refers to the

early ethnographic work of Angus (1988) who suggested that the academic goals of Australian Catholic schools may have caused some marginalisation of their religious, moral and social formation goals (Grace, 2003, p.48).

Angus (1988) further argues that 'Post-Vatican II' teachers, mainly young, lay teachers of junior secondary and primary religion, however, have embraced more liberal approaches to religious education and that they connect it, particularly, with social studies and contemporary political issues through the theme of social justice. This is a theme with which many reformist teachers seem to resonate and it clearly has implications for a number of curriculum issues.

The possibilities of alternative social arrangements and their political consequences, and the morality of existing and future power structure are unlikely to be explored if teachers see Catholic schools as a means of reproducing rather than challenging the status quo. Such considerations have implications for religious education, especially for the emerging theme of social justice (Angus, 1988, p.178).

Indeed, it is through curriculum reform in keeping with the notion of social justice, that transformation at Christian Brothers' schools seems most likely to occur. Such curriculum considerations would confront and force critical reflection upon the most cherished and long-held traditions of Christian Brothers' schools, including those related to behaviour, academic emphasis and, most importantly, service to the needy.

Finally Angus (1988) indicates that an emphasis upon the crucial notion of service to the needy in the foundation of the Congregation of the Christian Brothers, in the mission of the Congregation, and in the origin of Christian Brothers' schools, may enable the development of an understanding of the social contradictions in current practice at the school:

While such an orientation ('academic' school) can be seen as continuing the Brothers' historical vision of educating Catholic boys for social and career advancement, the competitive selection and promotion of pupils calls into question the most fundamental tradition of the Christian Brothers – that of service to the needy (Angus, 1988, pp.161-162).

As well, Angus claims that the realization of the disparity between genuinely reformist intentions and actual conservative practice can become a resource for producing change.

In summary, Religious Congregations each have a special gift of charism which provides Religious Congregations with a framework for the handing on of a community's story relating to identity, vision and mission. The transmission of any charism of a religious congregation, in the future, is predicted to be substantially in the hands of lay people and the future transmission of the charism of Edmund Rice will also rest with lay people, who are considered members of the Edmund Rice family and have an understanding of his charism. As well there is a need for the identification and understanding of a process for sharing and transmitting the charism of a religious congregation, which now has a place of importance in the future of Christian Brothers' schools. Finally, there is a need to identify the marginalised in contemporary society as those who are materially and spirituality impoverished.

The issues discussed above provides the foundations for this study – which investigates the transmission of Edmund Rice charism in Christian Brothers' schools in the context of changing leadership from religious to lay:

- Catholic schools exist to educate students in the Catholic faith;
- Catholic schools have a particular culture that features values and beliefs, is relational in nature, is symbolic and traditional;

- Christian Brothers' schools are Catholic schools first and foremost, therefore they have a Catholic culture;
- The charism of Edmund Rice, the founder of the Christian Brothers will influence the Catholic culture of these schools;
- Charism is considered a gift of the Holy Spirit for the benefit of the Church;
- The Edmund Rice charism brings a special gift to Christian Brothers' schools that needs to be promoted and transmitted;
- The gift of the Edmund Rice charism is that it builds community and provides a way to live;
- Religious congregations have played an important role in the development of Catholic Education and they can provide some insights into how to promote and transmit charism, particularly the charism of Edmund Rice; and
- The charism of Edmund Rice is to ensure that the poor and marginalised are reached.

### **Process for Transmitting Charism**

The above sections have identified that a Christian Brothers' school is Catholic by nature and therefore inherits a Catholic culture and this culture has been formed by the life of Edmund Rice. It is Edmund Rice's life that provides his followers with a way in which to educate students in the faith and the Church with a view to ensure that they appreciate the need to reach out to the poor and marginalised. The responsibility of future leaders of Christian Brothers' schools is to ensure that the charism of Edmund Rice, the gift of his life and the way in which he lived, is promoted and passed on to future generations of students. Therefore,

the ability of future leaders to lead Edmund Rice organisations becomes crucial to the transmission of his charism. The next section discusses the process for the transmission of the Edmund Rice charism, therefore, provides the necessary link between effective leadership and the promotion of the culture desired by schools, particularly Edmund Rice schools.

Flynn & Mok's (2002) research study suggests that school culture can be separated from other aspects of a school's operation and identified in its own right. They also discuss the fact that culture is a social construct, multifaceted, related to students' attitudes and can also significantly predict student performance, satisfaction and involvement in their schooling. If, as suggested, culture can impact so significantly on a school, it is possible that a connection can be made between school leadership and school culture.

To provide some evidence of the link between culture and leadership Flynn and Mok's (2002) study of "Principals of Catholic Schools" provides some insight into the argument. When participants were asked to respond to a school culture questionnaire from Flynn and Mok's research study it was found that:

- 90% of principals place importance on the religious nature of the school;
- 81% of principals ensured that the school provided a good education for students;
- 78% of principals encouraged a sense of community and belonging in the school; and
- 74% of principals provided good leadership of the school community.

Flynn and Mok (2002) research study suggests that the principals of the seventy Catholic High Schools involved in the research study appear to have won the confidence of their staff

members through the level of professionalism and care for students evident in the responses above.

The students' responses to the same study of "Principals of Catholic Schools" found that:

- 71% of principals placed importance on the religious nature of the school;
- 68% of principals ensured the school provided a good education for students and
- 66% of principals encouraged a spirit of community in the school (Flynn & Mok, 2002).

It would seem then, that Flynn and Mok's (2002) research supports the notion that Catholic schools have a positive culture and that this is linked to the work of the principals of these schools. This supports the contention of this thesis that a connection exists between the culture of Catholic schools and the leadership they offer.

In Flynn and Mok's research, teachers and students both concluded that principals placed importance on the religious nature of the schools. This would suggest that principals in most Catholic schools understood and viewed as important the Catholic identity of the school. However, for principals of schools, owned and operated by the Christian Brothers, an additional requirement exists and that is to ensure the promotion and transmission of the charism of Edmund Rice. This would be possible if the principals of those schools continue to understand the important place of culture in the life of a Catholic school. Certainly, part of the culture of schools owned and operated by religious congregations includes an understanding and appreciation of their history and tradition, which is an expression of the charism of their founder, such as Edmund Rice.

As such, the challenge for the future leaders of Christian Brothers' schools starts with maintaining the Catholic identity of the school along with ensuring that the charism of the founder of the Christian Brothers can continue to exist.

Lee (1989) asserts that the recovery of charism may be one of the most unsupportable and unnecessary burdens a religious institution has ever been asked to bear, because it cannot be done. Lee (1989) further suggests that charism is not a property, not a possession, not transferable, not transmittable and cannot be controlled. He argues that charism is a deeply historic social phenomenon that cannot be duplicated in any other time or place. However, this research study examines the notion that through appropriate leadership sharing and transmitting charism can be achieved. For instance, Grace's (2002) study which looked at the inspiration of the charism of twenty schools in England founded by religious teaching orders became aware that although only twelve of the schools had head teachers belonging to the orders, all of the schools continued to receive spiritual, cultural and economic support from their respective religious communities. The Mission Statements of fifteen of these schools made explicit references to the influence of the charism of the founder of the order upon the present-day work of the school.

Sheeran (1998) identifies charism as an empowering agent for the founders of religious congregations to anticipate and to shape the future in concretely effective ways. Just as it was for the founders of religious congregations, so it must also be for the future leaders of these congregations and their schools and ministries, be they religious or lay. The charism of



Edmund Rice must be the central focus of the leadership approaches that are employed by leaders and leadership teams in Christian Brothers' schools. Charism by its very nature is future-orientated and an orientation filled with purpose and the power to achieve this purpose.

Further, Sheeran (1998) argues that just as charism empowers, it is also essential that members of particular religious congregations, lay or religious, have a commitment to the charism of the founder in the future. When inspired, women and men committed themselves to creating religious congregations that would educate and care for the illiterate poor. They did much more than perform an immediate work of mercy – they became, in effect, agents of social transformation. They anticipated and shaped an alternative future, a new future. The newness, which has charism as its source, is dynamic and creative; it renews the face of the earth.

Drawing on these arguments, it is evident that the process for sharing and transmitting the charism of the founder of a religious congregation might relate to the patterns of relationships, identification with a shared story and the recognition and celebration of rituals. The process for sharing and transmission of a charism also involves social activities and often can involve an element of evangelisation.

### **Conclusion**

Chapter Two has identified that the greatest challenge that lies ahead for the leaders of religious congregations, in particular the Christian Brothers, is to ensure the future transmission of their charism. One way forward for the Christian Brothers is to ensure that the

qualities and skills of the future leaders of Christian Brothers' schools will enable the transmission of the charism of Edmund Rice.

In order to undertake the challenge of handing on the charism of Edmund Rice the leaders of Christian Brothers' schools must be prepared to accept that goals must be set by those responsible for governance. These goals must be traced to the charism of Edmund Rice. Once the goals have been stated they must elicit authenticity and trust. Leaders elicit trust when others have confidence in their values, competence, and judgment and when they have a sustaining spirit and ethos that will support the tenacious pursuit of a goal (Greenleaf, 1977).

Chapter Three will conduct a review of literature on leadership to identify an appropriate approach to ensure that the future transmission of the charism of Edmund Rice can continue to occur.

## **CHAPTER THREE**

### **LITERATURE REVIEW – LEADERSHIP**

#### **Introduction**

This chapter will discuss how various approaches to leadership may be considered appropriate in the leading a Catholic organisation such as an Edmund Rice school. Firstly, a broad approach to leadership literature is presented. This requires an understanding of the various definitions of leadership followed by a discussion of the various approaches that could be used by leaders of Edmund Rice schools. The discussion then refocuses on the field of educational leadership with particular attention given to approaches that are considered effective in leading a learning organisation. Finally, the type of leadership required for Catholic schools is discussed with particular attention to transformational approaches to leadership and the value of adopting a servant leadership approach. At all times, the different approaches to leadership are discussed in the context of the future transmission of the charism of Edmund Rice.

#### **Leadership**

Leadership in Catholic schools in contemporary times does present significant challenges to religious and lay principals. Contributing to a *Handbook of Research on Catholic Education* published in the US in 2001, Traviss discussed one particular challenge, which related to how principals often found their time absorbed by other urgent demands which detracted from the time they needed to devote to leadership issues:

School leaders want to lead but they do not know how to get out from under the administrative burden. Of particular interest are those studies indicating that, given the time, Catholic school principals could be effective leaders, even transformational ones. The tension is a problem that public school community experiences as well, even though the Catholic school principal is called to leadership in more areas (pp. 106/7)

Traviss (2001) clearly points to the need for leaders to be given the support they need to exercise a transformational approach to leadership in Catholic education. Further, she argues that research studies indicate that there are significant differences between the responsibilities of Catholic school principals and their public school counterparts, such as: extended financial and personal responsibilities, the articulation of a spiritual and academic vision, and community relations (p. 109). These issues as identified by Traviss pertain specifically to leaders in Catholic education. As such they will influence the various perspectives that appear in the following discussion which will focus on transformative and servant leadership.

Leithwood (2003, pp. 2-3), writing about successful school leadership, identified two functions of leadership: providing direction and exercising influence. Following this, Leithwood discusses certain implications about leadership for school leaders:

- Leaders do not impose goals on followers, but work with others to create a shared sense of purpose and direction.
- Leaders primarily work through and with other people. They also help to establish the conditions that enable other to be effective.
- Leadership is a function more than a role.

Therefore, school leaders are those persons, occupying various roles in the school, who provide direction and exert influence in order to achieve the school's goals. Leithwood (2003) states that three broad categories of practice have been identified as being important for

leadership success in almost all settings and organisations. They are setting direction, developing people, and developing the organisation.

In discussing setting direction of leadership-practice further, Leithwood identifies the inclusion of actions aimed at developing goals for schooling and inspiring others with a vision of the future. Effective educational leaders help their schools to develop or endorse visions that embody the best thinking about teaching and learning. School leaders inspire others to reach for ambitious goals (Leithwood, 2003)

Since the literature on leadership is extensive, this research study will focus on educational leadership. The leadership required for the charism of Edmund Rice will expect leaders to develop goals and inspire others with a vision for the future. This is particularly relevant because this is essentially what Edmund Rice modelled for the foundation of the Christian Brothers. It is through a process of sharing leadership with other members of a school community that a culture can be established and continued.

Fullan (1995) suggests that when leadership is shared, vision then emerges and this creates a learning community. It will require a radical re-culturing of the school as an institution and basic redesign of the teaching profession for this change to occur. Re-culturing is said to occur by developing work cultures that affect the core of the culture of schools, which will drive structural change (Fullan, 1995). Therefore, if a Christian Brothers' school is to promote the charism of Edmund Rice successfully, a culture that places importance on the role of the founder and work toward ensuring that his vision and ideals are at the core of the school's

operation must exist within the school. The principal, as the formal leader of a school, will have this as a responsibility in fulfilling a leadership role within the school community.

Hip and Huffmann (2000) studied principals in what they called high-readiness schools. They found that in these high readiness schools, principals mirrored new conceptions of leadership. They were proactive; chameleon-like it seemed – intuitively sensing where support was needed, when to stand back and when to take the lead, revealing the interactive nature between leadership and their communities. Principals built on the strengths of their teachers. They had high expectations that focused on student learning and were purposeful in building capacity.

The principals in high-readiness schools were not coercible or controlling; they shared leadership, imaging it in new conceptions of leadership. This has required a shift in perspective; all leaders can be followers and all followers can be leaders. Evidence indicates that the focus on capacity building was purposeful and reinforced, as staff members increasingly became open to changing roles and responsibilities. The principal's belief in the capabilities of teachers and the trust level reported by respondents was evident in broad participation through both formal and informal structures. The principals in these schools let go of power and nurtured the human side and expertise of their people. Thus, they gained collective commitment to continuous improvement and student learning (Hip & Huffmann, 2000).

Therefore, the approach suggested by Hip & Huffmann (2000) above indicates that a leadership approach with high expectations can develop a model of shared leadership which allows leaders to be followers and vice versa. It also nurtures the human side of people leading to continuous improvement in schools.

Professional literature according to Sergiovanni, Kelleher, McCarthy and Wirt (2004) has traditionally identified instructional leadership and school management as core elements of a principal's role. However, they suggest that to find ways to manage the complexity, ambiguity and expansion, today's principals must be proficient in at least two additional roles- politics and organisation culture. The aspects of organisational culture and the impact of culture on Catholic schools have been discussed in the previous chapter and it has been established that Edmund Rice schools, as Catholic schools first and foremost, do have a culture and it does play a vital role in the school. Principals cannot afford to neglect this area.

The importance of culture within a school has been established, and the importance of vision identified. Bolman and Deal (2000) argue that three basic conditions, diversity of values, scarcity and conflict require leaders to have three skills:

- Agenda setting – the ability to create vision and a strategy for change that takes into account the needs and concerns of other.
- Networking and forming coalitions – the ability to develop support among people for the vision and strategy.
- Bargaining and negotiating – the ability to resolve conflict and maintain support without compromising the vision.

Therefore, the elements of any leadership approaches to be adopted by future leaders of Christian Brothers' schools require attention to be given to the establishment, development and implementation of vision. This vision will require the support of all members of a school community. The challenge is to develop a framework to ensure this will happen. As Grace (1996) contends:

Catholic schools in many societies are working in social, political and ideological conditions which challenge fundamentally their distinctive educational mission and their historical educational commitments. In these present contexts, a Catholic conception of education as primarily moral and spiritual, concerned with principled behaviour and focused upon community and public good outcomes faces a major challenge from New Right conceptions of education which are aggressively market orientated and individualistic in approach (Grace, 1996, p.70)

To sum up, the leadership of Christian Brothers' schools needs to focus on the establishment and maintenance of an appropriate culture and the promotion of a shared vision that is relevant to Edmund Rice's charism.

In the end it is the leadership exercised by principals that will have an effect on the successful transmission of the charism of Edmund Rice. Leadership success involves the setting of direction, developing people and developing the organisation. It is through being able to inspire others with a vision for the future and by promoting an appropriate culture that charism can be promoted and developed. This will be a key responsibility of a principal of a Christian Brothers' school. Principals can make a difference in this area by being prepared to share leadership and aligning people to a vision. Letting go of power and nurturing the human side and expertise of people can achieve this. Essentially, leadership that focuses on vision and



culture will ensure the transmission of the charism of Edmund Rice and it is suggested here, that servant leadership may answer this purpose.

### **School Leadership and Vision**

Broadly speaking, this research study has argued leadership plays a significant role in the future transmission of the charism of Edmund Rice. It is important that the leadership of current and future principals of Edmund Rice schools be focused on the development of an appropriate vision and culture. Sergiovanni (1996) stated:

...we need to develop our own theories and practices [of leadership] – theories and practices that emerge from and are central to what schools are like, what schools are trying to do and what kinds of people schools serve.

Sergiovanni goes on to suggest that one aspect of school leadership that is considered essential and has been highlighted recently is the moral aspect.

The moral aspects of school leadership are important because schools function as extensions of families and principals and teachers function ‘in loco parentis’. Sergiovanni (1996) indicates that principals and teachers are stewards who accept responsibilities for students, at school, on behalf of parents. In doing so, they promise to keep the interest of students at heart. What schools should not do is function as a business and school leaders should not function as owners of businesses. Because schools hold a moral place in our society, principals must be as concerned with the vision of parents, teachers and students; with the vision implicit in our democratic traditions; and indeed with the vision embodied in Judeo-Christian values as they are with their own vision.

Sergiovanni (1996) argues that one of the nine tasks that principals should consider in order to perform, as a leader is to bring a shared vision into a covenant that speaks compellingly to teachers, students and parents. If this occurs, it will allow for members of a school to understand the importance of a founder's charism. There also needs to be the building of a consensual understanding of school purposes and of how a school should function. Principals need to be aware of the moral connections between roles and responsibilities while respecting individual differences and styles. This will ensure that harmony can be maintained within the school (Sergiovanni, 1996). The above suggests that a leadership approach that is based upon vision and relationships will be required for the successful transmission of the charism of Edmund Rice.

Further, the ability to translate the school's covenant into a workable set of procedures and structures that accomplish school purposes providing direction for principals to achieve a shared understanding of the school's vision and mission, often influenced by charisms, is important. This can lead to a norm system that directs and guides behaviour and preserves an institutional value of the organisation. The provision of basic psychological needs of members and their basic cultural needs to experience sensible and meaningful school lives, will enable the principal of a school to continue to motivate members of the school community. This is another challenge that faces leaders of Catholic schools. A school that provides necessary day-to-day support, for example planning, organising, agenda setting, mobilising resources, providing procedures and record-keeping, ensures that the school runs effectively and efficiently and will enable the demands of management to be met while allowing the reasons

for staff to consider the larger picture and the direction that the school will take, to be outlined (Sergiovanni, 1996).

Finally, Sergiovanni (1996) argues that when a principal removes obstacles that prevent members of the school community from meeting commitments on the one hand, and providing resources and support to help them meet their commitments on the other, this will make it easier to achieve the vision and mission of the school. All that a principal needs to do is accept responsibility for the school's covenant by modelling purpose and values in thought, word and action. The provision of the necessary oversight to ensure the school is meeting its commitments and if not, to find out why and to help everyone do something about it, is essential in maintaining supervision of the school.

More recently, Donaldson (2001) supported the work of Sergiovanni when he discussed the concept of a "more fitting model of leadership for schools". Donaldson argues leadership is not a quality that is imbued within individuals or a process that selected individuals conduct with followers; rather, it is a form of relationship among people that has the effect of mobilising them to accomplish a purpose they value. It is this sense of mobilising that Edmund Rice schools need to achieve. The solution for achieving this lies in leadership centered on vision appropriate for schools.

Starratt (1995) points out that leadership of a school requires the development of a vision of what the school might become which will require a complex set of six elements. He argues that leadership should ground our identity as human beings, both individually and collectively;

meanings that are the source for our deepest values and it should emerge out of a vision of what the leader and the colleagues can accomplish. It is important that principals are able to articulate what it means to be an Edmund Rice school if they are to accomplish the above.

Donaldson (2001) also agrees with Starratt's claim that school leadership required the development of vision, but he noted the link between a vision being developed and the establishment of strong relationships. According to Donaldson, strong relationships lie at the core of effective leadership. People who lead generate trust, openness and mutual affirmation that grow shared responsibility and mutual influence. However, Donaldson says that a strong relationship although most essential, is itself not enough. He proposes that leaders need to articulate a vision and a value system for the school that staff and students recognise as good and as a consonant with their own purpose. Essentially, this means that principals, as stewards of purpose and commitment, are expected to carry the torch for whole-school concerns – establishing a vision, assuring smooth management, making the school responsive to the school board or state requirements, or even foisting change on unwilling staff and students. This means that principals, through their formal role and legal authority, give them the responsibility for keeping the vision and mission alive.

Vision embraces an ideal, a dream that is grounded in fundamental meanings and values that feed a sense of human fulfilment. A compelling power of leadership can flow from a shared vision. When leadership is immersed in an awareness of drama, a sense of the importance and the significance of what the members do or achieve, a sense of action charged with meaning and value, a heightened awareness of the heroic dimensions of the enterprise can emerge.

Leadership involves a communal articulation of the vision that builds into a covenant, an articulation that captures the imagination and enthusiasm of the members that encompasses their dreams and aspirations and bonds their collective beliefs into common agreement and celebrations. As well, leadership involves expressing the collective vision in institutional structures; institutionalising the vision in the everyday life of the school; and embedding the vision in the policies, programs and procedures that channel the everyday energies of people in a common effort. Finally, leadership requires the ordinary and special activities, as well as through periodic restructuring of the vision (Sergiovanni, 1996). It is essential that future leaders of Christian Brothers' schools consider these aspects of leadership. Principals of Edmund Rice schools must strive to lead in the ways outlined above. Essentially, where it is understood that the charism of Edmund Rice exists within the vision and mission of a school, the principal needs to be able to ensure that the vision and mission provides directions for their community and guides the decision making that will happen within a school. Indeed, it needs to be understood that the charism of Edmund Rice has to be expressed within the vision and mission of a school and the leader of that school community needs to have the ability to ensure that all understand, appreciate, and are guided by the articulated vision and mission.

In general, then, there is a need for the development of a leadership approach that emerges out of a school and educational setting which provides guidance in addressing the issues that surround schools, their culture and vision. It is essential that a shared vision be adopted, which brings together teachers, students and parents. Essentially it would seem that a model of leadership that resides in a collective relationship and which is linked with vision and value systems is one which can be considered as necessary for the transmission of the charism of Edmund Rice. These features suggest that the use of transformational-leadership approaches

may provide a sound model of leadership required for Edmund Rice schools in the contemporary context that was discussed earlier. As such this approach is examined below.

### **Transformational Leadership**

Leadership of a school requires the development of an appropriate culture and vision. It was established in the previous section that this is essential for the future of the Christian Brothers' schools who seek the continued promotion of the Edmund Rice charism. One way forward could be transformational approach to leadership or even those approaches that have developed post-transformational leadership. These also appear to be the most appropriate way of leading a school in the tradition of Edmund Rice because of their focus on cultural leadership and their ability to build vision.

The relationship between leaders and followers in a transformational style in contrast to transactional means which results in a relationship of mutual stimulation and elevation which converts followers into leaders, may convert leaders into moral agents of change.

The concept of transforming leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Various names are used for such leadership: elevating, mobilising, inspiring, uplifting, exhorting and evangelising. The relationship can be moralistic, of course, but transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, thus having a transforming effect on both. Transforming leadership is dynamic leadership in the sense that the leaders throw themselves

into a relationship with followers who will feel elevated by it and often become more active leaders themselves, thereby creating new cadres of leaders. Transformational leadership therefore, is concerned with end values such as freedom, equity, community, justice and brotherhood (Starratt, 1987). It is the aforementioned values which indicate that this approach to leadership sits well with the culture of Catholic schools and, in particular, Edmund Rice schools. Many of these values are those that have been expressed by Edmund Rice as he sought to seek justice and equity for the marginalised of his time.

While discussion of transformational leadership was occurring in the 1970s, many other leadership theorists have researched this approach to leadership. Kanter (1983) discussed the transformative leadership process as requiring imagination, creativity and an understanding of the history of a group or organisation so that what is possible in the future can be more accurately and realistically specified and articulated. Once vision is captured, it can be built upon through carefully specifying just how, where and when a thing can best be done and who might best do it.

This was followed by Bennis (1984) who identified that the transformative power of leadership stems less from structures, management and leadership tactics but rather from the ability of a leader to reach and inspire the individual. Within transformative leadership therefore it is the vision, purposes, beliefs and other aspects of organisational culture that are of prime importance.

The work of Sergiovanni focused on the fact that there is a requirement for the development of leadership approaches appropriate to education. Much of his work emphasised the development of shared vision through symbolic and cultural leadership that distinguished the notion of transformational leadership from instructional leadership. He goes on to argue that the symbolic and cultural leadership dimensions are value-added dimensions that allow schools to achieve more than they otherwise could. The five foci of leadership proposed by Sergiovanni to help to promote excellence in schools were:

1. Technical leadership which involves sound management techniques;
2. Human leadership which involves harnessing social and interpersonal potential;
3. Educational leadership in which the principal demonstrates expert knowledge about education and schooling;
4. Symbolic leadership involving emphasising and modelling of important goals and behaviours; and
5. Cultural leadership where the principal helps define strength and articulates enduring values, beliefs and cultural strands that give the school its identity over time (Sergiovanni, as cited in Green, 1997)

Sergiovanni (1994) goes on to say that these are crucial to the development of high quality schools. It is evident that leaders of Edmund Rice schools are required to demonstrate competence in technical, human and educational leadership. However, those principals who are able to lead in a symbolic and cultural way will enable the vision and mission of Edmund Rice schools to grow and develop. This will provide the basis for charisma to be promoted and transmitted.

Discussion of transformational leadership by Starratt (1995) identifies that it involves seeking to elevate people's views, beyond self-interest, for common aims. Transformational leaders bring people to act on behalf of the collective interests of their group or community. The premise of this leadership is that whatever separate interests or goals individuals might have,



they are united with the leader in the pursuit of higher goals. Transformational leadership, therefore, is concerned with values such as freedom, equity, community and justice. Transforming leadership changes people's operative attitudes, values and beliefs from self-centred to higher altruistic beliefs, attitudes and values. Indeed, it assumes that administrators have a deep commitment to those larger collective purposes and are easily and enthusiastically able speak about them (Starratt, 1995).

In support of this notion of transformative leadership, de Souza cites Burns (1978) to support her argument that this style of leadership seeks to raise people's views and aims beyond self-interest so that they work collaboratively for the common good. Accordingly, de Souza argues that "educational leaders should aim to transform communities into people who experience and display belonging, wholeness and wellbeing so that they are united in a sense of hope, meaning and purpose (de Souza, 2007, p.12).

Gurr (2001) highlights the importance of transformational leadership when he argues that it is people-focused where the leader defines direction, inspires, motivates, challenges and develops those around them. He refers to current research which has demonstrated that increased use of transformational leadership behaviour typically results in increases in a range of organisational outcomes. He argues that an educational model that incorporates four other dimensions: educational leaders as leaders of learners; moral leadership; accountability and responsiveness to change, is required for schools. The work of Slegers, Geijsel and Van Den Berg (2002), in the context of the conditions fostering educational change, discusses the success of transformational leadership. They suggest that during the 1990's educational

scholars started to plead for and use alternative perspectives to better understand the working of schools and teachers when realising educational change. Compared to the change agenda of the 1970's and 1980's, recent trends in educational innovation are far more complex and uncertain. Therefore, they identified that transformational leadership was probably the most prominent of the contemporary approaches to leadership, with an explicit focus on the development of its followers in comparison with more classic approaches, such as contingency and path-goal theories.

Sleeger et al (2002) also found that the following dimensions of leadership appeared to be significant: vision building, individual consideration, intellectual stimulation, fostering the acceptance of group goals, creating high performance expectations and modelling important values and practices. Based upon their 1996 research Van den Berg and Sleeger showed that principals of high innovation schools differed from principals of low-innovation schools. These differences appeared to relate to the main dimension of transformational leadership: vision building, individualised consideration and intellectual stimulation. Sleeger et al (2002) concludes by stating that the following conditions, in particular, appear to be important for realising educational change in classroom practices:

- Transformational leadership;
- Participation in decision making;
- Collaboration among teachers;
- Professional development; and
- Feeling of uncertainty.

Once again, it is evident from these studies that the adoption of a transformational approach to leadership may assist in building vision. As vision is essential to the transmission of the charism of Edmund Rice as asserted earlier, it appears that transformational school leaders can provide an appropriate approach to leadership for principals of Christian Brothers' schools.

Just as the above list relates to change in classroom practices, this research study suggests that the same can be said for a change in school culture, one which will ensure the transmission of the charism of Edmund Rice.

Generally, then, when Edmund Rice schools are trying to ensure that the mission and vision of Edmund Rice are retained for the future, the aspects of transformational leadership, such as vision building, indicates that leadership theories that extend from this philosophical basis are appropriate for ensuring the transmission of the charism of Edmund Rice.

### **Servant Leadership**

In conjunction with a transformational approach to leadership the concepts developed in servant leadership also provide insight into ways which could be considered appropriate to facilitate the transmission of the charism of Edmund Rice. This is illustrated by Spears (2002) when he edited a number of Robert Greenleaf's essays on servant leadership in education. He stated that Greenleaf would like to see the opportunity, at both secondary and college levels, for the poor to be prepared to return to their roots and become leaders among the disadvantaged. This very sentiment was what Edmund Rice was trying to achieve by setting up educational facilities for the marginalised and using education as a means to overcome

poverty. This was also the basis of the establishment of Catholic education in Australia. If the concept of servant leadership has such similarities with Edmund Rice's vision and the culture of Catholic education, perhaps this approach to leadership is worthy of consideration.

Greenleaf (1977) developed the concept of servant leadership in the 1970's. This is the means by which leaders can get the necessary legitimacy to lead with the hallmarks of the servant leadership concepts. This leadership approach provides legitimacy partly because of the responsibilities that leaders take in giving a sense of direction to establish an overarching purpose (Sergiovanni, 1992). The servant-leader is servant first. To serve first is the natural feeling that is inherent in servant leadership. Then conscious choice brings one to aspire to lead. A leader who adopts the servant-leader approach is different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.

Spears and Lawrence (2002) reflect upon the meaning of servant leadership as expressed by Greenleaf:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?

Essentially, servant leadership is seen by Greenleaf as true leadership emerging out of a person's deep desire to help others (Spears & Lawrence, 2002). Greenleaf's concept of this form of leadership is based on a model that identifies serving others as a priority. Servant

leadership emphasizes increased service to others, an holistic approach to work, building a sense of community and the sharing of power in decision making.

Another perspective by Lopez (1995) offers the following features of servant leadership:

- Expressing unlimited liability for others;
- Knowing self, well;
- Upholding a liberating vision;
- Using persuasion; and
- Use power ethically (Lopez, 1995).

The model of servant leadership suggested by Smith (1996) is not the special domain of any one religious group or any one profit or non-profit group. It is the domain of those who are caught up in the spirit of service. Servant leadership implies that virtually anyone in the organisation may be called to lead, even though not all of them will accept the call.

In discussing servant leadership, Vanourek (1995) provided the following insight. Again the ideas of shared vision, connection and commitment emerge. He writes that with the adoption of servant leadership by an organisation, a core set of values being well understood by everyone, a common venture with clear linkages to a shared vision, where value is created for people, where people see how they are connected and where they can grow and realize more of their innate potential can occur. It would be an organisation with trust and caring, where work is a meaningful part of your life experience and most of all, where servant-leaders guide these institutions.

Further, Kefford (2004), in an article for the *Australian Heads of Independent Schools Association Journal* provides an evaluation of Greenleaf's servant leadership. While Kefford was mainly applying the concept of servant leadership to student leadership, some of his observations are worthy of mention. He states that Greenleaf held the position that exercised power in managerial situations tended to make people selfish. A hierarchical structure disabled leaders by imprisoning them in their roles, impairing their imagination and made them as power holders, arrogant and overbearing. By contrast, an authentic leader is motivated by what can be done to serve others. Thus servant-leadership becomes an act of stewardship with a willingness to become accountable for the well-being of the organisation by operating in service of those around us.

de Souza suggests that

if we extend the notion of transformative leadership, we arrive at a description of servant leadership as discussed by Zohar & Marshall... which provides an excellent illustration of what leadership in religious education should be (de Souza 2007 p.12).

Zohar & Marshall contend that a servant leader is driven by the motive of higher service (2000).

Effective educational leadership is the capacity to build a shared culture that celebrates the richness of human personality and the abundance of untapped talent. The Principal's role is one of service, the enabling and affirming of others (Kefford, 2004). Finally, in discussing commitments, Kefford acknowledges that in communities, connections of people to purpose as well as the connections among people are based on commitments, not contracts. Rather than relying on external control, communities rely on shared values and natural

interdependence. Considering these points made by Kefford; if the charism of Edmund Rice is to be promoted and valued by members of the school communities, including staff a simple statement in an individual's contract of employment drawing the staff member's attention to a need to support the Catholic ethos of the College and the charism of the founder may not suffice. However, if the Principal of the school adopts a servant approach to leadership, a commitment from staff and other members of the community would be forthcoming, if they came to accept Edmund Rice's vision as being shared by the whole school community.

Whatever the future holds for schools and principals, effective leadership will not be enacted in formula fashion. There are and will be no recipes for success. Leadership theory suggests that leadership is contextual. Effective principals in the twenty-first century will have different characteristics depending on the context they are in. (Sergiovanni, Kelleher, McCarthy & Wirt, 2004). Fullan (2000) suggests that failing schools need more assertive leadership, whereas more successful schools may require a more participatory approach. As far as Edmund Rice schools are concerned there appears to be a body of evidence in the theory of servant-leadership that suggests this particular approach to leadership sits well with the life of Edmund Rice and the vision for education that he expressed. In addition, the concept of servant leadership fits with the ideal of service, as expressed by Jesus, on numerous occasions, in the Gospels. It certainly develops some of the Gospel values.

The effective twenty-first century principal will not be a detached authority figure. He or she will be linked in a web of relationships through which authority and responsibility are distributed throughout the adults in the school. The effective twenty-first century principal

will build strong, trusting relationships with staff. In collaboration with them, the principal will foster a culture of learning that sets clear and high expectations for everyone's performance - adults and students, and enables everyone to gain the knowledge and skills they need to be successful, embracing authentic and appropriate forms of accountability (Sergiovanni et al, 2004).

Finally, it would seem that to assist in understanding the qualities required for future transmission of the charism of Edmund Rice, there is a need to understand servant leadership. This leadership approach is concerned with a way of governing that creates a strong sense of ownership and responsibility for outcomes at all levels of an organisation. The adoption of servant leadership by an organisation leads to a core set of values being well understood by everyone and a common venture with clear linkages to a shared vision. The principal's role is one of service, the enabling and affirming of others. Therefore, if the charism of Edmund Rice is to be promoted and valued by members of the school communities, such as staff, a simple statement in a contract of employments that draws to the attention of staff a need to support the Catholic ethos of the College and the charism of the founder will not suffice. It will require leaders of these schools to adopt a servant leadership approach.

### **Leadership for Catholic Schools**

While much of the discussion has been on effective educational leadership and the various approaches that are open to leaders within school, it is necessary to look at leadership for Catholic schools in particular. While Catholic schools face the same challenges of other educational institutions, there is always a higher obligation on Catholic schools, in terms of



their management and leadership, to reflect the Gospel values as expressed by Christ and also to remain true to the vision of founders of schools that operate within a religious congregation tradition. Grace (2002) identified these traits in Catholic school leaders in Britain:

In shaping of these Catholic schools leaders' personal sense of an education mission to the poor, two influences appeared to be powerful. The first was a socialization and formation experience in a particular religious culture, either as a member (or former member) of a religious or teaching order or as a student in institutions run by such orders. These experiences have engendered what might be called a distinctive urban mission for some headteachers. The second was a personal biography of Catholic working-class upbringing and schooling which had produced an 'organic intellectual' professional commitment to the service of that class (p.138)

This ecclesial dimension of the Catholic School is discussed in the *Threshold of the Third Millennium* (1999). It states that characteristic of the Catholic school is that it is a school for all, with special attention to those who are the weakest. As Grace (2003) contends, there are three regulative principles for the future development of Catholic schooling: 'commitment to the common good, commitment to solidarity and community, and commitment to the service of the poor' (p.40).

In the past, the establishment of the majority of Catholic educational institutions has responded to the needs of the socially and economically disadvantaged. It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any schooling. Grace acknowledges that this is evident in Britain:

My study of 60 Catholic secondary schools in London, Liverpool and Birmingham (Grace, 2002) found that such schools were providing valuable educational services to inner-city and deprived working-class communities and were fulfilling the Vatican II commitment that 'first and foremost the Church offers its educational services to the poor.' At the same time such schools were active in social justice and citizenship formation as well as more traditional forms of charity. Many of these schools were

open to Christians of other denominations and to members of other faiths. A significant number of the school leaders (the head teacher) indicated that Vatican II principles of Catholicism relating to openness and dialogue, social justice commitments and 'new ways of being Church' had influenced the educational environments which, with others, they were trying to develop in the schools (Grace, 2003, p.46).

In many parts of the world even today material poverty prevents many youths and children from having access to formal education and adequate human and Christian formation. In other areas new forms of poverty challenge the Catholic school (The Catholic School on the threshold of the Third Millennium No.15, 1999).

It is this new form of poverty that is now at the core of Edmund Rice education in Australia.

To these new poor the Catholic school turns in a spirit of love. Spurred on by the aim of offering to all and especially to the poor and marginalised, the opportunity of an education, of training for a job, of human and Christian formation, it can and must find in the context of the old and new forms of poverty that original synthesis of ardour and fervent dedication which is a manifestation of Christ's love for the poor, the humble, the masses seeking for truth (The Catholic School on the threshold of the Third Millennium no.15, 1999)

The future leaders of Catholic schools need to be able to embrace the above and ensure that their approach to leadership will provide the means for the new poor in the Australian context to access Catholic education.

Grace (2002) acknowledges that

although lay Catholic are increasingly taking over school leadership positions, such lay principals are the heirs of a tradition of a spirituality established by religious orders, and therefore, as committed faith leaders, they should convey a sense of personal spiritual vocation as central to their leadership in Catholic schools. This essentially becomes the vision for Edmund Rice education (p. 72).

If there is an acceptance that the marginalised can include those who are spirituality poor, as well as those that are materially poor, then it is evident that the work of Edmund Rice can continue today. Edmund Rice often spoke about the youth who were considered poor in the spiritual sense. Given the media charged climate of today where the morals and values that are promoted across society do little for the spiritual nature of the individual, there is a significant challenge for Christian Brothers' schools to realize the Edmund Rice charism by developing strategies to address this dimension of their students' lives.

One of the original intentions of Catholic education, in Ireland, in the early 1800's was to educate the oppressed Irish to move from a working class background into the professional areas of our society to institute change. The new challenge facing Catholic educators is to ensure that their students are able to take their place in the religious community and to be witness to God's transforming gift. Understanding that this gift of God will give meaning, values and hope which informs the conduct of our lives ensuring that it radically affects our world and the way we sense reality as a whole, our place within it, our belonging to one another and our ensuring hopes and responsibilities. As stated in John 10:10 'I have come that you might have life and have it to the full.

de Souza's research on spiritual intelligence and its contribution to religious education leadership identifies these specific qualities of giving meaning, values and hope in leadership in Catholic schools which nurtures and brings each individual to wholeness within the community::

Most leaders in Catholic schools today are faced with the impact brought about by the levels of diversity which permeate society at the wider level, but which sometimes may enter into the community group that they are trying to lead and it highlights the

fact that they need to develop the wisdom and capacity to make decisions and enact practices and procedures that benefit the group as a whole rather than some individuals of like mind and manner within it (de Souza, 2007 p.6).

de Souza then proposes an approach to leadership in Catholic schools:

one that is inclusive, empowering and affirming rather than one that provokes a 'them' and 'us' division. These are factors that need consideration in any discussion of leadership in Catholic education, including religious education leadership (de Souza, 2007 p.6).

Kelly (2002), states that behind the narrowing of educational scope and ambition lies a general mutilation of human existence, life and personhood. He goes on to say that the spiritual reach of human consciousness has been gradually stunted and numbed in its sense of values and aspirations. Suffice to say that the economic and technological reduction of everything to the quantifiable is, at once, the cause and symptom of the loss of a vocabulary to name the milieu of human existence and personal development. Kelly also points out that students themselves are resisting the loss of meaning and larger purpose in the education they are being offered. The worst possible aim for any educator or system of education would be to train the youth to enter only into 'the real world' of the present, as defined by our economic masters, or more generally, by dispirited adults. This is another future challenge that faces the leaders of Christian Brother schools.

To enable the spiritual poverty in the life of students today to be addressed, a renewed effectiveness will depend on a clearer and more explicit understanding of what it means to educate in the name of Edmund Rice. The Jesuits have faced a similar problem. In dealing with this, they asserted that Jesuit schools could face a challenging future with confidence if

they were true to their particular Jesuit heritage. They believed that the vision of Ignatius of Loyola, founder of the Society of Jesus, had sustained these schools for four centuries. If this spiritual vision could be sharpened, activated and then applied to education in ways adapted to the present day, it would provide the context within which other problems could be faced. (Ignatian Documents) The Jesuit approach suggests that the Christian Brothers need to remain faithful to the charism of Edmund Rice, and be supported by the fact that the work of Edmund Rice has continued for over a century.

In conclusion, let us now return to Kelly who states that the measure of authentic educational practice is its intent to enable students to develop their own capacities to transform the world so that it will be hospitable to the deepest human aspirations (Kelly 1990, pp. 10-36). It is through the recognition of the fact that if leaders of Christian Brothers' schools return to and have an understanding of the charism of Edmund Rice, then these schools can continue to meet the challenges provided by contemporary society while remaining true to the founding spirit of the Christian Brothers.

de Souza supports Kelly's argument when she addresses the notion of authentic leadership and proposes that:

If a leader seeks to promote knowledge and an expression of spirituality that is framed by a particular faith tradition without recognizing or nurturing the spiritual aspects of everyday living in terms of the expression of connectedness that individuals may feel to Other within or outside that tradition, the results may lead to knowledge filled but spiritually impoverished people. This is not desirable and neither does it suggest authentic leadership (de Souza, 2007 p.12).

Sharkey (2002) provides another view when he suggests that while it can be tempting for Catholic educators to emphasise the dimension of spirituality because it is something that is easily accessible for students, this is not a path that ought to be unilaterally followed. Certainly, the dimension of spirituality needs to be affirmed, but it needs to be complemented with the liturgical, doctrinal, ethical, theological and scriptural elements that come from the tradition. Teachers and leaders in Catholic schools face significant difficulties according to Sharkey (2002) and these can seem overwhelming. The challenge for our leaders is not to become overwhelmed, but to move forward with confidence and purpose.

“The Declaration on Christian Education”, Vatican II states:

By virtue of its very purpose, while it cultivates the intellect with unremitting attention, the school ripens the capacity for right judgement, provides an introduction into cultural heritage won by past generations, promotes a sense of value, and readies for professional life. By creating friendly contacts between students of diverse temperament and background, the school fosters among them a willingness to understand one another. Moreover, the school sets up a kind of centre whose operation and progress deserve to engage the joint participation of families, teachers, various kinds of cultural, civic, and religious groups, civil society, and the entire human community. (n.5)

Therefore, all of the above discussion brings to a realisation what Sharkey (1997) stated, a congregation’s charism will need to find “a new home” among lay people in which it can be nurtured and lead to maturity. Future leaders of Christian Brothers’ schools will need to continue to reflect upon *Constitution 28 of the Congregation of the Christian Brothers*, which recognises that the charism of their founder Edmund Rice, is shared by many of the partners in mission and they remain committed to nurturing this reality.

The leadership of Catholic schools in the future is partly based upon recognition of the heroes, the founders of religious congregations that worked in education. The challenge for future leaders of Catholic schools is to develop a generation of new understanding of the purpose of Catholic schools in light of the challenges that Catholic schools face today. Part of this will mean the modelling and transmission of moral values. The leadership of Catholic schools will need to build vision, community and a culture based on values, whilst recognising that Catholic schools have developed into complex organisations, and therefore, the building of vision, community and an appropriate culture will be complex (McLaughlin, 1996).

The challenge discussed by McLaughlin comes to light in Wallace's (1995) study of lay principals of Catholic secondary schools, where he reported that 70% of his sample of 324 lay principals (with 14% formerly vowed religious) said that their faith preparation was "inadequate". This highlights the need for appropriate professional training and developments that address this specific requirement.

The issue of the difference in formation of lay and religious principals was also discussed by Carr (1995) where lay principals reported higher levels of educational efficacy while lay and religious principals reported similar levels of spiritual efficacy. On the other hand, religious levels had higher levels of spiritual satisfaction while lay principals had higher levels of managerial efficacy, and educational satisfaction.

A further perspective that is relevant to leadership in Catholic schools is offered by Travis (2001) who conducted a review of various research studies in Catholic education. She found

that most of the studies concluded that there was little difference between the lay and religious administrator in leadership style, professional competence (Anastasio, 1996; Antoniswami, 1983; Hood, 1991; John, 1984, McCormick, 1985; Rocchio, 1993), role expectation (Convey, 1987), or spirituality (Diamond, 1997). As well, Traviss points to the fact that lay principals are more conscientious “ about maintaining good communications than their religious principal colleagues (Traviss, 2001 p.111).

As has been acknowledged the future transmission of the charism of Edmund Rice requires an understanding of the appropriate leadership approaches for Catholic schools. Some conventional approaches to leadership appear to be inappropriate. Gurr (2001) suggests this is the case because some leadership approaches are based on political or business models. The philosophical basis of such may well be inconsistent with the rationale for the existence and conduct of Catholic schools as expressed in its vision. The Catholic school aims at forming in students' particular virtues, which will enable them to live a new life in Christ and help them to take their part in building up the Kingdom of God (The Catholic School, 1977, n.3). Consequently, it is argued that to pursue, exclusively, productivity and/or the successful achievement of fiscal or political goals is incongruent with the Catholic school's transcendental purpose, which is associated with the transmission of gospel values (McLaughlin, 1996).

Catholic school leadership ultimately derives its inspiration from the model of Jesus, who lived among his people as the one who serves (McLaughlin, 1996). If Catholic schools have Christ as the *raison d'être* (for their existence), then leadership in Catholic schools must reflect



the leadership of Jesus Christ in the different contexts in society, in which the schools operate. An exploration of scripture, current church documents and recent scholarship inspired a style of leadership that might be consistent with the mission of the Catholic school. McLaughlin (1996) in fact proposes that the leadership in Catholic schools should be communal, transforming and serving.

It is evident that leaders of Catholic schools today face many challenges in the years ahead. Although much of the work of Catholic school principals is similar to that of their public school counterparts, the nature of school leadership has a distinctive characteristic. Both public and Catholic school principals value academic excellence and students' educational attainment (McLaughlin, 1996). For principals in Catholic schools, however, there is also an important spiritual dimension to leadership that may be absent from the concerns of leaders in public schools. This spirituality is realised in the particular values, language and actions that principals use to describe their schools and their work as they form community.

One of the changes influencing today's Catholic schools certainly is the increase of lay Catholics, rather than religious, taking responsibility for leadership (McLaughlin, 1998). Moving from religious to lay principals is one of the changes that Christian Brothers' schools face.

This particular situation is highlighted by the National Catholic Education Commission 2004 Annual Report, which provides the following statistics in relation to religious teaching staff.

Table 3.1: **Religious Teaching Staff (FTE) – 2004**

	NSW	VIC	QLD	WA	SA	TAS	NT	ACT	AUST
<b>Primary</b>									
Female	43	27	11	12	9	2	1	1	106
Male	7	2	4	2	2	0	3	2	22
Persons	50	29	15	14	11	2	4	3	128
<b>Secondary</b>									
Female	27	14	9	8	6	2	2	2	70
Male	65	41	22	14	12	2	2	2	160
Persons	92	55	31	22	18	4	4	4	230
<b>Special</b>									
Female	0	0	0	1	1	0	0	0	2
Male	4	1	0	0	0	0	0	0	5
Persons	4	1	0	1	1	0	0	0	7
<b>Total</b>									
Female	70	41	20	21	16	4	3	3	178
Male	76	44	26	16	14	2	5	4	187
Persons	<b>146</b>	<b>85</b>	<b>46</b>	<b>37</b>	<b>30</b>	<b>6</b>	<b>8</b>	<b>7</b>	<b>365</b>

Table 3.2: Lay Teaching staff (FTE) – 2004

	NSW	VIC	QLD	WA	SA	TAS	NT	ACT	AUST
<b>Primary</b>									
Female	5,593	4,510	2,721	1,564	1,153	277	153	341	16,312
Male	1,041	926	713	351	344	73	17	108	3,573
Persons	6,634	5,436	3,434	1,915	1,497	350	170	449	19,885
<b>Secondary</b>									
Female	4,906	3,601	1,931	1,046	743	261	78	362	12,928
Male	3,563	2,522	1,543	882	620	193	65	258	9,646
Persons	8,469	6,123	3,474	1,928	1,363	454	143	620	22,574
<b>Special</b>									
Female	56	38	0	4	8	0	0	0	106
Male	13	9	0	9	0	0	0	0	31
Persons	69	47	0	4	17	0	0	0	137
<b>Total</b>									
Female	10,555	8,149	4,652	2,614	1,904	538	231	703	29,346
Male	4,617	3,457	2,256	1,233	973	266	82	366	13,250
Persons	<b>15,172</b>	<b>11,602</b>	<b>6,908</b>	<b>3,847</b>	<b>2,877</b>	<b>804</b>	<b>313</b>	<b>1,069</b>	<b>42,596</b>

A once dynamic organisational culture protecting a once authentic vision can easily degenerate into a reactionary tyranny because the original vision has become opaque through the addition of layers of peripheral, historical and cultural customs. (McLaughlin, 1998).

Such distortion is a possibility if sufficient time is not given to preparation for leadership, or if the signs of the time, indicating transfer of leadership of schools from religious to lay, have not been read. Leadership, in times of change from religious to lay, calls for constant

realignment with authentic, Christian vision. Hence, conventional models of leadership may be inappropriate to Catholic schools because they rely on the power and authority of office holders to achieve corporate goals and moral values advocated in models of leadership, which are not necessarily consistent with a vision of Christian ethics (McLaughlin, 1996).

Schools led by religious congregations in the past were simple organisations that had clear objectives, goals and visions (McGuinness, 1992). As society has undergone significant changes over the past few decades, so too have Catholic schools. They are now considered to be complex organisations that face many issues. This has been the experience, in Ireland particularly, at post-primary level, with the establishment of Boards of Management. The transition in the voluntary school sector from religious to lay principalship and the more general implications of demographic changes for school re-organisation has led to the development of complex organisations as suggested by McGuinness.

The changing configuration of leadership is already affecting those who hold leadership in Catholic schools. The decline in the number of clergy and religious is visible as illustrated in Tables 3.1 and 3.2. However, there is also a slow, even painful emergence of new structures and relationships, for example:

- Changing relationship within the institutional Church including patterns of accountability;
- The challenge of sustaining the collaboration and commitment of local communities;
- and

- The experience of being drawn inevitably into the leadership vacuum within the Church created by diminishing numbers of clergy and religious (D'Orsa & D'Orsa, 1997).

Catholic schools in the future, particularly the large, secondary schools, will be, as they are today, complex organisations with a very demanding set of goals. In order to achieve those goals, principals will increasingly rely on a shared vision and a shared leadership with that group described as curriculum and team leaders. This next level of personnel in the schools, which ideally functions now, must function in the future, if the mission of Catholic schooling is to be achieved. School and system leaders are attempting to develop inclusive visions and inclusive approaches to management, so that those in middle levels of leadership and management feel “at home” in the vision/mission of the school, even before they grasp its full meaning and significance (D'Orsa & D'Orsa, 1997).

While the previous discussion relates to Catholic schools in general, additional requirements for leaders of Christian Brothers' schools had been emphasised. In the leadership for Christian Brothers' schools in Queensland the values promoted and protected were the ones built into the institution from its beginning and which transmitted the values of Edmund Rice throughout every activity of the institution. The qualities sought in future leaders of Christian Brothers' schools were personal faith, personal qualities, vision, commitment to the Catholicity of the school, administrative competence, commitment to the charism of Edmund Rice and teaching competence (McManus, 1990).

If the qualities sought in future leaders of Christian Brothers' schools must model a commitment to the charism of Edmund Rice, there needs to be in the leadership of Christian Brothers' schools a recognition of the founder. Recognition of a founder need not apply to all Catholic schools, especially those, which are established as Diocesan schools and administered by the Catholic Education Office. For congregation owned and operated schools it is an integral part of their existence. Contemporary Catholic school leaders, while honouring the heroism of the founders and pioneers of Australian Catholic education, will need to generate a new understanding of the purpose of Catholic schools in the light of the challenging insights of contemporary theology (McLaughlin, 1998).

In summary, leadership for Catholic schools requires educational leaders to build a distinctive culture in the community of the school. For Catholic educational leaders, that Catholic school culture is "a way of life" based on Christ, a Gospel-based creed and code and a Catholic vision that provides inspiration and identity, shaped over time. It is passed from one generation to the next through devices that capture and stimulate the Catholic imagination. The leadership of Catholic schools in the future is partly based upon recognition of the heroes, the founders of religious congregations who worked in education. The challenge for future leaders of Catholic schools is to develop a generation of new understanding of the purpose of Catholic schools, in light of the challenges that Catholic schools face today. It must be remembered that Catholic school leadership ultimately derives its inspiration from the model of Jesus, who lived among his people as the one who serves. If Catholic schools have Christ as the *raison d'être*, for their existence, then leadership in Catholic schools must reflect the leadership of Jesus Christ in the different contexts in society in which the schools operate.

Catholic schools in the future, particularly the large, secondary schools, will be, as they are today, complex organisations with a very demanding set of goals. In order to achieve those goals, principals will increasingly rely on a shared vision and a shared leadership.

The conclusion reached in this section was that the promotion of the Edmund Rice charism is dependent on the leadership styles within these schools. In particular, the leadership approaches contained within the transformational approach, particularly that of servant leadership, has been demonstrated to be the most effective because it relates to the Catholic culture of an Edmund Rice school. It focuses on vision and has a relational aspect to its particular approach to leadership. The most effective leadership approach is considered to be servant-leadership. This approach will ensure that the charism of Edmund Rice is transmitted in to the future and is promoted within Christian Brothers' schools. It is the culture of Catholic schools which is recognised as an effective context for the charism of Edmund Rice to be transmitted. It was also determined that the charism of Edmund Rice provided a way for people involved with Christian Brothers' schools to live their spirituality, as inspired by Edmund Rice, in outreach to the poor and marginalised. This has led to the need for the identification and understanding of a process for the sharing and transmission of the charism of Edmund Rice to ensure the future Christian Brothers' schools. It is through this that it has been recognised that the charism of Edmund Rice is shared by many people involved with the Christian Brothers, particularly lay people, who hold positions of leadership within the schools owned and operated by the Christian Brothers.

### **Leadership Required for Transmission of Charism in a Christian Brothers' School**

The discussion which follows will focus on the leadership approach required for the transmission of charism of Edmund Rice in a time of changing leadership from religious to lay.

As identified earlier, the process for the sharing and transmission of the charism of Edmund Rice will require leaders to use imagery, language, stories and symbols. Starratt (1993) suggests that this can be achieved by leaders understanding the vision of the organisation along with having a grasp of and commitment to the purpose, identity or mission of the group or institution. An appealing and persuasive articulation of the vision and purpose of the institution will help to ensure the ethical use of power. Finally the use of imagery, language, stories and symbols throughout the institution that are grounded in a charismatic leader's message will provide for the means by which leaders can share the image, language stories and symbols of the institution.

In times of major change, reform or restructuring, a reorientation of the existing vision may be necessary. Authentic leadership has been seen as a way forward in this regard. Authentic leadership is based on personal integrity and credibility, trusting relationship and commitment to ethical and moral values. Authentic leadership is centrally concerned with deciding what is significant, what is right and what is worthwhile (Bhindi & Duignan, 1997). Authentic leadership involves spirituality, which entails living out a set of deeply held personal values, of honouring forces or a presence greater than ourselves. This is necessary to find meaning in our work (Bhindi & Duignan, 1997).



Begley (2004) defines authentic leadership as a metaphor for professionally effective, ethically sound, and consciously reflective practices in educational administration. This leadership is knowledge-based, values informed, and skilfully executed. These notions generate the following proposition: Authentic leadership is a function of self-knowledge, sensitivity to the orientation of others, and a technical sophistication that leads to a synergy of leadership action.

Sergiovanni (2000) identified one of the characteristics of an authentic leader as helping to build and sustain strong organisational visions. He believes that whether negotiated or shared, a strong vision is necessary to facilitate clarity of purpose and direction for organisational members. A strong vision is derived from beliefs, values, aspirations and history. Furthermore, authentic leaders anchor their practice in ideas, values and commitments, exhibit distinctive qualities of style and substance and can usually be trusted to be morally diligent in advancing the enterprises they lead. Finally, authentic leaders display character, and character is the defining characteristic of authentic leadership (Sergiovanni, 2000).

Schools need special leadership, for example, authentic leadership, because schools are special places. They need to respond to the unique political realities they face because they are lifeworld-intensive (Sergiovanni, 2000). Sergiovanni (2000) goes on to state that schools share with other enterprises common management requirements, to provide basic levels of organisational purpose, competence, reliability, structure and stability. While authentic

leadership is highlighted as a style of leadership appropriate to service of schools, authentic leadership is interpreted as being transformational.

In discussing authenticity in leadership, Duignan (2002) bases it on personal integrity and credibility, trusting relationships and commitment to ethical and moral action. The actions and interactions of leaders have their source in clearly identified value sets. Authentic leadership is centrally concerned with ethics and morality and with deciding what is significant, what is right, what is worthwhile. It is argued that such leadership is a venture in moral philosophy, which elevates the actions of the leader above mere pragmatics or expediency. Authentic leaders recognise that there are ethical and moral dimensions to most decisions involving and/or affecting people (Duignan, 2002).

McManus' (1990) research provided another dimension since it found that the leadership of Christian Brothers' schools in Queensland promoted and protected the values that were built into the institution from its beginning. Therefore, it was important for every activity of the institution to attempt to transmit the values of Edmund Rice. In the Catholic school context, the leadership is related to the culture of the school, therefore the type of leadership for the Christian Brothers schools is important. In the case of Christian Brothers' schools, transformational leadership approaches have been considered appropriate as a consequence of leaders being required to have a particular ethos, and the ability to promote this ethos (McManus, 1990).

McManus (1990) in his research found that it was evident that the key leadership qualities required in Christian Brothers schools, if they are to retain and develop the key cluster of values, which is their ethos, these qualities are going to be transformational rather than solely transactional. It is therefore suggested that the traits from the transformative approach to leadership are required for the future leadership of Edmund Rice schools. St. Edmund's Headmaster, Colin Dwyer, has stated that more and more, schools like St. Edmund's College set up and administered by the Christian Brothers, are becoming known as Edmund Rice schools. The Edmund Rice charism refers to the essential elements of Blessed Edmund's dream for the education of disadvantaged boys and how schools of today can achieve this dream". With declining numbers of Brothers, structures need to be put in place to ensure the continuation of the Edmund Rice charism and the efficient and effective operation of Christian Brothers' schools (<http://www.edmundrcie.org/content/disatches.html> 27.04.01).

The process for the sharing and transmission of the charism of Edmund Rice will require leaders to use power ethically through the model of servant leadership. In times of major change, reform or restructuring, a reorientation of the existing vision may be necessary and authentic leaders will help build and sustain strong organisational visions. Schools will need special leadership, for example, authentic leadership, because schools are special places.

Finally, this chapter investigated the leadership that is required to be displayed by future leaders of Christian Brothers' schools to ensure the charism and spirit of Edmund Rice, their founder, will continue to be transmitted in the future. The type of leadership that needs to be developed by these future leaders has to come from a leadership approach that is appropriate

for Catholic schools. The various elements of servant leadership and aspects of the transformational approach to leadership provide some of the answers to the research questions posed in Chapter One. Essentially, the development of an effective school culture, through appropriate leadership and vision, will enable this to occur.

## **CHAPTER FOUR METHODOLOGY**

### **Overview**

This chapter focuses on the methodology used for this research study, a case study, presented in the context of general qualitative methodology and specifically social research methodology. The major data-gathering approach was a questionnaire. Two questionnaires were used to collect the required data. The construction of the items were informed by key points, drawn from the literature review which, in turn were derived from educational leadership theorists who were discussed in the literature review. Issues surrounding the validity and reliability of case study methodology are outlined and discussed, including a discussion and analysis of the items in Questionnaire 2 and of selected school documents to validate the findings of Questionnaire 1. The chapter concludes with a discussion of the methods for the presentation and analysis of the data.

### **The Methodology – Case Studies**

A case study framework has underpinned this research. As a form of research, case study is defined by interest in individual cases, not by the methods of inquiry used (Stake, 2000). In this particular research the interest lay with each of the three different Christian Brothers' schools that were at different stages in the transition from religious to lay leadership. With the Christian Brothers undertaking to appoint lay people to the position of Principal in their schools, it was important to learn how each school was dealing with the challenges of ensuring the future transmission of the charism of Edmund Rice and to identify if there were any significant differences between the three schools which could be attributed to the leaders'

status as religious. Such an intention provided the conceptual structure, which is an essential feature of case studies and provided the impetus for a number of focused research questions (Stake 2000, p. 440).

Case-studies entail general qualitative methods with specific emphasis on the how and why of a particular phenomenon over which the investigator has little or no control, leading to an understanding of complex social phenomena drawn from the 'holistic and meaningful characteristics of real-life events' (Yin 1994, p. 7). A typical case study is the collection and recording of data about a case, on site or 'in the field,' with the active participation of the researcher in the data gathering through interviews, questionnaires, surveys, descriptive statistics, photography, videotapes or filming. Yin (1994, p. 13) characterised a case study as an empirical inquiry into a contemporary phenomenon within its real-life context where it is believed that the context impacts significantly on the phenomenon. He proceeded to say that a case study inquiry:

- Copes with the technically distinctive situation in which there will be many more variables of interest than data points;
- Relies on multiple sources of evidence, with data needing to converge in a triangulation fashion; and
- Benefits from the prior development of theoretical propositions to guide data collection and analysis (Yin 1994, p. 13).

The data collection came from three Christian Brothers' schools in an Australian Province. Within the Province, there are vastly different schools that are at different stages of transition

from religious to lay leadership. These schools value and promote the charism of Edmund Rice in very different ways. Each setting for a case study offers many variables of interest, a variety of sources of data within that setting, the potential for a variety of data gathering methods with a triangulating or cumulative validity and a source of theoretical propositions as detailed in the literature review (Yin 1993, p. 22). Each of these school settings form the basis of a case study under the umbrella of the research into what is occurring throughout the particular province and country. It is acknowledged that despite each school having its own uniqueness, the Christian Brothers' schools have a common founder, common principles, and a common language uniting all schools into one entity that being the Australian Edmund Rice Schools' Network.

The aforementioned discussion indicates that a case-study offered the most appropriate methodology for determining the leadership approach best suited to the future transmission of the charism of Edmund Rice. It also highlighted the fact that case-studies have become one of the most common ways to conduct qualitative inquiry; they are neither new nor essentially restricted to qualitative case studies. A case study is not a methodological choice but a choice of what is to be studied (Stake, 2000). Yin (1989) supports this contention by suggesting that as a research endeavour, the case study contributes uniquely to the knowledge of individuals, organisations and social and politic phenomena. As such, the findings of this particular research will provide information about the leadership approaches required for the future transmission of the charism of Edmund Rice. Furthermore, case studies become particularly useful where one needs to understand particular people, problems, or a unique situation in great depth, also where one can identify cases rich in information (Patton, 1990).

This research intended to investigate three particular situations to evaluate and compare the success, or perceived success, of the transmission of the charism of Edmund Rice. Neuman (2003) identifies that, in case-study methodology, a researcher may intensively investigate one or two cases, or compare a limited set of cases, focusing on several factors. Case-study uses the logic of analytic, instead of enumerative induction. In it, the researcher carefully selects one or a few key cases to illustrate an issue and analyse it in detail.

Drawing on these arguments, there are appropriate reasons why case-study approach should be used to determine the leadership approach best suited to the future transmission of the charism of Edmund Rice. Each point will be examined in greater detail in this chapter and will emphasize the importance of gaining the perceptions of the players in the process, for instance the staff who held Positions of Leadership.

### *Instrumental Case-Studies*

Stake (2000) identifies three types of case-studies; intrinsic, instrumental and collective. The research interest in an intrinsic case-study is with the case itself, rather than with other cases, or with some more general problem. A collective case-study is an instrumental study extended to several cases. Collective case-studies have less intrinsic interest in one particular case and the researcher may jointly study a number of cases in order to investigate a phenomenon, population, or general condition. An instrumental case-study is where a particular case is examined, mainly to provide insight into an issue. The research interest in an instrumental case-study lies with the refinement of theory, or exploration of a particular issue. This research study is an instrumental case-study, since the cases being investigated provide an



opportunity to reflect on the possible leadership approaches that would ensure the future transmission of the charism of Edmund Rice. Hence, this investigation provided an opportunity to understand the transmission of the charism of Edmund Rice during a time of changing leadership, from religious to lay principals, in Christian Brothers' schools. Of particular interest were the leadership approaches that would be most appropriate to ensuring the future transmission. A case-study method provides a means by which a theoretical understanding might be examined against the action of experience.

A case-study researcher may be considered as seeking what is common and what is particular about the case, but the result regularly portrays something of the uncommon (Stake, 2000). This was the desired outcome of this research study. It sought to identify the common approach to leadership that would lead to the transmission of charism but with the understanding that each school would have a different patrimony. It was expected that as the result of an investigation of appropriate leadership approaches and an understanding that each school was unique, a way forward for future leadership appointments would emerge.

The methods of instrumental case study, as detailed by Stake (2000), draw the researcher towards illustrating how the concerns of researchers and theorists are manifest in the case. Therefore, the issue of generalization can be dealt with because when researchers provide readers with sufficient information about a study, it enables the study's findings to be applied to situations with which the readers may be familiar. The intention of this research study was to provide the reader with information about the particular context of each school and about the participants. Such information makes it possible for the issue of generalization to be

overcome so that the findings can be pertinent to other religious congregations facing similar challenges.

### *Contexts and Situations*

A case has a unique history and each case has a complex entity operating within a number of contexts, such as physical, economic, ethical, and aesthetic and so on, but the case also has subsections, groups and occasions (Stake, 2000). These subsections, groups and occasions, in the cases investigated, consisted of different occasions throughout the year such as feast days and founders' days, subsections identified as faculty, year levels and schools and the different groups that form part of the community. These, for example, consist of past students, parents and friends associations. This was the situation with the three schools under investigation. Each school has its own history, operates within a community and has various subsections in terms of students, teachers and parents. These schools are complex by their very nature, as all schools today would be considered a complex organisation. Therefore, at best, they could only be sampled. Accordingly, those members of staff who completed the surveys were selected as a representative sample of teachers who held a position of leadership, such as Heads of Faculty and Year Level Co-ordinators (to be referred to as POL staff), or were a sample of members of the leadership teams, such as REC, Deputy Principals and Principals (to be referred to as MLT staff), within the schools.

Two main research questions were articulated with reference to the three aspects of the research – charism, leadership and the transference of leadership from religious to lay:

- What is needed for the effective formal and informal transmission of the charism of Edmund Rice?

- What styles of leadership and leadership qualities of lay principals are required for this transmission?

In addition, there were further sub-questions:

- What aspects of the Edmund Rice charism need to be stressed and actioned in Christian Brothers' schools in this time of transition from religious to lay leadership?
- How are these aspects transmitted?
- What role does leadership play in achieving this?

It was the aim of these research questions to identify particular issues that may relate to the future transmission of the charism of Edmund Rice and the associated links with particular educational leadership theories. The questions would also gather appropriate data. Stake (2000) makes the point that research questions are not just for information, that they are issues or thematic lines. Issues are complex, situated, problematic relationships. They invite attention to ordinary experience but also to the language and understanding of the common disciplines of knowledge, such as sociology, economics, ethics and literary criticism. With each school involved in this research study located and operating within its own contextual situation it was expected that the answers may not have been clear and straightforward. However, since approaches to leadership may assist with the issue identified in the research questions, a process may be developed that encompasses the knowledge and research from educational leadership theories.

### *Use of Questionnaire for Data Collection*

In order to collect relevant data for this research study, two questionnaires were used to discover the perceptions of school leaders. The items for the first questionnaire was informed by key issues that had been identified from the literature on the history of the Edmund Rice charism and the respondents were the members with positions of leadership which included middle and senior management personnel. The responses from the first questionnaire informed the development of items for the second questionnaire which was aimed at members of the senior management leadership teams.

There are two general types of items used for questionnaires;

1. Selected-response or forced choice items for which the participant selects from two or more options; and
2. Open ended items for which the participant constructs a response.

Both types of items were used. Open-ended questions were used for Questionnaire 1 and selected-responses were used for Questionnaire 2 (Wiersma, 1995).

The participants were able to respond without being unduly influenced by the researcher. Open-ended items allow the individual freedom of response because certain feelings or information may be revealed that would not be forthcoming with selected response items. A disadvantage of open-ended items is that responses tend to be inconsistent in length and sometimes in content (Wiersma, 1995). However they do provide additional information that adds to the picture or ideas that emerge from the responses.

Questionnaires can include selected response items to enhance consistency of response from the participants completing the questionnaire; thus data tabulation is fairly straightforward and can be less time consuming than open-ended questions. However, selected-response questions have the disadvantage of possibly 'boxing-in' the participants on the breadth of the response (Wiersma, 1995). The use of open-ended questions for Questionnaire 1 and selected-response questions for Questionnaire 2 were chosen to add validity to the research, to address the disadvantages that are inherent in the use of either the open-ended question or selected-response approaches exclusively.

To gain further understandings and perceptions of charisma and the leadership required to transmit the charisma three group interviews were conducted with the MLT prior to the administration of the second questionnaire. These were informal and the responses from the first questionnaire provided the focus for the researcher's questions to the group.

The case studies were, then, developed from the responses of the questionnaires and interviews.

Questionnaire 1 was self-administered and returned by mail. The researcher who visited each school first interviewed the MLT and then administered Questionnaire 2. This was a convenient means of obtaining data (Burns, 1990). An advantage of using a questionnaire is that the researcher controls the format. This can avoid distortion (Sarantakos, 1998) On the other hand, it places responsibility and ownership for the responses firmly in the hands of the participant (Cohen et al, 2000)

### *Triangulation*

There was a large amount of data collected for this research study and in an effort to clarify meaning and reinforce findings, two questionnaires and group interviews were used. In addition, school documents, such as the prospectus, policies and staff handbooks were analysed to further assist with the interpretation of the data. These procedures are generally called 'triangulation' whereby multiple perceptions are used to clarify meaning. To further support the notion of triangulation, Neuman (2003) suggests that qualitative and quantitative researchers use the process of triangulation. He states that when applied to social research, it means it is better to look at something from several angles than to look at it in one way. Wiersma (1995) states that triangulation is essentially a qualitative cross-validation. He proposes that triangulation can take many forms, but its basic features will be the combination of two or more different research strategies in the study of the sample empirical units.

Hence, in this research study, the initial data gathered via questionnaire one, was completed by POL staff and was expanded upon by a second questionnaire, completed by MLT staff. An analysis of various documents such as school prospectus policies and staff handbooks also assisted in developing the data gathered from the questionnaires.

### *Validity and Reliability*

Issues of validity and reliability may be seen as areas of concern in case-study methodology. Sturman (1988), Burns (1996) and Hurworth (1999) suggest that these concerns may consist of: lack of rigor and reliability; lack of generalisation of findings; sample selection;

confidentiality and anonymity; researcher bias through participation in the data-gathering; researcher bias in the filtration, interpretation and culling of data through personal worldview, values and perspectives; labour intensiveness and overall expense. From this research study, questionnaires were first completed by POL staff and this data was then presented to MLT staff in a group interview format. This allowed for breadth of views from different types of leaders and those who held senior leadership roles within the schools rather than gathering data from only one leader and one position. As a result, the validity of this study was strengthened.

Various authors offer ways of addressing issues of validity and reliability (Yin 1994; Paton 1990; Hurworth 1999) and these concerns were addressed in each phase of the research. Yin (1994, p. 32-38) offers a valuable overview of the four tests commonly used across social science methods: construct validity, internal validity, external validity and reliability. These ways have proved useful for this research. Construct validity calls for the identification of a significant operational aspect of the organisation to be studied and the demonstration that these aspects, in fact, do impact on the research topic. This was achieved by investigating the various organisational structures that each school adopted in managing the day-to-day operation through analysis of staff handbooks and other documentation relating to the operational activities of each school, along with interviewing MLT staff.

Further, concerns related to validity and reliability may be minimized in a multi-site case study through the researcher's need to be able to replicate the study in a number of settings. In this research study, the same questionnaire was delivered to each school for completion by

POL staff. Once this data was gathered and analyzed the most frequent responses were identified from each question and listed in a second questionnaire, which was then returned to each school. The data was presented to MLT staff and discussed, as the basis of an interview, with MLT staff who completed Questionnaire 2.

Internal validity refers to the way the researcher draws inferences in the analysis of the data about why things follow a particular path. Validity is assisted by matching patterns across the data and cumulative building of explanations from the narrative of different sources. In an attempt to address this, each school leadership team was interviewed, and an examination was made about the way in which the school conducted various activities undertaken on a regular basis, such as the celebration of Founder's Day, to ensure the transmission of the charism of Edmund Rice.

External validity deals with the generalisation of the findings. This depends on the extent to which the data gathering can be replicated in another setting, usually through the detailed recording of the procedures followed. External validity is enhanced through formalized procedures in the data-gathering process, as discussed previously. Findings are said to be reliable if, by repeating the study in the same setting and using the same procedures, the similar findings are produced. The completion of the same questionnaires in all three schools by POL staff, in the first instance and MLT staff, in the second instance, allowed for similarities to be discovered. This possibility was enhanced by the careful documentation of the procedure that was followed by the researcher, particularly in the form of a protocol, which detailed an overview of the case study and the specific questions to be asked (Yin, 1994, p. 64).



These were the strategies then used in an attempt to address the concerns related to validity and reliability of the data of this research study. Often expressed concerns about validity and reliability of case studies have been dealt with in practical terms; therefore ensuring that the data collected will be both valid and reliable for conclusions to be drawn.

### *Summary*

As previously identified, the most appropriate methodology for determining the leadership approach, best suited to the future transmission of the charism of Edmund Rice was a case study approach. In particular, an instrumental case study was used, as this provided the means for a particular issue, that of the transition of the charism of Edmund Rice during a time of transition from religious to lay leadership, to be examined. Two main research questions formed the basis of this research and related to the three aspects of the research – charism, leadership and the transference of leadership from religious to lay. Further sub questions were also identified to assist in the gathering of data and the issues surrounding triangulation of data and the validity and reliability of data collected were also addressed. Finally, the use of questionnaires was discussed.

### **Selection of Schools**

To gain the perceptions of leaders within Christian Brothers' schools about the transmission of the charism of Edmund Rice in, a time of changing leadership from religious to lay leaders, in Christian Brothers' schools, three schools were selected. There appear to be three contexts within which the schools operate as the leadership changes from a religious to lay principal. Therefore, each school selected displayed characteristics of one of the three contexts:

- A Christian Brothers' school that had a lay principal for a period of more than 5 years.
- A Christian Brothers' school that currently had a Christian Brother as principal.

- A Christian Brothers' school that had recently changed from a religious principal to a lay principal and was in the associated processes of changing from a religious to lay leadership.

The schools were selected as a convenient sample.

### **Context of Individual Schools**

The context of the three schools selected for this research study varied greatly in terms of physical location and enrolment. Each school also had an individual and unique history and patrimony. However, all schools were founded by the Christian Brothers and continued to be owned and operated by them. Hence, each school had the same founder, Blessed Edmund Rice and shared in his charism. The three schools were all located within the same province.

For privacy reasons the three schools declined to provide information regarding the financial status of their students' families. However all three schools provided scholarships that were open to all students regardless of their ability to pay school fees. As well, all schools had a fee-relief policy in place which ensured that any boy who desired a Christian Brothers education would not be denied. Therefore, the students from all three schools came from varied socio-economic backgrounds.

### ***Context of School A***

School A is a day and boarding school for boys in the tradition of Edmund Rice. It had been owned and operated by the Christian Brothers for 110 years. It is located in a regional city and had a student population of 870 students, including 20 boarders. The school had a Christian

Brother as a principal up until 2002, when the first lay principal was appointed. The school employs over 100 staff, with 70 of these staff being teachers. Students came from both urban and rural areas. It has an open enrolment policy, catering for the needs of a wide variety of boys.

The school is governed by the Christian Brothers, which delegates its governing responsibility to a local school board. The Board is considered an expert board comprising members who have particular expertise in the area of education, accountancy, law and building and maintenance, as opposed to a representative board. The Christian Brothers' Province leadership team has a representative on the board and the Principal and Deputy Principal also form part of the Board. The Principal acts as the Executive Officer to the Board. The Board then delegates the responsibility of running the school to the Principal. The Principal, along with the management team, comprises the Deputy Principal, Senior Administrator, Curriculum Co-ordinator, Religious Education Co-ordinator and Bursar, ensures the day-to-day operation of the school. The school has a number of other staff who hold positions of responsibilities, such as Year Level Co-ordinators and Heads of Faculty.

### ***Context of School B***

School B is a day school for boys in the tradition of Edmund Rice. It has been owned and operated by the Christian Brothers for 84 years. It is located in the capital city of Victoria and has a student population for 1378 students. The school has a Christian Brother as a principal. The school employs over 170 staff, with 150 of these being teachers. It enrolls students from the suburban areas surrounding the school and beyond. Its students are drawn from over 100

different primary schools. It has an open enrolment policy, catering for the need of a wide variety of boys.

The school is governed by the Christian Brothers, which delegates its governing responsibility to a local school board. The Board is considered an expert Board, comprising members who have particular expertise in the area of education, accountancy, law, building and maintenance, as opposed to a representative Board. The Christian Brothers' Province leadership team has a representative on the Board; the Principal and Deputy Principal also form part of the Board. The Principal acts as the executive officer to the Board. The Board then delegates the responsibility of running the school to the Principal. The Principal, along with the management team comprised the Deputy Principal, Director of Administration, Director of Studies, Religious Education Co-ordinator and Head of Junior School, ensures the day-to-day operation of the school. The school then has a number of other positions of responsibilities, such as Head of Houses and Heads of Faculty.

### *Context of School C*

School C is a day school for boys in the tradition of Edmund Rice. It has been owned and operated by the Christian Brothers for 67 years. It is located in a regional city of Victoria and has a current student population for 1250 students. The school had a lay principal. The first lay principal was appointed in 1989. The school employs over 170 staff, with 130 of these staff being teachers. It enrolls students from both the urban and rural areas surrounding the location of the school. It has an open enrolment policy, catering for the need of a wide variety of boys.

The school is governed by the Christian Brothers, which delegates its governing responsibility to a local school board. The Board is considered an expert board comprising members who have particular expertise in the area of education, accountancy, law and building and maintenance, as opposed to a representative board. The Christian Brothers' Province leadership team has a representative on the board and the Principal and a Deputy Principal also form part of the Board. The Principal acts as the executive officer to the board. The board then delegates the responsibility of running the school to the Principal. The Principal, along with the management team comprised the two Deputy Principal, Curriculum Co-ordinator and Business Manager ensure the day-to-day operation of the school. The school then has a number of other positions of responsibilities, such as Year Level Co-ordinators and Heads of Faculty.

Tables 4.1 and 4.2 below contain a summary of the information relating to each of the schools that form the case study for this research. Table 4.1 provides of an overview of the school in terms of length of operation, type of school, location, enrolment and the number of staff. Table 4.2 details the members of each school's leadership team.

**Table 4.1: Details Relating to Schools**

<b>School</b>	<b>Length of operation</b>	<b>Type of School</b>	<b>Location</b>	<b>Student Population</b>	<b>No. of Employees</b>	<b>No. of Teachers</b>
<b>A</b>	110	Day & Boarding	Regional City	890	100	70
<b>B</b>	84	Day	Metropolitan	1578	170	150
<b>C</b>	67	Day	Regional	1250	170	130

			City			
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Table 4.2: **Membership of School Leadership Team**

School	Membership of School Leadership Team
<b>A</b>	Principal, Deputy Principal, Senior Administrator, Curriculum Co-ordinator, REC & Bursar
<b>B</b>	Principal, Deputy Principal, Director of Administration, Director of Studies, REC & Head of Junior School
<b>C</b>	Principal, Deputy Principal X 2, Curriculum Co-ordinator, Business Manager

### **Participants**

Two groups of participants were asked to complete questionnaires. The first group of participants were POL staff of the three Christian Brothers' schools. The second group of participants were MLT staff and the composition of the leadership teams were varied for each school in all three schools. The second group also were interviewed prior to completing the questionnaire.

A letter requesting permission to conduct the research at the three-selected Christian Brothers' schools was sent to the Province Leader of the Christian Brothers (see Appendix 2) and to each of the Principals of the selected Christian Brothers' schools (see Appendix 3). Following this, the targeted leaders of group one were sent a package containing:

- An information letter to participants (see Appendix 4);
- A consent form to be completed if staff decided to voluntary participate in the research (see Appendix 5);

- A questionnaire (Questionnaire 1) (see Appendix 6) ;
- A reply paid envelope in which to place a response if a staff member chose to become a participant.

The anonymity of the participants' responses was guaranteed. Questionnaire 1 did not seek the name of the participant or the name of the school. The schools were referred to as School A, B or C. It was considered that it was possible to identify the Principal of the school, if they completed the questionnaire, due to the fact that there was only one principal for each school. Therefore an additional consent form was sent to the principal of each school.

Questionnaire 2 (see Appendix 7) was developed from responses to questionnaire 1 (see Appendix 1) and sought to center on responses from the senior leadership teams in each school. The process for the completion for Questionnaire 2 was one of direct distribution to each school's leadership team in sessions arranged by each school. The completion of the second questionnaire remained confidential.

As mentioned earlier, the responses from the first questionnaire were used to develop the second questionnaire. However, further clarification and understanding of the responses that had emerged from the first questionnaire were sought from the senior leadership teams. Therefore, prior to the second questionnaire being administered, the researcher conducted group interviews with the MLT teams from each of the three schools where each team consisted of six people (see Table 4.2).

At these interviews, the responses from the first questionnaire were presented to the MLT. These identified elements of charisma and the values and practices that leaders should display to ensure the transmission of these elements. As well, the participants from the first survey had been required to identify the actions, in their perceptions, that leaders needed to undertake in order to ensure the transmission of charisma. During the interviews, the MLT teams were invited to further elaborate on these responses and these discussions further informed this research.

### **Response Rate for Questionnaire One**

A total of 54 questionnaires were posted to the three schools for completion by staff holding a position of leadership. Seventeen questionnaires were sent to School A. There were eight returns from participants in School A. Of the twenty questionnaires sent to School B, six were returned and the response from School C saw three returned from a total of seventeen that were posted. The school-by-school returns are detailed in Table 4.3 below.

Table 4.3: **Response Rate**

<b>School</b>	<b>No. of Questionnaires Returned</b>	<b>Total</b>
<b>A</b>	8	17
<b>B</b>	6	20
<b>C</b>	3	17
<b>Total</b>	17	54

### **Background of Participants related to Questionnaire 1**

Questionnaire 1 commenced with a series of questions to gain some background information on the participants in this research study. The background questions related the age, sex and



education of each participant. The participants were also asked about their teaching service, in total and working in Christian Brothers' schools. The section concluded with two questions relating to any formal study or professional development that had been undertaken in the Edmund Rice charism.

### *Gender, Age and Education of Participants*

#### *School A*

The age of the participants from School A varied from one participant in the 30-40 age group, four participants were aged between 40-50 years, while three participants were aged from 50-60 years. The gender of the eight participants was equally spread with four males and four females. Of the eight participants, four had been to a Christian Brothers' School.

#### *School B*

The male/female ratio for School B is five to one and the Christian Brothers had educated four of the participants. Of the six participants from School B, four are aged between 40 and 49 years.

#### *School C*

The age of the participants from School C varies with one participant falling in the 30-40 year age group and two participants are aged between 40-50 years. The gender of all the participants is male. The Christian Brothers educated all of the participants from School C.

The details of the gender, age and education background of the all participants are contained in Table 4.4 overleaf.

Table 4.4: Gender, Age and Education Background of Christian Brother participants

School	Gender		Education		Age				
	Male	Female	Y	N	20-29	30-39	40-49	50-59	60+
<b>A</b>	4	4	4	4	-	1	4	3	-
<b>B</b>	5	1	4	2	-	1	4	1	-
<b>C</b>	3	-	3	-	-	1	2	-	-

### *Years of Service as a Teacher*

#### *School A*

Four participants from School A have been in teaching service between 16-20 years and the other participants have taught for 11-15 years, 21-25 years, 26-30 years and beyond 30 years. The length of service that participants in School A had in Christian Brothers' schools also varied with four participants having served between zero and five years and two staff members have taught for between six and ten years. Finally, one staff member has given between 21-25 years service and another has given in excess of 30 years service to Christian Brothers' schools.

#### *School B*

The length of service that participants in School B have had in Christian Brothers' schools is also varied, with one participant having served between 0 and 5 years, two staff members have taught between 6 and 10 years and two staff members having taught in Christian Brothers'

schools between 16-20 years. Finally, one staff member has taught for more than 30 years in Christian Brothers' schools.

### *School C*

Of the three participants from School C, one each has been in teaching service between 11-15 years, 16-20 years and 21-25 years. The length of service in Christian Brothers' schools also varied, with each of the three participants having served between 0 and 5 years, 6 and 7 years and 21-25 years respectively.

Information pertaining to the years of service, as a teacher and years of service, in a Christian Brothers school are detailed in Table 4.5 below.

**Table 4.5: Years of service as a teacher and in Christian Brothers' schools**

School	Years of Service as a Teacher							Years of Service in CB Schools						
	0-5	6-10	11-15	16-20	21-25	26-30	30+	0-5	6-10	11-15	16-20	21-25	26-30	30+
<b>A</b>	-	-	1	4	1	1	1	4	2	-	-	1	-	1
<b>B</b>	-	-	2	-	3	-	1	1	2	-	2	-	-	1
<b>C</b>	-	-	1	1	1	-	-	1	1	-	-	1	-	-

## **Professional Development on the Charism of Edmund Rice**

### *School A*

In relation to formal study completed on the charism of Edmund Rice, three participants from School A had completed such studies, while five participants had undertaken professional

development within the last 5 years on the charism of Edmund Rice and a further three staff members had undertaken professional development between 4 and 6 years ago.

#### *School B*

Three participants from School B had completed formal studies in relation to the charism of Edmund Rice while five participants had undertaken professional development.

#### *School C*

The three participants from School C had not undertaken any formal study or professional development in relation to the charism of Edmund Rice.

Table 4.6 below provides information relating to the completion of formal study and professional development in the Edmund Rice charism by participants.

**Table 4.6: Participation in Formal Study and Professional Development**

School	Formal Study of ER Charism			PD of ER Charism		
	0-3	4-6	6+	0-3	4-6	6+
<b>A</b>	3	-	-	5	3	-
<b>B</b>	1	1	1	2	3	1
<b>C</b>	-	-	-	-	-	-

#### *Summary*

The staff from all schools who held positions of leadership were asked to complete Questionnaire 1. The results from Questionnaire 1 were then tabulated (see Appendix 1 p) and

Questionnaire 2 was developed. Staff who then formed part of the leadership team of the schools were asked to complete Questionnaire 2, which sought their responses from the data collected from Questionnaire 1. As a result, the final analysis of all data collected provided a picture of the participant's perceptions of the transmission of the Edmund Rice charism in a time of changing leadership, from religious to lay, in Christian Brothers' schools.

### **Questionnaire**

As discussed earlier, this research study concerned itself with gathering data in three ways:

- Questionnaires;
- Interviews; and
- Document collection.

The principal data sources were the questionnaires, the use of data gathered from the interviews and document analysis, used for triangulation purposes to substantiate the data gathered from the questionnaire and for clarification of issues raised in the participants' responses to the questionnaire. The use of two questionnaires was deemed necessary as a result of the response rate from the initial survey: Questionnaire 1 and the breadth and variation in the responses received, Questionnaire 2 was developed to ascertain commonality of understanding, by school leadership teams, in Schools A, B and C.

### ***Pilot Study***

A pilot of the questionnaire was conducted in Term 4, 2001. After a review of the Questionnaire, contained in the initial draft, it was considered that it might be difficult for

participants to respond to the questions, especially those who did not have a background in charism. As a result, it was felt necessary to complete a pilot study. The draft questionnaires were distributed to a number of staff in other Catholic secondary schools. These schools were also founded by a religious order. After the completion of the questionnaire by the participants of the pilot study it was identified that there was a need for a few questions to be further clarified by the researcher. The appropriate changes were made.

### *Distribution of Questionnaire 1*

Questionnaire 1 was sent to POL staff in each of the schools. Each participant was provided with a package of information containing:

1. An information letter;
2. Questionnaire 1;
3. A reply paid envelope; and
4. A consent form.

This package of information was sent to each of the three individual Christian Brothers' schools at the beginning of Term 4 2001. POL staff at each of the three schools was asked to complete Questionnaire 1. Upon completion, return of Questionnaire 1 was by a self-addressed and prepaid envelope.

The distribution numbers for Questionnaire 1 were as follows:

Table 4.7: **Distribution of Questionnaire 1**

School	Number Distributed
A	17
B	20
C	17

In summary, the analysis from Questionnaire 1 was collated to give an overall idea of the leaders' responses from each of the three schools, in relation to:

- Their understanding of the charism of Edmund Rice;
- Their understanding of the elements associated with the charism;
- What values future leaders of Christian Brothers schools should display;
- The actions that a leader should undertake to ensure the transmission of the charism of Edmund Rice;
- Indication of two instances of how their school encouraged the transmission of Edmund Rice; and
- Their thoughts on what staff development was necessary for actioning the transmission of the Edmund Rice charism.

### *Questionnaire 1*

Questionnaire 1, (Appendix 6) contained six items, which sought a participant's response to their understanding of charism, leadership and the school's response to the issue of ensuring the transmission of the charism of Edmund Rice.

*Item One of Questionnaire 1* sought the participants understanding of the charism of Edmund Rice in Christian Brothers' schools, in a time of changing leadership, from religious to lay. Participants were asked to respond to the question: What is your understanding of the charism of Edmund Rice?

*Item Two of Questionnaire 1* asked the participants to consider the transmission of the charism of Edmund Rice in Christian Brothers' schools, in a time of changing leadership from religious, to lay and to state their understanding of particular elements associated with the charism. The elements listed were as follows:

- i. An enabling gift;
- ii. Service;
- iii. Vision;
- iv. Direction;
- v. A framework of the community;
- vi. Inspiration;
- vii. Community orientation;
- viii. Concrete expression of individual values;
- ix. Concrete expression of corporate values;
- x. Making a difference in society;
- xi. Education; and
- xii. Leadership.



The opportunity was given for participants to indicate other elements that they considered were associated with charism. These elements were selected because they had been identified in the literature and research associated with the charism of Edmund Rice.

*Item Three of Questionnaire 1* asked: What values should leaders display to ensure the transmission of Edmund Rice charism in Christian Brothers' schools, for example, justice, in a time of changing leadership from religious to lay? Participants were limited to 5 responses.

*Item Four of Questionnaire 1* had two sections, 4.1 and 4.2.

*Item 4.1* contained 14 elements.

- i. Commitment to service;
- ii. Use of personal and position power;
- iii. Initiation of change;
- iv. Education for all;
- v. Building of relationships;
- vi. Development of the organisation as a whole;
- vii. Enthusiasm for the job;
- viii. Articulation of philosophy, belief and values;
- ix. Respect for power and influence;
- x. Development of beliefs and values;
- xi. Creation of structures and processes;
- xii. Working for the future;
- xiii. Maintenance of contact with people in the organisation; and

xiv. Education for citizenship.

Participants were asked:

In your opinion, how might a leader action the following, to ensure the transmission of Edmund Rice charism in Christian Brothers' schools in a time of changing leadership from religious to lay?

*Item 4.2 of Questionnaire 1* asked participants to indicate which three elements from 4.1 they considered were most important for the transmission of the charism of Edmund Rice, at this time of changing leadership from religious to lay in Christian Brothers' schools, and why this was so. The elements in Question 4 were selected because they were seen as important in the literature and research associated with leadership.

*Item Five of Questionnaire 1* asked participants to consider two instances of how their school encouraged the transmission of the Edmund Rice charism in the past year. The participant was asked to describe these instances, 5.1 and 5.2 using the following headings:

- Intent;
- Plan;
- Individual/team;
- Motivation; and
- Evaluation.

The headings in Question 5 were selected because they were seen as important in the literature and research associated with leadership.

*Item Six of Questionnaire 1* asked:

What staff development is necessary for actioning the transmission of the Edmund Rice Charism in a time of changing leadership from religious to lay in Christian Brothers' schools?

The response sought from the participant was open ended to ensure that participants' responses were not narrowed or focused.

The low response rate to Questionnaire 1 and the variation in responses about the nature of the Edmund Rice charism made it difficult to arrive at a clear understanding of the respondents' perceptions of the kind of leadership that was required for Edmund Rice schools during the time of changing leadership. Accordingly, a second questionnaire was developed to ascertain commonality of understanding by management leadership teams (MLT) in School A, B and C. As well, an interview was conducted prior to the administration of the second questionnaire. This sought to clarify the responses from the first questionnaire and to further identify and articulate the common understandings of the elements of charism and leadership as expressed by the MLT.

#### **Interviews with Management Leadership Teams (MLT)**

The MLT of each school was interviewed informally by the researcher prior to the administering of the second questionnaire in order to ensure participants' understanding of each element of the questionnaire and to seek the perceptions of the MLT in relation to the charism of Edmund Rice and the necessary leadership qualities and styles to assist with the development and transmission of that charism.

The group interviews that were conducted were informal in nature and the duration was approximately half-an-hour for each school. The researcher took various notes during the interview as each item from the first questionnaire was presented to the MLT and discussed. As well, there were specific questions directed to members of the MLT which related to their particular leadership roles, for instance, a query about the school's approach to fee relief for families experiencing financial hardship was directed to the Bursar. In the end, the responses gained from the interviews were used to illuminate and give further depth to the discussion and analysis of the findings from the questionnaires.

### *Questionnaire 2*

As indicated earlier, Questionnaire 2 (Appendix 7) was completed by the senior management teams in each of the schools – Schools A, B and C. The researcher administered Questionnaire 2 after the group interview with each of the school's MLT.

15 questionnaires were distributed; five to each of the selected schools. This represented all MLT staff.

The items that were incorporated into Questionnaire 2 (Appendix 7) were based on the responses received from the participants who responded to Questionnaire 1. Only those that were similar, or the same as that of another participant, were omitted as shown in Appendix 1.

*Item One of Questionnaire 2* listed the responses from the participants of Questionnaire 1 in relation to their understanding of the charisma of Edmund Rice for example:

- A mission to care for the spiritual and educational development of underprivileged boys; and
- To provide opportunities for young people to strive to reach their full potential, to be compassionate to others.

Participants were asked to indicate the five responses that they considered to be most appropriate.

*Item Two of Questionnaire 2* asked the participants to consider the transmission of the charism of Edmund Rice in Christian Brothers' schools in a time of changing leadership from religious to lay, by indicating their understanding of the elements, as listed, which were associated with the charism. Participants selected the five responses that they considered to be most appropriate for each of the fourteen elements, for example the list of responses for selection in relation to an enabling gift is indicated below in Table 4.8.

Table 4.8: **An Enabling Gift**

❖ To grow personally
❖ To educate in the spiritual dimension is enabling by its very nature
❖ To share Christ's mission
❖ To help others to help themselves
❖ Conduit for good to occur
❖ To believe in possibilities
❖ To give us direction
❖ To encourage students to gain strength from their potential
❖ To empower via education
❖ To give opportunity to use talents
❖ Talented teachers have to help the students in their care
❖ To help boys achieve their potential
❖ To use one's own abilities to help others

Table 4.9 provides examples of two of the five possible responses for each element, which participants might have selected.

Table 4.9: **Responses from Participants**

<p><b>An enabling gift</b></p> <ul style="list-style-type: none"> <li>❖ To share Christ's mission</li> <li>❖ To encourage students to gain strength from their potential</li> </ul>	<p><b>Community orientation</b></p> <ul style="list-style-type: none"> <li>❖ Be part of a wider community</li> <li>❖ Be prepared to foster meaningful links with groups within and beyond the school community</li> </ul>
<p><b>Service</b></p> <ul style="list-style-type: none"> <li>❖ To serve with emphasis on the Catholic faith</li> <li>❖ To share ones talents to students and colleagues especially those who are disadvantaged</li> </ul>	<p><b>Concrete expression of individual values</b></p> <ul style="list-style-type: none"> <li>❖ To be compassionate and caring</li> <li>❖ To be a means of demonstrating the way individuals live out the Edmund Rice ethos</li> </ul>
<p><b>Vision</b></p> <ul style="list-style-type: none"> <li>❖ To provide students with a sense of the bigger picture for the future</li> <li>❖ To apply charism to the decision making process</li> </ul>	<p><b>Concrete expression of corporate values</b></p> <ul style="list-style-type: none"> <li>❖ Fairness</li> <li>❖ Staff to provide example</li> </ul>
<p><b>Direction</b></p> <ul style="list-style-type: none"> <li>❖ To articulate and set direction which is consistent with ER charism</li> <li>❖ To remain true to the charism</li> </ul>	<p><b>Making a difference in society</b></p> <ul style="list-style-type: none"> <li>❖ Students will have a commitment to those at the margins</li> <li>❖ To minister to the marginalised – quality education for those who are least able to access it</li> </ul>
<p><b>A framework of the community</b></p> <ul style="list-style-type: none"> <li>❖ A relationship between administration / teachers / students / families and their inter-connectedness of those relationships</li> <li>❖ A commitment of all members of the staff to the ideals of ER</li> </ul>	<p><b>Education</b></p> <ul style="list-style-type: none"> <li>❖ Enablement</li> <li>❖ Commit to the role/ provision of Christian based education</li> </ul>
<p><b>Inspiration</b></p> <ul style="list-style-type: none"> <li>❖ Role models</li> <li>❖ Agents of change through education and to bring about social justice</li> </ul>	<p><b>Leadership</b></p> <ul style="list-style-type: none"> <li>❖ High standards and moral fibre</li> <li>❖ Set direction facilitate change</li> </ul>

*Item Three of Questionnaire 2* was an extension of Question 3 of Questionnaire 1, which asked the participants:

What values should leaders display to ensure the transmission of Edmund Rice charism in Christian Brothers' schools, for example, justice, in a time of changing leadership from religious to lay?

From the responses gained out of Questionnaire 1 it was considered that participants had given both values and examples of actioning these values as their responses. Hence in designing Questionnaire 2, Question 3 was divided into two sections, one relating to values and one relating to practices. Therefore Question 3 of Questionnaire 2 listed the values and practices that a leader might display, to ensure the transmission of the charism of Edmund Rice in Christian Brothers' schools, for example justice.

The participants were asked to select from a list of values and a list of practices those five that they considered to be most appropriate. Table 4.10 overleaf provides the list of the values and practices offered by participants responding to Questionnaire 1, which formed the bases for Question 3.

Table 4.10: Values and Practices

Values	Practices	
Empathy	True Catholic devotion to Christ & Gospel	Intellectual capabilities
High moral	People skills	Challenge culture/beliefs/norms
Compassion	Good administrator/negotiator	Fairness
Openness/honesty	Respect for diversity	Generosity to the poor and disadvantaged
Faith	Perseverance	Importance of commitment to being the sort of person you are called to be
Justice	Core spiritual values above business values	Caring for all in the community
Hope	Trust in colleagues	Pastoral Care
Understanding	Pursuit of the highest stands of scholarship	Commitment to the noble profession of teaching
Generosity	Progressive	Moral witness and education are preconditions for moral beings
Courage	Being Catholic	Consistency – share the same values
Humility	Sense of religious traditions	Character to make tough decision
Authenticity	Trust in what has gone beforehand	Preparedness to accommodate the needs of all students
Charity	Development of social justice awareness	Good role models
Tolerance	Maintaining heritage and tradition	Centrality of Jesus Christ and Mary in prayer life of schools
Integrity	Academic challenge	Maintaining sense of community
	Commitment to faith (publicly demonstrate)	Service

*Item Four of Questionnaire 2* provided the participant with a list of 14 elements and gave examples of how these might be actioned by a leader to ensure the transmission of the charism



of Edmund Rice in Christian Brothers' schools; e.g. a commitment to service as shown in Table 4.11 below.

Table 4.11: **Commitment to Service**

❖ To lead by example
❖ To have a love of the job
❖ To ensure that core values are preserved
❖ St V de P/Ministry Retreats/ community service
❖ Lay witnessing
❖ To give resources and energy to help the marginalised
❖ To be present and to be interested in all school activities
❖ Community service programs
❖ Time given to people
❖ To value wider contribution in the community
❖ To encourage programs for students outside regular teaching
❖ Servant leadership. Lead by example – authentic values and vision draws others to follow
❖ To provide personal example and encouragement of colleagues
❖ To be accessible to students
❖ To be an example – work with students and teachers
❖ To teach RE

Participants completing Question 4 were asked to choose 5 elements in each section, which they considered most appropriate. Table 4.12 provides examples of two of the five possible

responses for each element, which participants might have selected in their responses to Question 4.

Table 4.12: **Participant Responses**

<p><b>Commitment to service</b></p> <ul style="list-style-type: none"> <li>• To lead by example</li> <li>• To have a love of the job</li> </ul>	<p><b>Articulation of philosophy, belief and values</b></p> <ul style="list-style-type: none"> <li>• Articulation of philosophy, belief and values identified and explored at staff meetings, assemblies and in mission statements</li> <li>• Tell one's own stories at assemblies, staff meetings etc.</li> </ul>
<p><b>Use of personal and position power</b></p> <ul style="list-style-type: none"> <li>• To have compassion for boys</li> <li>• To be fair, delegate well, listen to others</li> </ul>	<p><b>Respect for power and influence</b></p> <ul style="list-style-type: none"> <li>• There is a need to challenge the way in which power is exercised</li> <li>• Consult people in positions of responsibility</li> </ul>
<p><b>Initiation of change</b></p> <ul style="list-style-type: none"> <li>• To have vision – master plans – educational goals</li> <li>• To lead from the front</li> </ul>	<p><b>Development of beliefs and values</b></p> <ul style="list-style-type: none"> <li>• Empower staff to question and clarify in students</li> <li>• Service to others essential aspect of curriculum</li> </ul>
<p><b>Education for all</b></p> <ul style="list-style-type: none"> <li>• Inclusive nature of entry policy</li> <li>• To encourage and show practical support for all types of boys</li> </ul>	<p><b>Creation of structures and processes</b></p> <ul style="list-style-type: none"> <li>• Need to flow from mission statement</li> <li>• Involve the staff as a whole</li> </ul>
<p><b>Building of relationships</b></p> <ul style="list-style-type: none"> <li>• Connectedness with youth</li> <li>• Good pastoral structures/ boys need connectedness/ plenty of co-curricular activities</li> </ul>	<p><b>Working for the future</b></p> <ul style="list-style-type: none"> <li>• Promote the leadership potential of lay staff</li> <li>• Be sure to maintain sense of community</li> </ul>
<p><b>Development of the organisation as a whole</b></p> <ul style="list-style-type: none"> <li>• Expediency must never replace integrity</li> <li>• To empower others</li> </ul>	<p><b>Maintenance of contact with people in the organisation</b></p> <ul style="list-style-type: none"> <li>• Community involvement</li> <li>• Be seen, show interest in individuals well being</li> </ul>

<p><b>Enthusiasm for the job</b></p> <ul style="list-style-type: none"> <li>• Actioned via greetings especially guests and casual visitors</li> <li>• Positive and welcoming approach demand high standards</li> </ul>	<p><b>Education for citizenship</b></p> <ul style="list-style-type: none"> <li>• Good people are more important than good students</li> <li>• Develop the whole person not just academic</li> </ul>
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*Item Five of Questionnaire 2* asked participants to indicate two instances, 5.1 and 5.2, of how their school has encouraged the transmission of the Edmund Rice charism in the past year. The participants were asked to respond by using the following headings to describe the instances

- Intent;
- Plan;
- Individual/Team;
- Motivation; and
- Evaluation.

*Item Six of Questionnaire 2* asked participants to,

Indicate what staff development was necessary for actioning the transmission of the Edmund Rice Charism in a time of changing leadership, from religious to lay, in Christian Brothers' Schools?

The completed responses from Questionnaire 2 gave an indication of the schools' leaders overall responses to the various elements relating to the transmission of the Edmund Rice charism. Responses from Questionnaire 2, as completed by members of each of the school's leadership teams, were collated to give an overall picture of each school's perception of the

transmission of the Edmund Rice charism in a time of changing leadership, from religious to lay, in Christian Brothers' schools. Also common understandings across the three schools were seen as possibilities.

### **Conclusion**

In summary, the completion of the two questionnaires identified the:

- Responses from people who held positions of leadership within Christian Brothers schools; and
- Responses from specific leadership teams.

This chapter has identified case-study methodology as being the most appropriate methodology for this research study and discussed various strategies employed to promote validity and reliability. Further, it discussed the construction and distribution of the questionnaire used as the principle approaches to data collection. In Chapter Five, the analysis of the responses from Questionnaire 1 and Questionnaire 2 are presented.

## **CHAPTER FIVE PRESENTATION OF FINDINGS**

### **Introduction**

In this chapter the findings of this research study are presented. The chapter is divided into two sections. **Section One** provides the responses from POL staff in Schools A, B and C. The responses are organized according to key features of charism as identified in the literature, promotion of charism, leadership and actioning leadership to promote charism. The responses from the three schools give the reader an overview of the aspects of charism as perceived by the respondents. Finally, the leaders' ideas of professional development necessary to ensure the transmission of charism are articulated.

In **Section Two** the responses of MLT staff of Schools A, B and C are presented. Their responses were derived from their perceptions in relation to the same questionnaires completed by POL staff. Essentially, MLT staff were asked to reflect upon the responses from POL staff before responding with their perceptions about the transmission of the charism of Edmund Rice.

### **Section One**

This first section provides details of the findings indicating what POL staff thought about the charism of Edmund Rice and the impact of the leadership approach on transmission of charism.

### *Charism*

The two key elements that were common to POL staff in expressing their understanding of charism were:

- A mission to nurture the spiritual and educational development and the pastoral care of under-privileged boys; and
- To provide opportunities for them to reach their full potential.

School B also perceived charism to be a gift in the religious sense, while School C emphasized an absolute commitment to providing care and education for those boys on the margins of society. It would appear that the identification and articulation of the Edmund Rice charism focused on the spiritual and religious nature of charism, along with some sense of the need to care for boys, both in the pastoral and educational sense as shown in Table 5.1.

**Table 5.1: Understanding of Charism**

<b>School A</b>	<b>School B</b>	<b>School C</b>
Charism was a mission to care for the spiritual and educational development of underprivileged boys, being able to provide opportunities for young people to strive to reach their full potential and to provide education as well as caring for boys.	Charism was a gift (in the religious sense) and a mission to care for and nurture young people especially the less privileged in terms of spirituality, education and pastoral care.	Charism was the opportunity to work with the marginalised and to develop their full potential, being able to provide an education for boys and maintain an absolute commitment to those on the margins of our society.

*Promotion of the charism*

The elements of the promotion of the E.R. charism identified in the literature in Chapter Two are shown in Table 5.2 below:

**Table 5.2: Elements of the Promotion of Edmund Rice Charism**

❖ Enabling gift	❖ Community orientation
❖ Service	❖ Concrete expression of individual values
❖ Vision	❖ Concrete expression of corporate values
❖ Direction	❖ Making a difference
❖ Framework of the community	❖ Education, and
❖ Inspiration	❖ Leadership

In considering these elements, the leaders in the three schools indicated the following as important elements in the promotion of charism:

- Being of service in the Catholic Faith;
- Using Christ as a role model; and
- Being caring and compassionate.

The leaders of Christian Brothers' schools saw that essential aspects in the promotion of charism were the element of service and being concerned about the welfare of people. This highlights the fact that these elements continue to be important within Christian Brothers' schools today and suggest that leaders of these schools should be exercising leadership that allows these qualities to be clearly identifiable, in schools operated by the Christian Brothers.

In addition, Schools A and B included the development of relationships between administration, teachers, students and families along with the commitment of all members of staff to the ideals of Edmund Rice. Further, the POL staff of Schools B and C also perceived that the concept of liberation, through education, was important in the promotion of the Edmund Rice charism. Other specific items identified by each school were also included in the responses and are presented in Table 5.3.

Table 5.3: **Promotion of Charism**

School A identified the following items in relation to the promotion of charism:	School B identified the following items in relation to the promotion of charism:	School C identified the following items in relation to the promotion of charism:
<ul style="list-style-type: none"> <li>• Encouraging students to gain strength from developing their potential,</li> <li>• Developing of opportunities to use talents and use one's abilities to help others,</li> <li>• Sharing ones talents with students and colleagues especially those who are disadvantaged,</li> <li>• Assisting others without expecting recognition and being there for the students at all times,</li> <li>• Making decision within the school that required a school to look beyond its own operations.</li> <li>• Setting specific goals</li> <li>• Appreciating Church and family values</li> <li>• Ensuring that there is an understanding and appreciation of Edmund Rice's life</li> <li>• Working towards justice and equity</li> <li>• Emphasizing care for the whole person</li> <li>• Achieving excellence through appropriate structure curriculum</li> <li>• Setting direction and facilitating change</li> </ul>	<ul style="list-style-type: none"> <li>• Empowering via education</li> <li>• Assisting students to achieve their potential</li> <li>• Promoting the Edmund Rice philosophy</li> <li>• Articulating and setting direction</li> <li>• Developing devotion through prayer to Edmund Rice</li> <li>• Promoting Catholicity</li> <li>• Bringing the school community to an understanding of the Edmund Rice charism</li> <li>• Living ones life according to Catholic/Christian principles</li> <li>• Requiring leaders to have high standards</li> <li>• Being proactive and visible in the community</li> </ul>	<ul style="list-style-type: none"> <li>• Encouraging growth of students with a spiritual dimension</li> <li>• Applying the Edmund Rice charism to the decision making process</li> <li>• Using the school's mission statement as a framework</li> <li>• Remembering that schools need to be part of the wider community</li> <li>• Encouraging boys to recognise that they can make a difference by committing themselves to those on the margins of society</li> </ul>



The elements detailed in Table 5.2 can be linked with the elements of servant leadership as expressed in the literature review. Essentially, servant leadership is seen by Greenleaf as true leadership, emerging out of a person's deep desire to help others (Spears & Lawrence (2002). Greenleaf's concepts of this form of leadership are based on a model that identifies serving others as a number-one priority. Servant leadership emphasizes increased service to others, a holistic approach to work, building a sense of community and the sharing of power in decision-making. Accordingly, if a servant leadership approach was used by future leaders of Christian Brothers' schools it would assist in the promotion of charism.

### **Leadership**

Table 5.4 presents the values and practices that each school's POL staff identified as important in exercising leadership. POL staff in all three schools emphasised the values of integrity and courage.

**Table 5.4: Leadership Values and Practices**

<b>School A</b>	<b>School B</b>	<b>School C</b>
Values <ul style="list-style-type: none"> <li>❖ Faith</li> <li>❖ Justice</li> <li>❖ Understanding</li> <li>❖ Integrity</li> <li>❖ Courage</li> </ul>	Values <ul style="list-style-type: none"> <li>❖ Hope</li> <li>❖ High morals</li> <li>❖ Integrity</li> <li>❖ Courage</li> </ul>	Values <ul style="list-style-type: none"> <li>❖ Justice</li> <li>❖ Integrity</li> <li>❖ Courage</li> </ul>
Practices <ul style="list-style-type: none"> <li>❖ People Skills</li> <li>❖ Character to make tough decision</li> </ul>	Practices <ul style="list-style-type: none"> <li>❖ Being true to Catholic devotion to Christ and the Gospels</li> </ul>	Practices <ul style="list-style-type: none"> <li>❖ Development of a social justice awareness</li> <li>❖ Maintaining a sense of community</li> </ul>

Even though the POL staff of the three schools reached a common understanding for only two values that they perceived as necessary in leaders, it provides some insight to the elements of leadership required to ensure the transmission of the charism of Edmund Rice. In essence, the figure above indicates that POL staff within Christian Brothers' schools were looking for leaders who could be courageous in leadership while maintaining integrity

*Actioning leadership to promote charism*

Courage and integrity were the values that POL staff within Christian Brothers' schools were seeking in their leaders. These values then need to be discussed in light of how future leaders might action their leadership.

In actioning leadership the POL staff of all three schools perceived a need for leaders to:

- Lead by example;
- Have integrity;
- Build rapport with staff;
- Articulate philosophy, beliefs, values and vision; and
- Access life long learning.

POL staff of Schools A and B also saw the need for leaders to:

- Have a love of the job;
- Be compassionate;
- Listen;
- Be visible and accessible;
- Inspire; and
- Show confidence.

Finally, POL staff of Schools A and C agreed that there was a need for leaders to:

- Communicate;
- Empower staff;
- Consult and articulate decisions; and
- Encourage staff to understand and enhance their understanding of the E.R. charism.

However, POL staff from the schools identified requirements of their leaders that were specific to each school. This is shown in Table 5.5.

**Table 5.5: Actioning Leadership to Promote Charism**

<b>School A identified the following actions:</b>	<b>School B identified the following actions:</b>	<b>School C identified the following actions:</b>
<ul style="list-style-type: none"> <li>❖ Preservation of core values</li> <li>❖ Fairness</li> <li>❖ Share ideas</li> <li>❖ Wisdom</li> <li>❖ Delegate</li> <li>❖ Make people accountable</li> </ul>	<ul style="list-style-type: none"> <li>❖ To be present</li> <li>❖ Connect with youth</li> <li>❖ Care</li> <li>❖ Spend time with staff and students</li> <li>❖ Demonstrate enthusiasm</li> <li>❖ Be positive</li> <li>❖ Maintain sense of community</li> <li>❖ Educating young men</li> </ul>	<ul style="list-style-type: none"> <li>❖ Servant leadership approach</li> <li>❖ Shared sense of leadership</li> <li>❖ Sense of fairness and justice</li> <li>❖ Acknowledge people</li> <li>❖ Involved in the spiritual life of the College</li> <li>❖ Promotion of lay staff</li> </ul>

If the elements of service and a caring, compassionate approach are considered worthy in the promotion of charism and an approach to leadership, asking leaders to lead by example, have

integrity, and articulate beliefs and visions, then elements of transformational, servant and authentic leadership approaches should provide an effective framework for future leaders of Christian Brothers' schools.

### *Schools' Perception of the Promotion of the ER Charism*

The future promotion of the charism of Edmund Rice depends very much on what occurs within a school on a day to day basis. The POL staff were asked to discuss the various occasions that occur within the life of a Christian Brothers' school that they perceived as assisting with the promotion of the charism of Edmund Rice. Therefore, each school's POL staff was asked to list two examples of how the E.R. charism was transmitted in the day-to-day operation of the school. Below are the examples the responses that were generated from POL staff at schools A, B & C.

#### *School A - Participation in Edmund Rice Camps*

The intention of a school's participation in the Edmund Rice camps was to have students work with those on the margins of society, be able to give something back to their community and use their talents in assisting the children who attend the camps. To enable this to occur the school appointed a teacher to be a liaison person with the Edmund Rice Camp's organisation. This required the teacher to promote the camps at the school and encourage students to consider participating. The participation of students in the Edmund Rice camps required the involvement of both individual students and teachers working together. The motivation behind encouraging the participation of students in the Edmund Rice camps was to provide a practical opportunity for students to live out the spirit of Edmund Rice and be of service to those in

need. The success of nurturing charism is measured by the participations of students in the Edmund Rice Camps program.

*School A – Participation of Year 12 students in Ministry Retreats*

Each year the Year 12 students of school A participated in 'Ministry Retreats.' The retreats are seen as a way for students to work with the marginalised and thus put the charism of Edmund Rice into action. The retreats involved all Year 12 students participating in a three-day 'Ministry Retreat' where they worked with those on the margins of society. A team of Religious Education teachers developed the retreat program together and implemented the program over a three-day period. The Ministry Retreat increased the students' awareness of the life that Edmund Rice chose to live. The students participated in a meaningful way and the various forms of evaluation and feedback clearly indicated that the students had a significant learning experience, which increased their awareness of the life of those on the margins of society.

*School B – Host of the Australian Conference of College Captains*

The Australian Conference of College Captains of Edmund Rice schools gathered together students from all Christian Brothers' schools with the aim of assisting student leaders understand the work of Edmund Rice. The conference provided three days of sharing experiences and leadership preparations. The conference involved the participation of College Captains from all the Christian Brothers schools throughout Australia as well as staff from the host school, responsible for its organisation. The motivation behind a school hosting the College Captain's conference was to reinforce the gift that Edmund had given and to maintain this gift in order for it thrive in the future. With 100% participation from all Christian

Brothers' schools, the conference was deemed to be successful in helping to promote the work of Edmund Rice.

*School C – Participation in a Reconciliation ceremony*

The Reconciliation Ceremony required students from the school to focus on the issues surrounding the treatment of the indigenous people of Australia and seek reconciliation for past wrongs. To enable this to occur, students, staff and Aboriginal elders worked together to develop an appropriate ceremony for the school to participate in. Student leaders and staff planned and conducted the reconciliation ceremony. The motivation behind encouragement of student participation in this ceremony was to increase the awareness of the need for reconciliation in our community. The school community felt that the ceremony had achieved its goals and was considered a success.

*School B & C – Celebration of Edmund Rice Day*

Schools B and C both identified that participation of the entire school community in the celebration of 'Edmund Rice Day' was a practical way of ensuring the transmission of the charism of Edmund Rice. The intention of the day was to increase the awareness of the work of Edmund Rice to the whole school community. The day involved the celebration of a Mass, recounting the story of Edmund Rice and participation in a 'Walkathon' to raise money for those less fortunate. The day required a team of staff and students to develop the program and to facilitate the day's activities. Edmund Rice Day is a school community celebration of his work. The students all participated and gained an understanding of Edmund Rice, as well as raising funds for various charitable organisations. Table 5.6 provides an overview of each school's example of how the charism of Edmund Rice is promoted.

Table 5.6: **Examples of the Transmission of the Edmund Rice Charism**

School A	School B	School C
<b>Example 1</b> ❖ Participation in Edmund Rice Camps	<b>Example 1</b> ❖ Host of the Australian Conference of College Captains	<b>Example 1</b> ❖ Participation in a Reconciliation ceremony
<b>Example 2</b> ❖ Participation of Year 12 students in Ministry retreats	<b>Example 2</b> ❖ Celebration of Edmund Rice Day	<b>Example 2</b> ❖ Celebration of Edmund Rice Day

The above examples, while all different, have common themes in relation to what each school was trying to achieve. The activities all reflected upon the work of Edmund Rice and his desire to assist those on the margins of society. While some activities had students working practically in those areas, others provided an opportunity to reflect upon the work Edmund Rice. Each example also enabled students and staff to develop relationships and explore the model of leadership that identifies service as being important; again, identifying very much with the theory of servant leadership.

### *Professional Development*

Finally, the POL staff at each of the three schools were asked to consider what professional development was required for staff to ensure the transmission of charism. Each school identified that formation in the life of Edmund Rice was essential to bring staff to an awareness and understanding of the Edmund Rice charism.

In particular:

- School A identified the need for a process and opportunity for the sharing of skills and knowledge through mentoring and teamwork. They saw the continued support of staff visiting the Amberley Staff Formation Retreat as a practical way of achieving this. The need for further professional development in the area of scripture and theology, particularly in the area of the relevance of the Church, in a time of change, was seen as important. Interestingly, School A also identified the need for the new lay principal to make all members of staff aware of his commitment to charism.
- The POL staff in School B identified the need for Christian Brothers' school staff to continue to undertake formation and develop the implementation of mission statements. The teachers saw there was a need to educate members of the community more rigorously in the tradition and charism of Edmund Rice, along with recognition that there is a movement beyond simple social justice initiatives, which is to explore the foundational Christian message of inherent human dignity and apply it to social issues.
- School C's POL staff identified the need for professional development in the area of future governance, the impact of changing leadership and the ways in which school communities can adopt charism. The management team went on to recognize the need for regular professional development which has a focus on the Edmund Rice story, which would go as far as challenging staff to make decisions which are consistent with the Edmund Rice ethos.



### *Summary*

In general, each school identified the need for continued formation. Any formation program needs to address the areas of:

- Understanding charism;
- Promotion of charism;
- Leadership; and
- Actioning leadership to promote charism.

The formation program also needs to address the common understanding of charism identified by POL staff as being a mission to nurture the spiritual and educational development and the pastoral care of under-privileged boys and to provide opportunities for them to reach their full potential. Likewise, the formation program should consider that in the promotion of charism, highlighting the elements of service in the Catholic faith, using Christ as a role model and being caring and compassionate, are all important.

Finally, in terms of leadership, the formation program should address the values of courage, integrity and example as being important in future. Also important is the need to develop positive relationships with school communities and be able to communicate and articulate philosophies, beliefs, values and vision.

### **Section Two**

Following the collection of data from all POL staff in the three Christian Brothers' schools via Questionnaire One, the MLT of each school was interviewed informally by the researcher

prior to the administering of the second questionnaire in order to inform participants understanding of each element of the questionnaire and to seek the perceptions of the MLT in relation to the charism of Edmund Rice and the necessary leadership qualities and styles to assist with the development and transmission of that charism.

Questionnaire 2 was developed to ascertain commonality of understanding by school leadership teams in School A, B and C. The interview sought clarification of the issues that were raised by the staff who held positions of leadership in the school.

The interviews were informal in nature and the duration was approximately half-an-hour for each school. The researcher took various notes during the interview as each item from the first questionnaire was presented to the MLT and discussed. These discussions helped to narrow the focus and to prioritize the elements that had been identified in the first questionnaire.

### ***Responses to the group interviews with senior management***

The first question discussed with the MLT focused on their understanding of the charism of Edmund Rice. All the MLT related the charism of Edmund Rice to the education of the disadvantaged and the ability of education to address the poverty cycle. However each Principal of the three schools placed a slightly different emphasis on that general understanding in terms of their responses.

The Principal of School A spoke about the charism in terms of the school mission and identified a spiritual dimension of Edmund Rice's charism .

*“...the mission of the College provides the means to articulate the charism of Edmund Rice and our focus is very much on providing care for the spiritual and educational development of our boys” (Principal, School A)*

School B’s MLT identified their understanding of charism as a gift bestowed upon their founder and discussed the concept of charism in a more theological fashion rather than relating it to the everyday operation of the College.

*“...charism is a gift bestowed by the Holy Spirit to people of special grace who are able to do good works in the name of Jesus Christ” (Principal, School B)*

The MLT of School C had a different perception of charism to the previous two schools with their understanding and focus of charism centering very much on social justice and the action that the members of the school could engage in to address the identified social justice issues.

*“...our College is committed to the charism of Edmund Rice through social justice action. The College provides the opportunities for our students to participate in a range of social justice activities which gives expression to the charism of Edmund Rice.” (Principal, School C)*

The second question discussed informally with the MLT of the three schools related to their understanding of the various elements of charism as expressed in the life of Edmund Rice in particular charism as leadership as this was the particular focus of the interviewees. This time the deputy principals of each of the three schools responded with their understanding of leadership in relation to the charism of Edmund Rice.

*“ ...leadership within the context of the charism of Edmund Rice allows the leadership team of the College to determine the decisions which will enable change to occur as necessary to reflect the values expressed by Edmund Rice.” (Deputy Principal, School A)*

School A’s focus was on setting a particular direction and enabling change to be facilitated to enable it to be true to the charism of Edmund Rice. Interestingly the response from School B

indicated that leadership was required to ensure that high standards were maintained and the moral fibre of the school was retained as evidenced by the response from the Deputy Principal of School B

*“... our College leadership needs to ensure that the good reputation of the College is retained and that our students graduate with moral integrity to ensure that social justice is continued as our students reach various positions of influence and power.” (Deputy Principal, School B)*

The concept of the charism of Edmund Rice as the ability to address social justice issues and the importance of the leadership team at School C to ensure that this is the case was again identified as an important element of charism as leadership.

*“... as leaders within this school community we need to make sure that our students can a sense of social justice in much the same way that Edmund discovered the need to social justice action in his life and times.” (Deputy Principal, School C)*

Question three related to the values and practices that should be displayed by leaders of Christian Brothers' school to ensure that the charism of Edmund Rice is continued. This question was directed to the Curriculum Coordinator or Director of Studies of each school. All of the respondents to this questionnaire articulated similar responses focus on the values of compassion, justice and tolerance. A typical responses was from the Director of Studies of School B

*“... as a College established in the tradition of Edmund Rice it is important that as leaders we strive to act with compassion in our decision making, we treat the boys in our care with justice and we will strive to provide opportunities for those on the margins of society.” (Director of Studies School B)*

In discussing the practices that need to be employed by leaders, again the responses from the three schools identified with the need to act responsibly, with fairness and consistency as leaders. For example the Curriculum Coordinator of School A commented:

*“...to ensure that our leadership is consistent with the ideology expressed by Edmund Rice we must lead our school communities with dignity, act in a responsible manner and treat all in the same way regardless of circumstances.” (Curriculum Coordinator School A)*

The fourth question related to actions that may be taken by leaders to ensure the transmission of the charism of Edmund Rice. This questionnaire was directed to the Bursar/Business Manager of each school. The responses from these leaders all focused on the ability of their schools to provide fee relief, bursaries and scholarship to assist those in financial need to be able to attend a Christian Brothers' school as seen below:

*“... our college has a policy of providing fee relief to families who find themselves in financial difficulties. They are able to speak to either the Principal or myself about fees and in nearly all cases some form of relief is granted. No student will be denied enrolment because of financial difficulties.” (Bursar, School A)*

*“... the College offers an extensive scholarship program which will enable students from a lower socio-economic area to attend this College. We also offer fee relief in certain circumstances. Parents are invited to discuss financial arrangements with the Principal or Bursar.” (Business Manager, School B)*

*“... St Xxxxx has a omitted to ensure that students from families with financial difficulties have access to our school. The school also provides financial assistance to indigenous families” (Bursar, School C)*

The final question that was informally discussed with the participants, immediately prior to completing Questionnaire 2, related to their perceptions of the professional development that was necessary to ensure the continued transmission of the charism of Edmund Rice. This question was directed to the Principal of each school. Their answers all identified the need for the continuation of a staff formation program which was being conducted by the Christian Brothers over three days.

*“...the best example of professional development for staff in relation to Edmund Rice is the Amberley formation program. Our College is committed to sending every member of staff to this program.” (Principal, School A)*

*“... The staff formation program conducted at Amberley by the retreat team is a wonderful example of the type of immersion in the charism of Edmund Rice required by all staff of al Chrisitan Brothers’ schools. No longer are our schools able to be staffed by professed brothers who had many years of formation.” (Principal, School B)*

*“...the Amberley program is great. It provides a unique opportunity for staf to spend three days away from the school being learning about Edmund Rice, his vision and his life and his legacy. A number of our staff have participated in the program and have found it very worthwhile. In fact the return rejuvenated! The ability for staff to also particupate in a social justice placement is very important aspect of the program.” (Princiapl School C)*

To sum up, these group interviews provided an interesting aspect to the research since the discussions that emanated from the interviews indicated that the MLT were able to express understandings of the Edmund Rice charism which clearly reflected the content that had been disseminated through professional development programs conducted by the Christian Brothers. In other words, while they were able to articulate the charism of Edmund Rice in appropriate language according to various documents generated by Christian Brothers’ congregations and through the Christian Brothers’ school vision and mission statement, it became clear that a practical application of this understanding was not always evident in the school culture. In the end, these group discussions helped to narrow the focus and to prioritize the elements that had been identified in the first questionnaire, thereby assisting the participants from the MLT to make a more informed response to Questionnaire 2.

The responses from the informal interview did assist with clarifying for the MLT from each school the nature of Questionnaire 2. The responses from the informal interviews also

provided some usefully perceptions in relation to charism and the transmission of charism and the role leaders in Christian Brothers' schools have in that transmission.

In Questionnaire Two the MLT staff of each school was asked to select five responses from each section that they felt were appropriate for ensuring the transmission of the charism. The data was then collated and where the majority occurred (determined as three or greater) was highlighted as seen in Appendix 1. The information in Appendix 1 also relates to the first four questions from Questionnaire 2. The first question sought the perceptions of common understanding from MLT staff about their understanding of charism. The summary of results follows.

#### *Leaders understanding of charism*

The MLT staff of the schools were first asked what their understanding of charism was. All MLT staff identified that their understanding is that education was a central part of the charism. School C also went further to identify the need to work towards social justice and caring for those on the margins of our society, whereas schools A and B leadership teams made the clear connection with the care of those in their charge.

The MLT staff of the three schools, in considering the transmission of charism in Christian Brothers' schools in a time of changing leadership from religious to lay indicated their understanding of the elements associated with the charism in the following way:

#### *Enabling Gift*

When the MLT staff considered charism as an enabling gift, all three schools identified with the fact that the charism of Edmund Rice was linked to a student's potential and that students

needed to be encouraged to achieve this potential. Schools B and C identified charism as an enabling gift which would lead to empowerment through education. Individually, leaders in School A mentioned talents and leaders in School B identified with Christ's mission and allowing for good to occur.

### *Service*

The MLT staff of Schools A, B and C did not have the same perceptions on their understanding of charism as service. Again, School C identified closely with the social justice elements of reaching out to the marginalised and the responsibility of using resources to benefit the community. School A responses indicated their concern of students especially those in need, while School B's MLT staff demonstrated their desire to understand and serve their local community. Finally, Schools A and B agreed on an understanding of service, within a context of the meaning of the Catholic faith and the need to serve with an emphasis on the Catholic faith.

### *Vision*

All three Schools interpreted vision as an element of charism which meant the ability to promote a philosophy of life based on the ideals of Edmund Rice and for leaders to be able to look beyond life in the school environment. There was a common understanding of vision between Schools A and C, in the area of decision-making. Schools A and B MLT staff also had the common understanding that education can be a liberating factor for young people.

### *Direction*

The MLT staff of the three schools in considering direction as an element of charism did not reach a common understanding. Only Schools A and B identified the need for the ER charism to be articulated consistently when determining direction. School A leaders understood



direction as an element of charism to relate to leadership and the setting of specific goals. School B MLT staff talked about reason for operations, while School C identified once again with justice and fidelity.

### ***Framework for the community***

The need to establish a relationship between school administration (MLT staff), teachers, students and their parents and a commitment of all members of a school staff, to the ideals of Edmund Rice, was essential by members of the leadership teams of all three schools if charism was to provide a framework for their communities.

### ***Inspiration***

Inspiration, as an element of charism, was regarded by the MLT staff of all three schools as being related to the provision of positive role models for their students. MLT staff from School A also identified inspiration with gaining direction and guidance from Christ. School B spoke about Edmund Rice's devotion to prayer while School C again identified with education being able to bring about social justice.

### ***Community Orientation***

The MLT staff of all three schools showed that their understanding of community orientation as an element of charism was about being prepared to bring teachers, non-teachers students and their families to an understanding and appreciation of Edmund Rice. All three schools discussed the need for schools to be a wider part of the community and to develop meaningful links within and beyond the school community.

### *Individual values*

The MLT staff of all three schools agreed that compassion, caring and respecting the inherent dignity of each person were essential values to ensure the transmission of the ER charism.

### *Corporate values*

The concrete expression of corporate values as an element of charism failed to gain a consensus of understanding by the leaders of the three schools. The MLT staff from schools A and C felt that the capacity to articulate and set direction, consistent with the ER charism, was important. The MLT staff of schools A and B required staff to provide an example to the community. School A also identified with justice and equality, School B with fairness and School C with justice, compassion and public events, which support the charism of Edmund Rice.

### *Making a difference in society*

The MLT staff of School A and C perceived making a difference in society in terms of making the world a better place, doing something that can positively impact on others and provide their students with a sense of justice. The MLT staff of school B and C agreed that working hard to overcome the problems caused by different attitudes shown in society was important.

### *Education*

The MLT staff of Schools A and C saw education, as an element of charism, in terms of caring for the whole child and providing students with the opportunities to achieve excellence. In comparison, the MLT staff of Schools B and C agreed that when students reached their full potential and demonstrated respect and support for others to allow them to achieve their potential, were indicative of education as part of charism.

### *Leadership*

It is interesting to note that in the discussion of leadership and the transmission of charism, MLT staff of the three schools could not form the same opinion or perception. . However, the leaders of Schools A and C did perceive that leadership needed to set direction and facilitate change, whereas the leaders of School B and C agreed that leadership required leaders to be proactive and visible in the community.

### *Stewardship*

Finally, the MLT staff of each of the three schools were asked to consider stewardship in terms of charism. Only School C considered it important in terms of the future transmission of the charism of Edmund Rice.

### *Summary*

The perceptions of the MLT staff about the charism of Edmund Rice provides for the articulation of his charism to occur within the schools owned and operated by the Christian Brothers. This articulation is based around the promotion of Edmund Rice's vision that education would be provided to all, but particularly for boys, who were from the margins of society so that their full potential could be achieved. In doing so a community orientation was important and this community would reflect the values of care, compassion and respect of the dignity of each person. This would require leadership that focused on the virtue of service.

### **Reflections on Values and Practices**

MLT staff from the three schools were then asked to reflect upon the values that needed to be evident and the practices that were required of leaders to ensure the future transmission of the charism of Edmund Rice, in a time of changing leadership, from religious to lay.

#### *Values*

When ensuring the transmission of the charism of Edmund Rice the majority of the MLT staff from the three schools perceived that integrity was an important value to display. MLT staff from schools A and B also identified faith, while leaders from school B and C identified justice. School A considered the values of understanding and courage as important, which was different from School B, where high morals and hope were identified. The other value considered important, by the MLT staff in School C, was empathy.

#### *Practices*

In considering the practices that leaders need to exhibit to allow for the transmission of charism, there were no commonalities in the responses. School A's MLT staff discussed the value of people skills and leaders having the character to make tough decisions. School B spoke of a true Catholic devotion to Christ and the Gospels, whereas School C, in line with its previous responses, mentioned the development of social justice awareness and maintaining a sense of community.

#### *Summary*

The values and practices response from the MLT staff concurred with the POL staff in that integrity and courage were considered important. The practices reflected the fact that social

justices and maintaining a sense of community was important. This would again suggest that the model of servant leadership would provide a framework for leaders of Christian Brothers' schools that meet with the perceived values and practices that future leaders require for the transmission of the charism of Edmund Rice.

### **Qualities of Leaders**

MLT staff of the three schools were asked to consider how a leader might action certain qualities that would lead to the continued transmission of charism. These are presented below.

#### ***Commitment to service***

MLT staff of the three schools all agreed that to lead by example was the way in which future leaders of Christian Brothers' schools could action a commitment to service. MLT staff from school A and B also agreed that it was important for leaders to have a love of the job.

#### ***Personal and position power***

The question of how future leaders should exercise the use of personal and position power was more difficult for the MLT staffs to reach a consensus. Schools A and B identified with compassion for students as important, whereas Schools B and C understood that leaders adopt the servant leadership approach and Schools A and C spoke of integrity.

#### ***Initiation of change***

To be able to action the initiation of change, the majority of MLT staff from the three schools saw as important the need for leaders to have a shared sense of direction amongst all staff, in

the form of a vision, educational goals and master plans. Again, it is interesting to note that School C identified with the concept of fairness and justice in this shared vision.

### ***Education for all***

In being able to action education for all, the three schools considered the provision of opportunities for both staff and students to have ongoing learning as essential. This would link closely with the concept of lifelong learning.

### ***Building of relationships***

The MLT staff of the three schools saw building of relationships as important. Schools A and B identified spending time with staff and students and School C's MLT staff spoke about boys' education, relying on relationships as well as good pastoral structures and connectedness with the students.

### ***Development of the whole organisation***

The ability of leaders of Christian Brothers' schools to build rapport and to show confidence in others was considered to be an important action for leaders when ensuring the transmission of the ER charism. The leaders of Schools A and C also spoke of integrity as being important.

### ***Enthusiasm for the job***

Schools A, B and C all valued the need for leaders to action enthusiasm for the job through showing this enthusiasm and being able to acknowledge people as they went about their job. Therefore, it was necessary for the MLT staff of the three schools to demonstrate this enthusiasm through their relationship to staff, students and parents.

### ***Articulation of philosophy, beliefs and values***

As leaders of Christian Brothers' schools the ability to articulate philosophy, beliefs and values was acknowledged as most important. However, the majority of MLT staff from each of the three schools could not agree on any one way to action this. MLT staff from Schools A and B discussed the need for this to occur at staff meetings, assemblies and in mission statements, whereas the MLT staff from Schools A and C perceived that this occurred through practical examples.

### ***Power and influence***

The MLT staff of the three schools again highlighted the importance of integrity when considering power and influence. MLT staff from the three schools also suggested that staff who are effective in passing on the message of Edmund Rice show respect for their power and influence through their use of such.

### ***Beliefs and values***

In order for MLT staff of Christian Brothers' schools to action the development of beliefs and values, these schools considered it important for leaders to be involved in the spiritual life of the College. The MLT staff from Schools A and B spoke of gospel values and the leaders from Schools B and C identified the empowerment of staff worthy to develop beliefs and values.

### ***Structure and processes***

In relation to the creation of structures and processes to ensure the future transmission of charism, the majority of MLT staff from the three schools agreed upon three ways which were useful to action this:

- To flow from the mission statement;
- To ensure full communication with the school community; and
- To involve the staff as a whole.

### ***Working for the future***

In order for the MLT staff of Christian Brothers' schools to work towards the future, the MLT staff of the three schools held a common understanding of the importance of promoting the leadership potential of lay staff, maintaining a sense of community and ensuring that effective channels of consultation and communication were provided in the school community.

### ***Maintaining contact with people***

MLT staff of all three schools maintained that leaders should be visible and accessible.

### ***Education for citizenship***

Finally, the MLT staff of the three schools considered the following in relation to actioning education for future citizenship:

- The virtue that good people are more important than good students;
- The need to focus on a holistic approach to education;
- Developing the whole person, not just the academic; and
- The need to educate students to be leaders of the future as important.

### ***Summary***

The second questionnaire sought to gain responses that showed some common understandings of the type of leader and the most appropriate leadership approaches for the future



transmission of the charism of Edmund Rice. In particular, this was pertinent to their understanding of charism, followed by a reflection on the values and practices of leaders and the qualities required in future leaders of Christian Brothers' schools.

Rather, the responses indicated that future leaders of a Christian Brothers' school needs to be able to articulate a vision that expresses the beliefs and values of Edmund Rice. In doing so, leaders will need to be able to influence and change a community to reflect the above vision through the process of building effective relationships.

### **Conclusion**

To conclude, this chapter has presented the findings from the responses to Questionnaire 1 interviews with MLT and Questionnaire 2. The two key elements that were common to an understanding of charism were a mission to nurture the spiritual and educational development and the pastoral care of under-privileged boys and to provide opportunities for them to reach their full potential.

It was also identified that an approach to leadership that has the elements of transformational, servant and authentic leadership approaches was able to provide an effective framework for future leaders of Christian Brothers' schools. This could be achieved through a formation program. It was noted that any future formation program also needs to address a common understanding of charism as being a mission to nurture the spiritual and educational development and the pastoral care of under-privileged boys and to provide opportunities for them to reach their full potential.

Chapter Six will discuss these findings and draw some conclusions with reference to the future leadership in Christian Brothers' schools in the context of changing leadership from religious to lay.

## **CHAPTER SIX DISCUSSION OF FINDINGS**

### **Introduction**

Chapter Six will draw on the findings of the research study presented in the previous chapter and discuss them in light of the understandings and issues highlighted in the review of the literature. The two main questions that provided the foundation for this research study were:

- What is needed for the effective formal and informal transmission of the charism of Edmund Rice?
- What styles of leadership and leadership qualities of lay principals are required for the transmission?

The questions generated two aspects of the investigation:

- Understanding and promotion of charism of Edmund Rice amongst school leadership teams; and
- Qualities of leadership as expressed by the values and practices required to promote the charism of Edmund Rice.

These led to three aspects of the research study – charism, leadership and the transference of leadership from religious to lay.

There were further sub-questions that were investigated:

- What are the aspects of the Edmund Rice charism that need to be stressed and actioned in Christian Brothers' schools particularly in this time of transition from religious to lay leadership?
- How are these aspects transferred?
- What role does leadership play in achieving this?

The research study first sought to obtain from leaders within Christian Brothers' schools their understanding and perception of the charism of Edmund Rice, the founder of the Christian Brothers. Each group of leaders from the participating schools was able to identify the religious nature of the term, that it was perceived as a gift from the Holy Spirit. The respondents also indicated a broader understanding which suggested that the Edmund Rice Charism inspired and encouraged certain actions to flow, such as:

- Nurturing the spiritual and educational development and the pastoral care of under-privileged boys; and
- Providing opportunities for them to reach their full potential.

This understanding of charism confirmed that there was a link between the leaders' perception of the term and the action of caring for those on the margin of society.

In an effort to seek answers to the above, two questionnaires were used as research instruments. Questionnaire 1 sought the perceptions and understandings from staff who held positions of leadership within each school on the leadership qualities required to ensure the future promotion and understanding of the Edmund Rice charism. The second questionnaire

sought to ascertain from the leadership teams of each school, and identify the common understandings amongst the schools in respect of the leadership required to ensure the understanding and promotion of charism.

The discussion that follows examines the findings relating to charism in a contemporary context and the respective changes that have emerged in an understanding of the concept. A link between the charism of Edmund Rice and the marginalised is identified, and is followed by a discussion of the promotion of charism and the style of leadership required for this to be achieved.

### **Understanding of Charism in a Contemporary Context**

An analysis and interpretation of the data indicated that while the leaders in Christian Brothers' schools appeared to understand the charism of Edmund Rice in terms of assisting the materially poor, the practice of this charism varied sometimes to a point where the practice may not have truly reflected an understanding of Edmund Rice's charism. It appeared that leaders in each of the schools were able to demonstrate an understanding of charism as it related to Edmund Rice and his work in founding the Christian Brothers. However, the leaders of these schools did not clearly articulate how this charism could be applied in exactly the same way in a contemporary setting. For instance, all leaders were able to link the charism of Edmund Rice to the materially poor but not all made a similar connection with the spiritually poor. The responses from the leaders seemed to indicate a good knowledge of charism as it had been documented by the Christian Brothers Congregations and developed in various in-

service, professional development and formation programs. Nonetheless, the ability to put this understanding into practice, particularly in a school setting was not always evident.

There are certain issues surrounding the spiritual poverty of the students attending Christian Brothers' schools that need to be faced by future leaders of these schools. Perhaps one measure of contemporary spiritual poverty, in terms of religious influences, can be traced to the attendance at Mass of young Catholics. The 2001 National Church Life Survey indicated that people aged 15-19 only make up 5.6% of church-goers and, furthermore, people aged 20-24 only make up 3.4% of Mass attendees. These figures clearly show the distancing of some young Catholics from religious frameworks that traditionally provided avenues for the nurture and expression of human spirituality. One result is that they no longer have exposure to or learning from the rich wisdom and heritage that is an essential part of the religious tradition. Instead, in a world dominated by powerful media and communication channels, they do have extensive exposure to alternative life styles and worldviews, all of which contribute to a confusing array of beliefs and actions and which may lead to a confused sense of identity and meaning. Therefore, the lack of young people attending Mass can be a significant contributing factor to a lack of spiritual growth in our young people and, potentially, is a significant issue for Catholic schools. Just as there is a challenge to ensure that the materially poor are able to benefit from an education in the tradition of Edmund Rice, it is important to remember that Edmund Rice himself was concerned with the spiritual life of the poor. Therefore the challenge of addressing spiritual poverty is an important one for Christian Brothers' schools.

While there was evidence from two of the three schools to suggest that there was, perhaps, a more contemporary understanding of the charism in relation to spiritual poverty, a challenge that remained related to whether the leaders in Christian Brothers' school should pursue this contemporary understanding or attempt to rediscover the charism of their founder. Traditionally, this charism provided the inspiration and reason for the existence of the Christian Brothers' Congregation and provided them with their identity and purpose. However, implicit in Edmund Rice's teaching was the recognition of the need to nourish both the body and soul of the marginalised which, therefore, suggests that a link can be made between a contemporary and the traditional understanding of charism. While Edmund Rice's nourishment of the body was to provide food, the contemporary aspect of this would relate to providing financial relief for those who seek a Catholic education. The nourishment of the soul, as in Edmund Rice's time, still relates to the provision of an education system that addresses the spiritual needs of young people.

The leaders from all three schools identified the need to care and nurture young people in order for them to reach their full potential. This care and nurture in the contemporary context should include spirituality and should raise awareness of the fact that today, many young people are immersed in a materialistic culture where they appear to be searching for some meaning and purpose. Educational programs, in general, reflect a society where little is done to address the inner lives of the individual resulting in the spiritual needs of students that are often not catered for. This may result in a kind of spiritual poverty.

The other understanding that came from all three schools that related to the charism of Edmund Rice was the provision of education for the underprivileged, or materially poor. The three leaders from the three schools identified a commitment to the materially poor and cited this in their expressions of the understanding of the charism. It is important, therefore, for future leaders of Christian Brothers' schools to recognize and understand that the charism of Edmund Rice, in a contemporary context, should relate to a commitment to providing assistance for the materially poor who seek a Catholic education in the tradition of Edmund Rice as well as providing a nurturing and enriching culture for the spiritual needs of the students

The future of Edmund Rice schools, then, should recognize this duality that proceeds from the charism, the provision of fee relief for financially struggling families as well as catering for the spiritual development of students. These sentiments align with the aims of Catholic education which should develop the cognitive, affective and spiritual skills of learners so that they are able to make personal meaning of human experience. Certainly, the role of the Catholic school and, in particular, a Christian Brothers' school is vital. Leaders of these schools need to ensure that a community of faith, where people come to share a common language, a knowledge of the Scriptures, a set of deep symbols and patterns of liturgy and prayer and expectations, as well a strong sense of action for social justice, is present in their schools.

Given the above discussion, it needs to be recognized that the development of the spirituality of students is a challenging goal for school leaders since there is a certain ambiguity and



interpretation about the concept of spirituality in today's society. As well, Australian society has become more open and vulnerable to global issues and patterns and society has become more aware of the changing aspects of national identity and character. Further, new and different structures and influences have affected the workplace and family and community life which, in turn, affect the world of students in Christian Brothers' schools. Added to this, there has been increasing levels of ethnic diversity, including the presence of different religious traditions, particularly in capital cities. This change has occurred at the same time that Catholic schools have experienced other changes leading to a clearer focus on the core business of learning and teaching. Catholic schools also have developed a greater awareness of accountability and standards, particularly for governments and Catholic Education Offices.

As well, Catholic schools face the challenge of securing appropriate staff, along with higher expectations from school communities in terms of meeting a range of student needs. Yet another factor is the large number of students and families who have experienced little or no explicit participation in the practices of their religious communities and this has generated some anxiety amongst staff and other members of school communities about the diminishment of Catholic ethos. Edmund Rice schools, as all Catholic schools, must ensure that their shared mission, belief and core values align with the person of Christ. Consequently, schools and Catholic educational authorities need transparent processes for identifying, clarifying, articulating, communicating and embedding a vision, mission and values, consistent with Gospel and Church teaching. In addition to these aspects, there is a need for Edmund Rice schools to identify and transmit the charism of their founder. Leadership and support are crucial to ensure that core values are not lost or diminished over time.

There is another aspect of Catholic schools which has implications for Christian Brothers' schools. This relates to their need to explicitly set out a vision, mission and values, acceptable to the Bishop and local authorities that will suitably guide, sustain, challenge and assist the local community. Catholic education authorities need to engage in processes to identify and communicate such values and teachings. The establishment of the Charter for Edmund Rice schools, along with the requirement for each school to develop a vision and mission statement, will enable the schools to continue to work towards the transmission of the charism of Edmund Rice, in a time of changing leadership from religious to lay. These documents should be developed by the whole school community and will need to express their understanding of the Edmund Rice charism and how they propose to achieve it. The findings of this research suggest that such an achievement was apparent in some cases.

In summary, the understanding of the Edmund Rice charism by future leaders of Christian Brothers' schools needs to reflect the contemporary context, that takes into account the need to provide access to a Catholic education by all those who seek it rather than preserving it for those who have the capacity to pay for it; and it needs to provide spiritually nourishing environments for students within these schools. Ultimately, a real and genuine attempt is needed to engage all people in a Catholic education that is embedded in the tradition of Edmund Rice is required.

### **Charism and the Marginalised**

The charism of a founder of a Religious Congregation can provide the framework for the handing on of a religious community's story from one generation to the next with its related identity, vision and mission. It becomes evident when discussing the effective transmission of the Edmund Rice charism that a school community will need to have an understanding of the traditional meaning of charism and then ensure that any response from the leaders, within the school, work towards a response that remains true to the founding charism. In doing so, an inappropriate response from leaders must be avoided which can lead to the dilution of the charism and special character of a Religious Order or Congregation. However, an appropriate response must also be responsive to the issues and challenges that are features of contemporary society which may have implications for the interpretation and application of the traditional understandings of the charism.

The charism of Edmund Rice provides a vision that inspires action, especially on behalf of the poor, both materially and spiritually. If the understanding of charism by leaders within schools is related to those in need, an understanding of what this means, within the context of Australian society, is required. For instance, Australian society is now

- More open and vulnerable to global issues and patterns;
- More aware of national identity and character;
- Experiencing changes the structure of work, family and social life;
- More ethnically diverse, including religious traditions;
- Increasing wealth in an increasingly impoverished region; and
- Increasing divide between the wealthy and the poor.

Australian society is witnessing a growth in tension, and disquiet, amongst individuals and within communities as these changes take place. For instance, Kelly (2000) has identified the growing divide between the minority who have grown wealthy as a result of the economic boom of the late nineties and the majority of the community who have not. He describes the nineties as a time that saw “the creation of new wealth, new ways of working and living, more options for individual self-fulfillment but generated alarm because in some parts of Australia the social order was degenerating (Kelly, p. 3). Kelly suggests that the paradox is that many Australians have never been so well off in material terms, whilst at the same time, being so unhappy. Mackay (1999) also comments on the increasing gap between the wealthy and the poor. He identifies some of the characteristics of today’s society that provide evidence of the problems: the number of young people who suffer depression and/or other mental illnesses; high levels of unemployment amongst the young; increasing suicide rates amongst the 15-24 year age group. Mackay claims that for many Australians today, these characteristics form the basis of their social reality. Because these issues have an impact on the students in their care, leaders of Christian Brothers’ schools must be cognoscente of these aspects, and take them into consideration.

Further consideration needs to be given to the context experienced by the Australian Catholic community. These are:

- Decreasing participation by Catholics in regular worship and church-based activities;
- Broader range of beliefs and values held by Catholic people;
- Greater solidarity with Christians of other traditions, and people of other faiths;

- Fewer clergy and religious people providing full-time ministry;
- More roles for non-ordained Catholics in pastoral ministry, governance, administration and worship; and
- Stronger focus on lay-community building and belonging.

Once again, these aspects are significant factors for leaders of Christian Brothers' schools to understand when considering a response to action the charism of Edmund Rice in a contemporary context. For example, the response of leaders working with the marginalised, needs to consider that in Australian society today, a health, education and social security system is provided for those within our community who struggle financially. However, the education system still remains secular. Leaders of these schools need to appreciate that the charism of Edmund Rice will lead to a commitment to ensure that families who face financial challenges will not be denied the opportunity of having their children receive a Catholic education in the spirit of Edmund Rice. While the critics of the government of the day may paint a different picture of their attempts to deliver a health, education and social security system for all, one thing remains true; there is a social infrastructure that contemporary Australian society enjoys, which is far superior to that of the times in which Edmund Rice lived. Therefore, there must be by definition, a corresponding parallel between the marginalised so often referred to in the documents of the Christian Brothers, and the marginalised of the twenty-first century through to groups within the community who are financially poor. This provides some answers for leaders of Christian Brothers' schools in terms of responding to the charism of Edmund Rice in a contemporary context; a contemporary understanding of the charism relates to material poverty as well as spiritual

poverty. The challenge for Christian Brothers' schools lies with the fact that they must not only provide an education that is accessible to all – they must also address the material and the spiritual needs of their students whilst striving to attain that objective.

It is also evident that the socio-economic background of the students who enrol in Christian Brothers' schools is different from the financially destitute of the late 1700's and early 1800's in Ireland. Therefore, this does beg the question as to whether the schools that have continued to follow in Edmund Rice's name in Australia have remained true to his charism. One of the problems that faces future leaders of Christian Brothers' schools is the perception by the community, that Edmund Rice schools simply provide an education system for the middle-class of our society, an education system that fits in between that provided by the state and that provided by an elite public-school system.

If Christian Brothers' schools are to remain true to the charism of their founder, Edmund Rice, they need to be able to address the issue that Catholic educational institutions have responded to the needs of the socially and economically disadvantaged. They have an obligation to continue to provide a Catholic education for those who are financially poor. While each school may state that any person can seek fee relief, they also need to put in place processes that help parents and students access the assistance schemes. As well, some consideration needs to be given to other costs associated with secondary schooling, particularly in schools that have expensive uniforms and extra curricular activities. Without such processes, the statement in relation to fee relief may, in fact, merely provide lip service to the school's mission to help the financially poor.

The challenge of addressing spiritual poverty in the context of young people today is perhaps even a greater challenge to that of meeting financial need since it is a more difficult and complex area. Christian Brothers' schools need to be vigilant about their role in effectively encouraging students to become aware that issues of religion and spirituality are able to be addressed. Further, schools need to recognise whether they are able to combat the enormous influence which contemporary youth culture has on students and they need to ensure that their teachers are equipped to deal with these issues in the classroom. Current Religious Education curricula should be reviewed to discover if they are meeting these needs. These are some of the questions that remain a real challenge for Christian Brothers' schools and it is through the leadership that is exercised within these schools that these questions may be addressed.

With the increase in the number of lay principals being appointed to these schools there is a potential risk that the true expression of Edmund Rice's charism may not be realized, thereby resulting in inappropriate responses. This is a significant concern for the Christian Brothers' Congregation as they continue to look for ways that will ensure the effective transmission of Edmund's charism, in times of changing leadership from religious to lay.

In the past, it was possible to rely upon the processes of formation experienced by nuns, brothers and priests to ensure that the Catholic identity of Catholic schools was focused and strong and reflected the charism of their respective founders. New processes and programs are needed and they must be instituted if the religious identity of Catholic schools is not to be diluted. This remains the first challenge for the future leaders of Christian Brothers' schools.

Leadership that encourages staff and students to understand and believe in a vision and which inspires staff to engage students effectively in the classroom, thereby ensuring that students are receptive, is important, but at the same time very difficult because the prevailing culture of youth does not seem to allow for religion and spirituality to have a place in their lives. If teachers are not empowered by their principals to address the spiritual needs of their students they will not have the confidence to face the opposition these student display in the classroom. For success in the classroom, recognition must be given to the background of the students and an appreciation of where these students are coming from in terms of their ideology, culture, race and social standing. The support of teachers in terms of professional development is crucial to the success of a religious education program that attempts to address the need for spiritual nourishment so that poverty in this area can be addressed. This is where formation and development of future leaders is essential. Through effective leadership, Christian Brothers' schools may develop the ability to create change and inspire those who follow. Indeed, this may be the solution that awaits these schools in terms of addressing the new poverty of our youth and provide the basis for spiritual nourishment and an understanding of social justice.

In Edmund Rice's time, he not only identified with the materially poor but also the spiritual poverty of his people. It is this area of Edmund Rice's concern that gives some indication of why it is important to ensure the transmission of his charism. Br Garvan, former Congregational Leader of the Christian Brothers, wrote in 1996, the year of Edmund's beatification, that Edmund could see clearly the gap that existed between where the poor of



his day were and where they could be. He was convinced that the practical, long-term solution to bridge this gap was education. Once their human condition was improved through education, they were able to believe there really was a loving God after all. Their human betterment was the accompaniment to their proper spiritual development – being able to live as God intended they should. Drawing on this, it would seem that the challenge that lies before Christian Brothers' schools today is in nurturing the spiritual development of their students and teachers. The pursuit of this will ensure that at least the Christian Brothers' schools remain true and continue to be inspired by their founding charism.

In summary, to address the issue of remaining faithful to the marginalised, a process of formation and professional development of future leaders addressing the issues of leadership required to bring about change, provide direction, articulate belief and vision and to transform, is essential. A process of immersion in the spirit of Edmund Rice may provide the opportunity of future leaders to gain a deeper understanding of his commitment to the marginalised and provide the inspiration to return to each individual school with the desire to continue his work into the future. It is clear that this inspiration will, less and less, come from avowed members of the Christian Brothers' Congregation. It is now essentially in the hands of the lay members of the Edmund Rice family.

### **Promotion of Charism**

The findings suggested that in promoting the charism of Edmund Rice leaders of Christian Brothers' schools perceived that it was important to promote:

- Being of service in the Catholic faith

- Using Christ as a role model; and to
- Bring care and compassion.

The above aspects again relate closely to the understanding of charism, as expressed by leaders in Christian Brothers' school that is working at the margins of society. If this is to occur, Christian Brothers' schools need to educate young people to be of service to others using Christ as a role model and continue to work towards developing a caring and compassionate society. This can be achieved if each Christian Brothers' school promotes these ideals as part of its vision and mission. The implementation of any vision or mission will be reliant on leaders. This is the role of future leaders of Christian Brothers' schools.

Each of the above points relates to how an individual needs to act to promote charism. In other words, if a leader wishes to promote a particular charism he/she needs to follow the above. The leaders did not identify how an organisation needs to respond in terms of promoting the charism. It, therefore, suggests that a charism is in the custodianship of individuals as opposed to an organisation or institutions and the implications are that a contemporary context of charism will develop and it is important that this context remains true to the original charism. Consequently, the success of any promotion will rest with leaders whose actions reflect the items relating to the promotion of charism.

Any implementation of formal strategies to assist in the promotion of the charism of Edmund Rice needs to take into consideration the link between his charism and working at the margins of society. The charism of Edmund Rice has been considered powerful and influential enough

to be worth promoting by future leaders of Christian Brothers' schools. It is important that the essential element of that charism, working with the marginalised, remains central to what is being promoted. The challenge for the Congregation of the Christian Brothers is to ensure that this is the case. With the decline in the numbers of Christian Brothers and the distinct possibilities that the congregation will not survive another generation the risk of the gradual dilution of the real meaning of Edmund Rice's charism is real. The future relies on the laity and the recognition that future promotion must somehow retain the emphasis of understanding of working at the margins of society.

### **Leadership to Promote Charism**

The second aspect of the study was to investigate the leadership approaches, which would support the transmission of the charism of Edmund Rice in a time of transition from religious to lay leadership. As has been previously indicated, this involved looking at the authentic, servant and transformational approaches. From this research study, information was sought from both the staff who held Positions of Leadership (POL) within the schools and the school's Management Leadership Teams (MLT) about their understanding of the most effective leadership approach, as expressed in terms of values and practices, that would ensure the future transmission of charism.

The leaders of Christian Brothers' schools understood the charism of Edmund Rice as the caring for those on the margins of society. They suggest that in promoting charism the aspects of service, care, compassion and using Christ as a role model is most important. Therefore,

future leaders of Christian Brothers' schools will need to ensure that the promotion of charism takes all of the above into consideration.

The findings suggest that leaders of Christian Brothers' schools recognise and accept that for the above to occur leaders need to:

- Lead by example;
- Have integrity;
- Build rapport with staff;
- Articulate philosophy, beliefs, values and vision; and
- Access lifelong learning.

The items identified above relate to what leaders can do to promote the charism. The one aspect that was evident in the three schools is that the promotion of the charism occurs through the provision of education. Education of young people and in most cases for Christian Brothers' schools, boys, seems to be the means by which Edmund Rice's spirit can be encouraged to continue in the future. For example:

- School A leaders spoke of encouraging students to gain strength by developing their potential;
- School B discussed empowering via education; and
- School C encouraged growth of the spiritual dimension of students.

Certainly, the promotion of the charism needs to continue to be part of the schools that are operated by the Christian Brothers and the responsibility will rest with the leaders of these

schools. If the leaders of these schools are to respond faithfully to the challenges faced by Edmund Rice, particular values and practices need to be evident in their leadership. Two values were identified by all three schools: they were integrity and courage. The practices varied however, they essentially concentrated on a people-orientated approach to leadership. This indicates that the leaders' approaches took into account the effect of the people; hence this practice would be suitable to the ideals as expressed in the charism of Edmund Rice, evident in the suggested leadership approaches. Therefore, in order to continue to promote the charism of Edmund Rice, future leaders need to adopt a leadership approach and undertake professional development that will enhance a leader's ability to practise leadership with integrity and courage. As such these values should become important criteria of future leaders and where possible selection criteria of future leaders should try to identify leaders who exhibit and practise such values.

All leaders who were surveyed demonstrated an understanding of the Edmund Rice charism and were able to readily identify aspects of their leadership that would promote this charism. What did become apparent in the leaders' responses was the lack of common approaches to the practice of leadership. This would then suggest that appropriate formation of future leaders should take into account that there may not be a common process for the sharing, promoting and transmitting of a charism. However, the reflection by leaders upon an appropriate leadership style or approach may overcome this problem as it would present some alternatives to leadership that may not have been considered by leaders in the past. These features reflect the aspects of transformation, authentic and servant leadership identified in the literature review.

The data collected for this research study suggest that the three schools leaders had an understanding of the charism of Edmund Rice. They agreed to an understanding of charism that identified with nurturing the spiritual and educational development and the pastoral care of the under-privileged and saw the need to provide opportunities for these young people to reach their full potential. Given this, it is arguable that each school's Mission and Vision have common features that identify with the above understanding. Also, with the adoption of a Charter for Edmund Rice schools, this would serve as a guiding statement in the development of the schools' Mission and Vision statements. The adoption of certain leadership theories such as transformational, authentic and servant will provide a framework for leaders to operate within that would support the promotion of certain vision and missions of organisations leading to the promotion and understanding of the charism of the founder of a religious order, such as Edmund Rice.

The perception that the adoption of certain leadership theories would help promote and transmit the charism of Edmund Rice are echoed in Constitution 28 of the Congregation of the Christian Brothers, which recognises that many partners in mission share the charism of their founder and they remain committed to nurturing this reality. However, in an effort to promote this understanding, there needs to be ongoing professional development for those in current and future leadership in the Christian Brothers' schools so that they recognize that education is a central part of the charism and that there is a need to work towards social justice, caring for those on the margins of our society and working with those in our society who need spiritual nurturing. One-way to express the vision and mission of Edmund Rice schools is

through action, symbols, metaphors, shared maxims and common customs. Future leaders see these as concrete ways for the promotion of the Edmund Rice charism.

Through the previous discussion it is clear that the understanding of the charism of Edmund Rice in today's Christian Brothers' schools will be a particular responsibility of the leadership of the schools. The implications are that the leadership teams need to have a sound understanding of the charism of Edmund Rice and of its basis on the essential Gospel values, such as service, as expressed by Christ. As well as developing strategies that build the capacity of teachers and leaders in spirituality and religion, schools and school systems need to devise programs that nurture the commitment of those involved in Catholic education.

In general, then, as the leadership in Christian Brothers' schools move from religious to lay, there needs to be a sound and consistent understanding of the charism of Edmund Rice which can only be achieved through ongoing professional development and this needs to take into consideration the difference between an appropriate response to charism and the rediscovery of the charism in a contemporary context. This contemporary context provides recognition that the understanding of 'poor' may refer to the spiritually impoverished as well as the materially poor so that part of the charism of Edmund Rice in our contemporary society will relate to those who are spiritually poor. The transformational authentic and servant approaches to leadership will assist in the development and promotion of the Edmund Rice charism. This will be achievable with ongoing professional development of current and future leaders of Christian Brothers' schools.

### **Values and Practices Required to Promote Charism**

Leadership in Catholic schools needs to build vision, community and an appropriate culture. Authentic leaders sustain strong organisational visions. They believe that whether negotiated or shared, a strong vision is necessary to facilitate clarity of purpose and direction for organisational members. A strong vision is derived from beliefs, values, aspirations and history. The ability for leaders to articulate philosophy, beliefs, values and vision was a common response by the leaders of the three Christian Brothers' schools when asked what actions were needed to promote charism. This suggests that the current view of leaders of Edmund Rice schools links with the authentic approach to leadership. As well, the people who work in these schools are seeking a leader who understands and values the history, heritage and culture that has developed in Christian Brothers School over the past 200 years.

With the leadership teams of Christian Brothers' schools identifying that future leaders need to lead by example, build a rapport with staff and articulate philosophy, beliefs, values and vision, the leadership required for a Christian Brothers' school can now be associated with the appropriate leadership theories and styles that will need to be evident in a principal of a Christian Brothers' school. In times of major change, reform or restructuring, a reorientation of the existing vision may be necessary. This is the situation that faces Christian Brothers' schools today. Authentic leadership may be seen as a way forward in this regard. As authentic leadership is concerned with deciding what is significant, what is right and what is worthwhile, it is evident that by employing this type of leadership, value will be placed on integrity, faith and justice.



Catholic schools require authentic leaders who can help their schools 'strike a blow' for a more human society. Formation programs for such leaders must ensure that they are prepared for such a challenging role.

### **Formation of Future Leaders of Christian Brothers' Schools**

The formation of future leaders of Christian Brothers' schools, as identified by those who are currently responsible for the leadership and management of these organisations, needs to inculcate the values of integrity, faith and justice. There were also a whole range of practices that could be used by leaders to ensure that this occurred, ranging from the appropriate use of people skills, practising as a Catholic to the development of social justice. It is interesting that the leadership teams of the three schools did not identify one particular way of effectively practising leadership, which would ensure the transmission of the charism of Edmund Rice. Perhaps no one practice has been identified as effective in the promotion of charism in the formation process of leaders of Christian Brothers' schools. The development of an appropriate formation programme for future leaders is something that needs to be carefully considered by the Christian Brothers, in particular their Education Commission. Such formation programs are already in place and part of their focus is on the transmission of charism. Much of this is derived from the Charter for Edmund Rice Education (see p.40).

To this end the Christian Brothers have commenced work in this area with the development, in 2003, of the Charter for Edmund Rice Education. The future leaders of Christian Brothers' schools will need to be aware of the Charter. This particular document talks of the values at the heart of an Edmund Rice school. These values can easily be linked with the values

required of future leaders. The Charter firstly discusses faith in action, identifying the fact that each person is called to respond out of a personal relationship with God. Spirituality is discussed in terms of each person's story being unique and sacred. The formation of a community by the school is considered important along with the recognition that critical reflective practice leads to growth, response and compassion identified as being central to the spirituality of Edmund Rice.

If the Charter is to be the driving force behind the future direction of the Edmund Rice schools, then the leaders of these schools will need to have the appropriate leadership skills to be able to bring the charter to fruition. Transformational leadership is very much a people focused view of leadership, one in which the leader defines direction, inspires, motivates, challenges and develops those around them. Transformative leadership involves all members in a mutual commitment towards building the best of organisations.

The provision of a holistic education as well as pastoral care is considered a value in the draft charter. The charter discusses that teaching and learning is the essence of a school community and that the welfare of each person is at the heart of pastoral care. The charter then identifies that being of service to others, being just and working at the margins, along with stewardship, remains important. Service of others is integral to the Mission of Jesus and Edmund Rice and their vision was of a just world. In order to achieve this, working at the margins becomes essential. Edmund Rice, following Jesus, sought out the marginalised to ensure that God's gifts are shared justly and used wisely.

To ensure the promotion of charism in Christian Brothers' schools the formation of future leaders of Christian Brothers' schools needs to inculcate of the values of integrity, faith and justice and a variety of practices are needed to effectively promote the charism of Edmund Rice. The "Charter for Edmund Rice Schools of Australia" provides a useful framework for future leaders of Christian Brothers schools and leadership is seen as the way in which the transmission of the charism of Edmund Rice, in a time of transition from religious to lay leadership, will continue and the quality of leadership is significant. There is a need to have future leaders that value the need for integrity, faith and justice as characteristics that will ensure the future transmission of the charism of Edmund Rice. These leaders will need to be able to action leadership in such a way that these values will be reflected. Authentic leadership is required because authentic leaders help build and sustain strong organisational vision derived from beliefs, values, aspirations and history.

### **Practical Application**

While it is possible to discuss the theory that should be applied to ensure the transmission of the charism of Edmund Rice, the ultimate success of this transmission will be reliant upon the practical application within each of the schools. When the three schools were asked to provide two examples of how the Edmund Rice charism was promoted in the day-to-day operation of each school, the responses varied. However, one practical example that two schools identified was the celebration of "Edmund Rice Day". The challenge that exists for schools in celebrating Founder's Day will be in answering the question: How does this relate to the vision and mission of Edmund Rice?

If Founder's Day was simply a day of celebrations then it would be questionable whether this has assisted in the promotion of charism. If, as in one case, the day is linked to social justice action, or addressing issues that face our communities, then it can be viewed as contributing to the promotion of charism. This would concur with what the leaders of the three schools agreed to the terms of promoting the charism:

- To be of service in the Catholic Faith;
- Using Christ as a role model; and
- Being caring and compassionate.

However, it is to be hoped that if a leader of a Christian Brothers' school remained serious about the promotion of his charism, more examples of it could be found, rather than setting aside of a day for celebration and raising money for those on the margins of society. If, as this discussion has highlighted, an appropriate response is being sought, more is required. This means that Christian Brothers' schools must remain faithful to Edmund Rice's charism and the same time, be able to work within our cultural context.

The above is the challenge that rests with Christian Brothers' schools when trying to determine how they will continue to promote the charism of their founder.

The other responses gained from the participating schools did highlight that they considered the promotion of the charism of Edmund Rice being able to occur in other ways than the celebration of Founder's Day. However, the question remains, is this enough? Do the examples allow for all members of the various school communities to come to an

understanding of what the charism of Edmund Rice is all about and why it is important that it continues to be developed and promoted? These questions need to be answered by the leaders of these schools so the responsibilities for future leaders will include the consideration and answering of these questions.

### **Summary**

To sum up the findings of this research study identified that an understanding of charism needed to include a mission to nurture the spiritual and educational development and the pastoral care of under-privileged boys, and to provide opportunities for them to reach their full potential.

In seeking to promote the charism of Edmund Rice the leaders' of Christian Brothers' school indicated that being of service in the Catholic faith, using Christ as a role model and being caring and compassionate were important elements for the successful promotion of charism.

In addition, the research study found that leaders in order to promote charism need to lead by example, have integrity, build rapport with staff, articulate philosophy, beliefs, values and vision and access life long learning

The Charter for Edmund Rice Schools of Australia for 2003 identifies the values at the heart of an Edmund Rice school. It speaks of values such as faith in action, spirituality; compassion, service of others, being just; and stewardship. These values were the same as the values that

both Position of Leadership and Management Leadership Team staff from the three schools identified.

The Charter articulates an understanding of the charism of Edmund Rice, links it to possible actions and provides a basis from the promotion of his charism. The charter needs to be central to all future formation of leaders of Christian Brothers' schools. The Charter also provides a focus for leaders and a reminder of what must be achieved in Christian Brothers' schools to remain true to the charism of their founder. It challenges leaders of schools operated in the name of Edmund Rice to remain faithful to his charism, that is, they need to ensure that they continue to work at the margins of society, to seek to develop the spirituality of their students, to aim to educate young men and women to be of service to others, being aware of injustices that exist in our community and to become more compassionate. These elements will ensure that the school remains faithful to the virtues of the Catholic Church and to the charism of Edmund Rice.

The charism of Edmund Rice needs to be understood and promoted in light of the context of contemporary society. This means identifying the marginalised, which includes those who are materially poor and those who are spiritually poor. The challenge then for future leaders is to provide appropriate leadership within Christian Brothers' schools to ensure that the charter of Edmund Rice becomes a living document witnessed through actions rather than words. These institutions should become the beginning of a social change that addresses issues of both material and spiritual poverty of our youth. Just as Edmund Rice, close to two hundred years ago, Christian Brothers' schools continue to be a voice of challenge in our society.

This is the time for Christian Brothers' schools to invest in its future leaders to ensure the future transmission of the charism of their founder, Edmund Rice. Working through the example of Edmund Rice will provide the basis of how leaders can ensure that all members of their communities can connect with his charism. Christian Brothers' schools, within Australian society, must be makers of meaning for all people who touch their communities. Christian Brothers' schools must give witness to the Gospel of Jesus Christ the Gospel of hope and love for people of all ages. This is, in essence, the way of Edmund Rice. As such, he becomes the inspiration for the communities of Christian Brothers' schools. Future leaders will need to ensure their communities are connected to the life and spirit of Edmund Rice.

Leaders responsible for Catholic education in Australia must make connection with Jesus Christ and the leadership that he modelled. Future leaders of Christian Brothers' schools must also connect with the Catholic Church – its leaders and its people, its ministries and ministers, its heritage and traditions, its spirit of faith, hope and love. It is from this Church that the school receives its mandate for education.

Such responsibilities will also mean that leaders of Edmund Rice schools need to ensure that the education provided to its students continues to be inspired by the charism of Edmund Rice. The connection with Christ and the Church as described above will enable all leaders in Catholic schools to understand and undertake the responsibilities bestowed upon them. This will remain one of the challenges that face leaders in Christian Brothers' schools in a time of transition from religious to lay.

In summary, Christian Brothers' schools require leaders who can promote and achieve the vision and mission of Christian Brothers' schools, live out the charter of Edmund Rice through example. The leaders who are able to achieve this are people who practise elements of servant, transformational and authentic leadership and the Christian Brothers need to ensure that they develop appropriate formation programs for leaders of their schools to assist them to address these areas.



## **CHAPTER SEVEN CONCLUSION**

### **Introduction**

This chapter brings to a conclusion the discussion and findings of the research study on the transmission of the charism of Edmund Rice in a time of changing leadership from religious to lay principalship. The chapter reviews the major issues arising from the analysis of the research in terms of an understanding of charism in today's context and the leadership required to ensure this charism is promoted within Christian brothers' schools. Recommendations in relation to formation, leadership and support required for programs in these areas are provided. The significance of the study is and the limitations of this study are acknowledged and discussed.

### **Overview**

This study was an investigation of the leadership required for the transmission of the charism of Edmund Rice in Christian Brothers' schools in a time of transition from religious to lay leadership. The importance of this study at this time was highlighted by the decline in the number of Christian Brothers who held principalship positions within the schools owned and operated by the congregation. At the same time, there was also a move by the Christian Brothers to empower lay people who had an association with the congregation to become members of the wider Edmund Rice family and work to ensure the continued promotion and transmission of the charism of Edmund Rice.

Two issues that were identified for future leaders of Christian Brothers' school were:

- The need for an understanding of the Edmund Rice charism; and the
- Leadership approaches required to promote this charism.

As a result of the above issues the two main research questions formed the basis for the study.

They were:

- What is needed for the effective formal and informal transmission of the charism of Edmund Rice?
- What styles of leadership and leadership qualities by lay principals are required for this transmission?

The research was situated in three schools:

1. A Christian Brothers' school that had a lay principal for a period of more than five years.
2. A Christian Brothers' school that currently had a Christian Brother as principal.
3. A Christian Brothers' school that had recently changed from a religious principal to a lay principal and was in the associated processes of changing from a religious to lay leadership.

Each of the current principals of the three selected Christian Brothers' schools were invited to participate in a survey to gain their perceptions of the type of leadership seen as important for the transmission of the charism of Edmund Rice.

Other members of staff in Christian Brothers' schools who held positions of leadership and were on management leadership teams, such as Deputy Principals, Curriculum Coordinators, RE Coordinators, Year Level Coordinators and Heads of Faculty were also invited to participate in the survey. The aim of the survey was to gather participants' perceptions of the type of leadership that was required for a principal to ensure the transmission of the charism of Edmund Rice.

From these analyses and comparisons, recommendations are made here for a formation program for future leaders of Christian Brothers' schools.

The methodology used for this research study, was a case study approach. This was presented in the context of general qualitative methodology and specifically social research methodology. The major data-gathering approach was a questionnaire. Two questionnaires were used to collect the required data and the construction of the items was informed by key points drawn from the literature review which, in turn was derived from educational leadership theorists who were discussed in the literature review. Issues surrounding the validity and reliability of case study methodology were outlined and discussed. These included a discussion and analysis of the items in Questionnaire 2 and, as well, a selection of school documents which assisted in validating the findings of Questionnaire 1.

The findings led to an understanding of charism as it relates to Catholic education and, more particularly, education in the tradition of Edmund Rice which promoted an appreciation and an awareness that Edmund Rice worked very much with those on the margins of society. This,

when translated into a contemporary context, meant that future leaders of Christian Brothers' schools needed to exercise leadership in such a way that allowed them and their school communities to continue to work on the margins of society. A particularly pertinent factor that was identified was the need in contemporary society to recognise not only the 'materially' poor but also those students in Christian Brothers' school that were spiritually poor. Finally, the empowerment of staff through leadership approaches such as transformation, authentic and servant leadership were identified as the most appropriate framework for leadership of Christian Brothers' schools.

### **Recommendations**

The research indicated clearly that leaders within Christian Brothers' school had an understanding that the charism of Edmund Rice was linked with the care of the marginalised, particularly boys. It was also evident that education was seen as a channel through which those on the margins of society could be empowered to move beyond being marginalised.

To ensure this outcome, the following recommendations are offered for the consideration of those responsible for the future formation of leaders of Christian Brother's schools:

- There needs to be an acceptance by future leaders that the marginalised in the contemporary world should include those who are spirituality poor, as well as those that are materially poor. A clearer and more explicit understanding of what it means to educate in the name of Edmund Rice is required to enable the spiritual poverty in the life of today's students to be addressed

- Future leaders of Christian Brothers' schools should be encouraged to develop a deep understanding of and remain faithful to the charism of Edmund Rice and be supported and affirmed by the fact that the work of Edmund Rice has continued for over a century in Australia.
- The development of a comprehensive formation program for leaders of Christian Brothers' schools should be a priority. Such a program will not only need to consider ways in which to promote an empathetic understanding of Edmund Rice charism but also the aspects of an appropriate leadership approach that will ensure this outcome.
- Support from the Christian Brothers, through their various Education Commissions is also essential, particularly in terms of learning, wisdom, mentoring and finance. It is desirable that the ability and skills of Christian Brothers who have been formed in the way of Edmund Rice to facilitate such formation programs are identified and nurtured, as these will be essential to the success of such courses.
- A further aspect is the need for experienced lay-principals in Christian Brothers' schools to be available and accessible to provide this kind of support in an on-going process.
- Realistic time frames need to be drawn up to determine the ongoing process and support needed in terms of time, money and energy to promote the appropriate leadership approaches that should be adopted by future leaders.

- There is a need for a sound and consistent understanding of the charism of Edmund Rice as well as the necessary skills which will assist in translating it into everyday practice, and a recognition that this can only be achieved and sustained through ongoing professional development
- An understanding in general of the difference between an appropriate response to charism and the rediscovery of the Edmund Rice charism is required.
- There needs to be some elucidation of the understanding that ‘poor’ is relevant to the context, thus, in contemporary Australia, ‘poor’ may refer to the spiritually impoverished. Thus, an interpretation of the charism of Edmund Rice in contemporary society should include those who are spiritually poor. Knowledge of Edmund Rice, his works, his ideals, his values and his desires must be a requirement of future leaders and they must show a commitment to a professional life and practice that encourages these ideals, values and charism.
- A recognition that transformational leadership, including both authentic and servant leadership models, as identified in current educational leadership theory, offers an appropriate framework to allow a leadership approach for the future transmission of the Edmund Rice charism. The charter for Edmund Rice schools should be clearly accessible and supported as a guiding document in the development of the schools’ mission and vision statements.

- Finally, there should be an appreciation that there are many partners in mission who share the charism of Edmund Rice and they all remain committed to and supportive of nurturing this reality.

### **Recommendations for Further Research**

Two of the issues identified in this research require further investigation; these relate to the broader field of Catholic Education. Firstly, an investigation into the most appropriate leadership approaches for Catholic Education is required. Secondly, the issues surrounding contemporary understandings of the spirituality of secondary school students, staff and leaders need to be constantly examined in order to confirm their ongoing relevance to living and learning in Catholic school communities. Further research into these areas could provide additional findings that would assist future leaders of Catholic schools, particularly those in Christian Brothers' schools. Leadership and spirituality are both complex topics, especially in the context of a rapidly changing world and societal environments that create influences and values that may promote material values that do not always sit comfortably with spiritual values. Extensive research would be required to gain findings that may assist Catholic education in the future.

It is important that future research focus on charism of religious congregations and orders, particularly those that still owned and operated schools. Along side this, there is a need to investigate the ability of Catholic education, particularly Christian Brothers' schools to provide accessible education to both the materially and spirituality poor. It is important that

schools owned and operated by religious congregations and orders live and express the charism of their founders as originally intended.

### **Significance of the Study**

The change from religious to lay principals within Catholic schools in Australia, particularly over the past two decades, underpinned the need for this research to be undertaken. It is vital for the future of Catholic education and its schools, particularly those owned and operated by religious orders and congregations, that future lay leaders employed within these schools are appropriately skilled and capable of leading in a way that ensures the transmission of the charism of their founders.

As indicated on page 80 the contractual aspect of employment in Christian Brothers' schools is not sufficient to ensure that the charism of Edmund Rice is transmitted. It needs to be recognized that there is an inherent challenge as regards employment in today's Catholic schools in Australia since the primary relationship is, indeed, contractual. Anything more than this cannot be exacted as part of the contract but can come only from free choice of the individual person. Therefore, any duty or action outside the contract is dependent entirely on the willingness of the individual employee that is in response to the invitation to teach according to the Edmund Rice charism as the community basis for these particular schools. The responses from schools A, B and C give some idea of how they attempted to address various kinds of formation in the Edmund Rice charism, and while it is evident that activities such as the Edmund Rice Camps and other activities were carried out by persons evidently devoted to furthering the charism. Nonetheless this attention to the formation of all staff in the



Christian Brothers' school network needs to be made as a major priority and an explicit task of the leadership of the Principal.

Ultimately when the implications of the material on charism from schools A, B and C was considered in Chapters 4 and 5 factors were taken into account that suggested that dedication to the Edmund Rice charism can only be invitational, not prescriptive. It could be argued that the responses to the questions relevant to charism should have indicated that School B with its Christian Brother Principal would have presented the strongest evidence for the continued transmission of the charism. However this was not the case as evidenced by the results of the survey (see Appendix 1)

Accordingly the decision makers (Provincial and Congregational Leadership Teams of the Christian Brothers) must recognise the impact of change and the challenge to reassess fundamental understandings about leadership of their schools. Otherwise, they risk the gradual dilution of the school's special character and a loss of their God-given charism.

Future leaders of Christian Brothers' schools should have an understanding of Edmund Rice's charism, to be able to understand, interpret and articulate that charism in terms of a contemporary context and to promote it within schools. The leadership approach taken by lay leaders of these schools requires examination, and appropriate theories and styles of leadership should be applied in formation programs for future leaders.

This research study has revealed that charisma is an essential feature of educational practice and it is a vital feature for any leader within a Christian Brothers' school to apply it in their role as leader and to live it out in the practice of leadership.

### **Limitation of the Study**

This study has focused on the leadership required for Christian brothers' schools in a time of transition from religious to lay. Specific findings of this study are applicable to the three schools that took part in the research. However, it is feasible to extend the findings to have relevance for other Christian Brothers' schools, particularly those located within Australia. Further, since charisma is derived from Christian philosophies and it can assist in the transmitting of Christian values and the Gospel values, the findings of this study in relation to educational leadership may have implications for other Catholic schools.

Findings that relate to the need for the development of a formation program, leadership education and support from the Congregation may also have some application across other schools that are own and operated by religious orders and congregations.

### **Conclusion**

This research study initially sought to ascertain how to ensure the continued transmission of the charisma of Edmund Rice in times of changing leadership from religious to lay. Essentially it identified two important aspects: the need for leaders' to have a sound understanding of charisma, particularly as it pertains to the contemporary context, and the adoption of appropriate leadership approaches that will assist and enhance the promotion of the charisma.

Therefore, to ensure that future leaders of Christian Brothers' schools can continue to promote the charism of Edmund Rice, it was recommended that the development of a comprehensive formation program for leaders of Christian Brothers' schools would be necessary. Such a formation program would not only need to consider charism but also the leadership approach that will ensure the promotion of charism.

Finally, attention was given to the adoption of particular leadership theories that could provide a framework for school leaders that would support the promotion of the vision and missions of organisations thus leading to the promotion and understanding of the charism of the founder of a religious order such as Edmund Rice.

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## **APPENDIX 1**

## Appendix 1: Results from Questionnaire One

**Table 1: Understanding of Charism**

	<b>A</b>	<b>B</b>	<b>C</b>
An absolute commitment to those on the margins of our society			4
Generous commitment to uplifting the young through education-disadvantaged & alleviating injustice	2	2	5
A mission to care for the spiritual and educational development of underprivileged boys	5	3	1
A gift (in the religious sense) for the care and nurturing of young people, especially the less privileged in terms of: spirituality, education; pastoral care	1	4	2
To provide opportunities for young people to strive to reach their full potential, to be compassionate to others	3	2	4
To provide education as well as caring for boys	3	1	1

**Table 2: Charism as an enabling gift**

	<b>A</b>	<b>B</b>	<b>C</b>
To share Christ's mission	2	4	2
Conduit for good to occur		3	1
To encourage students to gain strength from their potential	3	3	1
To empower via education	2	5	3
To give opportunity to use talents	3	1	3
To help boys achieve their potential	2	3	3
To use one's own abilities to help others	3	2	4

**Table 3: Charism as service**

	<b>A</b>	<b>B</b>	<b>C</b>
To serve with emphasis on the Catholic faith	3	5	2
To share ones talents to students and colleagues especially those who are disadvantaged	3	1	3
CB Principals need to understand that they serve their local communities	1	3	2
To reach out to the marginalized	1		3
To help those with resources have the responsibility to use them to benefit all	2	2	3
To do for others without recognition	3	1	2
To be there for the students at all times	3	2	

Table 4: **Charism as vision**

	A	B	C
To apply charism to the decision making process	3	2	3
To view things beyond one's school gate	3	3	3
To follow through and believe you can make a difference	3	2	3
To liberate young men through education	3	4	2
To promote a philosophy of life which is based on the ideals of ER	3	3	4

Table 5: **Charism as direction**

	A	B	C
To articulate and set direction which is consistent with ER charism	3	3	2
To give firm positive leadership	3	2	2
To provide our reason for operation	1	3	
To overcome obstacles and aim for justice	1	1	3
To remain true to the charism	2	1	4
To set specific goals to achieve this vision	4	1	1

Table 6: **Charism as a framework of the community**

	A	B	C
Church and family emphasis	3	4	
Shared values	3	2	4
Share responsibility	1	1	3
A relationship between administration / teachers / students / families and the inter-connectedness of those relationships	5	4	3
A commitment of all members of the staff to the ideals of ER	4	3	3
Understanding where the school fits in the community and how it can work to affect change and social justice	4	2	3

Table 7: **Charism as inspiration**

	A	B	C
Role models	4	3	4
Edmund Rice own devotion/prayer	1	3	
Agents of change through education and to bring about social justice	2	2	4
Engagement and encouragement of others	1	2	3
Knowing and using the ideals of ER to continue his work with the students	1	3	4
Gaining direction and guidance from Christ and his life of service	3	2	2

Table 8: **Charism as community orientation**

	A	B	C
Be part of a wider community	4	1	3
Be of service to others	1	4	2
For our schools to be Catholic	2	4	2
Be selfless in service	1	1	3
Be prepared to foster meaningful links with groups within and beyond the school community	2	3	3
Be prepared to bring teachers/ non teachers/ students and families to an understanding and appreciation of Edmund Rice	3	3	5

Table 9: **Charism as concrete expression of individual values**

	A	B	C
To be compassionate and caring	3	3	3
To have humility, faithfulness, commitment, and compassion	3		3
To have inherent dignity of each person	4	3	4
To be a source of integrity, courage and charity	2	3	4
To be a means of demonstrating the way individuals live out the Edmund Rice ethos	3	2	2
To live one's life according to Christian/Catholic principles	4	3	1

Table 10: **Charism as concrete expression of corporate values**

	A	B	C
Fairness	2	4	2
Capacity to articulate and set direction which is consistent with ER charism	3	2	4
Justice and compassion	2	2	3
Right of all to know justice and equality	3	2	1
Public events which support the charism	1	2	4
Staff to provide an example	3	3	2
To participate in community and cooperating with others who share these values in order to affect change	1	2	3



Table 11: **Charism as making a difference in society**

	A	B	C
Boys can make a difference	2	3	
Students will have a commitment to those at the margins	2	1	3
Beyond self – making the world a better place	3	2	4
To educate those who will make decisions	1	4	1
To liberate young men through education	2	3	1
To do something worthwhile that can positively impact on others	3	1	3
To work hard to overcome the problems caused by the attitudes shown within society		3	3
To give the boys a sense of justice	4	2	4

Table 12: **Charism as education**

	A	B	C
Enablement	2	3	1
Students should be encouraged to improve themselves educationally and then help others		1	3
A key focus; still very important today		3	1
Firm vision for education	1	3	
Commit to the role/ provision of Christian based education	3	2	1
Connected / collaborative / contextual / entrusting students / negotiated curriculum	3		1
Students reaching potential and demonstrating respect and support for others to allow them to achieve the same	2	4	3
To care for the whole child	4	2	3
Opportunities to achieve excellence	3	1	3

Table 13: **Charism as leadership**

	A	B	C
High standards and moral fibre	2	4	1
Strong and purposeful	2	3	2
Proactive and visible in the community	2	3	3
Strong, resolute and compassionate	1		3
Model values	3	1	1
Set direction facilitate change	4	2	3
Live out faith	2	4	1

Table 14: **Other**

	<b>A</b>	<b>B</b>	<b>C</b>
Stewardship	2	2	3

Table 15: **Values**

	<b>A</b>	<b>B</b>	<b>C</b>
Empathy			4
High moral		3	
Faith	3	4	1
Justice	3	1	3
Hope	1	3	2
Understanding	3		1
Courage	4	2	1
Integrity	4	4	4

Table 16: **Practices**

	<b>A</b>	<b>B</b>	<b>C</b>
True Catholic devotion to Christ & Gospel	2	3	
People skills	3	2	1
Development of social justice awareness		1	3
Character to make tough decision	3		1
Maintaining a sense of community			3

Table 17: **Commitment to service**

	<b>A</b>	<b>B</b>	<b>C</b>
To lead by example	4	3	4
To have a love of the job	4	4	2
To ensure that core values are preserved	3		2
To be present and to be interested in all school activities		3	1
Servant leadership. Lead by example – authentic values and vision draws others to follow	1	3	2
To provide personal example and encouragement of colleagues	3	1	3

Table 18: Use of personal and position power

	A	B	C
To have compassion for boys	3	3	
To stand up for issues that require some integrity	3	2	4
To consult and listen – make decisions	3		2
Servant leadership. Lead by example – authentic values and vision draws others to follow	2	3	4
To be fair, delegate well, listen to others	2	2	4
To demonstrate integrity at all times	1	5	1
To articulate expectations, be decisive and support	4	1	2

Table 19: Initiation of change

	A	B	C
To be consultative	3	1	1
A shared sense amongst all staff of direction	3	3	3
To look to the future/ be a vehicle for change		2	4
To have vision – master plans – educational goals	4	3	4
To have a sense of fairness and justice – shared vision	1	2	3
To consult, consider and decide	2	4	1
To encourage those changes that help to enhance the charism of ER	2	4	3

Table 20: Education for all

	A	B	C
To be fair to all	3	1	1
To have a commitment to the marginalized	1		3
To have a commitment to the Edmund Rice Vision	1	2	4
To provide opportunity for staff and students to have ongoing learning	4	4	3
To encourage and show practical support for all types of boys	3	1	3
To cater to all students and staff	1	3	1
To keep everyone informed	1	3	2
To help those unable to pay fully to be a member of the school community	1	2	3

Table 21: **Building of relationships**

	A	B	C
Take time	2	3	
Connectedness with youth		3	2
Boys education relies on the development of strong relationships	1		5
Good pastoral structures/ boys need connectedness/ plenty of co-curricular activities	2	2	4
To care for all aspects of life at school	3	3	1
To spend time with staff and students	4	4	2
Positive feedback	3	1	1

Table 22: **Development of the organisation as a whole**

	A	B	C
Expediency must never replace integrity	3	2	4
Overall understanding of position in community	1	3	1
To empower others	3	2	2
To take a far sighted view	2	2	3
To build rapport and show confidence in others	4	3	3
To allow staff to take responsibility	4	3	2

Table 23: **Enthusiasm for the job**

	A	B	C
Show enthusiasm for the job	3	4	3
Be a great example. Inspire	3	3	2
Lead from the front	5	1	1
Acknowledge people	3	3	5
Positive and welcoming approach demand high standards	2	3	1
Be seen in the staffroom and yard	3	2	3

Table 24: **Articulation of philosophy, beliefs and values**

	<b>A</b>	<b>B</b>	<b>C</b>
Personal reflection time translated into meeting/memos and discussions	1	3	2
Sharing of ideas	4		1
Look for appropriate occasions to promote these		3	1
Articulation of philosophy, belief and values identified and explored at staff meetings, assemblies and in mission statements	3	4	2
Important to be true the Edmund Rice tradition	3	2	1
Mission statement		3	1
Public occasions	2	3	2
Demonstrate through practical examples	3	1	4
Get everyone to contribute	4	1	2

Table 25: **Respect for power and influence**

	<b>A</b>	<b>B</b>	<b>C</b>
Integrity – personal and professional of leadership team	4	3	5
Seek opinion	1		3
Use wisely	3	2	2
Consult people in positions of responsibility	4	2	4
Encourage those who are effective in passing on the message of ER	3	3	4

Table 26: **Development of beliefs and values**

	<b>A</b>	<b>B</b>	<b>C</b>
Empower staff to question and clarify in students	2	3	4
Gospel values	4	3	
Understanding of Catholic tradition and moral teaching	3	1	
Re-create the story/legend of Edmund Rice		3	1
Service to others essential aspect of curriculum	2	1	3
Provide opportunities for liturgies	4	2	1
Be involved in the spiritual life of the College	3	3	4
Lead the staff to an understanding through staff meetings		1	3

Table 27: **Creation of structures and processes**

	A	B	C
Need to flow from mission statement	3	3	3
Delegate to good people/accountable	3	4	2
Full communication	3	3	4
Involve the staff as a whole	4	3	3
Staff meeting to be forums for discussion	3	3	1

Table 28: **Working for the future**

	A	B	C
Promote the leadership potential of lay staff	3	4	4
Keep looking 5 to 10 years into the future		2	3
Vision- planning ahead is given priority	3	1	1
Looking to the past for guidance and inspiration for the future	3	1	
Be sure to maintain a sense of community	3	4	4
Consult with students, parents and staff	5	3	4

Table 29: **Maintenance of contact with people in the organisation**

	A	B	C
Take time	4	4	1
Community involvement	2		3
Be available and spend time listening	2	4	3
Be accessible around the place	4	3	3
Involve everyone in celebrations	2	1	3
Be seen, show interest in individuals well being	2	2	5
Have an open door policy	3	1	2
Regular contact	2	3	

Table 30: **Education for citizenship**

	A	B	C
Good people are more important than good students	3	4	4
Make it happen, provide opportunities	2	3	3
Develop the whole person not just academic	5	3	4
Develop structured programs for community service	3	2	3
Educate young men to be leaders	3	4	3
Instill in staff and students	2	3	3

## **APPENDIX 2**

**Appendix 2: Copy of letter seeking permission to undertake  
study in Christian Brothers' schools**

12 September 2001

Br Michael Godfrey  
Province Leader  
Treacy Centre  
126 The Avenue  
Parkville VIC 3052

I am currently undertaking a Doctorate of Education degree at the Australian Catholic University. My Principal Supervisor is Dr Jacqueline McGilp.

I am writing to seek permission to conduct research in three Christian Brothers schools in the St. Patrick's Province.

This study aims to investigate the means of effective formal and informal transmission of the charism of Edmund Rice, and the influence of leadership style and qualities of lay principals required for this transmission. Such an investigation is of particular significance at a time when some Christian Brothers' schools are changing from religious to lay principals and it is possible that this may continue to be an issue in the future.

I would be grateful if you could forward to me a letter indicating to Principals of Christian Brothers' school that you have given me permission to conduct this research.

Yours sincerely,

Andrew Watson



## **APPENDIX 3**

**Appendix 3: Copy of letter seeking permission to undertake research  
in a particular Christian Brothers' school**

17 September 2001

Principal  
St. Xxxxx College  
XXXXXX Street  
XXXX Vic XXX

Dear XXXXXXXXXX

Members of your staff who currently hold a position of leadership and yourself are invited to participate in my research in order to enable me to complete a Doctor of Education degree.

**TITLE OF PROJECT**

*Perceptions of the transmission of the Edmund Rice charism in a time of changing leadership from religious to lay in Christian Brothers' schools.*

I have received prior approval from Br Michael Godfrey to involve your school.

The aim of this research study is to investigate the means for the effective formal and informal transmission of the charism of Edmund Rice, and the influence of leadership styles and leadership qualities of lay principals required for this transmission. Such an investigation is important at a time when some Christian Brothers' schools are changing from religious to lay principals and whether this will continue to be an issue in the future.

It will take approximately 40 minutes to complete the questionnaire.

Participants will be free to withdraw from the study at any time without having to justify their decision or giving a reason.

The findings of this research may be used for publication or provided to other researchers in a form that will not identify your school or participants. All responses will be number-coded and at no time will the name of individual participants be revealed. Anonymity and confidentiality will be maintained at all times.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University and, in the event of any concern or query that I have not been able to satisfy, you may write to the

Chair, HREC  
C/o Research Services  
Australian Catholic University  
Locked Bag 4115  
Fitzroy 3065  
Ph (03) 9953 3157  
Fax (03) 9953 3305

Any complaint or concern will be treated in confidence, investigated fully and you will be informed of the outcome.

Thank you for assisting me in my studies

Yours sincerely

Andrew Watson

## **APPENDIX 4**

## Appendix 4: Information Letter to Participants

24<sup>th</sup> September 2001

Dear Participant,

I am inviting you to take part in my research to enable me to complete my Doctor of Education degree.

### **TITLE OF PROJECT**

*Perceptions of the transmission of the Edmund Rice charism in a time of changing leadership from religious to lay in Christian Brothers' schools.*

This study will focus on an investigation of the means for the effective formal and informal transmission of the charism of Edmund Rice, and the influence of leadership styles and leadership qualities of lay principals required for this transmission. Such an investigation is important at a time when some Christian Brothers' schools are changing from religious to lay principals and whether this will continue to be an issue in the future.

The data will be gathered by the completion of a questionnaire that should take approximately 40 minutes to complete. Please find enclosed a copy of the questionnaire to be complete at a time, which is convenient to you. It would be greatly appreciated if once the questionnaire has been completed it could be returned using the prepaid envelop also enclosed.

You will be free to withdraw from the study at any time without having to justify your decision or giving a reason.

The finding of this research will be used for publication or provided to other researchers in a form that will not identify you. Pseudonyms will be used for all responses and at no time will your name be revealed so that confidentiality will be maintained at all times.

Any questions regarding this research project can be directed to

Mr Andrew Watson  
St. Patrick's College  
1431 Sturt Street  
Ballarat Vic 3350  
Ph. (03) 5331 1688  
e-mail: [awatson@stpatsblrt.vic.edu.au](mailto:awatson@stpatsblrt.vic.edu.au)

The findings of this research will project will be sent to you at the end of the study.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have a complaint or concern about the way you have been treated during the study, or if you have any query that the investigation have not been able to satisfy, you may write to the

Chair, HREC  
C/o Research Services  
Australian Catholic University  
Locked Bag 4115  
Fitzroy 3065  
Ph (03) 9953 3157  
Fax (03) 9953 3305

Any complaint or concern will be treated in confidence, investigated fully and you will be informed of the outcome.

Thank you for taking the time to complete this survey. Your assistance in enabling me to complete my studies is greatly appreciated.

Yours sincerely

Andrew Watson

## **APPENDIX 5**

## Appendix 5: Participants Informed Consent Form

**TITLE OF PROJECT**

Perceptions of the transmission of the Edmund Rice charism in a time of changing leadership from religious to lay in Christian Brothers' schools.

**NAME OF INVESTIGATOR**

**ANDREW WATSON**

*I ..... (the participant) have read and understood the information provided in the Letter to the Participants and any questions I have asked have been answered to my satisfaction. I agree to participate in this activity, realizing that I can withdraw at any time.*

*I agree that research data collected for the study may be published or provided to other researchers in a form that does not identify me in any way.*

NAME OF PARTICIPANT \_\_\_\_\_ (please print)

**SIGNATURE** \_\_\_\_\_ **DATE** \_\_\_\_\_

**NAME OF INVESTIGATOR**

**Andrew Watson**

**SIGNATURE** \_\_\_\_\_ **DATE** \_\_\_\_\_

**(Please sign one consent form and return it. The second copy is to be retained by you).**

## **APPENDIX 6**



## Appendix 6: QUESTIONNAIRE ONE

### Perceptions of the Transmission of the Edmund Rice Charism in a Time of Changing Leadership from Religious to Lay in Christian Brothers' Schools

#### Questionnaire

#### BACKGROUND INFORMATION

School: \_\_\_\_\_

Position of responsibility: \_\_\_\_\_

**Please indicate length of service as a teacher:**

0-5yrs       6-10yrs       11-15yrs       16-20yrs

21-25yrs       26-30yrs       +30yrs

**Please indicate length of service in a Christian Brother's School:**

0-5yrs       6-10yrs       11-15yrs       16-20yrs

21-25yrs       26-30yrs       +30yrs

***Were you educated by the Christian Brothers?***

Yes       No

**Please indicate age:**

20-30       30-40       40-50       50-60       60+

**Please indicate gender:**

M       F

**Have you completed any formal study on Edmund Rice charism? If so please indicate how long it has been since you have completed the study:**

0-3 years       4-6 years       6+ years

**Have you completed any professional development on Edmund Rice charism, for example, completing the Christian Brothers' Staff Formation Program? If so please indicate how long it has been since you completed the professional development**

0-3 years       4-6 years       6+ years

**Question 1**

What is your understanding of the charism of Edmund Rice?

**Question 2**

In considering the transmission of the charism of Edmund Rice in Christian Brothers' schools in a time of changing leadership from religious to lay indicate **your understanding of the following elements associated with the charism:**

<b>i. An enabling gift</b>
<b>ii. Service</b>
<b>iii. Vision</b>
<b>iv. Direction</b>
<b>v. A framework of the community</b>
<b>vi. Inspiration</b>
<b>vii. Community orientation</b>
<b>viii. Concrete expression of individual values</b>
<b>ix. Concrete expression of corporate values</b>

<b>x. Making a difference in society</b>
<b>xi. Education</b>
<b>xii. Leadership</b>
<b>xiii. Other (Please indicate)</b>
<b>xiv. Other (Please indicate)</b>
<b>xv. Other (Please indicate)</b>

**Question 3**

What values should leaders display to ensure the transmission of Edmund Rice charism in Christian Brothers' Schools, for example, justice, in a time of changing leadership from religious to lay?

**i.**

**ii.**

**iii.**

**iv.**

**v**

**Question 4.1**

In your opinion, how might a leader action the following, to ensure the transmission of Edmund Rice charism in Christian Brothers Schools in a time of changing leadership from religious to lay?

<b>i.</b>	<b>Commitment to service</b>
<b>ii.</b>	<i>Use of personal and position power</i>
<b>iii.</b>	<b>Initiation of change</b>
<b>iv.</b>	<b>Education for all</b>
<b>v.</b>	<b>Building of relationships</b>
<b>vi.</b>	<b>Development of the organisation as a whole</b>
<b>vii.</b>	<b>Enthusiasm for the job</b>
<b>viii.</b>	<b>Articulation of philosophy, beliefs and values</b>
<b>ix.</b>	<b>Respect for power and influence</b>
<b>x.</b>	<b>Development of beliefs and values</b>
<b>xi.</b>	<b>Creation of structures and processes</b>
<b>xii.</b>	<b>Working for the future</b>
<b>xiii.</b>	<b>Maintenance of contact with people in the organisation</b>
<b>xiv.</b>	<b>Education for citizenship</b>

**Question 4.2**

**Indicate which 3 of the above you consider are most important and why for the transmission of the charism of Edmund Rice at this time of changing leadership from religious to lay in Christian Brothers' Schools?**

xv.

**Why?**

xvi.

**Why?**

xvii.

**Why?**

***Question 5***

Indicate two instances of how your school has encouraged the transmission of the Edmund Rice charism in the past year. Use the following headings to describe the instances

- Intent
- Plan
- Individual/Team
- Motivation
- Evaluation

**5.1**

**Intent**

**Plan**

**Individual/Team**

**Motivation**

**Evaluation**

**5.2**

**Intent**

**Plan**

**Individual/Team**

**Motivation**

**Evaluation**

***Question 6***

What staff development is necessary for actioning the transmission of the Edmund Rice Charism in a time of changing leadership from religious to lay in Christian Brothers' Schools?

**Thank you for taking the time to complete this questionnaire. Your response to the above questions and your participation in this research is greatly appreciated.**

**APPENDIX 7**

## Appendix 7: QUESTIONNAIRE TWO

### Perceptions of the Transmission of the Edmund Rice Charism in a Time of Changing Leadership from Religious to Lay in Christian Brothers' Schools

#### Questionnaire

##### Question 1

What is your understanding of the charism of Edmund Rice?

**Please indicate by placing a tick next to the five responses you consider to be most appropriate.**

An absolute commitment to those on the margins of our society	
Generous commitment to uplifting the young through education- disadvantaged & alleviating injustice	
Awareness of the dignity of each person and enable each person to live in dignity/importance of prayer – Marian devotion	
Courage and commitment to his faith	
Atmosphere of care, openness and positive encouragement for the education of boys	
A mission to care for the spiritual and educational development of underprivileged boys	
A gift (in the religious sense) for the care and nurturing of young people, especially the less privileged in terms of: spirituality, education; pastoral care	
The charism of Edmund Rice is his gift both to those in need, especially young men, and those who align themselves with his values in sharing in this work	
To provide opportunities for young people to strive to reach their full potential, to be compassionate to others	
An awareness of and an ability to work towards overcoming the plight of the underprivileged youth of his day	
To provide education as well as caring for boys	
Edmund Rice's ministry was to help underprivileged youth achieve their potential and human dignity	

##### Question 2

In considering the transmission of the charism of Edmund Rice in Christian Brothers' schools in a time of changing leadership from religious to lay indicate **your understanding of the following elements associated with the charism:**

**Please indicate by placing a tick next to the five responses you consider to be most appropriate.**

##### **i. An enabling gift**

To grow personally	
To educate in the spiritual dimension is enabling by its very nature	
To share Christ's mission	
To help others to help themselves	
Conduit for good to occur	
To believe in possibilities	
To give us direction	
To encourage students to gain strength from their potential	
To empower via education	
To give opportunity to use talents	
Talented teachers have to help the students in their care	
To help boys achieve their potential	
To use one's own abilities to help others	



**ii. Service**

To serve with emphasis on the Catholic faith	
To share ones talents to students and colleagues especially those who are disadvantaged	
CB Principals need to understand that they serve their local communities	
To reach out to the marginalized	
To help those with resources have the responsibility to use them to benefit all	
To serve the underprivileged	
To serve the community	
To do for others without recognition	
To trust in God's providence	
To always consider others	
To develop vocational aspects of teaching profession	
To be there for the students at all times	

**iii. Vision**

To provide students with a sense of the bigger picture for the future	
To apply charism to the decision making process	
To see beyond the immediate – making the kingdom a reality	
To be re-asserted in terms of Edmund Rice	
To look ahead and develop ideas and projects	
To view things beyond one's school gate	
To follow through and belief you can make a difference	
To set ultimate goal	
To have a sense of meeting this world and God's imminent presence	
To liberate young men through education	
To see and work towards the final goal as indicated by ER	
To keep academic success a priority	
To promote a philosophy of life which is based on the ideals of ER	

**iv. Direction**

To steer boys to be men of the future	
To articulate and set direction which is consistent with ER charism	
To understanding the greater purpose to be achieved	
To be re-asserted in terms of Edmund Rice	
To give firm positive leadership	
To provide our reason for operation	
To overcome obstacles and aim for justice	
To remain true to the charism	
To plan in a shared manner	
To take steps that can achieve vision	
To adhere to vision	
To provide guidance	
To work through the example of ER to bring all in our care to their ultimate goal	
To make sure we keep the boys as a focus	
To set specific goals to achieve this vision	

**v. A framework of the community**

Church and family emphasis	
A microcosm of the community	
Support for empowerment of the community	
Working with the wider community	
Christian living	
Shared values	
Share responsibility	
A structure in which the community operates	
A relationship between administration / teachers / students / families and their inter-connectedness of those relationships	
Emphases on equality and brotherhood	
Means and avenues through which positive actions can occur	
A commitment of all members of the staff to the ideals of ER	
Understanding of where the school fits in the community and how it can work to affect change and social justice	

**vi. Inspiration**

Role models	
Provision of a significant spiritual basis.	
An enabling gift	
Edmund Rice own devotion/prayer	
Agents of change through education and to bring about social justice	
Going the extra step	
The Holy Spirit at work in us	
The gospels and from the life of Mary	
Engagement and encouragement others	
Knowing and using the ideals of ER to continue his work with the students	
Gaining direction and guidance from Christ and his life of service	

**vii. Community orientation**

Be part of a wider community	
Be of service to others	
For our schools to be Catholic	
The Edmund Rice focus combined community with his work	
Be selfless in service	
Be concerned for others	
Be understanding and supportive of the vision	
Be prepared to foster meaningful links with groups within and beyond the school community	
Be focused on core values	
Be prepared to bring teachers/ non teachers/ students and families to an understanding and appreciation of Edmund Rice	
Strive together to carry on the word of ER	
Be aware of the needs of others in the community	

**viii Concrete expression of individual values**

To be compassionate and caring	
To have humility, faithfulness, commitment, and compassion	
To have inherent dignity of each person	
To have Edmund is an example	
To be a source of integrity, courage and charity	
To act in accordance with personal values	
To be a means of demonstrating the way individuals live out the Edmund Rice ethos	
To be a living witness to what ER and the brothers professed	
To have each persons ability to express their beliefs	
To live out the spirit of the message of ER	
To live one's life according to Christian/Catholic principles	

**ix. Concrete expression of corporate values**

Fairness	
Capacity to articulate and set direction which is consistent with ER charism	
Justice and compassion	
Finance should not be our governing factor	
Right of all to know justice and equality	
Public events which support the charism	
Consistency with the mission	
Establishment of an RE Centre to serve the community of the College	
The organisations or the community's ability/willingness to express its beliefs	
Staff to provide example	
To participate in community and cooperating with others who share these values in order to affect change	

**x. Making a difference in society**

Boys can make a difference	
Students will have a commitment to those at the margins	
Beyond self – making the world a better place	
To be true to yourself	
To minister to the marginalised – quality education for those who are least able to access it	
To educate those who will make decisions	
To help individuals and groups	
To contribute unselfishly	
To liberate young men through education	
To do something worthwhile that can positively impact on others	
To work hard to overcome the problems caused by the attitudes shown within society	
To give the boys a sense of justice	
To be just and accepting	

**xi. Education**

Enablement	
High standards	
Students should be encouraged to improve themselves educationally and then help others	
Universal need which liberates and uplifts	
A key focus; still very important today	
Firm vision for education	
At the forefront of new education initiatives	
Commit to the role/ provision of Christian based education	
Teaching the charism	
Connected / collaborative / contextual / entrusting students / negotiated curriculum	
Development of skill and spirituality	
Students reaching potential and demonstrating respect and support for others to allow them to achieve the same	
Opportunity to learn	
Leading underprivileged youth out of their plight towards an achievable goal	
To care for the whole child	
Opportunities to achieve excellence	

**xii. Leadership**

Devolve to the school community from lay leaders	
High standards and moral fibre	
A strong focus on service	
Strong and purposeful	
Totally done by example	
Proactive and visible in the community	
Strong, resolute and compassionate	
Model values	
Lead by example	
Set direction facilitate change	
Live out faith	
Leadership to be servant leadership	
Ability to guide and nurture	
Take note of and attempt to follow the example given by ER	
Developing moral, socially-oriented leaders	

**xiii. Other**

Vocations to the priesthood/religious life	
Stewardship	

**Question 3**

What values should leaders display to ensure the transmission of Edmund Rice charism in Christian Brothers' Schools, for example, justice, in a time of changing leadership from religious to lay?

**Please indicate by placing a tick next to the five values you consider to be most appropriate.**

**Values**

Empathy	
High moral	
Compassion	
Openness/honesty	
Faith	
Justice	
Hope	
Understanding	
Generosity	
Courage	
Humility	
Authenticity	
Charity	
Tolerance	
Integrity	

**Please indicate by placing a tick next to the five practices you consider to be most appropriate.**

True Catholic devotion to Christ & Gospel	
People skills	
Good administrator/negotiator	
Respect for diversity	
Perseverance	
Core spiritual values above business values	
Trust in colleagues	
Pursuit of the highest stands of scholarship	
Progressive	
Being Catholic	
Sense of religious traditions	
Trust in what has gone beforehand	
Development of social justice awareness	
Maintaining heritage and tradition	
Academic challenge	
Intellectual capabilities	
Challenge culture/beliefs/norms	
Fairness	
Generosity to the poor and disadvantaged	
Importance of commitment to being the sort of person you are called to be	
Caring for all in the community	
Pastoral Care	
Commitment to the noble profession of teaching	
Moral witness and education are preconditions for moral beings	
Consistency – share the same values	
Character to make tough decision	
Preparedness to accommodate the needs of all students	

Good role models	
Centrality of Jesus Christ and Mary in prayer life of schools	
Maintaining sense of community	
Commitment to faith (publicly demonstrate)	
Service	
Flexibility	

**Question 4**

In your opinion, how might a leader action the following, to ensure the transmission of Edmund Rice charism in Christian Brothers Schools in a time of changing leadership from religious to lay?

**Please indicate by placing a tick next to the five responses you consider to be most appropriate.**

**xviii. Commitment to service**

To lead by example	
To have a love of the job	
To ensure that core values are preserved	
St V de P/Ministry Retreats/ community service	
Lay witnessing	
To give resources and energy to help the marginalized	
To be present and to be interested in all school activities	
Community service programs	
Time given to people	
To value wider contribution in the community	
To encourage programs for students outside regular teaching	
Servant leadership. Lead by example – authentic values and vision draws others to follow	
To provide personal example and encouragement of colleagues	
To be accessible to students	
To be an example – work with students and teachers	
To teach RE	

**xix. Use of personal and position power**

To remember I only have the power others let me have	
To have compassion for boys	
Collaborative model of decision making	
To discourage empire building/support staff assist families in need	
To stand up for issues that require some integrity	
To consult and listen – make decisions	
Consistent values – commitment to the Catholic Church	
To speak with all	
Not leveraging people into positions through underhanded means	
To give person to person feedback to those who approach admin	
Servant leadership. Lead by example – authentic values and vision draws others to follow	
To be fair, delegate well, listen to others	
Wise decision making	
To demonstrate integrity at all times	
To articulate expectations, be decisive and support	

**xx. Initiation of change**

To be consultative	
Imagination	
A shared sense amongst all staff of direction	
To urge good academic programmes/stir up soft and lazy teachers	
To look to the future/ be a vehicle for change	
To have vision – master plans – educational goals	
To have a sense of fairness and justice – share vision	
To be open to ideas	
To lead from the front	
To greet change as natural and essential	
To consult, consider and decide	
To encourage those changes that help to enhance the charism of ER	
To consult	

**xxi. Education for all**

Inclusive nature of entry policy	
To be fair to all	
To have a commitment to the marginalized	
To have a commitment to the Edmund Rice Vision	
To provide opportunity for staff and students to have ongoing learning	
To provide options for all students	
Enrolment policy – scholarships	
Bursaries	
To encourage and show practical support for all types of boys	
To give teachers real time to implement new technologies into curriculum	
To cater to all students and staff	
To keep everyone informed	
To help those unable to pay fully to be a member of the school community	

**xxii. Building of relationships**

Take time	
Connectedness with youth	
Boys education relies on the development of strong relationships	
Good pastoral structures/ boys need connectedness/ plenty of co-curricular activities	
To consult and to channelling the good others do	
To care for all aspects of life at school	
Staff formation programmes	
National network	
Depends on the nature of the individual	
To have many informal gatherings allowing for different needs/time require to met	
To spend time with staff and students	
Positive feedback	
To get all members to inculcate the corporate values of the community	
To interact with staff and care for them. Do not ignore staff	
To interact with staff and students	

**xxiii. Development of the organisation as a whole**

Expediency must never replace integrity	
Overall understanding of position in community	
To make each new appointment better than the outgoing	
To provide opportunities for the organisation to have a voice and be active	
To empower others	
Unified leadership	
To educate all	
To take a far sighted view	
To have open communication	
To build rapport and show confidence in others	
To have a big picture image	
To allow staff to take responsibility	

**xxiv. Enthusiasm for the job**

Show enthusiasm for the job	
Very important	
Actioned via greetings especially guests and casual visitors	
Be animated and encourage	
Be a great example. Inspire	
Omnipresent	
Opportunities for the staff to know and regularly revisit the Edmund Rice story	
Be about	
Lead from the front	
Acknowledge people	
Positive and welcoming approach demand high standards	
Smile often and mingle regularly among students, parents and staff	
To be part of the work of ER	
Still be at school while staff are there, visit rehearsals, not just finished piece	
Be seen in the staffroom and yard	

**xxv. Articulation of philosophy, beliefs and values**

Personal reflection time translated into meeting/memos and discussions	
Sharing of ideas	
Look for appropriate occasions to promote these	
Articulation of philosophy, belief and values identified and explored at staff meetings, assemblies and in mission statements	
Important to be true the Edmund Rice tradition	
Good actions based on concrete ideas	
Mission statement	
Public occasions	
Demonstrate through practical examples	
Get everyone to contribute	
Tell one's own stories at assemblies, staff meetings etc.	
Input at staff meetings parent info sessions	
Speak out as often as possible	



**xxvi. Respect for power and influence**

Encourage respect/discourage blind following	
There is a need to challenge the way in which power is exercised	
Greater good	
Interact with bodies in authority in a cooperative manner	
No trappings of indulgence	
Integrity – personal and professional of leadership team	
Seek opinion	
Use wisely	
Share it	
Consult people in positions of responsibility	
Encourage those who are effective in passing on the message of ER	

**xxvii. Development of beliefs and values**

Empower staff to question and clarify in students	
Gospel values	
These needs to be reviewed on a regular basis via mission statements	
CB Staff formation, encourage RE and Theology studies	
Understanding of Catholic tradition and moral teaching	
Re-create the story/legend of Edmund Rice	
Service to others essential aspect of curriculum	
Provide opportunities for liturgies	
Educate all	
Be involved in the spiritual life of the College	
Bring in excellent people from outside for input	
Continue to develop personally through reading study discussion and reflecting	
Personal example/newsletter	
Lead the staff to an understanding through staff meetings	
Foster inclusively	

**xxviii. Creation of structures and processes**

Rules and mission statements	
Need to flow from mission statement	
Delegate to good people/accountable	
Consult widely	
Provide alternative governing models	
Full communication	
Decentralise	
Do slowly – do not mess with heritage and tradition	
Involve the staff as a whole	
Flatten hierarchies devolve responsibilities	
Democratic decision making	
Work through leadership groups – HOD and YLC	
Decentralised	
Staff meeting to be forums for discussion	

**xxix. Working for the future**

Promote the leadership potential of lay staff	
Keep looking 5 to 10 years into the future	
Vision- planning ahead is given priority	
Create goals for the school to achieve	
Looking to the past for guidance and inspiration for the future	
Be sure to maintain sense of community	
Involve students in formation of vision/mission statements on a broad level	
Have medium to long term vision	
Consult with students, parents and staff	
Always work with the big picture in mind	

**xxx. Maintenance of contact with people in the organisation**

Take time	
Community involvement	
Be available and spend time listening	
Consultative groups	
Lunch and morning tea with staff always	
Network organisations with common principles	
Be accessible around the place	
Involve everyone in celebrations	
Be seen, show interest in individuals well being	
Have an open door policy	
Regular contact	

**xxxi. Education for citizenship**

Good people are more important than good students	
Encourage guest speakers on bigger issues	
Make it happen, provide opportunities	
Develop the whole person not just academic	
Develop structured programs for community service	
Educate young men to be leaders	
Instil in staff and students	
Include in curriculum	

**Question 5**

Indicate two instances of how your school has encouraged the transmission of the Edmund Rice charism in the past year. Use the following headings to describe the instances

- Intent
- Plan
- Individual/Team
- Motivation
- Evaluation

**5.1****Intent****Plan****Individual/Team**

**Motivation**

**Evaluation**

**5.2**

**Intent**

**Plan**

**Individual/Team**

**Motivation**

**Evaluation**

***Question 6***

What staff development is necessary for actioning the transmission of the Edmund Rice Charism in a time of changing leadership from religious to lay in Christian Brothers' Schools?

Thank you for taking the time to complete this questionnaire. Your response to the above questions and your participation in this research is greatly appreciated.